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.

Editorial Correspondence should be addressed to:

The Editors,

Australasian Journal of University-Community Engagement

journals@engagementaustralia.org.au

Guidelines concerning the preparation and submission of manuscripts are available on the website www.engagementaustralia.org.au

Editorial Comment

This edition of the journal features five interesting papers built around case studies in very diverse communities. All papers have a common theme in terms of the showcasing the importance of community partnerships with four of the papers emphasising the benefits that service learning through community engagement can provide for university students in terms of their learning journey.

In the first case study, "University-Community Engagement Programme: A Case Study of Traditional Melakan House Inspection in Malacca Historical City, Malaysia", Sr Brit Anak Kayan gives readers an insight into how a university-community engagement programme brought together the University of Malaya, Kuala Lumpur Malaysia and traditional Malay villagers and house owners (the community), to empower the latter to be able to maintain their traditional houses after participation in a community programme. This paper also establishes an approach to Traditional Melakan House inspection through community empowerment and highlights the role of student facilitators in guiding the community in protecting the historical and cultural significance of the traditional houses.

The second paper *"Evolving Intercultural Partnership Models: A collaborative Australian and Vanuatu case study"* written by Christine Grima-Farrell and Jacqueline Coleman reports on the contributions of a new model of intercultural partnership involving Australian pre-service primary educators teaching under the supervision of local teachers and university staff members in a rural school in the Pacific nation of Vanuatu. Implications for participating pre-service teachers' evaluation of their pedagogical skills and confidence in addressing student diversity are highlighted as are the implications for models of professional experience in Australia.

The third paper *"University-Community Engagement: an analysis in the context of policing",* written by Isabelle Bartkowiak-Theron and Victoria Herrington emphasises the importance of strong community

partnerships. This paper reflects on the value and mechanics behind university-community engagement from the perspective of the policing discipline and discusses key benefits, using the partnerships developed between several tertiary institutions and police organisations in Australia as examples.

In their paper titled *"University-Community engagement: Mentoring in the Pasifika Space"* Eseta Tualaulelei and Marie Kavanagh report on a mentoring programme called BEAMS (Building Engagement and Aspirations through Mentoring in Schools) and its impact on local Pacific Island or Pasifika communities. Findings revealed that for Pasifika university student mentors involvement in the mentoring programme contributed positively to their personal and professional growth by providing learning opportunities that are not available through formal education. Comments from the high school students involved in the mentoring programme show the value of a cultural role model for young people who do not consider higher education as a viable alternative.

Finally, Annette Sartor in *"Developing teacher identity through service learning",* highlights

the value and importance of integrating relevant community based learning experience into teacher education. It reports on a service learning experience that allows pre service teachers to explore their developing teacher identity in relation to working with children from diverse backgrounds and to better understand the attributes and dispositions required for being an inclusive teacher.

I hope you enjoy reading this edition of the journal and take the opportunity to follow up with the authors for further information about their interesting papers.

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

Professor Marie Kavanagh
Editor
University of Southern Queensland

Table of Contents

University-Community Engagement Programme:

A Case Study of Traditional Melakan House

Inspection in Malacca Historical City, Malaysia

Sr Brit Anak Kayan

Faculty of Built Environment, University of Malaya

Abstract

Commonly, dilapidation of the traditional houses was caused by building defects. This is mainly due to lack of knowledge and skills in maintenance and repair, particularly among the house owners. This paper gives insight into how a university-community engagement programme brought together the University of Malaya, Kuala Lumpur Malaysia (university) and traditional Malay villagers and house owners of Traditional Melakan Houses of Malacca Historical City, Malaysia (the community), in which the former has empowered the latter from the building conservation perspective.

This paper also establishes an approach to Traditional Melakan House inspection through community empowerment. The community is now empowered as they are better able to maintain their traditional houses after participation in the programme. In addition, this paper attempt to shows positive impact of multiplier effects of the programme through behavioural changes among the community, starting from few participations to wider future involvement. Additionally, this paper also highlights on how the researchers have thought the facilitators (students) on building condition inspection, who in turn, able to guide and facilitate the community in house inspection activity. These multiplier effects shows that this programme is paramount important in protecting the historical and cultural significance of the traditional houses. In addition, the findings shows that this programme scan be applied beyond traditional Malay village community and Traditional Melakan Houses and can be of use to any community and traditional house that requires regular maintenance and repair. Overall, this paper gives a unique look into how to engage communities in

innovative approach and emphasise its novelty for heritage

conservation.

Key words: *University-community engagement programme; Traditional Melakan House; house inspection; traditional Malay village community; Malacca Historical City, Malaysia*

Introduction

Conceptually, this paper expands on the 'learning by doing' (Dastgeer, 2003) and 'can do' approaches (Todhunter, 2011) applied in the Aga Khan Rural Support Programme and the Climate Challenge Fund (Scotland) respectively. As expounded by Ani *et al.,* (2012), rapid urbanisation and industrialisation in Malaysia have adversely transformed many traditional villages (commonly comprises of traditional houses that were left in bad condition) [Ani *et al.,* 2012], because the local community (the villagers and house owners) felt that there were no more reasons to take care of them (Othman and Said, 2010). Therefore, this paper attempt to gives insight on how a university-community engagement programme can helps to minimise these problems through innovative approach to heritage building conservation.

To date, there is no specific ethnographic research related to the field of this programme has been undertaken, both at local and non-local level, particularly in Malacca Historical City and Traditional

Melakan House conservation context. In general, previous related research are mainly undertaken to investigate diverse issues and problems that confined only to development impact (Cartier, 1998), diagnosis and prognosis of building materials [such as study on timber defects by Ishak *et al*., (2007)], behavioural responses of residents of buffer zone area (Othman and Said, 2010), association of urban space and ethnicity (Daniels, 2010), representation of Malaysian heritage (Worden, 2001) and relationship between national identity and heritage tourism (Worden, 2003). In addition, the trend also shows that most of the relevant current research is mainly focusing on accessibility to buildings (Kadir and Jamaludin, 2012), sustainability and conservation policies (Ismail, 2012) as well as development of theoretical framework of cultural values (Hasbollah, 2014). Based on previous works and current trends, it could be concluded that there is no significant ethnographic research and of similar kind has been undertaken, particularly by utilising house inspection activity as the means of protecting Traditional Melakan house from conservation perspective.

The aim of the university-community engagement programme highlighted in this paper is to empower a traditional Malay village community to be better able to maintain and repair their traditional houses. In addition, it also attempts to establish positive links between the University of Malaya (university) and the community of Kampung Morten, Malacca Historical City, Malaysia through the promotion of collaborative efforts, and the coordination and enhancement of the application of knowledge and skills in conserving traditional houses, in this case, Traditional Melakan Houses (Ahmad, 1998b; Mursib and Mohamad, 1998a and 1998b). Previously, similar kind of programme has contributed to the empowerment of the community in various benchmark and perspective (whether passive or consultative or equal partnership); political (Winter *et al.* 2006), social (Marullo and Edwards, 2000), physiological (Thompson and Lerner, 2001) and economic (Stephenson, 2010). All evaluations and success of community-engagement programme perspective can be based on these benchmarks. However, it must be emphasised that this paper attempts

to evaluate the empowerment of the community, mainly based on social benchmark.

From a social benchmark perspective, the university-community engagement programme highlighted in this paper also attempts to contribute to behavioural changes in both the university and community, particularly among the traditional Malay village community (villagers and house owners), in terms of their ability to plan and implement house inspections, as well as to maintain and repair their homes (Todhunter, 2011; Davidson, 2011). This is parallel with the insight expounded by Todhunter (2011) that suggests the need to highlight to the community the impact of their actions and their potential to initiate change. In addition, this programme has also adopted and implemented models that can lead to transformation, grounded on behavioural change (of university and community). This programme also attempted to show the extent of community behavioural changes (starting from participation of few of the villagers and house owners) and demonstrate on how they have contributed to multiplier effects (on more wider future involvement from local community). The programme also shows there were indications of behavioural change that could have a positive impact on Traditional Melakan House conservation (Othman and Said, 2010; Ani *et al.,* 2012).

As a whole, the primary objectives of the programme are to bring together the university sector and community, in which the former has empowered the latter with the knowledge and skills of house inspection activities. The programme entailed a number of activities including 'recce' (to meet representatives from the community to discuss on the programme activities), co-ordination meetings (consultations to discuss relevant arrangements), preliminary visits (gathering brief information of selected houses for inspection activities), house inspection (to identify common house defects) and sharing sessions [by the researchers and facilitators (students) for the community to increase understanding of existing condition and common defects related to the houses].

The outcomes of this programme are to establish appropriate approach for Traditional Melakan House inspection among the community, who in turn will better able to maintain their traditional houses. In addition, this paper is intended to show that university-community engagement programme is an innovative approach to heritage building conservation. It must be emphasised that the programme has its own novelty i.e. it can be applied beyond a traditional Malay village community and on Traditional Melakan Houses, and can be of use to any community and traditional house that requires regular maintenance and repair. This is parallel with the protection of the historical and cultural significance of the traditional houses.

Methodology

The community (the villagers of Kampung Morten and Traditional Melakan House owners) have been identified and selected as collaborative partners for the programme. The programme was underpinned by the participation of the university and community. Both of university and community are typically associated with the use of multiple sources of evidence (Knight and Ruddock, 2008). In addition, the documentation of the Building Condition Survey (produced from house inspection activity) will sufficiently enable for a wide scale and meaningful analysis of empowerment and capacity-builds on the community, particularly in maintenance and repair of their traditional houses. This programme also demonstrates an approach on how to determine maintenance needs for the house could be undertaken through house inspection activity. More importantly, house inspection activity has empowered the traditional house owners not only to better able to outline appropriate maintenance and repair of their heritage home, but also empowering them in protecting architectural heritage and cultural values of their houses.

Kampung Morten, Malacca Historical City, Malaysia: The Background

The gazetted settlement zone comprising the traditional Malay village of Kampung Morten (Figure 1) was the brainchild of Datuk Othman Md Nor (who was appointed official village chief in 1922). The current residents of Kampung Morten are mainly originated from Kampung Jawa (now at Banda Hilir, Malacca Historical City, Malaysia). The village name was chosen based on the name of Frederick Joseph Morten (JF Morten who was District Officer of Melaka at that time), mainly to acknowledge his contributions in establishment and development of the village.

Figure 1: Arial view of Kampung Morten, Melaka, Malaysia (as on present days)
Source: Panoramio (Google Maps) (2015).

Currently situated in the heart of Malacca, this village comprises 12 acres (4.86 hectares), with approximately 85 houses (mostly timber houses) [52 units are Traditional Melakan Houses, based on the guidelines provided by Fee (1998)]. An observation on the houses over the duration of this programme by the researchers

showed that most are in moderate and good condition. There are approximately 600 inhabitants in the village mainly of Malay ethnicity comprising Bugis, Jawa, Indian-Muslim and Arab sub-ethnic groups. Based on the observation (by the researchers from the university sector) prior to the commencement of the programme, current knowledge and awareness among the community (villagers and house owners) of the importance or value of their houses is considered to be at fair level. Despite gaining the status of heritage buildings (located in gazetted conservation zone and protected area), the Traditional Melakan Houses in Kampung Morten is affected by deterioration. Primarily, this is due to rapid urbanisation and industrialisation and lack of regular maintenance and repair by the house owners. Commonly, the houses were left in bad condition because the community (villagers and house owners) felt that there were no more reasons to take care of them (Othman and Said, 2010; Ani *et al.,* 2012).

It is generally recognised that Traditional Melakan Houses inherited cultural significance of Malay ethnic who inhabit the Kampung Morten area, both in terms of architectural styles and forms as well spatial layout. Architecturally, Fee (1998), Rashid, (2005) and Bundan (2011) had articulated Traditional Melakan Houses is commonly formed by two parallel *'bumbung panjang'* (long roof) house forms: the *'rumah ibu'* (main house) and the separated by raised of *'rumah dapur'* (extended house for kitchen), open courtyard, a versatile yet private work space. The side of *'rumah dapur'* facing the courtyard may left open, forming a pavilion. The roofs of the two structures are pointed and high-pitched and the ridges usually straight, with sometimes a subtle curve. A combination of *'atap'* (traditional roof covering materials using palm leafs) and corrugated iron is the common roofing material although clay tiles are frequently used. An attic under the roof provides additional storage and sleeping space. The long outer wall of the *'serambi'* (verandah) located at lower level in front of the house, which may be partly closed with windows but most left open and bordered with railing. The *'anjung'* (porch) attached to the left of the *'serambi'* (verandah). Unique to Melaka is the elaborate

concrete staircase covered with colourful ceramic tiles that leads to the *'anjung'* (porch).

Additionally, the Melakan courtyard house inherited mixture of architectural styles and influences, which can be appreciated by both locals and non-locals. As highlighted by various authors including Fee, (1998), Rashid (2005), Armani and Arbi (2014), significant influences can be seen at their raised courtyard (formed of masonry walls) which ventilated by large, green, Chinese 'air' bricks, and entered by a roofed doorway (feature adopted from traditional Chinese house). Clay tiles are frequently used on the roof, as are galvanised iron roof ridges and finials. The beautiful stairs at the front, and sometimes at the entrance to the courtyard (the latter used mainly by women and this is culturally normal in Traditional Malay village community), are elaborately ornamented with tiles imported from Europe and China (Fee, 1998; Rashid, 2005; Armani and Arbi, 2014).

In general, selected house for case studies are mostly made of timber. Based on observation during the programme and house inspection activity, it is found that most of these houses are in moderate and good condition. As their overall condition is consistently facing degradation processes, they still require a regular maintenance (see example from Ishak *et al.,* 2007). Ishak *et al.*, (2007) and Bundan (2011) suggested that timber elements failures defects may arise due to error or negligence by the house owner such as adoption of bad design, wrong choice of materials and implementation of poor maintenance approach (e.g. failure to execute timely and planned repair) (Ishak, *et al.*, 2007; Bundan, 2011). Meanwhile, Suhaini (2013) articulated that lack of understanding and repair skills (mainly in house inspection) as well as low level of awareness on effects of house's defects had caused unplanned future maintenance (Suhaini, 2013). Therefore, good approach of house inspection by owners such for Traditional Melakan House could minimise the aforementioned problems and issues.

The Inspected Traditional Melakan House

House inspections were carried out on (8) Traditional Melakan Houses located in Kampung Morten, Malacca Historical City (out of approximately 52 houses), as shown in Table 1. It must be noted that, selected Traditional Melakan House for house inspection activity of this programme has distinctive characteristics; in terms of architectural styles and forms, as well as spatial layout. The house inspection activity in this programme is not only meant to identify common defects that caused Traditional Melakan Houses deterioration, but also determine the most appropriate future approach to protect their significant characteristics.

Table 1: Traditional Melakan Houses selected for inspection activity

House No.	Architectural Styles	Year Built	Age (Approx.)	Existing Condition	Remarks
1.	Traditional Melakan House (original in forms, design and spatial layout)	1922	92	Moderate	Walls, columns and floors made of timber and roof covering of corrugated zinc. Built with *'peran'* (attic)
2.	Traditional Melakan House (with distinctive *'bumbung limas'* (gable roof)	1920	94	Moderate	Construction of the house was legalised under British Land Reform Act 1920. Having good collection of traditional Malay costumes, furniture, weaponry, antiques as the house partly was used as mini museum.
3.	Traditional Melakan House	1945	69	Moderate	First renovation (1963) for additional kitchen area at the rear of the house (made of traditional clay bricks for wall and zinc for roof covering). Second renovation in 1996 was undertaken to relocate the stair to the front from the side of the house.
4.	Traditional Melakan House (influenced by Jawa ethnicity culture)	1922	92	Moderate	No major renovation undertaken as to maintain the styles, design, forms and setting.
5.	Traditional Melakan House	1922	92	Fair	New additions were made in 1980s.
6.	Traditional Melakan House (extended front part as dwelling space)	1922	92	Moderate	Original structures of the house (in the centre) have been relocated from Melaka River to its existing location as the house consistently damaged by flood. Original building elements were unassembled piece by piece at the original location and reassemble at current site of the house during the relocation process.
7.	Traditional Melakan House	1922	92	Fair	Partly downed by fire in 1980s and had been reconstructed in original forms.
8.	Traditional Melakan House	1922	92	Moderate	Despite with new additional at the rear (as home stay), the original house (front part remain in original design)

Source: Author, 2014.

The houses were selected during the preliminary visits to Kampung Morten. It must emphasised that, an agreement of the house owners to allow their housed to be selected for inspection had been sought during this visit. For the purpose of identifying common defects and enhancing the knowledge and skills in house inspection, the selected houses are required to be in fair and moderate condition.

Figure 2 and Figure 3 respectively are reminiscent of original and vibrant Traditional Melakan House architectural styles and basic spatial layout. As shown in Figure 2, the house demonstrates a mixture of architectural influences. Original clay tiles were frequently used on the roof, as were galvanised iron for roof ridges and finials (Rashid, 2005).

Figure 2: Distinctive architectural style of a Traditional Melakan house (House No. 4)
Source: Author, 2014

According to Fee (1998), the stairs at the front (and sometimes at the entrance to the courtyard) are elaborately ornamented with glazed tiles imported mainly from Europe and China, commonly decorated with common motifs that are derived from nature, reflecting the sensitivity and observation of the Malay people of respecting the

environment. Figure 2 also shows significant characteristics of this house i.e. its colourful ceramic tiles at *'anjung'* (porch) (circled and pointed).

Figure 3 shows the long outer wall of the *'serambi'* (verandah) – located at a lower level in front of the house (may partly closed with windows but is most often left open and boarded with railing). Sometimes, the *'anjung'* (porch) is attached to the *'serambi'* and is an excellent space for relaxation and entertaining male guest. It must be noted that it is cultural norm for women in Malay culture for women to have conversation (chat) indoors while men sit in the open such at the *'serambi'* (circled in Figure 3). The middle of the house is where the living room and bedroom are commonly located. It is common that an extended part of the house (such as extended kitchen and living area) is built at the rear of the house. This is to cater for any increase in the size of the family, or increase in numbers of family members living and staying in the house.
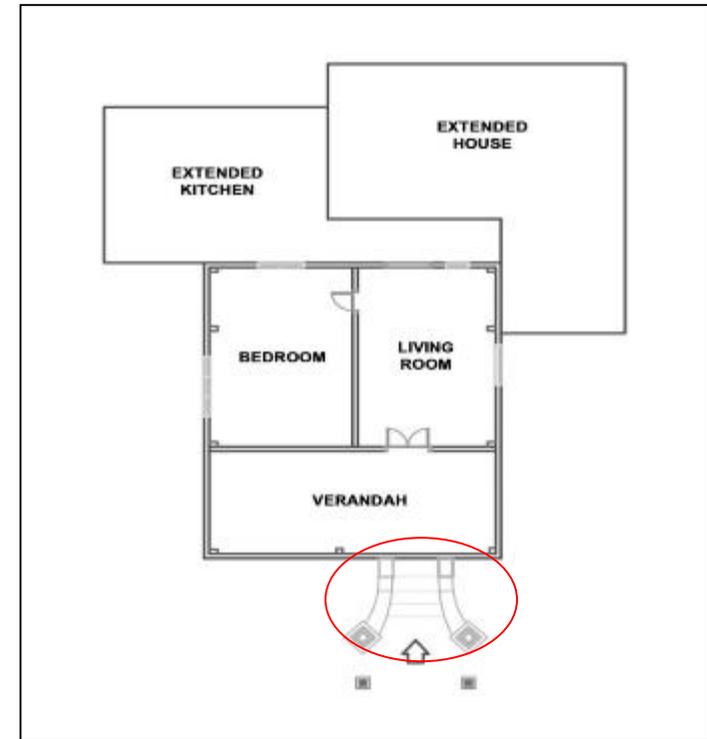

Figure 3: Basic spatial layout of Traditional Melakan house (House No. 4)

Source: Author, 2014.

University-Community Engagement Programme

Demographic information (status, gender, age, races or ethnicity) of the participants (referred as the community) and their level of knowledge and skills in building inspection were collected using guided interview with utilisation of set of 'Questionnaire on Level of Preparation and Readiness to Participate in 'Community Engagement at Melaka World Heritage Site with Involvement of UM, PERZIM, Melaka WHSB and Community of Kampung Morten, Melaka' Programme'. This programme involving six (6) researchers and forty three facilitators (43) of Year 3 students from the Department of Building Surveying, Faculty of Built Environment, University of Malaya, Kuala Lumpur Malaysia [36 locals and 7 internationals] (Kayan, 2013 and 2014) and thirty (30) participants [the community comprising of 14 villagers and 16 house owners of selected houses (including their spouses or representatives)] of Kampung Morten, Melaka, Malacca Historical City. Consent to participate had been attained was attained from the members of the community prior to the commencement of the programme using Letter of Consent. This letter also explaining all the essential information about the programme: title; aims; objectives; leader and members and duration. It must be emphasised that, the letter is also duly to make the community aware that they are able to withdraw from the programme at any time, given due consideration and notification to the programme leader. This is to achieve fair involvement of parties from different category and sector in the programme.

Table 2 showing category and sectors involved in the programme based on the gender distribution. It could be concluded that there is fair distribution between male and female involvement from every category and sector involved in this programme.

Table 2: Programme involvement based on gender distribution

No	Category	Sector	Gender	Nos.	Distribution (percentage)
1	Researchers	University	Male	2	2.53
			Female	4	5.06
2	Facilitators*(36 locals students, including 7 international students)	University	Male	28	35.44
			Female	15	18.99
3	Villagers of Kampung Morten, Melaka, Malacca Historical City*(including 16 of building owners and their spouses or representatives)	Community	Male	15	18.99
			Female	15	18.99
			Total	**79**	**100.00**

Source: Author, 2014.

As shown in Table 3, age distribution among parties involved in the programme is ranging from 20 to above 60 years old. In particular, the involvement of the community of different age (with different level of knowledge and skills) indicates that this programme create a good platform for them to work together with parties of different category i.e. the researchers and facilitators (students) in building inspection activity.

Table 3: Distribution of age of parties involved in the programme

Age	Category		
	Researchers	Facilitators (Students)	Community (Villagers and House Owners)
20-30 years	0	42	0
31-40 years	2	1	2
41-50 years	3	0	14
51-60 years	1	0	12
>60 years	0	0	2
Total	**6**	**43**	**30**

Source: Author, 2014.

Table 4 showing races or ethnicity of all parties involved in this programme. Commonly, most of the parties involved for this programme were from local Malay ethnic groups, particularly from students and community category. Involvement from non-Malay ethnic groups are mainly from (the local Chinese, Indian, Bumiputera of Sabah and Dayak of Sarawak Dayak) and others (in this case the

international students). It must be emphasised that, architectural forms and value of traditional house of Traditional Melakan House, which mainly related to Malay ethnic groups who inhabit the area of Kampung Morten, also can be appreciated by the non-Malay and non-locals ethnic groups (Fee, 1998; Rashid, 2005; Armani and Arbi, 2014).

Table 4: Programme participations based on race or ethnicity

Race or Ethnicity	Category		
	Researchers	Students	Community (Villagers and House Owners)
*Malay	5	25	30
*Chinese	0	11	0
*Indian	0	0	0
* Bumiputera of Sabah	0	0	0
*Dayak of Sarawak	1	0	0
**Others	0	7	0
Total	**6**	**43**	**30**

Source: Author, 2104.   Note: *Malaysian, **Others (international students)

It must also be emphasised that, demographic information of this programme is useful as they provides not only essential data on the community's background; it also provides information on their level of knowledge and skills, particularly in building inspection. Based on this information, an integration as well as sharing of different level of knowledge and skills among the parties involved (through 'hands-on' house inspection activity), will shed light on transferability of this programme to other culture or zones of heritage culture. House inspection activity of this programme is not only confined to traditional Malay village community and Traditional Melakan Houses and it is will be of use to all communities and traditional houses.

A set of the 'Questionnaire on Level of Preparation and Readiness to Participate' was used to determine the preparation and readiness level of the community prior to the programme. This is important process as it will warrant the researcher to evaluate the level of knowledge and skills in house inspection activity among the community. In this process, the community were asked to states their level of knowledge and skills in building inspection, ranging from

poor to very good (1=poor to 5=very good). Prior to involvement in the programme, it could be concluded that majority of the community possessed fair level of knowledge and skills in building inspection (Table 5).

Table 5: Level of knowledge and skills in building inspection among the community prior to the programme (villagers and house owners total=30).

Items/Scales	Number and Percentage				
	1	2	3	4	5
1. Skills in building condition inspection	2 (6.67%)	16 (53.34%)	12 (39.99%)	0	0
2. Skills in reproduction, presentation and management of building condition data	10 (33.34%)	12 (39.99%)	8 (26.67%)	0	0
3. Ability to work in group (with individuals, from other sectors involved in the programme)	0	16 (53.34%)	14 (46.66%)	0	0
4. Ability to share knowledge (literature & technical) and increase awareness in fields related to the programme	0	26 (86.66%)	4 (13.34%)	0	0

Source: Author, 2014. Note: 1=Poor; 2=Fair; 3=Moderate; 4=Good; 5=Very Good

The community were also asked to state any actions that had been taken by them as preparations to participate in house inspection activity of this programme. Table 6 showing that majority (53%) of the community had put efforts to find guidance methods prior to their involvement in house inspection activity. This is mainly associated to their fair level of level of knowledge and skills in building inspection (as shown previously in Table 5). This action was also mainly taken as it will help them to be better equipped with relevant guidance or methods for building inspection. Prior to their participation in the programme, very minimal number of the community (4 participants or 13%) have shared their current knowledge on building inspection. It can be concluded that, prior to the house inspection activity, the ability of the community to increase awareness among public communities in protecting, maintaining and appreciating traditional houses remained at novice and low level.

Table 6: Actions taken by the community prior to involvement in the programme (total=30)

Actions Taken	Number/ Total No.	Percentage
1. Find guidance or methods for building condition inspection	16/30	53%
2. Undertaking research and data collection related to building condition inspection (background, construction methods and materials, architectural, and etc.) for selected buildings as case studies for the programme	12/30	40%
3. Gathering information related to community engagement programme between heritage organisations, public communities and academic sectors	8/30	26%
4. Disseminate knowledge related to the programme to increase awareness among public communities in protecting, maintaining and appreciating heritage buildings.	4/30	13%

Source: Author, 2014.

For the community in particular, their involvement may be evaluated based on the level of their knowledge and skills required for the programme. Before the participation in the programme, Table 7 shows that, the community possessed a fair level of knowledge and skills (shown in Table 5 previously), particularly in conservation and inspection of traditional houses, as compared to researcher and facilitators (students), which are at good and moderate level respectively. Therefore, the community need to be enthused and motivated to get involved in activities of this programme (Todhunter, 2011).

Table 7: Level of knowledge and skills building inspection among parties involved in the programme (general comparison)

No.	Category	Sector	Level of Knowledge and Skills in Building Inspection Before Involvement in the Programme	Nos.	Distribution (percentage)
1.	Researcher	University	Good	6	7.59
2.	Facilitators (Students)	University	Moderate	43	54.43
3.	Villagers and house owners of Kampung Morten, Melaka, Malacca Historical City	Community	Fair	30 (including 16 of building owners and their spouses or representatives)	37.98
			Total	79	100.00

Source: Author, 2014.

The Activities

This university-community engagement programme in this paper entailed a number of activities including 'recce', co-ordination meetings, preliminary visits, house inspection (using template and checklist), and sharing sessions as a tool for the engagement of all participants.

To begin with, 'recce' activities (Figure 4) were conducted mainly to meet representatives from the community to discuss programme activities. In addition, this activity also attempted to identify suitable houses for inspection. The identification of suitable houses for inspection activity is based on the relevant processes or criteria: the house inherited Traditional Melakan House architectural styles and influences (including design, form and spatial layout as explained in Table 1) and permissions to inspect the house is granted by the owner (consent was sought using Letter of Consent prior to the programme). It must be noted that the final number of houses selected for the inspection activity (in this case is eight houses) are subjected to budget allocation, time (duration) and manpower limitations.

Figure 4: Discussion session with community representatives during 'recce' activities
Source: Author, 2014.

Secondly, consultations were held with the community to discuss relevant arrangements for the activities to be held as scheduled in the programme, including transportation, accommodation, logistics and etc. During the consultations, the community is treated as equal partners rather than they are being coordinated by the researchers.

Thirdly, preliminary visits to the selected Traditional Melakan Houses were conducted, primarily to gather brief information on the buildings' historical background, chronological development and usage as well as discussing common defects problems faced by respective house owners. These preliminary information were gathered based on general conversation and guided interview using a set of 'Questionnaire on Level of Preparation and Readiness to Participate', to determine how much the community knew prior to the programme in terms of their level of knowledge and skills in building inspection. The evidences of this were shown in Table 5, Table 6 and Table 7.

Fourthly, the main highlight of this programme was the Traditional Melakan Houses inspection activity. During house inspection activity, the community are enthused and motivated to get involved in (Figure 5). The reasons behind the need for the community to be motivated and enthused to get involved in the programme are mainly due to their intent

to attained sustainable development surrounding their *'kampung'* area. In addition, they are very keen to be able to better appreciate and increase awareness on guidance for future maintenance plan and repair for their houses.

Figure 5: The villagers actively engaged in house inspection activity
Source: Author, 2014.

Prior to house inspection activity, the community were trained to enable them to evaluate the existing condition of their houses through visual inspection using a Building Condition Survey Template [adopted from Royal Institution of Chartered Surveyors (RICS) Condition Report 2010] (RICS, 2010). During this training, the Building Condition Survey Checklist (also adopted from RICS Condition Report, 2010) was also utilised as the main reference to identify common house defects. The conducted training of this programme is significantly prepared for the community, to enable them to experiencing 'hands-on' experience in evaluating the overall condition of their houses.

The evidence of effectiveness of this training can be observed from the better ability among the community to answer the relevant question particularly during the house inspection activity. In addition, during the house inspection, also the community has able to identify the common defects of their houses and better able to determine the relevant causes, by themselves (Figure 5 and Table 8). Additionally,

house inspection activity of this programme was undertaken with the aim of enabling them to outline a maintenance plan for their houses with the help of researchers and facilitators (students) from the Department of Building Surveying, Faculty of Built Environment, University of Malaya. It must be emphasised that house inspection activity of this programme was conducted in the *'Gotong-Royong'* spirit─ a local term meaning that all parties were actively involved and engaged, in an inclusive manner.

Culturally, *'Gotong-Royong'* (in the culture of Malay speakers and community of Malaysia), is a local concept of moral obligation to help the other in times of need (Kadouf, 1998), mutual self-help activities (Barlocco, 2010), means of form of communal cooperation (Thirusanku and Yunus, 2013). Objectively, this concept brings mutual assistance that commonly creates *espirit de corps* (Arumugam, *et al.*, 2013). In this programme, the *'Gotong-Royong'* spirit was clearly observed and has been extended among the researchers, facilitators (students) and the community during house inspection activity.

A sharing sessions of this programme (Figure 6) by the researchers and facilitators (students) for the community was undertaken to increase local understanding of existing conditions and current issues (common defects) related to their houses. This sharing sessions is an exchange of knowledge (two-ways communication) between the community, the researchers, the facilitators and the experts (engaged professionals from internationally recognised higher education institution). During this sessions, the community had shared their traditional heritage knowledge on traditional houses (particularly traditional construction methods, materials and skills), while the researchers, facilitators and engaged experts shared their perspective on heritage building conservation (from scientific and research experience).

Figure 6: Sharing session involving all participants of the programme
Source: Author, 2014.

Findings and Discussion

Findings and discussion of this programme are as follows:

Common Defects, Diagnosis and Remedial Requirements Identified by the Community

Table 8 shows common defects in the inspected houses as identified by the community during the programme. The diagnosis and repairs required were also determined by the community, based on the level of dilapidation caused by the defects. It must be emphasised that the identification of the common defects in the Traditional Melakan Houses by the community not only signifies maintenance and repair needs, but is also enabling them to outline appropriate future maintenance and repair plans for their houses. This is proving evidence that this programme has empowered the community to acquire the new abilities. The community are now better able to identify common defects, diagnosis and remedial requirements for their houses through community capacity-building.

Prior to the programme, the community was unable to detect the common defects and determine the damages on their houses (Table 6). At first, as they saw the house defects problems, they did not know the

causes and how to repair them. Subsequently, the community will deal with contractors to undertaking the repair (commonly cost them more). Conversely, after involved in this programme, they were started to learn of necessary actions for more detailed inspections. The evidence of this is an increment in the level of knowledge and skills in building inspection, after their involvement in the programme (Table 9). The community begin to have a thought on cheaper repair alternatives that would save them cost i.e. undertaking minor repair (generally at lower cost) by themselves on regular basis. Moreover, they also started to have higher level of awareness on external causes of damage to their houses including traffic vibration and sinking of sub-soil surrounding their houses. By involved in the programme, the community have strong evidence, good reason as well stronger voice to prevent rapid urbanisation and industrialisation as well as further development in their establishment area.

Table 8: Common defects and respective diagnosis and remedial requirements for Traditional Melakan Houses identified by the community

No.	Common Defects	Diagnosis and Remedial Requirements
1.	Termite and insect attacks	Damp and digestible timber in wall plates, the feet of rafters and bearing ends of beams and trusses. All timber structure which are placed against or built into damp walling is mostly affected. Detailed investigation needed for the affected structure.
2.	Timber decay	Serious damage and deterioration found on the timber surface. These could lead to further structural problems and would be unsafe for building occupants. Decayed timber needs to be replaced regularly and inspected periodically.
3.	Unstable structure	Mainly caused by settling of sub-soil, rapid penetration of water, ground vibrations, and deterioration of building materials and increased loads. Detailed investigation is needed for affected structure.
4.	Roof leakage	Mainly due to corrosion of fixing nails that cause decay to rafters and battens. Regular inspection of structure and roof cover is essential.
5.	Peeling of paint	Mainly due to excessive rain and exposure to moisture. The paintwork peels off from building element surface during the process. Repainting (suitable for the material of the building elements) is an essential remedial action.

Source: Author, 2014.

Community Capacity-Building

With the opportunity to learn about heritage home maintenance and repair, as well as 'hands-on' experience in conducting inspections, a traditional Malay village community of Kampung Morten was enabled and empowered to conduct building condition evaluation on their houses. The inspection was undertaken by them with the guidance by facilitators (students) first, and then they were able to conduct it by themselves. Once the community were able to conduct the inspection by themselves, they were then observed independently to assessing their homes for relevant building issues by both the researchers and facilitators. This is the evidence that now they were better able to conduct the house inspection activity on their own, after guidance from the researchers and facilitators. Additionally, this evidence is essential as guidance for replication of similar programme in the future. As similarly envisioned by Dastgeer (2003) in RSP, this programme does not only benefit individual selected house owners, but has also provides future opportunities to the entire village community as they are better able to protect their traditional houses. In addition, the community have been empowered by the programme as they are now able to save cost and time in building maintenance and repair to prevent detrimental or irreparable damage in their houses. Despite only a proportion of the community are involved in the programme (30 participants), the whole community were benefitted from better maintained Traditional Melakan Houses (the protection of heritage and cultural values of heritage home is key success factor for tourism benefits).

Additionally, the 'hands-on' experiences (both in training prior to the house inspection and house inspection activity) emphasised in this programme has established closer association between the community and their houses. The protection of heritage and cultural values inherited in their houses is not only indicates the establishment of their 'kampung' but also provides the historical evidence of the existence of their culture, race and ethnicity. The programme has also enabled the local community to outline a basic maintenance plan for their houses based on S.W.O.T (Strengths, Weaknesses, Opportunities

and Threats) analysis of the outcomes from the Building Condition Survey Checklist. Regular building condition inspections by the community would also empower them to better appreciate their houses and their surroundings. In addition, they were more aware of the details relevant of surrounding factors such as rapid urbanisation and industrialisation including further development.

On a regular basis, not only this programme will help them to understand and appreciate their houses better, but also provide essential guidance for the development of a future maintenance plan and repair. In upscale context (with bigger allocation longer programme duration), this programme may empower the whole community to be better able to take ownership over repair of their houses (maintenance plan), i.e. they do not have to wait for a third party or government agency to take action for their homes. This will make them to be able better appreciate their homes, as this will not only benefit them financially from better condition of the houses, but also giving them extra earnings from tourism revenue (mainly from the protection of heritage houses).

However, it must be noted that this only can be achieved if the community are better able to provide a good approach of maintenance and repair for their heritage houses.

It must be emphasised that, the community's ability to inspect their houses does not seems to have any full impact or total control on rapid urbanisation and industrialisation as well as further development. development and The evidence of this was observed during the sharing sessions as some of the community shared that they were of the need for a planned and sustainable development surrounding their 'kampung', by saying:

"...we want development, but not with hefty price! Now our house value subsided due to surrounding rapid construction and the problem is nothing much we can do about it."

This indicates that this programme not only enable the community to be more aware of dilapidation and the repair

requirements of their houses, but also the influence of the surrounding environment on their homes and area of establishment.

Actively Engaged Sharing Sessions

The community of this programme were able to actively participate in exciting and meaningful ways i.e. through dialogues with the parties from the university sectors (Todhunter, 2011). As a result of the programme, the community is now able to envision on how to look after their traditional houses in sustainable ways, with the help and guidance of the university. It must be noted that this session successfully engaged professionals and experts from other internationally recognised higher education institutions such as the Director of the School of Built Environment, Liverpool John Moores University, United Kingdom, who acted as an expert observer. A loud and clear message that emerged from this from the community as a result of this session was:

"….let us not stop here, we do believe we could do it, this is not the end, it just the beginning!"

This clearly indicates that the engagement programme has empowered them through acquisition of knowledge and skills enhancement, particularly in Traditional Melakan House conservation. This will not only help the community to be better able to maintain and repair their houses (to attain better building conditions and longevity of individual heritage homes), but also assist them to enhance their ability in heritage homes conservation.

Empowerment of Traditional Malay Village Community

As a result of this programme, the traditional Malay village community involved were acquired fundamental knowledge and skills in inspecting existing traditional house conditions with the guidance and help from academic sector i.e. the University of Malaya. From this programme, the community has also shown that they have developed

the ability to outline future maintenance and repair plans, which they were unable to do before participation in the programme. Conversely, after participated in the programme, the community are now not only better able to determine the importance of protection of inherited heritage and cultural values of their houses, but also better aware of sustainable development for the whole *'kampung'* area. This was observed as they were actively involved in the programme and shared constructive comments and feedback during sharing sessions. This indicates that the programme had a positive impact on the community as there has been a change in their behaviour and enhancement of their knowledge, skills and attitude towards the maintenance and repair of their houses.

After this programme, behavioural changes among the community were observed as a result of increased awareness of the impact of their action and their potential to underpin positive changes. The community are now realised that the good maintenance and repair approach for their house will protecting heritage and cultural

significance of their houses as well as minimising damages caused by surrounding development. Additionally, this programme has attained its aims and objectives that mainly grounded in empowerment of the local community through house inspection activity (Todhunter, 2011; Davidson, 2011). It must be noted that the traditional way of life of the community would be incomplete without their homes (in this case the traditional houses. This was observed during this programme as how traditional homes define the life of the community, through their bold statement:

"…this is our home, this is our life".

In the opinion of the author this is the significant message from the community, that their life has a close relationship with their house, and it should be like that as long as it can be. This is poetical but sensible.

In general, Table 9 shows that there is a significant change in the level of knowledge and skills in building inspection among parties of all sectors after their involvement in the programme. Specifically, house inspection activity of this programme has contributed to this change in positive manner across all the parties, particularly for the community. It could be also emphasised that, the 'hand-on' experience of the house inspection activity has ability to be extended to other culture of heritage, with the positive impact. In other words, this programme will be of beneficial use to similar kind of communities and houses that essentially require regular maintenance and repair.

Table 9: Changes of level of knowledge and skills among parties involved in the programme before and after building inspection activity

No.	Category	Sector	Level of Knowledge and Skills in Building Inspection		Nos.	Distribution (percentage)
			Before	*After*		
1.	Researchers	University	Good	Very Good	6	7.59
2.	Facilitators (Students)	University	Moderate	Good	43	54.43
3.	Villagers and house owners of Kampung Morten, Melaka, Malacca Historical City	Community	Fair	Moderate	30 (including 16 of building owners and their spouses or representatives)	37.98
				Total	**79**	**100.00**

Source: Author, 2014.

To evaluate the post-impact of the programme on the level knowledge and skills in building inspection among participants (the community), 'Questionnaire on Level of Knowledge and Skills After Participation in 'Community Engagement at Melaka World Heritage

Site with Involvement of UM, PERZIM, Melaka WHSB and Community of Kampung Morten, Melaka' Programme were used. The community were asked on the level of their knowledge in building inspection after participated in the programme. Based on Table 9, it can be concluded that, the empowerment upon the community is showing very significant changes in terms of their level of knowledge and skills in building inspection (from fair to moderate). This also can be seen by their active and enthusiastic participation during the house inspection activity, through the concept and spirit of '*Gotong-Royong*' (as explained previously in the activities section).

Replication of the Programme

Prior to the commencement of this programme, there was a gap in technical knowledge related to building conservation between the researchers, facilitators (students), expert observer and members of the traditional Malay village community and Traditional Melakan House owners (referred as the community) [particularly in philosophical

defensibility (principles, methods and approaches of heritage building conservation), cost of repair, future maintenance and repair plans and sustainability]. Commonly, clear principles, proven methods and good approaches of heritage building conservation were simply ignored by the industry and maintenance niche market, caused the philosophical defensibility was difficult to defend (Forster and Kayan, 2009; Forster *et al*., 2011; 2013). However, this issue was resolved through knowledge exchange between the researchers, facilitators (students), expert observer and the community through a clear explanation on legal matters related to the conservation of traditional houses, good conservation approaches, low cost and easy adoption of sustainable repair methods.

After the programme, the local community was encouraged to take the lead future maintenance and repair of their houses: from inspection to maintenance and repair (Sinnathamby, 2003). This programme gave insight into traditional home conservation which then translated into a sense of responsibility and ownership of the

maintenance and repair of their home. The newly acquired sense of ownership motivated them to quickly possess the necessary skills required and show as considerable seriousness in traditional house conservation activity. The local community as a whole are now not only know how to maintain and repair traditional homes, but also started to aware of how conservation activity help them to attain sustainable development in their area.

This programme has acted as an effective platform to inform the community about pertinent traditional home conservation issues and how they can move forward, particularly in achieving sustainability in the maintenance and repair of their houses. In order to cope with imminent change, the local community has to brave the challenges to the existence of their 'home' and 'kampung' (village) for many years to come. The big question is, till when? The learning points discussed in the following sections an insight to this query.

Learning Points

Learning points that were observed in this programme are as follows:

(a) The sharing of knowledge and skills in maintaining Traditional Melakan Houses between the academic sector i.e. the university and the Traditional Malay village community (including traditional houses owners) is of paramount importance for sustainable development (the emphasis is more for a historical city that is highly affected by rapid urbanisation and industrialisation as well as further development);

(b) There is a gap in knowledge and skills (particularly in building conservation aspects: philosophical defensibility, cost of repair and sustainability) between the researcher, facilitators (students), expert observers and the community (villagers and house owners). There are no proper documentation or methods (both academically and scientifically) to evaluate how good Traditional Melakan Houses are in terms of their existing condition and performance.

The community was eager to participate in order to close the knowledge gap. For instance, some of the villagers and house owners shared that the programme could be the best way to determine how 'healthy' (state of condition) their houses were identify long term 'medication' (solution) for them. Meanwhile, sharing sessions had equipped the community with enhanced knowledge and better skills to outline future maintenance and repair plans for their traditional houses;

(c) 'Hands-on' inspection activities also managed to capacity-built Year 3, Department of Building Surveying students (the facilitators) in effective community engagement as they facilitated and assisted the community in house inspections;

(d) Working in advance is essential for the programme's success (as 'recce', consultation session and preliminary visits to the site are important communication channels with the community and crucial success factors for the programme); and

(e) Future up-scaling of the programme to other communities requires a bigger budget allocation to attain more inclusive participation (more houses inspected and more participants involved) is beneficial over a longer period of time. The university-community engagement programme has shown that all the parties involved (particularly the traditional Malay village community) were highly keen to participate in the programme despite limited funds available. The importance of resolving issues faced by the community because of their dilapidated houses was highlighted when they shared their grief.

"… how could we resolved and cope with dilapidated houses -with escalating cost of repair and limited financial support".

Looking Ahead

The following section discusses how the programme could be extended in future.

In the opinion of the author, to better cope with future challenges in Traditional Melakan House conservation, it is of paramount importance for the university sector and community to 'keep learning' about every relevant aspect of building conservation. The sharing of knowledge and skills as well as continuous cooperation between these parties are key success factors for future programme of a similar kind. As the level of knowledge and skills among the community has changed (from fair to moderate as shown in Table 9) after their participation in building inspection activity, majority of them felt that the programme had a beneficial impact on their society, economy and the environment, particularly for the Kampung Morten itself. As one of the community said:

"This programme could provide not only new relevant knowledge and skills to us, but it enhances the opportunity to the expansion of the local economy (such as through tourism) as well as save a precious inheritance from our ancestors (the Traditional Melakan Houses. This is our lifeline for existence and sustainability."

As envisioned by the community during the sharing session, this university-community engagement programme can be replicated to other sites or areas: it could be extended to different *'kampung'* (village) with similar kinds of setting, houses and characteristics (Ahmad, 1998a). It must be noted that the general idea is that this programme can be replicated at any site or area that comprises traditional houses and their respective communities. Davidson (2011) suggested that, in order gain significant beneficial impact, the engagement programme could be upscaled; to include more local community participations for broader engagement (Davidson, 2011).

With broader university-community engagement, more comprehensive ways of sharing knowledge and skills in maintaining traditional houses could be attained: finally achieving sustainable

development through 'green maintenance', as envisioned by Forster *et al*., 2011; Forster *et al*., 2013 and Kayan, 2013b) [see Figure 7].
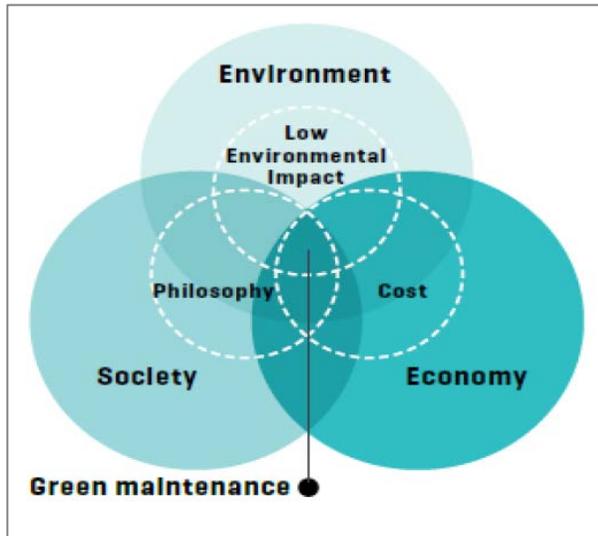

Figure 7: 'Green Maintenance' model

Source: Forster *et al*., 2011; Forster *et al*., 2013 and Kayan, 2013b.

The Venn diagram in Figure 7 represents the traditionally accepted model of sustainability with environmental, societal and economic factors overlapped showing the influence of the three factors on building maintenance, namely; environment, cost and philosophy. Intervention efforts within the context of the overlapped areas, indicating all three aspects are taken into careful consideration, would potentially be the most sustainable. To evaluate the long term maintenance requirements of the Traditional Melakan Houses in relation to the integrated approach for 'green' maintenance, it is necessary to understand the cumulative effect of routine maintenance operations in terms of not only cost and philosophy, but also their impact on the environment. The evaluation framework of this model, as applied on Traditional Melakan Houses has the potential to allow for the selection of sustainable solution to heritage home maintenance and repair.

As emphasised by Dastgeer (2003), however, this programme (approach) cannot be replicated throughout the country without consistently secured funds. In addition, to upscale this programme nationwide, well thought consideration needs to be taken for its inclusion into government policy (Davidson, 2011). On the other hand,

Davidson (2011) has also shown how the government can help with the replication of similar engagement programmes (Davidson, 2011).

In addition, it must emphasised that, in reality, the best way to gather support and ignite enthusiasm for any programme of a similar nature is the ability to provide an easy route to active participation, building self-esteem (including enhancement of knowledge and skills) and rewards to those who participate and learn (in this case is an ability to plan and implement that plan for maintenance and repair) (Todhunter, 2011). In a broader sense, participation by the traditional Malay village community gave them a sense of belonging (association and relationship with their houses) and allowed them to feel like a core part of the community (as well as part of a special neighbourhood and area). They also felt valued for valued for their contribution (from planning and implementation of building inspection, maintenance and repair) to the programme's sustainability. As witnessed by the author, the activities undertaken for this programme has contributed to the empowerment of the community, mainly from social perspective. It must be emphasised that however, this programme also provides evidence of change and improvement in the community (whether in the form of passive or consultative or equal partnership), from political, social, physiological and economic perspective in indirectly manner.

Upscaling the University-Community Engagement Programme for Traditional Home Conservation

A longer engagement period and a bigger budget allocation are essential to upscale this university-community engagement programme. In addition, more active participation is a significant success factor that will determine how well this programme can be sustained. This programme can be applied to any locality, area, community or house type that contributes to or is associated with heritage value.

This programme could expanded into 'train the trainer' sessions; i.e. participants (the community) from the previous programme can provide training to new participants (new community),

leading to a significant multiplier efforts. Once knowledge and skills are acquired by the latter (with the help and guidance of the former), the new community involvements could help them to evaluate existing conditions and identify common defects and problems affecting their houses. This will enable the new community to outline appropriate planned maintenance and repair work with confidence.

Conclusion

The university-community engagement programme highlighted in this paper shows a traditional Malay village community has been empowered to take more action in conserving Traditional Melakan Houses. Despite starting at a small scale, this programme is a significant innovation in community (villagers and house owners), particularly their empowerment in architectural heritage conservation. Imperatively, this programme has taken the first step in consciousness-raising, e.g. active participation by a traditional Malay village community. In addition, this programme has also shown that with

empowerment, the community has the capacity to organise themselves and make their own decisions about the appropriate maintenance and repair to their houses. The programme has contributed to multiplier effects not only through the extent of community behavioural changes; starting from participation of few of the villagers and house owners to wider involvement from local community, but also show on how the researchers have thought the facilitators (students) to guide and facilitate the community in house inspection activity.

The community empowerment initiative highlighted in this paper shows that it is feasible to persuade people to adopt good building conservation approaches at the local level, by accepting the university-community engagement programmes, moving on from the risk of irreparable damage of Traditional Melakan Houses. The activities in the programme have provided an example of how action (participation of parties of different sectors) could lead to beneficial impact (maintenance and protection of Traditional Melakan Houses in more sustainable ways). What is required is behavioural changes i.e. engaged

participants who are active as possible, unafraid to question what other sectors are doing and constructively and honest discussions. This is to ensure that all participants work efficiently.

The programme also demonstrates that community engagement is a possible mechanism to achieve sustainable protection of Traditional Melakan Houses, initiated through the utilisation of the inspection activities using the Building Condition Survey template and checklist. It must be emphasised that the findings in this paper are not only aids in community maintenance decision making (in this case repair of traditional houses). In overall, the programme also gives a unique look into how to engage communities in innovative approach for heritage conservation, as it can be applied beyond a traditional Malay village community and on Traditional Melakan Houses and can be of use to any community and traditional house that requires regular maintenance and repair. This is the novelty of the programme i.e. enabled the dawning of a greater realisation of innovative approach for heritage conservation to achieve sustainable development.

References

Ahmad, Y. (1998a) The Kampong. In: Chen Voon Fee (Ed.) *The Encyclopaedia of Malaysia*: *Architecture*, Archipelago Press: Singapore: pp. 18-19.

Ahmad, Y. (1998b) The Malay House: Materials and Construction. In: Chen Voon Fee (Ed.) *The Encyclopaedia of Malaysia*: *Architecture*, Archipelago Press: Singapore: pp. 22-23.

Ani, A., Mohamed, N. and Nordin Abdul Rahman, N.A. (2012) Socio-cultural influences in the composition of traditional Malay house compounds in rural Melaka, *Alam Cipta*, 5 (1), pp. 64-78.

Armani, S. And Arbi, E. (2014) A Comparative Study on Chinese Architecture in Peninsular Malaysia and Mainland China, *Journal of Design and Built Environment*, 14 (2), pp. 1-16.

Arumugam, N., Rafik-Galea, S., Mello, G. de., Dass, L.C. (2013) Cultural influences on group learning in an ESL classroom, *Review of European Studies*, 5 (2), pp. 81-89.

Barlocco, F. (2010) The village as a 'community of practice' Constitution of village belonging through leisure sociality, *Bijdragen tot de Taal-, Land-en Volkenkunde (BKI)*, 166 (4) (2010), pp. 404-425.

Brundtland, G.H. (1987) *Our Common Future,* Oxford University Press, Oxford.

Bundan, P.S. (2011) *The Assessment of Material Application Through Timber Traditional Malay House Construction,* Undergraduate Thesis, Universiti Malaysia Pahang, Pahang, Malaysia.

Cartier, C. (1998) Megadevelopment in Malaysia: From heritage landscapes to "leisurescapes" in Melaka's tourism sector, *Singapore Journal of Tropical Geography*, 19 (2), pp. 151-176.

Chen Voon Fee (Ed.) (1998) *The Encyclopaedia of Malaysia*: *Architecture*, Archipelago Press: Singapore.

Collins, H. (2010) *Creative Research: The Theory and Practice of Research for the Creative Industries*, Lausanne, Switzerland: AVA Publishing SA.

Daniels, T.P. (2010) Urban space, belonging and inequality in multi-ethnic housing estates of Melaka, Malaysia, *Identities: Global Studies in Culture and Power*, 17(2 & 3), pp. 176-203.

Dastgeer, A. (2003) The Rural Support Programmes: Empowering the Rural Poor in Pakistan. In: Sharma, M. (Ed) *Improving People's Lives-Lessons in Empowering from Asia*, New Delhi, India: Sage Publications: pp. 14-55.

Davidson, S. (2011) Up-scaling Social Behaviour Change Programmes: The Case of EcoTeams. In: Whitmarsh, L., Lorenzoni, I., O'neill, S. (Eds) *Engaging the Public With Climate Change: Behaviour and Communication*, London: Routledge: pp. 180-199.

Forster, A.M. and Kayan, B. (2009) Maintenance for historic buildings: a current perspective, *Structural Survey*, 27 (3), pp. 210-229.

Forster, A.M., Carter, K., Banfill, P.F.G. and Kayan, B. (2011) Green maintenance for historic masonry buildings: an emerging concept, *Building Research & Information*, 39 (6), pp. 654-664.

Forster, A.M., Carter, K. and Kayan, B. (2013) Greening Maintenance. *RICS Building Conservation Journal*, December 2013/January 2014: pp. 32-33.

Hasbollah, H.R. (2014) *A Theoretical Framework for Conserving Cultural Values of Heritage Buildings in Malaysia from Perspectives of Facilities Management,* Ph.D. Thesis, University of Salford, United Kingdom.

Hashim, H. (2014) Sejarah Kg. Morten. Retrieved 14 July 2014 from http://rumahwarisanibrahimhashimvillasentosa.blogspot.com/p/sejarah-kg morten.html)

Ismail, W. H.W. (2012) Sustainability of buildings in Historic City of Melaka, *Asian Journal of Environment-Behaviour Studies*, 3 (10), pp. 57-69.

Kadouf, H.A. (1998) Aspects of terminological problems in describing proprietary relations under Malaysian land law, *The Journal of Legal Pluralism and Unofficial Law*, 30 (41), pp. 37-63.

Kayan, B. (2006) Building maintenance in old building conservation approach, *Journal of Design and the Built Environment*, 2 (2): pp. 41-56.

Kayan, B. (2013a) *Community Engagement at Melaka World Heritage Site With Involvement of UM, PERZIM, Melaka WHSB and Community of Kampung Morten, Melaka*, University of Malaya: Kuala Lumpur (Unpublished).

Kayan, B.A. (2013b) *Green Maintenance for Historic Masonry Buildings: A Life Cycle Assessment Approach,* Ph.D. Thesis, Heriot-Watt University, Edinburgh, Scotland, United Kingdom.

Kayan, B. (2014) *Laporan Pemeriksaan Rumah-Rumah Terpilih Di Kampung Morten, Melaka Bandaraya Bersejarah*, University of Malaya: Kuala Lumpur (Unpublished).

Knight, A. and Ruddock, L. (2008) *Advanced Research Methods in the Built Environment,* West Sussex, UK: Wiley-Blackwell:

Mackay, D.J.C. (2008) Sustainable Energy-Without the Hot Air, UIT, Cambridge.

Mursib, G. and Mohamad, R. (1998a) The Basic Malay House. In: Chen Voon Fee (Ed.) *The Encyclopaedia of Malaysia*: *Architecture*, Archipelago Press: Singapore: pp. 20-21.

Marullo, S., and Edwards, B. (2000) From charity to justice: the potential of university-community collaboration for social change, *American Behavioral Scientist*, February 2000 (43): pp. 895-912.

Mursib, G. and Mohamad, R. (1998b) The Malay House of the Peninsular West Coast. In: Chen Voon Fee (Ed.) *The Encyclopaedia of Malaysia*: *Architecture*, Archipelago Press: Singapore: pp. 24-25.

Ishak N.H, Ali, Z.M., Omar, Y. and Hashim, H.A. (2007) Case Studies On Timber Defects Of Selected Traditional Houses In Malacca, *Journal of Design & The Built Environment*, 3 (3), pp. 81-90.

Jamaludin, M. and Kadir, S.A. (2012) Accessibility in buildings of tourist attraction: a case studies comparison, *Procedia-Scocial and Behavioral Sciences*, 35 (97), pp. 97-104.

Othman, S. and Said, I. (2010) Revitalizing the People's Life in Buffer Zone Area in Melaka: A Case Study at an Urban Village, Melaka. Retrieved 6 February 2015 from http://www.epublication.fab.utm.my/127/1/SEATUC201002P.pdf

Panoramio (Google Maps) (2015) Kampung Morten & Melaka River. Retrieved 23 February 2015 from http://www.panoramio.com/photo/77284301

Rashid, M. S.A. (2005) *The Symbolism of Tunjuk Langit (Finials) in the Malay Vernacular Architecture*. In: International Seminar on Malay Architecture as Lingua Franca, 22-23 June, 2005. National Museum, Jakarta, Indonesia.

Royal Institution of Chartered Surveyors. (RICS). (2010) *RICS Condition Report*, London: United Kingdom.

Sinnathamby, M. (2003) The Satyodaya Centre: Empowering Tamil Estate Workers in Sri Lanka. In: Sharma, M. (Ed) *Improving People's Lives-Lessons in Empowering from Asia*, New Delhi, India: Sage Publications: pp. 100-139.

Stephenson, M. (2010) Conceiving land grant university community engagement as adaptive leadership, *Higher Education,* 61 (1): pp. 95-108.

Suhaini, N. M.S.A. (2013) *A Study on Timber Defect Pattern at Malay Wooden House, Academic Project*, Universiti Teknologi Mara (UiTM), Shah Alam, Malaysia.

Thirusanku, J. and Yunus, M.M. (2012) The Many Faces of Malaysian English, *International Scholarly Research Network*, Vol. 2012: pp. 1-14.

Thompson, S., and Lerner, R.M. (2001) Educational model of community partnership for health promotion, *Policy Politics Nursing Practice,* May 2001 (2): pp. 161-166.

Todhunter, T. (2011) Low-carbon Communities: A Grassroots Perspective on Public Engagement. In: Whitmarsh, L., Lorenzoni, I., O'neill, S. (Eds) *Engaging the Public With Climate Change: Behaviour and Communication*, London: Routledge: pp. 252-269.

Winter, A., Wiseman, J., and Muirhead, B. (2006) University-community engagement in Australia: practice, policy and public good, *Education, Citizenship and Social Justice*, November 2006 (1): pp. 211-230.

Worden, N. (2001) 'Where it all began': the representation of Malaysian heritage in Melaka, *International Journal of Heritage Studies*, 7 (3), pp. 199-218.

Worden, N. (2003) National identity and heritage tourism in Melaka, *Indonesia and the Malay World*, 31 (89), pp. 31-43.

An Evolving Intercultural Partnership Model: A collaborative Australian and Vanuatu initial case study

Dr Christine Grima-Farrell & Dr Jacqueline Coleman

Australian Catholic University

Abstract

This article reports on the contributions of a new model of intercultural partnership involving Australian pre-service primary educators teaching under the supervision of local teachers and university staff members in a rural school in the Pacific nation of Vanuatu. The model sought to operate within a broad postcolonial framework that positioned teachers from the South (Vanuatu) as experts and pre-service teachers from the North (Australia) as learners. It also disrupts, rather than reinforces, stereotypes of 'the Other.' This initial case study research is based on the first of three student cohorts to be involved in this partnership project and describes implications for pre-service teachers' future practice as Graduate Teachers as outlined in Australian Institute of Teaching and School Leadership (AITSL) Standards and potentially contributes to the ongoing evolution of models for intercultural teaching partnerships.

Introduction

The contemporary push for the internationalisation of higher education (Hamza, 2010) in response to an increasingly globalised world has resulted in the implementation of under-theorised 'intercultural experiences' for university students from the developed world (i.e. the North) involving interactions with people of the developing world (i.e. the South) (Martin & Griffiths, 2012). These experiences often ostensibly aim to build the intercultural competence of students from the North, and are often accepted on face value as inherently good for the students and for those with whom they interact in the South (Deardorff, 2006). However, some scholars claim that many higher education based intercultural experiences, rather than challenging historical imbalances of power between the North and South, actually serve to reinforce stereotyping of 'the Other' (Martin & Griffiths, 2012) through implicit positioning of those from the South as in need of being 'bridged to the mainstream' (Aman, 2013) of modernity through involvement in these experiences. This article

reports on the evolution of a new model of intercultural partnership involving Australian pre-service primary teachers teaching under the supervision of local teachers and two university staff members in a rural school in the Pacific nation of Vanuatu. This model seeks to disrupt, rather than reinforce, stereotypes of 'the Other'. This paper reports on the implementation of the model and the responses of Australian student participants to their involvement in the experience. It considers the implications of the experience for the students' future professional practice in Australia, for alternative models of professional experience in Australia and for the ongoing evolution of the Vanuatu intercultural teaching partnership.

Literature review

Researchers Martin and Griffiths (2012) contend that a 'critical' review of the literature about short-term intercultural experiences involving Education institutions reveals a number of limitations. The first of these is that much of the literature about the models focuses on

'procedural and managerial aspects" (p. 915) of programmes and suggests an implicit belief that any intercultural experience is inherently good for those involved. In addition, Martin and Griffiths claim that such intercultural experiences are often oriented and promoted as 'service learning' for the Northern student participants. This orientation, they argue, "suggests that [Northern] students are providing a service to the host [Southern] country" (p. 916) by virtue of their presence. Martin and Griffiths claim that in reality, in many intercultural experiences, the resources of the South are being commodified and exploited as a means of potentially increasing the professional skills of Northern students. The commodification of the 'intercultural" is reflected, for example, in comments of US scholars DeLong et al., (2011) in regard to intercultural experiences organised though higher educational institutions. They claim that short-term, 'practical' placements are necessary given that "the contemporary [Northern] professional student often does not have the time or resources to commit to lengthy cultural immersion" (p. 42). There is

little consideration in the literature of the impact of such 'practical' placements on the Southern participants.

In the light of such concerns, this literature review begins with a brief overview of postcolonial theory, which was drawn on to reconceptualise and underpin our university's intercultural experience, followed by a description of the application of that theory to the framing of the new model.

Overview of Postcolonial theory

Postcolonial theory, rather than a single theory, is more accurately described as an interdisciplinary 'set of debates' which emerged in the 1970s as a result of the decolonisation of countries in the South, critical literacy studies, and evolving understandings of power and knowledge (Andreotti, 2007). It is characterised by its challenging of colonial logics and legacies in everyday cultural, political and social practices (Shome, 2014) between individuals and societies. Postcolonial 'debates' contend that these logics and the

structures of knowledge production that underpin them, are based in "histories and geographies of modernity" (Shome & Hedge, 2002, p. 250), and can be "undone and redone" (Shome & Hedge, p. 249). As such, postcolonial theory has an explicitly activist dimension which seeks to clarify, contest and potentially undo, discourses which position the North, or former colonial nations, as modern, and the South, or former colonised nations and their inhabitants, as lagging behind on the road to modernity and in need of the North's benevolence (Aman, 2013). Consequently, it calls for an epistemological shift (Tikly, 1999) to support new models of North-South relations which do not "reproduce … the oppressive claims of cultural superiority that were the basis of colonialism" (Andreotti, 2007, p. 2).

While Australia has historically been a colony, the epistemologies that underlie its perception of its place in the world are European ones, derived from its former coloniser, Britain. In more recent times Australia has also been a coloniser in Papua New Guinea. For these and other reasons, it is generally considered part of the global North. Vanuatu, although an independent republic since 1981, was historically under the colonial control of Britain and France and is generally considered part of the global South. Accordingly, university staff chose to employ the broad epistemology of postcolonial theory in interrogating and reconceptualising an existing model of intercultural experience involving Australian pre-service teachers teaching in Vanuatu. Postcolonial theory's 'set of debates' (Andreotti, 2007) can be interpreted at a variety of levels of abstraction (Tilzy, 1999) when applied to contemporary interactions between North and South. In the case of this intercultural teaching placement they were employed as tools for examining the impact of colonialism on perceptions of self and of the world, in other words, of identity and 'Otherness' (Andreotti, 2007) in the specific context (Tilzy, p. 605) of this experience. The process of applying these debates to the existing model and of evolving a new, more postcolonial model of North-South partnership within the teaching placement is considered in the following section.

Developing a Postcolonial Teaching Placement model

An interrogation of the existing university placement model informed by post-colonial theory was undertaken as a first step to developing a new model. It sought to examine the existing programme for implicit colonial power relationships. Initiated by an international service group under a Memorandum of Understanding (MOU) with the University, the original model involved placing 2nd and 3rd year pre-service primary teachers for two weeks in a school in rural Vanuatu to engage in peer teaching and coaching of the teachers in that school. We were concerned that this role positioned students in a potentially colonialist way, "focusing on what they may be able to teach the Other" (Aman, 2013, p. 10) in order to move them further along the trajectory of modernity. Such positioning may not have effectively valued and benefitted from the full extent of Ni-Vanuatu ways of knowing, being and doing (Aman, 2013) within the intercultural space. Leading postcolonial theorist, Spivak (1990) contends that those of the North seeking to interact justly with those of the South must consciously engage in 'unlearning' of their privilege and of the implicit colonialism in their perceptions of themselves and of the South. Within this process they must 'learn to listen, learn to learn and learn to reach out' (Spivak, 1990) to those in the South.

Consideration of an alternative model of intercultural experience

If Australian pre-service teachers were to engage in this listening, learning and reaching out during their teaching placement, we considered there should be a new model under which they did not go to Vanuatu perceiving themselves to be 'experts' from the developed world. Under the new model Ni-Vanuatu teaching staff were also to be repositioned as "differently knowledgeable others" (Martin & Griffiths, 2012, p. 909) with pedagogical and cultural expertise, rather than as people 'lacking' (Martin & Griffiths, 2012) and in need of bridging to Euro-centric notions of modernity through contact with Australians. To this end, Ni-Vanuatu teachers were asked to assume the powerful position of 'expert' in the role of direct supervisors and

mentors of the Australian pre-service primary teachers. Ni-Vanuatu teachers would be asked to decide what university students would teach, support them to plan lessons, then observe them and provide cultural and pedagogical feedback on their teaching relative to their students and classroom context. In this way pre-service teachers were explicitly positioned as learners and listeners (Spivak, 1990) in relation to the Ni-Vanuatu teachers. This positioning process began in a series of pre-departure briefings dealing with historical and cultural information about Vanuatu which guided students through Spivak's (1990) notions of 'unlearning' in the context of North-South relations.

It was envisaged that explicitly positioning our students in this role would create a greater likelihood of 'transformative learning' (Mezirow, 1991) transcending their pedagogical practice to include transformed understandings of North-South relations. With this goal, the new model sought to create opportunities for mutually beneficial pedagogical and intercultural learning dialogue and problem solving. This Ni-Vanuatu teacher-Australian student dialogue, by the nature of the context in which it occurred, would necessarily involve intercultural exchange and drawing on local Ni-Vanuatu knowledge systems. In this way, the intercultural aspect of the project would not be experienced as an exotic encounter extraneous to the project's pedagogical focus, and dialogue between the participants could constitute "a post-colonial space for learning that focuse[d] on negotiation and discussion" (Martin & Griffiths, 2012, p. 921).

In such spaces, the pre-service teachers could be supported to go beyond concern with their own immediate pedagogical practices to consider the historical and cultural reasons for broader issues such as the physical conditions of teaching spaces and a Ni-Vanuatu curriculum taught in the languages of the former colonial powers, rather than in the mother tongues of the students. (All students speak Bislama, the lingua franca of Vanuatu, and at least one other traditional language.) According to Juwah (2006) such discussions are vital for making explicit alternative perspectives, promoting reflection and making new meaning from intercultural experiences. In the new model they were

seen as key elements for simultaneously building students' pedagogical skills for responding to diversity and their intercultural competence, understood as "Knowledge of others; knowledge of self; skills to interpret and relate; skills to discover and/or to interact; valuing others' values, beliefs and behaviours; and relativizing one's self" (Byram, 1997, p. 34).

The pedagogical skills and intercultural competence that pre-service teachers potentially developed in this process would optimally be applied 'at home' in Australia to inform their practice. It must be noted, of course, that participation in an intercultural experience does not guarantee the development of intercultural competence (Otten, 2003). Ni-Vanuatu teaching staff also needed to experience some benefit from involvement in the project. The benefit had to be self-determined, rather than imposed by the Australian university's perceptions of the teachers' needs. It was considered that teachers' supervisory role would afford them opportunities to make these determinations. For example, observing the university students under their supervision teaching, and engaging in dialogue with them, might expose the Ni-Vanuatu teachers to some alternative pedagogical practices which they may or may not choose to adapt to align with the Vanuatu Ministry of Education's current emphasis on student-centred learning.

Intercultural Teaching Placement and the Australian Graduate Teacher Standards

Participation in the university's new model of teaching placement is only open to final year Education students who have successfully completed all practicums because they potentially bring some expertise (albeit based on Australian epistemologies) with them as a contribution to the 'post-colonial space for learning'. Thus, the pre-service teacher participants are approaching the level of Graduate Teacher as outlined in Australian Institute of Teaching and School Leadership (AITSL) Standards. The Standards set out the expectations held of graduate teachers and provide descriptors for these. While

designed as standards for teachers working within their own cultural context in Australia, it is reasonable to assume that pre-service teachers close to graduation would demonstrate evidence of the use of their university-acquired theoretical knowledge, under the guidance of local supervision, in adapted professional practice in any teaching environment.

Therefore, it was anticipated that during their Vanuatu placement students would exhibit pedagogical practices aligned with the AITSL Graduate Teacher descriptors, but adapted to the teaching environment of Vanuatu. Given that educators are expected to draw on research-based practices in order to address the needs of their students in diverse educational contexts (Ashman & Elkins, 2011; Department of Education Training and Youth Affairs (DETYA), 2000) a brief overview of the theory to practice literature in Teacher Education is presented.

The theory to practice gap in Teacher Education

A number of scholars have identified that a significant gap between research theory and practice in teacher education exists (Author et al., 2011). Explanations for this gap include inadequate linkages between teacher preparation programs and the workplace (Bain, 2004; Author et al., 2011; Goodlad, 1990). The challenge of narrowing the gap between theory and practice in diverse educational settings, including intercultural settings, is posited by many scholars as a major problem in education (Korthagen, 2010; Schultz, 2010). The prevailing difficulties in bridging the gap between theory and evidence-based practice has an adverse effect on the evolving confidence of student teachers to respond to the needs of all students in varied settings. Nonetheless, few studies have generated objective evidence about the specific factors that affect the implementation and sustainability of evidence-based practices in diverse classroom (Brouwer & Korthagen, 2005; Darling-Hammond & Baratz-Snowden, 2007). Much of the literature in the area is based upon commentary

derived from the reflections of researchers, rather than from enquiry focusing on those who may most experience the gap, that is, final year pre-service teachers undertaking practicums which require them to take full charge of the pedagogical decisions in a classroom.

This intercultural teaching experience responded to these concerns by affording students the opportunities to demonstrate the application of university-acquired knowledge in practice. They then reflected on their ability to meet the sub-components of the Standards, being to "Plan for and implement effective teaching and learning" and "Use Teaching Strategies" to respond to "students with diverse linguistic, cultural, religious and socioeconomic backgrounds". It is within the broad context sketched above that this study is positioned.

The study

It was considered that the reframing of the model used in the intercultural teaching placement provided an opportunity to address this lacuna through gathering rich data, which might illuminate aspects of the theory into practice nexus of pre-service teachers, specifically with reference to an intercultural context. Accordingly, the central research questions of this study were:

Has the intercultural teaching experience impacted upon undergraduate teachers' evaluation of their ability to use university-acquired theoretical skills and knowledge to respond effectively to student needs in diverse classroom contexts? How can this knowledge contribute to the development of new models for intercultural experiences?

Participants

Four female and one male final year pre-service primary teachers attending the same Australian university were the participants in this study. They applied to participate in this non-compulsory experience and were selected through interview. Their details are given in Table 1. (Note pseudonyms are used for all participants). These

students are the first of three cohorts which will participate in this

partnership project.

Table 1
Participant details

Name	Age and gender	Degree	State	Previous overseas travel experience	Ethnicity
Sam	23 Male	Masters of Teaching (Primary)	NSW	Vietnam	Italian-Australian
Peta	24 Female	Bachelor or Education (Primary)	ACT	Nepal, Morocco	Anglo-Australian
Jess	21 Female	Bachelor or Education (Primary)	NSW	Nil	Italian-Australian
Kim	21 Female	Bachelor or Education (Primary)	NSW	Malta, India	Anglo-Australian
Sue	22 Female	Bachelor or Education (Primary)	NSW	Nil	Croatian-Australian

Methodology

Case study methodology (Yin, 2003) was used to investigate the impact of the voluntary placement experience on the undergraduate teachers' evaluation of their ability to respond to student needs in diverse classroom contexts. Interview questions were distributed one day prior to the interviews to allow time for reflection and each of the participants responded to questions individually. Data collection from multiple participants is considered more solid and compelling and enhances the articulation of the depth of the experience (Yin, 2003). Interviews allowed for in-depth examination of the issues raised, and provide a rich source of narrative data. Narrative data assists in articulating the richness of the information gathered and encapsulating its complexity,

allowing for the story to be told from a holistic point of view. It enables the participants' to share knowledge from an event-driven experience (Neuman, 2006).

Data gathering

The same researcher conducted semi-structured one-to-one interviews at the conclusion of the placement. The interview questions include.

1. What have you gained from this Vanuatu experience?
2. How effective and appropriate was the pre departure briefing? Did it prepare you for the realities of this setting?
3. How has this experience compared to your expectations?
4. What would you describe to be your greatest challenges? How have you tried to overcome these?
5. What has been your greatest achievement?
6. Do you think your input has had an impact on the staff and students at Arep School? How?
7. Could you comment on the role of staff members?
8. What has it been like working with the Ni-Vanuatu staff?

Interviews were recorded and transcribed with participant confidentiality protected through the use of pseudonyms.

Data analysis

Analysis using inter-reliability was employed as members of the research team independently coded data from individual participants. The manual coding of the responses utilised a contextualised emic approach to reveal perspectives of the participants that identified strings of patterns across their responses. These results were compared for agreement of themes within individual participant responses then across them. This comparison of data across participant responses enhanced the depth of knowledge gained in regard to whether the Vanuatu experience had impacted upon undergraduate teachers' evaluation of their ability to use university-learned pedagogical skills and knowledge to respond effectively to student needs in diverse classroom contexts, and if so, how.

Findings

The analysis of data revealed three central themes; the evolution of transferable pedagogical practice; enhancing school student engagement through 'insider'-mediated culturally responsive approaches; and support and communication amongst school staff, peers, and university partners.

The evolution of transferable pedagogical practice

Pedagogical practice as comprehended and described by the participants relates to the art and science of teaching. It reflects the instructional strategies appropriate to their own philosophical beliefs about teaching, developed through university-learned knowledge and previous experiences. As a consequence of the broad postcolonial reframing of the project it was anticipated that the diversity-related pedagogical practices experienced and/or developed during this intercultural partnership might enhance participants' confidence in their ability to implement theory to differentiate classroom content, process and product.

All participants indicated that they expected to gain new experiences teaching in a new culture, however, they reported that their learning had far exceeded their expectations and their new knowledge and skills will be transferred to Australian contexts. Peta's insights reflected the sentiment of all participants. "I was busier than expected and I learned in greater depth than I was expecting, the things I learned made it worth it regardless of how many bucket showers I had." Participants expressed concerns in regard to their own perceived lack of knowledge about some topics that they had to teach and shared their now realised over-reliance on Google as a 'go to' knowledge source. They emphasised their shortfall of knowledge due to their dependence on information being readily available as a result of access to technology and other resources in Australia. Peta went as far as stating that in preparing her classes with her Ni-Vanuatu supervisor she found

her lack of knowledge "confronting."

Students' also articulated gains in practical pedagogy in terms of increased confidence. This was described as being a direct result of the support provided by Ni-Vanuatu teachers who implemented theoretical knowledge into practice in culturally appropriate ways with no technology and limited resources. Jess articulated her growth as she reflected, "By the end of the week we were able to spread our wings a little and do our lessons on our own and I felt empowered by that." Sue also explicitly positioned herself as a learner in the intercultural space when she explained that the Ni-Vanuatu teachers played a key part in her increasing pedagogical skills and confidence in meeting students' needs. She stated, "they [the Ni-Vanuatu teachers] were helpful, they gave us their classes and were receptive to the way we were going to teach." Jess further explained that she was able to experiment with pedagogies because she was in a new environment and felt supported both by the Ni-Vanuatu and university staff. She described how her utilisation of some theoretically-based practices learned at university,

such as speaking slowly, literally and clearly with EAL learners (such as all Vanuatu school children) had proved very successful in meeting these students' learning needs. Jess further described the transferability of these skills when she shared an anecdote that on ringing her family they had commented on the enhanced clarity with which she was speaking.

Like Jess all participants articulated the positive impacts of adapting and applying theoretical knowledge to respond to the specific contextual variables in the intercultural teaching placement. Such positive results were derived from the gradual relationships of trust and 'risk taking' in learning that developed over time whilst under the close supervision of the Ni-Vanuatu teachers. Most participants highlighted the transferable nature of this theory based practical experience as they declared, "I'll keep working on [these practices] when I get home."

Enhancing school student engagement through expert-mediated culturally responsive approaches

The university student participants expressed a high degree of appreciation for the Ni-Vanuatu teachers. They applauded their supervisors' abilities to deal productively with large classes, limited resources and inconsistent starting times. Sam, the only male participant, was very happy to be placed with a young male Ni-Vanuatu teacher. He commented on his supervisor's skills despite being "thrown into the deep end" of teaching with few resources and limited professional development. He consistently expressed respect for the local teachers and their situation, and emphasised that his own perceived increase in pedagogical skill was due to the close mentee-mentor relationship he built with his Ni-Vanuatu supervisor. He also articulated that this relationship afforded him valuable insights into culturally appropriate pedagogical approaches for Ni-Vanuatu students. Sam was also explicit about his consciousness of being in a different sociocultural environment and how this impacted on his own behaviour and on his role as 'learner' in relation to the teacher he worked with. Other gains were described as having "found out some great teaching tactics" and "learnt a little bit more about myself and teaching." These elements collectively assisted him to engage students he worked with, including multi-level class groups of 54 students.

Similarly, Peta emphasised the benefits of the relational aspects of the experience that evolved through the Ni-Vanuatu teachers assuming the role of expert, when she reflected on her deep appreciation of being warmly welcomed and being able to engage successfully as part of the community. She described the valuable pedagogical and cultural support she received from her supervisor and commented on how these two domains were united by the Ni-Vanuatu staff as they frequently expressed the importance of 'learning from your students'. This statement was used by Ni-Vanuatu teachers to guide participants' thinking and actions and emphasised the importance of a student-centred approach which links pedagogy, support and responsiveness regardless of resources.

Most participants indicated an understanding that culturally responsive pedagogy was essential to enhancing meaningful student engagement. Jess' summation of the Ni-Vanuatu teachers, "they really know about teaching, it isn't just a transmissive thing" highlights her awareness of the complexities of engaging the often-reticent Ni-Vanuatu students. This comment also indicates awareness that she could not have effectively engaged the students without support from the Ni-Vanuatu teachers who were both cultural 'insiders' and skilled pedagogical practitioners.

Nonetheless, despite the positioning of the pre-service teachers as learners, one participant's comments, Kim, indicated that she conceptualised the Ni-Vanuatu staff, rather than herself, as the natural beneficiaries of the North-South experience. For example, Kim stated she'd hoped some of what she had demonstrated while teaching in their classrooms "had gone through" to local staff, but that it was difficult to know the full impact because "people get set in their ways." Such comments indicate the challenges of disrupting the implicit epistemologies of Northern modernity in which these students have been educated.

Support and Communication Amongst School Staff, University Partners and Pre-Service Peers

All participants acknowledged the importance of a supportive community of partners when attempting to transfer the university-learned theoretical knowledge into practice in Ni-Vanuatu classrooms. Students' notions of support incorporated effective communication with a range of partners, especially with their Ni-Vanuatu supervisors and university staff. Factors such as feeling part of a community, belonging, inclusion and mutual benefit were described by all as being integral to their perceived increased ability to respond effectively to students' needs.

Jess's comments exemplified those of other participants when she described how being part of the group allowed her to feel that she had "a safety net and didn't feel out of depth [when teaching]." She further explained, "I knew that I would be supported, it is good to have people you can relate to and speak to, I felt empowered by that." Jess and other participants also emphasised the mutually beneficial relationship that evolved with their Ni-Vanuatu supervisors. They described that the Ni Vanuatu teachers were "very open to sharing their ideas" and articulated that the Ni-Vanuatu teachers "told me how she could use my approach for a different lesson." This highlighted the reciprocally beneficial nature of the experience, which encouraged confidence and empowerment within and across all partners.

As such growth was facilitated as university students felt supported by their local supervisors to explore the implementation of theory in practice whilst in a new cultural context. Participants referred to notions of collaboration often as they reflected on their increased ability to function as the sole class teacher or with other teachers. In short, as Peta contended, this collaboration had all students learning "in greater depth than … expected."

Pre-service teachers also identified the point-of-need instructional role of university staff as influential in their pedagogical evolution during the placement. Each evening staff and students met to discuss the day's teaching and ideas for the following day's classes. Sam, described the impact of this ongoing pedagogical dialogue as follows, "Us (student teachers) being new in the field, having someone there who's got the experience and knowledge first hand it's great to be able to sit down and chat." Others described this process as "beneficial for my learning" (Peta), Jess valued university staff's role in "even just listening to us", and Kim, the opportunity it afforded to talk with more experienced teachers about "the good, the bad and the ugly" realities of classroom teaching.

Similarly, participants identified interactions with their pre-service peers as being very valuable for their developing confidence and ability to work effectively with the diverse students. Some chose to

engage in team teaching with peers and others to observe their peers teaching. Peta described the value of watching peers teach in the same intercultural situation, as follows, "Seeing Kim in action helped me to identify some areas of improvement for myself." Thus, the participants expressed understanding that their increased confidence to teach productively within a new context was a direct consequence of the cultural and pedagogical support and consistent communication they had with their Ni-Vanuatu supervisors, and also of the dialogue and interactions with university staff and their pre-service teacher peers.

Discussion

In general terms the participants' comments, were broadly consistent with, and expanded upon, the factors and themes presented in the Literature as critical to theory becoming practice in diverse educational contexts (Author, 2012). The data suggests that the intercultural teaching experiences afforded by the new broadly post-colonial project model, positively impacted student teachers'

evaluation of their pedagogical gains from involvement. It also suggests that the re-positioning of Ni-Vanuatu staff as supervisors, and of university students as learners, in addition to the small support community which developed between the university students, their Ni-Vanuatu supervisors and university staff during the placement, were vital to the development of students' positive evaluation of their experience. These two aspects of the new proposed model appear to have contributed directly to the pre-service teachers' reported perception of their increased ability to use university-acquired skills and knowledge to respond effectively to the needs of diverse students in Vanuatu, and potentially future students in the multicultural classrooms of Australia.

The strengthening of the Ni-Vanuatu teachers' role as supervisors promoted the university students' intensive exposure to a range of new instructional techniques which they were able to incorporate into their own practice and upon which they could gain immediate feedback in the 'post-colonial space' for learning and

discussion. The support and communication between all partners in the project promoted opportunities to examine closely the adaptation and application of theoretical guidelines to meeting the needs of specific students. An unanticipated outcome of the new spaces for dialogue in the project was that, although near to graduation, these pre-service teachers at the beginning of the placement identified significant gaps in their Professional Knowledge and Professional Practice as defined by the AITSL standards for Graduate Teachers. This was particularly in relation to the areas of "students with diverse linguistic, cultural, religious and socioeconomic backgrounds" and "Plan for and implement effective teaching and learning."

The following section considers the broad implications of this study's findings for Graduate Teacher practice, enhanced models of professional experience in Australia and for the ongoing development of the Vanuatu Teaching Placement.

Implications

Participants' Graduate Teacher practice

Participants all reported increased confidence in their ability to meet diverse student needs as a result of the supported theory and practice work in Vanuatu. It is proposed that this confidence and its attendant pedagogical repertoire may be transferable to ongoing professional practice, especially given students' consensus on continuing "to work on" what they had learned in Vanuatu when back in Australia.

The new project model also facilitate participants' receptivity to learning experiences which contributed to their belief in their improved intercultural competence, particularly in relation to "valuing others' values, beliefs and behaviours; and relativizing one's self" (Byram, 1997, p. 34). The insight into the professional and cultural world of their Ni-Vanuatu supervisors occasioned opportunities for reflection on issues such as implicit Northern constructions of 'self' and of the Southern 'Other.' Kristeva (1991) contends that each occasion

that one confronts an unknown experience; it involves a questioning and reflection on perceptions of the self and the 'Other'. Potentially, the post-colonial theory-based reframing of the Vanuatu experience may stimulate participants' ongoing examinations of constructions of self and "Other" in multicultural, English-speaking Australian classrooms. It may also in practical terms, impact upon their readiness and ability to sensitively employ appropriate culturally responsive pedagogies with diverse student cohorts. Such reflection, combined with their greater confidence and pedagogical skill, may strengthen and inform their capacity to work as Graduate Teachers (AITSL) with a range of students and staff from diverse contexts during their professional careers in Australia.

Enhanced Professional Experience Models in Australia

The role played by all partners within the supportive community assisted the development of participants' pedagogical confidence and their ability to use research to inform practice. This knowledge has implications for models of professional experience in Australia, as it presents ways of involving teachers, pre-service peers and university staff in ongoing, small group pedagogical dialogue during professional experience placements. Such collaborative partnerships between school and universities that emphasise the importance of point-of-need re-teaching to facilitate theory to practice have the capacity to guide new models. The role of the class teacher as 'insider' with knowledge of diverse student backgrounds and needs, regardless of cultural context, should be explicitly acknowledged and utilised as a crucial component of supporting pre-service teachers to adapt theory to meet specific student needs. Such multi-faceted models have the capacity to merge skills and knowledge presented in university settings with school-based practice and to promote timely and meaningful feedback.

Collaborative theory to practice professional experience models present opportunities for explicitly developing university students' comprehension of the AITSL Graduate Teacher standards, particularly those related to student diversity translate to classroom practice. Given

the participants' positive comments about the impact of their peers' contributions to their pedagogical development during the Vanuatu placement, new models of professional experience in Australia could incorporate small groups of pre-service peers working together as teams. Group members benefited from assuming reciprocal roles as mentors to observe, guide, team-teach and debrief each other in a collaborative context. This process, conducted under the supervision of school and university staff assigned to work with the group for the duration of the experience contributed to increased knowledge of the factors that contribute to the success of new intercultural models. Under such models students' theoretical knowledge is validated through periods of intensive teaching practice, potentially enhancing their ability to successfully engage future students with diverse learning needs.

The Vanuatu Teaching Placement Model

As noted throughout this article the broadly postcolonial reframing of the teaching placement rendered positive results for participants. By agreeing to assume a supervisory role, the power dynamics changed in this model and Ni-Vanuatu staff led university students in the reducing the divide between theory and its application within an intercultural context in ways that did not replicate historical North-South relations of power. For this reason, postcolonialism and its 'set of debates' (Andreotti, 2007) should continue to act as a theoretical lens for further developing this reciprocal intercultural teaching experience. Repositioning the Ni-Vanuatu teachers, the university students, and the supportive small community structure involving all project partners are reported to be vital to the pre-service teachers' pedagogical and intercultural development and should continue to evolve in future placement models.

Limitations of the Study

There are a number of significant limitations to this study which must be acknowledged. Principal among these is the absence of the voice of the Ni-Vanuatu teachers. The perspectives of these partners in the project have been collected in a subsequent study and will be the subject of forthcoming publications. In addition, the self-selected nature of participants and the small size of the data sample mean that the study's findings are not necessarily generalisable.

Conclusion

This article reported on the impact a new intercultural teaching placement model had on participating pre-service teachers' evaluation of their pedagogical skills and confidence in addressing student diversity. The model sought to operate within a broad postcolonial framework that positioned teachers from the South (Vanuatu) as experts and pre-service teachers from the North (Australia) as learners.

University staff and pre-service teacher peers formed part of a community of support with the Ni-Vanuatu teachers during the placement. Pre-service teachers reported that under the Ni-Vanuatu teachers' supervision they had utilised theoretical knowledge to develop both pedagogical expertise and intercultural competence for working with diverse students. While disrupting the implicit epistemologies of Northern modernity in which these students have been educated is challenging, this intercultural learning experience strengthened their evaluation of their ability to use acquired skills and knowledge to respond effectively to student needs in diverse classroom contexts. Based on this finding, the article considered implications for the pre-service teachers' future practice as Graduate Teachers, for models of professional experience in Australia and for the continued development of the Vanuatu Teaching Placement.

References

Aman, R. (2013). Bridging the gap to those who lack: intercultural education in the light of modernity and the shadow of coloniality, *Pedagogy, Culture and Society, 21*(2), 279-297

Andreotti, V. (2007). The Contributions of postcolonial theory to development education, *DEA Thinkpieces*, available from www.dea.org.org.uk/thinkpieces

Ashman, A. F., & Elkins, J. (2011). *Education for inclusion and diversity.* Frenchs Forest, NSW: Pearson.

Bain, A. (2004). Secondary school reform and technology planning: Lessons learned from a ten year school reform initiative. *Australasian Journal of Educational Technology, 20*(2), 149-170.

Brouwer, N., & Korthagen, F. (2005). Can teacher education make a difference? *American Educational Research Journal, 42*(1), 153-224. doi:10.3102/00028312042001153

Byram, M. (1997). *Teaching and assessing intercultural communicative competence.* Clevedon, UK: Multilingual Matters

Darling-Hammond, L., & Baratz-Snowden, J. (2007). A good teacher in every classroom: Preparing the highly qualified teachers our children deserve. *Educational Horizons, 85*(2), 111-132.

Deardorff, D. (2006). Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization, *Journal of Studies in International Education, 10,* 241-264

Department of Education Training and Youth Affairs. (DETYA) (2000). *The impact of educational research: Research Evaluation Programme.* Canberra, ACT: Author.

DeLong, M., Geum, K. S., gage, K., McKinney, E, Medvedev, K., & Park, J. (2011). Cultural Exchange: Evaluating an alternative Model in Higher Education, *Journal of Studies in International Education, 15* (1), 41-56

Goodlad, J. I. (1990). The occupation of teaching in schools. In J. I. Goodlad, R. Soder, & K. A. Sirotnik (Eds.), *The moral dimensions of teaching* (pp. 3-34). San Francisco, CA: Jossey-Bass.

Grima-Farrell, C. (2012). Bridging the research to practice gap to respond to student and teacher needs in Catholic school settings: A collaborative school and university approach. *Journal of Catholic School Studies, 84*(2), 66-75.

Grima-Farrell, C.R., Bain, A., & McDonagh, S. H. (2011). Bridging the research-to-practice gap: A review of the literature focusing on inclusive education. *Australasian Journal of Special Education, 35*(2), 117-136. doi:10.1375/ajse.35.2.117

Hamza, A. (2010). International Experience: An Opportunity for Professional Development in Higher Education*, Journal of Studies in International Education, 14*(1), *50-69*

Juhwah, C. (Ed.). (2006). *Interactions in online education, implications for theory and practice.* New York: Routledge

Korthagen, F. A. J. (2010). How teacher education can make a difference. *Journal of Education for Teaching, 36*(4), 407-423.

Kristeva, J. (1991). *Strangers to ourselves,* London: Harvester

Martin, F., & Griffith, H. (2012). Power and representation: a postcolonial reading of global partnerships and teacher development through North-South study visits, *British Educational Research Journal 38(6), 907-927*

Mezirow, J. (1991). *Transformative dimensions of adult learning.* San Francisco: Jossey-Bass

Neuman, W.L. (2006). *Social research methods: Qualitative and quantitative approaches*. Toronto: Pearson.

Otten, M. (2003). Intercultural Learning and Diversity in Higher Education, *Journal of Studies in International Education, 7* (1), 12-26

Schulz, R. (2010). Inquiry-orientated teacher education. Baker, E., McGaw, B., Peterson, P. (eds.) *International Encyclopaedia of Education* (3rd ed.). Oxford: Elsevier.

Shome, R. (2014). Postcolonialism, *Key concepts in Intercultural dialogue, 28 Available from : http://centerforinterculturaldialogue.org*

Shome, R. , & Hedge, R.S. (2002), Postcolonoial Approaches to Communication: Charting the Terrain, Engaging the Intersections, *Communication Theory, (12)*3, 249-270

Spivak, G. (1990). *The post-colonial criticI interviews, strategies, dialogues.* Routledge: New York and London.

The Australian Institute for Teaching and School Leadership. (2011). *Australian Professional Standards for Teachers,* available from http://www.aitsl.edu.au/australian-professional-standards-for-teachers/standards/list

Tikly, L. (1999). Postcolonialism and Comparative Education, *International Review of Education, 45*(5/6), *603-621*

Yin, R. K. (2003). *Case study research: Design and methods (3rd ed.).* Thousand Oaks, CA: Sage Publications.

University-Community Engagement:

an analysis in the context of policing

Dr Isabelle Bartkowiak-Théron University of Tasmania
Dr Victoria Herrington, Australian Institute of Police Management

Abstract

If a key aim of universities is to use knowledge to improve society, community engagement should be a core activity of academia. However, community engagement tends to be articulated in a way that is neither truly reflective of its value, nor the effort involved in developing strong and sustainable partnerships between academia, communities and communities of practice. This paper reflects on the value and mechanics behind university-community engagement from the perspective of the policing discipline and discusses key benefits, using the partnerships developed between several tertiary institutions and police organisations in Australia as examples.

Community engagement is now widely documented as one of the core activities of academia (Le Clus, 2012). Academic engagement in communities and communities of practice can be done at various levels and that as such, there is always a certain amount of community engagement to account for in academic life. For example, one can be engaged in his/her own academic community and try to foster the knowledge (fundamental or practical) contained in a particular discipline. One can also be engaged with communities of practice with the aim of enhancing knowledge and practice in a particular area of industry. Or else, one can be engaged in a more active manner with a community of practice with the intention to benefit not only the related industry, but also the surrounding communities, to whom industry-related services are delivered.

In recent years we have seen these manifestations of community engagement writ large in the discipline of policing. In this paper we will discuss the engagement of academics in policing in the past thirty years, and the mechanics behind university-community engagement in a policing context. We set out the key benefits to be had in nurturing collaborative relationships between academia and 'industry' partners (in our case: police and other law enforcement agencies), by drawing on several case studies. We conclude on the necessity to start thinking about and rewarding community engagement as a key academic activity, and as a conduit to better, more targeted teaching and research practices.

The Importance of Community Engagement For Academics

Community engagement has now taken its due place as one of universities' missions for the new century (Howard & Sharma, 2006). Indeed,

> *Community engagement [is] consistently found to*
>
> *be addressed in mission statements and strategic*
>
> *plans, and some universities have developed*

distinct community engagement mission and policy

documents. (Winter et al, 2006)

In practice, though, this has been the case for quite some time, and many aspects of teaching and learning, research, business, industry and professional links, social and cultural engagement, partnerships with schools and other educational providers and economic engagement have developed through extensive exchanges of knowledge between parties, resulting in beneficial outcomes for all (Adler & Goggin, 2008; AUCEA, 2008). Within these key areas, Australian universities – some more than others – have built a strong reputation for engagement, and are engaged on an ongoing basis with professions and communities of practice (Turpin & Aylward, 1999).

That said, the community engagement rhetoric has long taken second place to teaching and research, evident in the way that it is presented and measured (or not) in university statements of activities

(Le Clus, 2012). This is despite of it being described as one of the pillars of academic work, as observed by Elliot and colleagues:

Community engagement is becoming a core

activity of universities [in Australia] and overseas.

However, community engagement is not always

arranged organisationally in a way that reflects its

strategic importance or maximises benefits to the

community. (Elliott et al, 2005)

It is also despite the development of a widely agreed definition of university-community engagement accepted by most Australian universities, in the position paper by the Australian University Community Engagement Alliance (AUCEA, now known as Engagement Australia) on university–community engagement. This paper defines it as encouraging "knowledge-driven partnerships that yield mutually beneficial outcomes for university and community" (2008, 2). Further, according to Engagement Australia, university–community engagement:

- is based on a mutually beneficial exchange of knowledge and skills between universities and their multiple communities;

- is based on universities acknowledging community values, culture, knowledge and skills, and working with those communities to develop mutually beneficial activities;

- supports the integration of engagement into learning and research activities by ensuring that engaged research is designed and managed as a partnership that addresses both academic and community priorities;

- programs are socially inclusive, designed and managed in partnership with communities, and seek to produce engaged citizens—including students and graduates (Engagement Australia, 2014)

It stands to reason that the articulation of such wide reaching benefits leads also to calls for community engagement to receive prestige and funding in the same way that teaching and research do:

> *Funding for engagement should not be at the*
> *expense of teaching or research, but must*
> *represent additional funding. The key driver is*
> *human capital. (Howard & Sharma, 2006)*

This call for resourcing builds on the argument that academia has much to gain through stronger engagement with communities and communities of practice. But there are also significant benefits for communities that tend not to be explicated, which is in contrast to similar arguments made in favour of efforts for research outcomes and teaching outputs. We argue that this under acknowledgement ultimately sells the success of many academics short.

Some scholars in every discipline have nurtured their research potential through active and effective engagement with their immediate

communities and local communities of practice, with the overarching hope to create positive change and effect policy and procedural change. Other scholars have preferred to retain a degree of academic separation from their community, in favour of retaining the objective distance they feel is required for considered thought. Some institutions attract and nurture more of the former scholarly style, and some the latter. In service of exploring the potential benefits that community engagement can have for a scholarly field, we use the remainder of this paper to examine a range of partnerships that have emerged in policing. Originally considered a sub-discipline of criminology, we argue that the connectedness of policing scholars to their communities sets it out as a good example of engagement, collaboration and partnership. Such engagement has not been without its difficulties, of course, but universities and scholars advocating both of the aforementioned approaches have much to reflect on from the three forms of police-academia engagement we outline below.

Encouraging Engagement: a Typology of Police-University Partnerships

Police and academia working together: three successful recipes

The involvement of universities in policing research or education, is not a new phenomenon (Laycock, 2001; Fleming, 2011). The past thirty years have seen an increase in the value placed on academic feedback and evaluation of policing initiatives around the world (Myhill, 2006). This – at least in part – has been the result of a new managerialist movement in the public sector, and of the need to ensure that organisations achieve best practice and cost effectiveness (Fleming, 2011). The rise of the evidence based policing movement – which advocates randomised control trials to assess the utility of policing initiatives – has also gained traction within police organisations, further increasing awareness amongst police that the involvement of specialists from universities can add value to the provision of police services to communities and to the organisation's

strategic positioning in whole-of-government agendas. Whilst it may not always be comfortable, police organisations have long realised that by opening themselves up to external scrutiny, they can improve service delivery, professionalism and community satisfaction, as well as establish more efficient cross sectoral approaches in addressing complex and multi-focused societal challenges (Marks & Wood, 2008; Fleming, 2011).

Academic literature on policing, the history of policing and particular specialisations within the policing profession itself (in areas such as community policing, intelligence-led policing, problem-oriented policing, counter-terrorism and security in particular) have been documented and analysed (and sometimes enhanced) through academics working from outside of police organisations. Figure 1 illustrates the external mechanisms of consultation and evaluation embedded in what we call the 'traditional involvement of academia' in the policing industry.

Figure 1. The traditional external-academic involvement in policing

The policing organization

Internal police commentary and review

Policing practice

External academic commentary and review

This has been the dominant form of engagement for many years, and has had a significant impact on our understanding of the way policing works, and what is and should be evidence-based practice for crime control. However, a growing parallel form of partnership has

seen academics immerse themselves more actively within the industry[i] – a shift from the long-established peripheral connection – towards a more dynamic engagement of academics who strategically align themselves more closely to the police organisations at all levels and allow a direct interface between the organisation of policing, academic insight, and policing practice (Figure 2). This approach embeds the practice of academic reflection and critical analysis within the immediate development of the profession of policing. It therefore positions itself as a variation on the traditional approach of external commentary and review, as a more dynamic form of exchange between academics and the industry. To date, this has become an increasingly prominent form of police-academic engagement in research and teaching in Australia.

Figure 2. The engaged academic commentary in policing
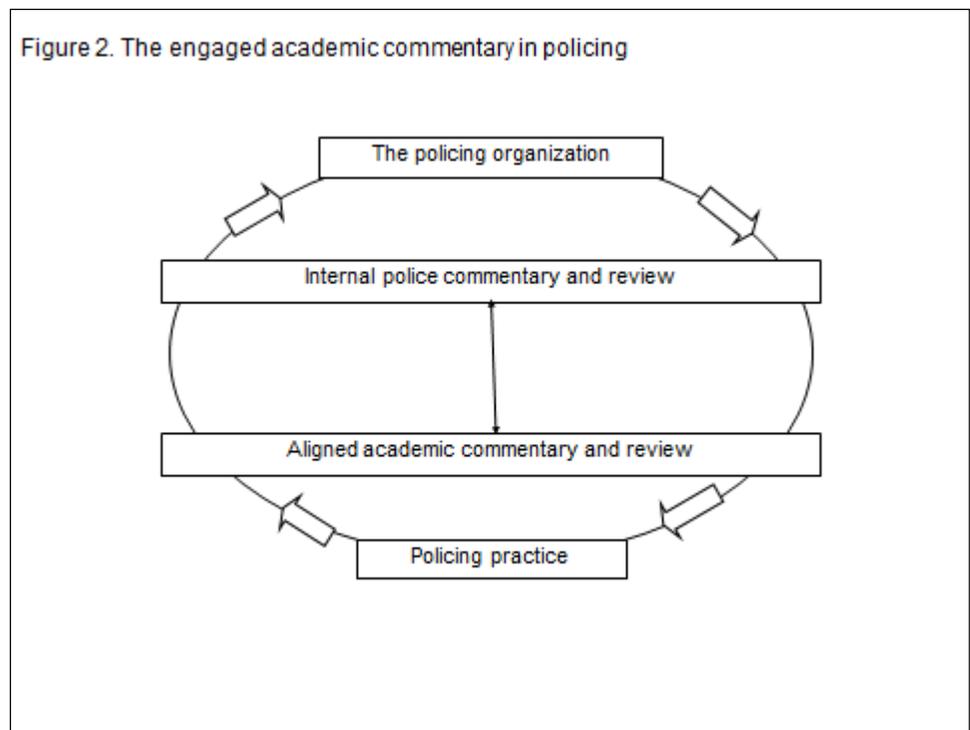
The active engagement of academics with policing organisations has helped promote evidence based practice in policing,

---

[i] Let's give, just to name a few forerunners of this tendency, the examples of Professor Lawrence Sherman in the UK, Professor Goldstein in the USA, Professor Clifford Shearing in Canada and South Africa, etc.

and has forced academia to articulate its findings in a useful and applicable way. World renowned theories and/or policing movements are associated with the names of famous academics who either participated in their implementation and/or evaluation: for example, Problem-Oriented Policing – Herman Goldstein (1990); Nodal Governance of crime – Clifford Shearing (Wood & Shearing, 2006); Community Policing and Justice – Wesley Skogan (2004) and David Bayley (1986); and Intelligence-Led Policing – Jerry Radcliffe (2008). The engagement of these individual scholars with policing has led to their practically applicable theories being implemented in the field and taught to police recruits. This is a convincing example of university-community engagement, with significant additional benefits to communities beyond.

An additional manifestation of this style of engagement is the work that has been more directly *driven* by academics, who have been approached by police organisations to help document, develop and enhance initiatives. Nexus Policing in Victoria and Reassurance Policing in the United Kingdom are examples of such academic partnerships in policing initiatives. Nexus Policing began in 2003 as a partnership between the Australian National University and Victoria Police (Australia). The initiative looked at developing 'collaborative projects between academic and practitioner communities in furtherance of new knowledge that can inform policy and practice' (Nexus Policing, 2008, 6). Focusing essentially on problem-solving, Nexus Policing insisted on establishing a dialogue between safety partners as a way to identify and harness strengths in order to develop 'innovative and targeted solutions to community safety issues' (Nexus Policing, 2008, 7). Seven pilot projects were developed over 4 years throughout Victoria to that effect, and looked at issues ranging from youth safety to the management of sex offenders post release.

The Reassurance Policing Pilot Program in the UK drew on the work of Martin Innes and colleagues at the University of Surrey

regarding *The Signal Crimes Perspective*. They hypothesised that particular crimes have a disproportionate impact on how individuals in a community understand and construct beliefs about crime, disorder and control (Innes, Fielding and Langan, 2002). The perspective argued that police should address the concerns of the community in terms of crime and disorder, for the community to be reassured about their safety. This idea was initially developed and trialled in two police forces in 2002, with the pilot phase expanded to eight police forces a year later (Millie and Herrington, 2005). In addition to the involvement of Innes and colleagues in the development of these trials, the program was evaluated by independent academics throughout its duration and gained considerable traction under a revised banner of Neighbourhood Policing.

A third style of engagement consists of police organisations institutions or police governing bodies employing academics to create, deliver and evaluate various activities, including training, research and leadership (Figure 3). The College of Policing (UK) is a good example of such embedded work, as well as the Australian Institute of Police Management (based in Sydney, NSW). This third style of academic engagement takes the academic outside of their typical habitat of the university, and places them squarely in industry, albeit acting in an academic capacity.

Figure 3. The embedded academic in policing
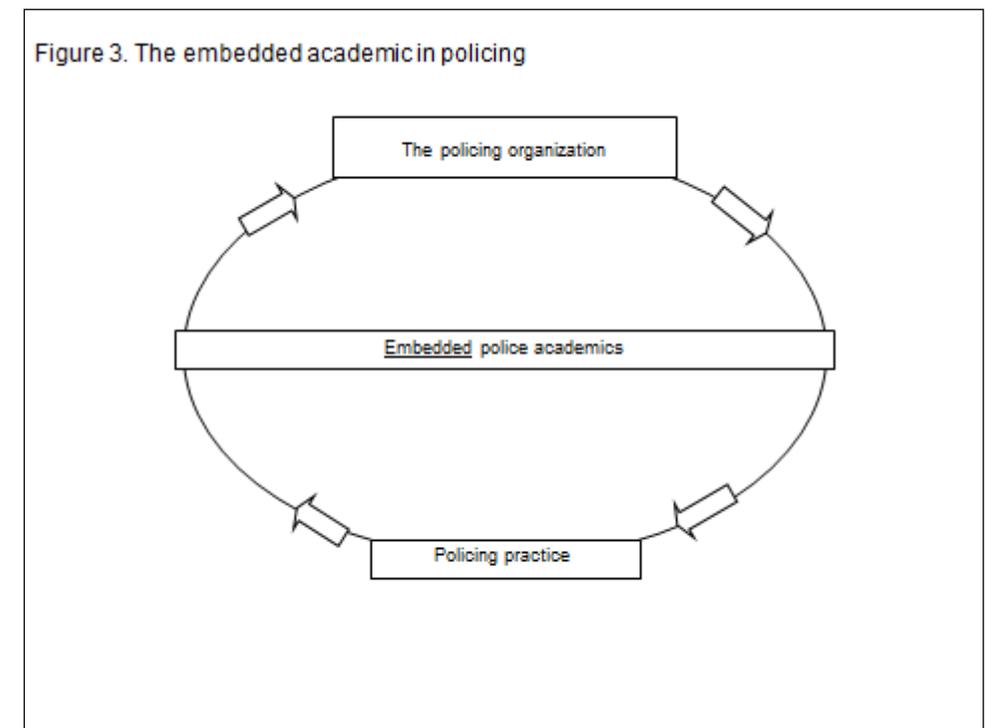
This could be viewed the best sort of compliment university-community engagement could wish to receive: that police organisations have recognised the value to be had from academic engagement to the extent that they wish to bring that capacity in house. Such an approach is, of course, not without its difficulties, and academics in policing may oftentimes be regarded as 'a square peg trying to fit into a round hole'. Academia guards fiercely the value of independent thought, and commentary without fear or favour. Such commentary may be more difficult from inside an organisation, if one wishes to remain there! But the potential benefits for those academics minded towards community engagement and making a difference to that community are significant, and a 'quiet internal voice' – that is cognisant of the competing demands faced by police organisations – can sometimes have more of an impact that the louder voices of those outside. For universities, the development of this typology of community engagement in policing is interesting, and reflects other disciplines such as bio-medicine, or engineering, where non-academic industry (the police organisation)

acts as competition for the employment of academics. This makes it all the more important to adequately reward the community engagement work undertaken by academics in policing such that it is seen as a reason to stay in the university sector, rather than a reason to leave.

There is a logical extension to this third style of police-academic engagement: that of police officers <u>as</u> academics. Recent years have seen an explosion of tertiary qualifications available and targeted towards serving police. These include masters programs, as well as professional doctorates and PhDs. In Australia, the evidence based policing movement has been complemented by a Masters program designed for senior leaders delivered by Cambridge University in the UK. Also, alongside the continuing development of police as active *consumers* of police scholarship, serving officers are increasingly active *contributors* to the field as well. As more police officers become active scholars, engagement between the academic and police communities may change, and universities may hold fewer of the

intellectual and analytical cards than they currently do. In saying this, for us (the authors), this engagement of police officers with academia is a demonstration that (early) university-community engagement can be a catalyst for critical thought within the profession, changing professionals into reflexive, critical thinkers and positive change agents. This can only be a good thing for the ongoing development of the profession.

The rationale for police-university engagement

The three models of police/academic partnership set out above are well reflected in policing literature, although community engagement in policing – just as in areas such as child protection and nursing – often does not quite sit with traditional research and teaching streams. Whilst some social and political (and others) disciplines allow a researcher to remain emotionally removed from the field, policing practice affects almost all of us. As such working in the discipline induces human reactions to the issues of crime, fear of crime, victimisation, and abuse on a personal level. This is particularly evident in such cases where the relationship between the researcher and their subject matter is strong, or where academics teaching evidence-based practice in the classroom, have a vested interest in ensuring that best practice is adhered to in the field (Bartkowiak-Théron & Lieutier, 2014). This reality can be an uncomfortable place for an academic to sit, as they wrestle with their own reactions and motivations as they steer a path between the discipline and community engagement.

One approach to this dilemma is for the nature of academic engagement to be much more explicit about how it is affected. Our approach to research illustrates this point. There is a move across the discipline to conducting research *with* police, rather than *on* police (Myhill, 2006; Marks and Wood, 2008; Fleming, 2011). This small semantic point reflects a significant difference in approach to the subject matter – and with it the necessity to appreciate additional complexities.

Research done 'on' communities is still the

predominant form of social research (…)

Researchers who merely do research 'on' regional

communities play an important role,

communicating local knowledge and the 'real

story' of regional Australia into larger fora. Such

research is valuable, yet this bridging process only

moves in one direction. (…) Research done merely

on communities may therefore signify a missed

opportunity for teaching and empowerment.

Research done with communities, on the other

hand, offers the community to engage communities

in a multi-way learning process (Eversole, 2004)

In policing, *action research* is particularly effective at fulfilling this need, as shown in the Nexus and Reassurance Policing examples used above. Action research is a cyclical process of research that seeks to observe, report, amend, and observe in a repetitive fashion allowing the monitoring of impact in relation to procedural change. Such an approach is particularly suited to the evaluation of policing initiatives where initial designs are frequently modified *in situ* as the result of unforseen operational and/or procedural difficulties, or tweaked to ensure the delivery of best practice. Involvement of academics in the monitoring of such evaluations using an action research design allows a means for researchers to engage directly with police officers, managers and the hierarchy by providing a collaborative feedback mechanism to decision makers, with the potential for direct impact on policy and procedures. This is arguably the *raison d'être* of applied researchers working in the social sciences, and the approach is much more explicit about the impact – both ways – of the engagement on the outcome of an initiative.

Indeed, the engagement of police officers as active participants in action research allows them to feel less observed and more like the architects of their own developing profession. The process of

engagement helps break down barriers (perceived as well as semantic) between academics and the police whilst simultaneously raising the profile of criminological commentary among the police hierarchy, building bridges with the academic community more broadly (Laycock, 2001).

However, the development of such arrangements does not rest on the efforts of individual academics alone. Across policing worldwide there is a tradition of innovation and transformation (often guided by necessity, a constant reshuffling of priorities and the unending evolution of crime), and within these organisations, having academic institutions more closely embedded in 'police business' is simply the next step. Australian police agencies have a particularly strong reputation for their two way relationships with universities, exchanging information over ARC Linkage research platforms (from research design to program evaluations), and benefiting from robust analysis of initiatives and operations (Marks & Wood, 2008).

Established partnerships in recruit training are another such of institutional engagement, with, for example, Charles Sturt University in New South Wales and the University of Tasmania embedded within police training regimes to provide academic rigour and accredited qualification around more traditional functional training. We explore this relationship in greater detail below, and argue that reciprocity is key.

Academics and Police: Minding Each Other's Business

Whether we are talking of traditional universities, or more recent tertiary education institutions with 'bespoke' programs for industry, the higher education sector in general is shedding its *ivory tower* image and is becoming more dynamic with direct teaching and learning partnerships across a range of industries (such as nursing, dentistry, and policing etc). Some institutions have even explicitly positioned themselves strategically to provide "distinctive education programs for the professions" (CSU, 2006, p3), valuing "engagement

with the professions and communities through responsiveness, partnerships and inclusiveness". At the University of Tasmania, an almost symbiotic partnership of the policing discipline with Tasmania Police includes the initial training of all recruits until graduation to constable, and honours and postgraduate courses for higher ranking officers, with the promotional process linked to academic qualifications. Teaching is done in close partnership with police officers (Bartkowiak-Théron & Lieutier, 2014). This is further complemented by a raft of specialist graduate training across policing and security – including intelligence analysis, investigations, counter terrorism, and police management – in partnership with agencies such as the Australian Crime Commission and the Australian Federal Police among many others. Curricula and assessments are developed in partnership with agencies and reflect the training needs of the law enforcement environment, within an academic framework, so that courses are directly relevant to the needs of those working in the field.

For academics working in these partnerships, a thorough knowledge of the reality of work in the field, broader international policing trends and initiatives, and state-specific political requirements and legislation is required. As in all fields of academia, the link between teaching and research is fundamental. But this is even more so in policing as most police officers are not yet schooled in research methods. As such, unlike doctors, engineers, nurses, or vetinary surgeons, it is still the case that most police do not have a background in academic study beyond their recruit training. We have alluded to the resulting imbalance above. Close partnerships between police and universities allow the skills of both to be brought together to maximise the contribution of both to the body of knowledge, as well as the development, over time, or a profession with the in house research and analytical capacity to grow itself. Police-university engagement can also have more immediate benefits. Teaching and learning material can be systematically updated as soon as data are analysed and best practices unveiled within a research project (Laycock, 2001). The

interconnectedness of research and teaching is facilitated, then, through constant active engagement, leading to a complex affinity between teaching partnerships that help build sustainable research partnerships, and visa versa.

An Analysis of Process: Engagement as a Catalyst of Communication and Change

If the involvement of academics in policing initiatives, evaluation and research stems from aforementioned concerns around quality, cost effectiveness, and the need to ground the business of policing in the broader theoretical scope of public safety, program evaluation provides police managers with an opportunity to receive feedback on processes, initiative mechanics, and the development of solutions to emerging difficulties and problems. But such program evaluation can have significant benefits to engagement, communication and change also, as was evident in a piece of work undertaken by the authors who were ostensibly evaluating the roll out of the New South Wales School Liaison Police program. This program was implemented in January 2007, under a multi-agency commitment to address rights, respect and responsibility set out in the 2006 New South Wales (NSW) Government State Plan. The scheme addressed violence and anti-social behaviour among young high school students through the development of intervention strategies. Through this initiative, forty dedicated and specially trained school liaison police officers (SLPs) provided a police liaison service covering all high schools in NSW. An action research approach was adopted, and we (the authors) monitored the program over two years. Our role as academic evaluators meant that we engaged police officers working at all levels of the organisation; school staff and students; external agencies; and community representatives in assessing the development and evolution of the program *in situ*, and identifying difficulties and ways to improve practice as the program unfolds. This was done against the backdrop of theory and international best practice. SLPs were consulted at each stage of the evaluation about their experiences, practice, wishes and concerns. Regular feedback of

research findings to program managers and SLPs allowed the opportunity for discussion around program evolution, and amendments at a centralised and individual level.

If we think about this research project from a community engagement perspective, we - the researchers – performed the role of conduit of information between several communities and therefore acted as a catalyst for community engagement by bringing together various communities of practice under the same umbrella. Through the research and engagement with each other, each of these communities was able to report on their experiences of the scheme – its functional and dysfunctional aspects. Once synthetised, this information was fed back to each party for reflection and review according to the mechanics of action research. Findings were documented and analysed to help inform decision makers and project managers about the utility of the program, areas of best practice and those requiring further attention. Using the "researcher as messenger" also helped depersonalise issues,

with an ongoing cycle of interpretation and exchange of knowledge, bridging gaps where misunderstanding and misconception could have occurred. Hiccups and teething problems were dealt with as a function of the action research design which provided a readily available mechanism for change, rather than allowing problems to develop and fester without attention.

The ongoing and daily engagement of the research team with various levels of the SLP hierarchy also helped break down the controversial, although not necessarily accurate, image of the aforementioned *ivory tower* (Winter et al, 2006) inhabited by a multitude of 'old, hirsute (*sic!*), cobweb-gathering, tweed-wearing

scholars speaking in Latin'[ii]. Approachability had to be a fundamental characteristic of researchers' attitude to this research project. The blurring of the lines between objective and distanced research and active involvement in each of the various communities was necessary, and is well suited to an action research design. Our involvement in the SLP project had to be realistic of the policing environment, non-obtrusive and accommodating. This approach was successful to the extent that familiarity became a main feature of the research project. Perhaps one of the greatest compliments paid to the research team was from one SLP who commented that "[the researchers] are so much part of the furniture that [they] get the gossip first!"[iii]. This level of acceptance in a research paradigm where data collection is based so heavily on social interactions with participants, and in a field like policing where outsiders – especially perhaps foreign, female, academics[iv] – are regarded with suspicion, was the real success of the research project. The real success to the communities of practice being researched of course was that the SLP program was able to manoeuvre its way through a tricky multi-disciplinary space, where points of difference could be discussed and bottomed out because the channels of communication remained open (at least in part facilitated through the researchers), which helped prevent stakeholders retreating to historically entrenched positions in response to difficulties and hurdles[v].

[ii] Excerpt from a conversation between a community member and one of the authors, 2004.

[iii] Conversation with an SLP during observational field work.

[iv] The authors are French and English women respectively.

[v] We do not, of course, take all credit, and the work of the individual SLPs and other stakeholders was the mainstay of the success. Although the presence of the research team encouraged a reflective approach, and the communication that the research facilitated promoted greater understanding.

The success of the academic engagement role here is, of course, at least in part due to the established trusting relationships developed between the university and police force in question. Equally, however, considerable time was also consciously invested by each of us in building personal relationships and showing the *human side* to 'academic formality'[vi]. This is not unusual for qualitative social research and ethnography, which are based almost exclusively on the development of social relations and interactions, but the positive reaction of the police involved in this case – including their inclusion of us in SLP related social events and informal gatherings – was surprising and gratifying, and was a gold mine for data collection opportunities. Of course such social acceptance brought with it a need for academic judiciousness, and a need to understand what was, and was not, appropriate to include in our formal observations. Being able to 'turn off' the inner academic was, we learnt, an important part of the skill set required for an academic fully engaged in the field. Nonetheless, we are firmly of the view that effective community engagement improved the quality of the research, and that new communication pathways helped create the necessary change to inform the overall success of the SLP program. In our case, the trust developed between the researchers and police officers in the field helped strengthen research and consultancy relationships between the university and the police organisation through the project and beyond.

The Measurement of Community Engagement: a Complex Issue

Our aforementioned discussion of various types of police/university partnership demonstrates that there are several dimensions to the involvement and engagement of academics in

---

[vi] Abstract of a conversation between the authors and a member of the SLP program management team, 2007.

communities and communities of practice, which require ongoing efforts to sustain the whole process of engagement. Therefore, community engagement as an academic activity needs to be measured in a way that encourages academics to be accountable for it, and rewards those who engage in the social and emotional leg-work required to make it a success. There is, we believe, a need to promote engagement as a professional productivity and evaluation criterion.

If community engagement is to be regarded as one of the pillars of academic work – and as a feature that sets some universities apart from others nationally and internationally – then managers have a responsibility to explicitly articulate this and recognise academics for doing as much. The practicalities of measuring actual engagement are problematic, with qualitative and quantitative KPIs hard to find (Bartkowiak-Théron, 2015). The question is: *How can we measure the extent of community engagement, or the impact of it?*

The formalisation and introduction of policies in teaching and learning on the one hand, and in research on the other have encouraged excellence in academia worldwide. This has been achieved by way of strategic plans, staff performance-based management and the development of specific benchmarks to qualify teaching and research performance. Community engagement too can be driven forward by formalisation.

> *Establishing formal governance and partnership relationships is a way of embedding engagement in the community and in the University, ensuring that collaboration is sustained and outlives personalities and pilot project funding (Elliott et all, 2005, 59).*

The growing awareness of community engagement as a necessity or a 'default' position in academic work, even if *ad hoc*, is encouraging (Bartkowiak-Théron and Anderson, 2014). It is almost *de rigueur* for research and teaching projects to conclude that there is a

need for the development of strong partnerships with communities and communities of practice, and the development of cast-iron community engagement *rituals*. These rituals (for example, the development of flexible research frameworks that can be easily adapted to other contexts or other issues) bring familiarity with processes, and confidence in each other's' capacity to contribute to positive change. In short, one way to measure community engagement is – for want of a better phrase – repeat custom, and some universities have a track record of doing this well. An example of these rituals can be with reference to the authors' subsequent invitations into research projects the evaluation of the Mental Health Intervention Team (Herrington, CSU), the evaluation of the Tasmanian Early Intervention Program (Bartkowiak-Théron, UTAS), or of the Inter-Agency Support teams (Bartkowiak-Théron, UTAS). Based on familiarity, existing partnerships and good

practice exhibited through the SLP evaluation, the authors were invited to evaluate other programs through their respective institutions; and their portfolio expanded to cognate industries (criminal justice, problem-solving courts, etc).

Whilst organisational sociology suggests that there is no harm in formalising engagement processes (partly through measurement), it also suggests that too much formalisation can be detrimental to the development of more organic networks and engagement[vii], which, because they are often based on relationships, can produce various scale benefits for the organisation itself and can have tremendous impacts on communities. Local knowledge and the building of personal networks and communities of practice must, therefore, also remain one of the key aspects of community engagement for universities, but at the same time

---

[vii] Presumably too much formalisation may also be ineffective because the reality is that 'people' work around, as well as within 'systems'.

we need to ensure that there are sufficient incentives for community engagement to *permeate the life of the academy* (Watson, 2008) in order to fulfil the aims of university life. This is a difficult balance to strike. We therefore conclude with an invitation for further discussion on how this activity can be both encouraged and measured.

If community engagement is one of the pillars of academic work – and is a feature that sets some universities apart from others nationally and internationally – then universities' management have a responsibility to clearly articulate this aspect of academics' work, and to recognise them as doing such. Research can be done with limited engagement; so can teaching. In the field of policing, engagement is increasingly defined as an engaged partnership between several stakeholders: academia, communities of practice and communities at large. In policing too, perhaps more so than in other professions, engagement is the key to affecting a real and effective impact from any academic work.

References

Adler, R. P. & Goggin, J. (2005). What Do We Mean By "Civic Engagement"? *Journal of transformative Education*, 3(18).

Australian Universities Community Engagement Alliance. (2008). *Position Paper 2008–2010*. AUCEA. Last modified 2010. Retrieved from http://aucea.com.au/wp–content/uploads/2010/06/universities_CE_2008_2010.pdf

Bartkowiak-Theron, I & K. Anderson, K, (2014). "Knowledge in Action - First Steps to Systematising Community Engagement", in Bartkowiak-Théron & K Anderson (eds), *Knowledge in Action: University-Community Engagement in Australia*, pp. 1-17, London: Cambridge Scholars.

Bartkowiak-Theron, I & Lieutier, F, (2014) "Making Community Engagement a Core Business of Policing", in Bartkowiak-Théron & K Anderson (eds), *Knowledge in Action: University-Community Engagement in Australia*, pp. 116-131, London: Cambridge Scholars.

Bartkowiak-Théron, I. & Herrington, V. (2008). Partnerships in Policing: on the look out for best practices that work. *New Zealand Police research Symposium*. Wellington.

Bartkowiak-Théron, I. (2015, forthcoming) Measuring Community Engagement: what are we waiting for? *Australasian Journal of University Community Engagement*, 2.

Bayley, D. (1986). *Community Policing in Australia: an appraisal*. Payneham: National Police Research Unit.

Charles Sturt University (2006). Strategic Plan. www.csu.edu.au

Dunham, RG & Alpert, GP. (eds, 2004) *Critical Issues in Policing*. Portland, Waveland Press.

Elliot, M., Sandeman, P. et al. (2005). "Embedding Community Engagement: Northern Adelaide and the University of South Australia." *AUQA*: 7.

Engagement Australia. (2014). *Principles of Engagement*. Last modified 2014. Retrieved from http://engagementaustralia.org.au/about–us/principles–of–engagement/

Eversole, R. (2004). Regional Research and University-community engagement. Centre for Regional and Rural Development, RMIT University: 10.

Fleming, J. (2011). Learning to Work Together: Police and Academics. *Australasian Journal of Policing*, 3(2).

Goldstein, H. (1990). *Problem-Oriented Policing*. New York, McGraw-Hill.

Herrington, V and Bartkowiak-Théron, I. (2007) *The NSW School Liaison Police Initiative, Phase one report: tracking the initial stages of the scheme*. Charles Sturt University & NSW Police Force.

Herrington, V. & Millie, A. (2006). Applying reassurance policing: Is it 'Business as Usual'? *Policing and Society* 16(2): 17.

Howard, J. & Sharma, A. (2006). *Universities' Third Mission: communities engagement*. B. H. E. R. T. Fitzroy: 8.

Innes, M., N. Fielding, et al. (2002). *Signal crimes and control signals: Towards an evidence based framework for reassurance policing*. Guildford, University of Surrey.

Kirkpatrick, L. O. (2007). The Two "logics" of Community Development: Neighborhoods, Markets, Community Development Corporations. *Politics & Society* 35: 30.

Laycock, G. (2001). Research for Police: who needs it?, *Trends and Issues in Crime and Criminal Justice*, 211.

Le Clus, M. (2012). Tracking and Measuring Engagement: a review of literature, *Australasian Journal of University Community Engagement*, 1.

Marks, M. & Wood, J. (2008). Generating Youth Safety from Below: Situating Young People at the Centre of Knowledge-Based Policing. In Williamson, T. (Ed.) *The Handbook of Knowledge-Based Policing: Current Conceptions and Future Directions.* Chichester, John Wiley and Sons.

Millie, A. & Herrington, V. (2005). Bridging the gap: Understanding reassurance policing. *Howard Journal of Criminal Justice* 44(1): 15.

Nexus Policing.
(2008). www.police.vic.gov.au/content.asp?Document_ID=14369

Radcliffe, J. (2008). *Intelligence-led Policing*. London, Willan Publishing.

Skogan, W. G. (2004). *Community Policing: Can it Work*? Toronto, Ca, Thomson Wadsworth.

Turpin, T., D. Aylward, et al. (1999). *University and Industry Partnerships in Australia*. Commonwealth of Australia, Higher Education Division - Department of Education, training and Youth Affairs: 115.

Watson, D. (2008). The University in the modern world: ten lessons of civics and community engagement. *Education, Citizenship and Social Justice* 3: 13.

Winter, A., J. Wiseman, et al. (2006). University-Community Engagement in Australia: practice, policy and public good. *Education, Citizenship and Social Justice* 1: 20.

Wood, J. & Shearing, C. (2006). Security and nodal governance. *Temple University Seminar*. Philadelphia.

.

University-Community Engagement: Mentoring in the Pasifika Space

Eseta Tualaulelei and Professor Marie Kavanagh
University of Southern Queensland

Abstract

This paper reports on a mentoring program called BEAMS (Building Engagement and Aspirations through Mentoring in Schools) and its impact on local Pacific Island or Pasifika communities. The motivation for this paper stemmed from alarming statistics about retention and progression rates for Pasifika students enrolled at university and transition rates of Pasifika students into higher education studies and employment. A qualitative approach was adopted based on semi-structured interviews with community members and field notes, to contribute to our learnings from working with the Pasifika community and to assess the success of the program. Findings revealed that BEAMS Pasifika had a positive impact on both mentors and mentees, contributing positively to personal and professional growth. Comments from the students involved in the high-school mentoring program show the value of a cultural role model for high school students who do not consider higher education as a viable alternative. Further, the project highlighted the benefits of collaborative university-community partnerships on building community capacity and offered insights for how these partnerships can be improved for the future.

Keywords: *mentoring, Pasifika, educational aspiration, university-community partnerships, community learning*

Introduction

The relatively recent emphasis on university-community engagement initiatives (Eklund & Hardy, 2014; Garlick & Langworthy, 2008) has seen Australian universities employ a broadening range of activities to develop new and productive connections between the university and their stakeholders. One of these activities is mentoring which is well-documented as an effective strategy for helping mentees achieve their social, career or educational aspirations. In higher education, however, it has not gained as much recognition as a community engagement tool. This article reflects on a mentoring program which was employed at a suburban university from December 2012 to December 2014. The program was named Building Engagement and Aspirations through Mentoring in Schools (BEAMS), and although it was initially aimed at mentoring for retention and academic enhancement, it evolved into a powerful tool for connecting and interacting with the local Pacific Island, or *Pasifika*, community.

The paper begins by outlining how mentoring programs fit into broader agendas for university-community engagement and a rationale for why the Pasifika community was chosen as our focus. The current study's context and methodology are then described, followed by an analysis of the merits and weaknesses of the program as presented through the voices of Pasifika community members involved with the project. The article concludes with learnings from the BEAMS experience and makes suggestions for future research.

Before the discussion proceeds, it may be helpful at the outset to describe our understandings of 'mentoring'. There is no singular definition but in broad terms, it is "a skill where one person helps another reach goals" (Burlew, 1991, p. 214). Mentees become acculturated to a role or way of thinking or working. The mentor-mentee relationship is often considered to be mutually beneficial, involving support, assistance and guidance, promoting "positive growth, development and self-actualisation" for both parties (Roberts, 2000, p. 162). The construct is usually applied to individuals but it

may also apply to groups (Darwin & Palmer, 2009), and here, both senses of the term are used.

Literature Review

University-community engagement through mentoring

Mentoring programs that connect universities with communities have clear benefits for mentors and their institutions. Mentors experience personal growth such as an increase of self-awareness, increased knowledge about children, and experience with civic responsibility towards the communities in which they live or study (Fresko & Wertheim, 2006; Jackson, 2002; Schmidt, Marks, & Derrico, 2004). Mentoring programs often provide learning opportunities that are not available through formal education, so the literature recommends incorporating mentoring and service learning opportunities into academic programs (Power, 2010; Thistleton-Martin, 2007; Vickers, 2007; Vickers, Harris, & McCarthy, 2004). At the tertiary level, field-specific mentoring programs aimed at culturally and linguistically diverse populations are effective in promoting retention and academic success (Holland, 2012; Summers & Hrabowski, 2006). Thus, there is little dispute that mentoring programs are a positive initiative for universities to pursue.

What is less certain is the role of these programs in broader, overarching agendas of university outreach and engagement. Bridger and Alter (2007, p. 170) characterise traditional university-community engagement as focused on development *in* the community as opposed to development *of* the community. Development *in* the community usually focuses on economic development, while development *of* the community aims to enhance the capacity of community members to improve their individual and social well-being. Mentoring falls into this latter category.

Bridger and Alter (2010) coined the term public scholarship. They suggest moving to a more equal relationship between (university) expert and (community) citizen to create new spaces and opportunities for democratic participation and capacity building. They

argue that in the traditional expert-citizen model, citizens play a passive role while experts supply the knowledge and advice upon which policy decision are made (p. 410). This role is turned upside down when experts and citizens are viewed equally, working in partnership to solve problems. In this perspective, engagement is conceptualised as an ongoing process rather than a final outcome of working with communities (Moore, 2014).

The extent to which this process of engagement is embedded in a university's mission and ethos is a reasonable indicator of institutional commitment. If engagement is part of a university's 'core business' as recommended by Winter, Wiseman, and Muirhead (2006), then this is reflected in policy documents, structural arrangements, in the selection of strategies and activities that are funded (Kearney, 2015), and in the rewards and recognition given to researchers carrying out engaged scholarship (Carman, Westle, & Dowsett, 2011; Saltmarsh, Giles, Ward, & Buglione, 2009). Kecskes and Foster (2013) summarise three approaches institutions take to embrace engagement: a public relations approach, a neoliberal approach, and a transformational approach. All three approaches aim to generate good will with the community, but while the public relations approach offers support, resources or funds to communities and measures success in terms of how the university is perceived, the neoliberal approach reframes engagement as a resource-generating, revenue-raising activity with outcomes that are quantifiable and measured in terms of efficiency. In contrast to both these approaches, the transformational approach focuses on community prerogatives and collaboration with communities to identify and address issues of concern, and engagement is measured in terms of "community challenges successfully addressed" (Kecskes & Foster, 2013, p. 11). Kecskes and Foster argue that the transformational approach is the ideal one, but also the most elusive as few institutions are willing to make the radical changes needed to become truly 'community-engaged'.

The current study adds to knowledge in this area by providing insights from a university partnership with the Pasifika community. To the authors' knowledge, there are few published studies on Australian university engagement with this community. Scull and Cuthill (2010) describe a participatory action research project carried out in Samoan and Tongan migrant communities in late 2005 at the University of Queensland's Ipswich campus. Exploring alternative outreach activities, the study found that collaborative partnership with these communities led to several mutually beneficial outcomes including stronger relationships between the stakeholder groups, increased awareness of the university's resources and of the value of higher education, as well as an organisational learning that outreach activities needed to be broadened. According to this study, a minimum of two years is needed to establish a trustful relationship between institutions and communities and engaged outreach strategies should be based on a minimum five-year plan. Kearney (Green & Kearney, 2011; Kearney, 2015; Kearney & Zuber-Skerritt, 2015)

describes a fruitful partnership between Griffith University and the Samoan community in Logan, currently in its fifth year of operation, that comprises of three main initiatives: the Griffith Pasifika Association (GPA); the Pasifika Cultural Graduation; and the LEAD (legacy, education, achievement, dream) program for secondary school students. Central to the success of this partnership is the creation of a 'sustainable learning community' whereby participants draw from knowledge from *within* the community to increase their own capacity for creative and critical thinking. These studies point to the importance of collaborating with community members in the conceptualisation, design and execution of community-engagement programs, and the benefits of harnessing community knowledge.

Why Pasifika?

Pasifika student academic performance has been scrutinised in several publications, most originating from New Zealand (eg. Airini et al., 2010; Anae, Anderson, Benseman, & Coxon, 2002; Benseman,

Coxon, Anderson, & Anae, 2006; Coxon, Anae, Mara, Wendt-Samu, & Finau, 2002; Ferguson, Gorinski, Samu, & Mara, 2008; Ministry of Education, 2014; Robinson et al., 2004; Statistics New Zealand, 2010) and the sparse Australian literature in this area echoes New Zealand's findings. Australian sources indicate that Pasifika students face particular challenges with language and literacy (Horsley & Walker, 2005; Kearney, Fletcher, & Dobrenov-Major, 2008; Singh, Dooley, & Freebody, 2001; Singh & Sinclair, 2001). In some slightly dated accounts, Pasifika students were considered to have low overall educational attainment and not likely to complete compulsory schooling (Singh, 2001; Singh & Dooley, 2001). More recent reports reveal that this cohort is under-represented in Australian higher education (Ravulo, 2015; Scull & Cuthill, 2010), and Pasifika students who do manage to enter university have a relatively high failure rate, estimated at around 30 to 40% (M. Tomlinson, personal communication, June 7, 2013). Some of these findings can be attributed to the nonalignment of the Samoan and Australian cultures

where neither parents nor teachers make efforts to smooth the way for students (Kearney, Fletcher, & Dobrenov-Major, 2011). The presence of a cultural broker to liaise between the Pasifika community and the school is reported to have positive benefits for this community (Singh & Dooley, 2001).

Building Engagement and Aspirations through Mentoring in Schools – BEAMS

The university delivering the program is a large regional university comprised of four campuses across South-East Queensland, one of which is located in a rapidly growing multicultural area in the western outer suburbs of Brisbane. This campus and its surrounding suburbs have a growing number of Pacific Island heritage residents, and this is evident in some local schools where the Pasifika student population makes up as much as fifty percent of the total student population. Many of these schools are located in low socioeconomic areas.

As part of its community engagement and outreach agenda, the university initiated the BEAMS program which ran from December 2012 to December 2014. It primarily recruited university students to mentor school-aged students in a wide variety of fields and interests, such as sports groups, reading groups, homework clubs and so on. Entry into the program required a positive grade-point average and BEAMS training included understanding the roles of mentor and mentee, learning skills in mentoring such as communication skills, and developing cultural sensitivity. Program administrators actively sought out school requests for mentors and these requests were matched with the database of available, trained mentors.

Due to the location of the campus delivering the project, requests were received for Pasifika mentors to work with Pasifika school students. These requests could not be filled because at the time, there were no trained Pasifika mentors available. Further investigation revealed that this scarcity was because Pasifika students were not achieving the grade-point average required to enter the program; in fact, by one estimate, around 70% of Pasifika students at the university were not achieving a passing grade in their enrolled courses. This became the impetus for BEAMS Pasifika, an offshoot of the main BEAMS program. Its purpose was twofold: to increase the pool of Pasifika mentors by helping students achieve the passing grade-point average required to join the program; and to connect with the schools which could benefit the most from Pasifika mentoring. The rest of this article describes our learnings from working with the Pasifika community to achieve these goals.

Methodology

The aim of the current study was to qualitatively explore the effectiveness of the BEAMS program from the perspective of our community partner. The specific research questions were:

1. What are the perspectives of the Pasifika community about the value of the BEAMS program?

2. What did the university do right, what could it do better, and how can these insights inform future university engagement with the Pasifika community?

A total of ten participants were selected for the study using information-oriented purposeful sampling; that is, a non-random sample of participants was selected on the basis of expectations that their data would be rich and informative. This method of sampling was considered appropriate to maximise the usefulness of the data that could be obtained from this size study (Denzin & Lincoln, 2011). All participants had been involved with the BEAMS project in some capacity and the sample included three mentors, five Pacific Liaison Officers and two community leaders.

Data comprised of our field notes from facilitating the BEAMS program over two years, and interviews with research participants conducted at the end of the program. We used semi-structured interviews, which are less rigid and more interactive than structured interviews (Gray, 2009). The key research questions guided the discussion but the interviews were presented to participants as 'chats' or 'conversations' to allow the interview to diverge into new pathways which may not have been anticipated. We also encouraged the use of narrative and stories, in line with current interview methodology (Gubrium, Holstein, Marvasti, & McKinney, 2012). Interviews were recorded digitally using two voice recorders and transcribed in their entirety by the first author.

Data was analysed using thematic analysis, which is where a corpus of data is systematically examined for themes and patterns of meaning (Berg & Lune, 2012). Analysis followed Braun and Clarke's (2006) guidelines for extracting key themes from the corpus of data. Representative quotes for each theme were selected from the interviews and are presented in the discussion below.

Reflection and Discussion

Engagement and retention at university

In trying to connect with Pasifika students on campus, the first hurdle we faced was the lack of official data that disaggregated students by ethnic, cultural or linguistic identity. University data collected at enrolment noted place of origin and main language, but as noted in other studies (Horsley & Walker, 2005; Thomas & Kearney, 2008), it failed to capture numbers of Pasifika students who came to Australia by way of step-migration through New Zealand, as country of origin would appear as New Zealand rather than a Pacific Island. Ultimately, Pasifika students were located by working through lists of names of enrolled students to discern which names 'sounded' Pasifika, and they were invited via email and word-of-mouth to participate in a new academic support program.

The Pasifika Academic Support program, which aimed to mentor students through their academic journey at university, enjoyed limited success. Attendance was high in the first few weeks and then tapered off until by the end, only one student was attending regularly. One initially enthusiastic and determined student stopped attending because of financial woes. To support his family, he dropped out of university and returned to full-time work. Two first-year students stopped attending after three weeks, as they later admitted that they found it difficult to balance their studies with their family, work and church commitments. The following year, both students had left the university.

Several points were highlighted by BEAMS' efforts at higher education retention. Firstly, the crudeness of our method for identifying Pasifika students highlighted the need for more sophisticated categories of officially collected student data, for the purposes of understanding who makes up the student population. Universities cannot hope to ensure equitable access and participation at the tertiary level if they do not know which groups of students require access and who is, and is not, participating successfully. Secondly, student engagement with the academic support program

confirmed the literature on the challenges faced by Pasifika learners with higher education (Anae et al., 2002; Benseman et al., 2006; Cuthill & Scull, 2011; Ross, 2008; Toumu'a & Laban, 2014). The collective orientation of Pasifika cultures, financial restraints and cultural pressures were all factors observed during the program. A final point is the significance of language to Pasifika tertiary level success (cf. Benseman et al., 2006). Although our Pasifika students were mostly fluent in English, they still needed support with mastering the academic language skills demanded by their university courses, such as reading for research and writing essays.

Mentoring in the community

One student who took part in the academic support sessions subsequently became a BEAMS mentor for a local high school, assisting with an after-school homework club. Prior to her assignment, she thought that mentoring was merely tutoring, but in reflection, she noted the wider impact of her role:

I think for me the experience was that children got to see a Polynesian lady in the community studying, continuing to further education and just being, I think, present with them, just to show them it's real . . . because I don't think they see much of it, much of um, like people who are continuing to study. . . They don't see it. They need to see it, someone who's doing it.

She described an incident that stood out in her memory:

I was having a conversation with a few of the boys, the senior guys, and they were saying how after school they were headed for the mines . . . and they were so excited. They were really proud. They were really proud that they were headed for the mines and they were gonna work and they were gonna make all this money. I asked them, you know, why the mines? And they were like, our

uncles are there, our dads work there, our, you

know.

And um, so we started this conversation about

furthering their education, about uni, about TAFE,

you know, um, a trade maybe, you know, not ev-.

There's not- all the money is not at the mines. So

we had that discussion and then they just had so

many questions. . . It was just seeing the way these

kids see things and just, I was really trying to help

them understand that, you know, if they furthered

their education that they would have more options.

She described the connection to community that mentoring gave her:

[To] go out into the community, it brings me back

down. It makes me feel connected but also . . . it's

just a reminder that . . . I used to be one of these

kids that wanted to dream . . . and here is someone

telling these kids that it can happen.

She later mentioned that her mentoring experience gave her the opportunity to critically reflect on her own educational and career direction. As a mature-aged student who had left high school to work and raise her family, not returning to higher education until more than a decade later, this mentor drew upon this experience to empathise with the high school students and to encourage them towards broadening their educational horizons.

At a different school, with a Pasifika student population of 30%, a Pasifika staff member described his school's experience with the BEAMS Pasifika mentor:

[The mentor] definitely added value to our

homework program, especially in terms of

providing assistance to our Pasifika students and

mainly, I think, what she built was aspirations in

our young people in terms of having a Pacific

Islander studying at university. She was a great

role model for our young Pasifika and Maori

Australasian Journal of University-Community Engagement · Vol 10, No. 1 2015

97

students here at this school. . . What the kids took

most away from their interactions with [the

mentor] was just being empowered and being

inspired by having a Pacific Islander at university.

Pasifika youth in the local area have many sports role models, but few educational ones. The BEAMS program helped fill this void by connecting successful and relatable university students with Pasifika school students. These interactions may or may not translate to positive and measurable outcomes for the university, but the excerpts above show the transformative effect they have had on the individuals involved.

University-community relations

Prior to BEAMS working within the wider Pasifika community, consultations were carried out to discern the needs and desired outcomes of the community. However, community members were at first sceptical of positive university-community partnerships due to a previous experience with another university. As one Pasifika elder recalled:

They wanted us to collect information from our

community so we went door-knocking. . . I mean,

we went into people's homes and sat down with

them, asked them all the questions and stuff. And

we took it back to the fellas in charge. We were all

excited thinking, 'Finally! This is going to make

us!' [ie. Help us succeed]. And they told us that

they were going to make a report from all our

information and take the report to the top. But then

we never heard anything from them. No report.

Nothing.

Several other community members expressed the same disappointment, including the Pacific Liaison Officer who had been hired for the project:

I was the first cultural liaison officer in this area.

The university hired me to connect them with the

Pasifika community and we organised [an event].

That was one of the best things that has ever

happened for our Pasifika kids, because it brought

us all together and we felt like something great

was getting started. . . .But then the university

ended the project . . . That's always the problem

with these programs. They never last.

The views of these community members stress how important it is for universities to establish trustful and mutually beneficial relationships, and more importantly, relationships that are sustainable for the long-term. The Pasifika community members seemed disillusioned by their previous experience so extra efforts were made by the program leaders to regain their trust and respect. Some of the strategies used at this stage were frequent face-to-face meetings that were more casual than structured, the use of cultural protocols such as prayers to open and close formal meetings and larger gatherings, and the exchange of culturally appropriate gifts or tokens of appreciation.

Working with community representatives

After a slow and gradual introduction, the BEAMS program began working with the Pasifika community through Pacific Liaison Officers in schools. Pacific Liaison Officers (PLOs) are employed by local high schools to provide pastoral care and academic support for Pasifika students. They work independently within their schools and have few opportunities for networking or experiencing professional development in their field. In consultations, several PLOs identified the need for a neutral space where Pasifika education issues could be discussed, so in response, BEAMS established a monthly Pacific Liaison Officers' Forum. At these Forums, the PLOs began to coordinate a Professional Development unit for local school teachers about Pasifika learners. The Forum members agreed that pooling their collective knowledge together and publishing a unit that would outlive the group would serve their community better in the long run.

These efforts illustrate Bridger and Alter's development *of* community and the university's "purposive efforts to strengthen the community field" (Bridger & Alter, 2007, p. 170). With the PLO forum, BEAMS was primarily a facilitator and host. The agenda for the meetings, the dates and the chairing of each meeting were details decided by the PLOs themselves. Giving control of the Forum to the PLOs, while working together to help them achieve their goals, emphasised the collaborative and respectful nature of the university-community partnership – the university was not the only knowledge-bearer in this forum; the participants as professional cultural brokers also had expertise and knowledge to be shared.

The impact of the forums is described by these two participants:

> *We need to keep [the PLO forum] going because of the issues that I'm having in my school . . . I'm on my own. I feel like I'm on my own. I feel so much better just to be able to offload and know that they*

> *[the PLO participants] know exactly where I'm coming from. That's what I got out of the forums. Everybody was in the same boat . . . and we all had the same challenges at every school. I think that's where the connection was. That really filled my charges, like my battery was full to the top, was 100% . . .I was like, great! I'm back to where I was before, my passion's back.*
>
> *If anything it brought awareness in terms of what we needed to do as PLOs in the school itself. The forums actually gave us inspiration to push more and to advocate more on behalf of our people and our students. It was a great time of sharing of knowledge, sharing of information and experiences and networking, it was great for that, but, if I could say, if there were some great outcomes, the outcomes were us being empowered.*

For these participants, taking part in the forums provided personal growth and reinvigorated their sense of purpose. They indicate that through the Forums their professional capacities were enabled and inspired. Creating this 'enabling setting' (Korten, 1984, as cited in Bridger & Alter, 2007) did not require many resources on the part of the university; simply a room to meet and time to attend. However, because Pasifika still view universities as 'ivory towers', being invited to attend a forum on campus grounds and meeting peers in that space helped demystify the idea of the university being inaccessible to their community. It may also have helped increase the perceived value of higher education for that community as some forum participants went on to pursue studies with the university.

For one PLO who had been in her role for over a decade, the opportunity of meeting through the forums was unprecedented:

> *To be honest, that was probably the first time ever,*
> *ever, I've ever been in a forum like that with my*
> *PLO peers. Ever. Without the BEAMS program, we*
> *never would have gotten together. . . [For the*
> *forums] we got the emails, they were given to our*
> *Principals so it was like, all legit. This is what*
> *we're doing and then get there and it's like, oh,*
> *wow! Huge eye-opener for me. Like, oh wow, this*
> *is what's happening at their school. Oh wow,*
> *you're feeling the same way. . . I think it was very,*
> *very positive. I think it's really important that we*
> *do keep connected- that we do keep connected with*
> *each other.*

Pursuant to strengthening the community field and increasing individual and group capacity, BEAMS helped create a community of practice (Wenger, 1998) for the PLOs, addressing a need the Pasifika community had identified themselves and serving the prerogatives of that community, not institutional ones. This is indicative of a transformational approach to community engagement (Kecskes & Foster, 2013), a collaborative approach where success is measured not

by the revenue it creates or the benchmarks it meets, but by its responsiveness to community challenges.

On reflection, BEAMS Pasifika was a moderately successful initiative. Members from our partner community noted positive and transformative experiences from their engagement with the university, and we, as facilitators of the program, learned more about the level of commitment required to create authentic or "deep" partnerships (Brukardt, Holland, Percy, & Zimpher, 2004). Our program worked at different levels with the one community – at the university, in schools, and with community representatives – and these multiple opportunities for sharing knowledge and resources gave us a familiarity with the Pasifika community that we could not have gained otherwise. The weaknesses of the program (lack of accurate data, limited success of the academic support program, short term nature of the initiative) could most effectively be addressed with structural interventions at the institutional level. This 'radical institutional change' (Brukardt et al., 2004; Kecskes & Foster, 2013) represents the most obstinate hurdle for successful university-community engagement.

Limitations

This article has only examined one program at one university so, as with most case studies, it is difficult to generalise findings across other tertiary institutions. The learnings in this article may be more useful for institutions with a similar community demographic that includes a high number of Pasifika people. Another issue is that this study provides qualitative support for our claims, but we have not been able to provide quantitative evidence of the impact of BEAMS, and this data is not likely to be forthcoming. In December 2014, the funding for BEAMS ceased and the program ended.

Conclusion

This article has presented learnings from a two-year mentoring program that worked closely with a local Pasifika community at

various levels of engagement. The tertiary-level academic mentoring program emphasised the need for more refined student data as well as targeted Pasifika student training in academic language skills. Comments from those involved in the high-school mentoring program show the value of a cultural role model for high school students who do not consider higher education as a viable alternative. Our work with the PLO forum taught us that universities must invest in their community relationships and aim to cultivate meaningful and more importantly, *sustainable* relationships. We also learned that responding to community issues on community terms resulted in greater reciprocity, more genuine collaboration and transformative opportunities than if the university had 'set the agenda'.

Moving forward, there are several areas that need exploration. Multi-pronged and innovative approaches to community engagement should be investigated, particularly with communities that do not have a history of engagement with universities. Institutions should be asking 'What, precisely, is needed for successful collaborations in *our community?*' (Winter et al., 2006). As well, more theorisation of evolving models of community engagement that accommodate cultural and other context-specific considerations is needed. Finally, the links between university-community engagement and individual and social well-being (Bridger & Alter, 2007) need more attention as these should be included in the array of measures used to gauge the success of any program. Research in these areas will hopefully encourage institutions to experiment with new ways of working, and importantly, *with new ways of knowing*. Therein lies the true potential of engaged community outreach.

References

Airini, Anae, M., Mila-Schaaf, K., Coxon, E., Mara, D., & Sanga, K. (2010). Teu Le Va—Relationships across research and policy in Pasifika education: A collective approach to knowledge generation & policy development for action towards Pasifika education success. Wellington, NZ: Ministry of Education.

Anae, M., Anderson, H., Benseman, J., & Coxon, E. (2002). *Pacific peoples and tertiary education: Issues of participation*. Wellington, NZ: Auckland Uniservices Limited.

Benseman, J., Coxon, E., Anderson, H., & Anae, M. (2006). Retaining non-traditional students: Lessons learnt from Pasifika students in New Zealand. *Higher Education Research and Development, 25*(2), 147-162. doi: 10.1080/07294360600610388

Berg, B. L., & Lune, H. (2012). *Qualitative research methods for the social sciences* (8th ed.). Boston, MA: Pearson Education.

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology, 3*(2), 77-101. doi: 10.1191/1478088706qp063oa

Bridger, J. C., & Alter, T. R. (2007). The engaged university, community development, and public scholarship. *Journal of Higher Education Outreach and Engagement, 11*(1), 163-178.

Bridger, J. C., & Alter, T. R. (2010). Public sociology, public scholarship, and community development. *Community Development, 41*(4), 405-416. doi: 10.1080/15575330.2010.519039

Brukardt, M. J., Holland, B., Percy, S. L., & Zimpher, N. (2004). Calling the Question: Is Higher Education Ready to Commit to Community Engagement? A Wingspread statement. Milwaukee, WI: University of Wisconsin-Milwaukee.

Burlew, L. D. (1991). Multiple mentor model: A conceptual framework. *Journal of Career Development, 17*(3), 213-221. doi: 10.1177/089484539101700306

Carman, M., Westle, A., & Dowsett, G. (2011). Community engagement, partnerships and research into policy and practice: A literature review *ARCHES*. Melbourne, VIC: Institute for Human Security, LaTrobe University.

Coxon, E., Anae, M., Mara, D., Wendt-Samu, T., & Finau, C. (2002). *Literature Review on Pacific Education Issues*. Auckland, NZ: University of Auckland.

Cuthill, M., & Scull, S. (2011). Going to university: Pacific Island migrant perspectives. *Australian Universities Review, 53*(1), 5-13.

Darwin, A., & Palmer, E. (2009). Mentoring circles in higher education. *Higher Education Research and Development, 28*(2), 125-136. doi: 10.1080/07294360902725017

Denzin, N. K., & Lincoln, Y. S. (2011). *The SAGE handbook of qualitative research* (4th ed.). California, LA: SAGE.

Eklund, E., & Hardy, A. (2014). Multidisciplinary approach to university-community engagement. *The Australian Journal of University-Community Engagement, 9*(1), 77-99.

Ferguson, P. B., Gorinski, R., Samu, T. W., & Mara, D. L. (2008). Literature review on the experiences of Pasifika learners in the classroom. Wellington, NZ: Ministry of Education.

Fresko, B., & Wertheim, C. (2006). Learning by mentoring: prospective teachers as mentors to children at-risk. *Mentoring and Tutoring, 14*(2), 149-161. doi: 10.1080/13611260500493519

Garlick, S., & Langworthy, A. (2008). Benchmarking university community engagement. *Higher Education Management and Policy, 20*(2), 1-12. doi: 10.1787/hemp-v20-art17-en

Gray, D. E. (2009). *Doing research in the real world* (2nd ed.). Los Angeles, CA: SAGE.

Green, A. E., & Kearney, J. F. (2011). Participatory action learning and action research for self-sustaining community development: Engaging Pacific Islanders in Southeast Queensland. *Australasian Journal of University-Community Engagement, 6*(1), 46-68.

Gubrium, J. F., Holstein, J. A., Marvasti, A. B., & McKinney, K. D. (Eds.). (2012). *The SAGE handbook of interview research: The complexity of the craft* (2nd ed.). California: SAGE.

Holland, C. (2012). Cultural/community mentoring with Maori and Pacific electrical apprentices. *Literacy and Numeracy Studies, 20*(2), 37-48. doi: http://dx.doi.org/10.5130/lns.v20i2.3084

Horsley, M., & Walker, R. (2005). Pasifika Australia: Culturally responsive curriculum and teaching. In D. M. McInerney & S. van Etten (Eds.), *Focus on Curriculum* (pp. 327-351). Connecticut, CT: Information Age Publishing.

Jackson, Y. (2002). Mentoring for delinquent children: An outcome study with young adolescent children. *Journal of Youth and Adolescence, 31*(2), 115-122. doi: 10.1023/A:1014017909668

Kearney, J. F. (2015). Challenges for community engagement: An Australian perspective. *Educational Research for Social Change, 4*(1), 26-39.

Kearney, J. F., Fletcher, M. A., & Dobrenov-Major, M. (2008). Improving literacy outcomes for Samoan-Australian students in Logan City. ACT, Australia: Australian Government Department of Education, Employment and Workplace Relations.

Kearney, J. F., Fletcher, M. A., & Dobrenov-Major, M. (2011). Nonaligned worlds of home and school: A case study of second-generation Samoan children. *Journal of Family Studies, 17*(2), 146-156.

Kearney, J. F., & Zuber-Skerritt, O. (2015). Professional learning through university-community partnerships in Australia. In O. Zuber-Skerritt, M. Fletcher & J. Kearney (Eds.), *Professional learning in higher education and communities: Towards a new vision for action research* (pp. 198-219). London, UK: Palgrave.

Kecskes, K., & Foster, K. M. (2013). Three questions for community engagement at the crossroads. *Journal of Public Scholarship in Higher Education, 3*, 7-17.

Ministry of Education. (2014). Progress against Pasifika Education Plan targets. Retrieved January 1, 2014, from http://www.educationcounts.govt.nz/topics/pasifika_education/progress_against_pasifika_education_plan_targets

Moore, T. L. (2014). *Community–university engagement: A process for building democratic communities*. Las Vegas, NV: Wiley Subscription Services.

Power, A. (2010). Community engagement as authentic learning with reflection. *Issues in Educational Research, 20*(1), 57-63.

Ravulo, J. (2015). Pacific communities in Australia. University of Western Sydney, NSW: University of Western Sydney.

Roberts, A. (2000). Mentoring revisited: A phenomenological reading of the literature. *Mentoring and Tutoring, 8*(2), 145-170. doi: 10.1080/713685524

Robinson, V. M., Timperley, H., Ward, L., Tuioti, L., Stevenson, V. T., & Mitchell, S. (2004). Strengthening education in Mangere and Otara: Final evaluation report. In M. o. Education (Ed.). New Zealand: Ministry of Education.

Ross, C. (2008). Culturally relevant peer support for Māori and Pasifika student engagement, retention and success. Wellington, New Zealand: Ako Aotearoa.

Saltmarsh, J., Giles, D. E., Ward, E., & Buglione, S. M. (2009). Rewarding community-engaged scholarship. *New Directions for Higher Education, 2009*(147), 25-35. doi: 10.1002/he.355

Schmidt, M. E., Marks, J. L., & Derrico, L. (2004). What a difference mentoring makes: Service learning and engagement for college students. *Mentoring and Tutoring: Partnership in Learning, 12*(2), 205-217. doi: 10.1080/1361126042000239947

Scull, S., & Cuthill, M. (2010). Engaged outreach: Using community engagement to facilitate access to higher education for people from low socio-economic backgrounds. *Higher Education Research and Development, 29*(1), 59-74. doi: 10.1080/07294360903421368

Singh, P. (2001). Speaking about cultural difference and school disadvantage. An interview study of 'Samoan' paraprofessionals in designated disadvantaged secondary schools in Australia. *British Journal of Sociology of Education, 22*(3), 317-337. doi: 10.1080/01425690120067953

Singh, P., & Dooley, K. (2001). Accounting for educational equality: The cultural politics of Samoan paraprofessionals' representations of pedagogy in state-designated disadvantaged schools and communities in Australia. *Journal of Curriculum Studies, 33*(3), 335-362. doi: 10.1080/00220270120619

Singh, P., Dooley, K., & Freebody, P. (2001). Literacy pedagogies that may 'make a difference'. *Asia-Pacific Journal of Teacher Education, 29*(1), 49-71. doi: 10.1080/13598660120032978

Singh, P., & Sinclair, M. (2001). Diversity, disadvantage and differential outcomes: An analysis of Samoan students' narratives of schooling. *Asia-Pacific Journal of Teacher Education, 29*(1), 73-92. doi: 10.1080/13598660120032987

Statistics New Zealand. (2010). Education and Pacific peoples in New Zealand. Retrieved April 24, 2015, from http://www.stats.govt.nz/browse_for_stats/people_and_comm unities/pacific_peoples/pacific-progress-education/introduction.aspx

Summers, M. F., & Hrabowski, F. A. (2006). Preparing minority scientists and engineers. *Science, 311*, 1870-1871. doi: 10.1126/science.1125257

Thistleton-Martin, J. (2007). Learning to be a 'real' teacher only takes place in a classroom. Doesn't it? A community engagement program for preservice teachers at the University of Western Sydney. *The Australasian Journal of University Community Engagement, 2*(1), 55-63.

Thomas, S., & Kearney, J. F. (2008). Teachers working in culturally diverse classrooms: Implications for the development of professional standards and for teacher education. *Asia-Pacific Journal of Teacher Education, 36*(2), 105-120. doi: 10.1080/13598660801971625

Toumu'a, R., & Laban, H. L. W. (2014). Cultivating a whole of university response to Pasifika: Research in action for widened participation, retention and completion at Victoria University of Wellington, New Zealand. *International Studies in Widening Participation, 1*(2), 46-59.

Vickers, M. (2007). Developing university-community partnerships to support African refugees in greater Western Sydney. *The Australasian Journal of University Community Engagement, 2*(1), 211-217.

Vickers, M., Harris, C., & McCarthy, F. (2004). University-community engagement: exploring service-learning options within the practicum. *Asia-Pacific Journal of Teacher Education, 32*(2), 129-141. doi: 10.1080/1359866042000234223

Wenger, E. (1998). *Communities of practice: Learning, meaning, and identity*. Cambridge, UK: Cambridge University Press.

Winter, A., Wiseman, J., & Muirhead, B. (2006). University-community engagement in Australia practice, policy and public good. *Education, Citizenship and Social Justice, 1*(3), 211-230. doi: 10.1177/1746197906064675

Developing teacher identity through Service Learning

Annette Sartor
University of Western Sydney

Abstract

Teacher education is found to be enhanced by real world experiences in community agency settings. Service Learning (SL) provides unique experiences for pre service teachers to explore the subtleties and nuances of working with small groups of individuals. Through guided reflection and informal mentoring by agency staff, pre service teachers explore their developing teacher identity in relation to working with children from diverse backgrounds. Six themes emerged- ways of thinking about diversity, empathy and trust for supportive learning environments, social cohesion amongst students and the wider community, the importance of positive role modelling, teaching skills and knowledge, ongoing reflection for inclusive teaching and " I see myself as being a teacher who...' These themes highlight the value and importance of integrating relevant community based learning experience with teacher education as a way of reflecting on emerging teacher identity that caters for the needs of diverse learners.

Keywords: *Service learning, teacher identity, diversity, reflective practice*

Lifting the education standards of children is linked to the capacity of a nation to secure its future of prosperity. The international push amongst Organization for Economic Co-operation and Development countries to provide education that shifts learners from disadvantage continues to gain momentum (OECD, 2010). Increasingly, it has been suggested that student achievement is linked with the quality of teacher training. In response to this a number of countries including Australia have implemented policies to improve education standards by exploring the effect of the teacher quality on student learning outcomes (Darling-Hammond, 2006a; Lingard, Mills & Hayes, 2000).

Teacher education programs in higher education have been scrutinised in terms of low entry requirements and the capacity of teacher training courses to adequately prepare teachers for working with children with diverse needs. To improve the educational outcomes of students of low socio-economic status (SES), and from indigenous, refugee and non-English speaking backgrounds, the Australian Institute for Teaching and School Leadership (AITSL,

2012) has implemented new standards in teacher education to build the capacity of teachers. At the same time, increasing competition amongst higher education providers finds universities searching for innovative ways to effectively prepare new teachers for working with children from diverse backgrounds and with diverse needs. The provision of provide real world experiences within teaching programs prepare pre service teachers for the type of students they are likely to encounter in future teaching. In particular, teacher education programs that focus on developing understandings on diversity and difference provide unique opportunities to explore beliefs and to consider the importance of learning expectations and perspective taking (Fenwick & Cooper, 2013).

One such model of teaching training is Service Learning (SL). Although SL has many operational definitions (Caspersz, Olaru & Smith, 2012) in the context of teacher education, the term generally refers to a type of community engagement undertaken by pre service teachers that is informed by academic principles and theory and aims

to provide a 'service' for a group of individuals with particular needs. SL is intended to benefit the recipients of the service such as the clients and both the providers of the service or agencies and the pre service teachers who work in agency settings to assist with the provision of the service (Furco & Billig, 2002). Through the use of reciprocity pre service teachers learn of the many factors that hinder school achievement, while at the same time providing support to the agency clients who are often children, to develop skills and knowledge for success at school (Donahue, Bowyer & Rosenberg 2003).

The depth of understanding of diverse learners is enhanced when pre service teachers undertake ongoing reflection (Eyler & Giles, 1999). This is often achieved by responding to a series of weekly reflection questions (Bean & Stevens, 2002) and/or reflecting with more experienced others such as agency staff (Walkington, 2005). Pre service teachers are encouraged to consider difficult dilemmas, self-monitor their responses, and explore underlying assumptions and subjectivities that inform behaviour. Ongoing feedback from experienced others is essential to the development of a professional identity (Darling-Hammond, 2006b) and interactions between the pre service teachers and experienced agency allows for the exploration of teacher identity (Walkington, 2005).

Developing teacher identity through SL in teacher education
The concept of teacher identity is increasingly explored in relation to the teacher-self and professional teacher identity (Bukor, 2015; Chong, 2011; Hoffman-Kipp, 2008). The teacher self is a 'coherent, bounded, individualized, intentional, the locus of thought, action and belief, the origin of its own action and the beneficiary of a unique biography' (Rose, 1998, p.3). It encompasses the 'socially and culturally constructed "self"' (McKeon & Harrison, 2010, p.27) and addresses self-systems, such as self-concept and self-efficacy which develop in relation to the social context and ongoing experiences (Friesen & Besley, 2013). The construction of teacher professional

identity is related to understandings of the professional role of a teacher in conjunction with understandings of self (Beijaard, Meijer & Verlopp, 2004). Professional teacher identity can be measured in terms of commitment to teaching, professional orientation, task orientation and self-efficacy (Lamote & Engels, 2010).That self-efficacy informs both the teacher self and teacher professional identity demonstrates how the ongoing process of identity development is influenced by personal and professional experiences in educational settings. Understanding aspects of the teacher self, such as teacher autonomy and agency (Britzman, 2003) and unique attributes (Hogg, 2011) results viewing oneself as a certain kind of teacher which in turn informs professional teacher identity. Professional teacher identity can also be thought of as a type of social identity or self-categorisation where the teacher aligns his or herself with a teaching group which informs teaching practice (Friesen & Besley, 2013).

It can be argued that it is difficult for pre service teachers to separate their developing teacher self from their developing professional teacher identity. Pre service teachers bring beliefs, attitudes and perceptions about their capabilities as future teachers to their teacher training (Chong, 2011; Sockett, 2009) and harbour beliefs about their dispositions or tendencies to behave in a certain way based on beliefs and intentions (Sockett, 2009). Beliefs and attitudes about teaching and schools are informed by *habitus* (Bourdieu, 1977) which influences views on schooling and academic achievement (Fenwick & Cooper, 2013). Ultimately beliefs and attitudes related to the role of a teacher, influence decision making on teaching practice and ultimately the educational outcomes of children (Sammons et al. 2007).

Research on developing teacher identity has attempted to separate the personal from the professional when exploring teacher identity. Bullough emphasises the importance of understanding of student teachers developing professional identities through their views on learning and teaching and themselves as teachers (1997; Bullough and Gitlin, 2001). Chong explored emerging identities from teacher

training through to early career teaching (2011; Chow & Low, 2008; Chong, Low & Goh, 2011). Furlong explored the developing teacher self through explorations of the influence of personal biographies on teacher identity (Furlong, 2013). Bukor (2013) argues that professional teacher identities cannot be explored in separation from personel histories and suggests that a more global teacher identity is informed by teacher related beliefs, perceptions, and interpretations originating from a combination of personal, educational, and professional experience. Therefore for the purpose of this study, the teacher self and professional teacher identity will be investigated within a more global concept of 'teacher identity'.

Teacher identity has also been researched in relation to community based learning including SL (Beijaard, *et.al,* 2004; Farnsworth, 2010; Power, 2010). SL provides opportunities to learn outside the bounds of the traditional classroom (Enos & Troppe, 1996) in settings that are managed by organisations external to the school who support diversity groups (Dunkin, 1996), for example,

refugees, non-English speakers, from low socio-economic backgrounds and those with reading difficulties. SL experiences that specifically address community needs develop civic fostering a sense of social responsibility and increased commitment to addressing social justice issues (O'Grady, 2000). In SL contexts opportunities exist for developing teacher identity through the exploration of beliefs, attitudes, subjectivities (King, 2004; Ryan, Carrington, Selva & Healy, 2009) and self-efficacy (Chambers & Lavery, 2012; Ottesen, 2007; Rots, Aelterman, Vlerick, & Katrien, 2007). As well pre service teachers undertaking SL become aware their role as a teacher through the development of specific teaching competencies such as designing and evaluating learning experiences, and organisational, communication (Daniels, Patterson & Dunston, 2010) and leadership skills (Beijaard, *et. al.,* 2004; Bleicher, 2011; Butcher, et. al., 2003; King, 2004). In sum, aspects of teacher identity including an awareness of one's beliefs, attitudes, capabilities and competencies

will influence how effectively the needs of diverse learners will be catered for.

Although there are numerous studies on the benefits of SL for pre service teachers (Baldwin, Buchanan & Rudisill, 2007; Bell, Horn & Roxas, 2007; Bleicher, 2011; Boyle-Baise & Langford, 2004; Carrington, & Saggers 2008), the research on emerging teacher identity in relation to SL is limited. Undertaking SL in teacher education is likely to address the disjuncture between pre service teachers' perceptions of what it means to be a teacher and what they actually experience when they engage in teacher related activities (Chong, Low, & Goh, 2011). Within such settings, pre service teachers are afforded opportunities to reflect on societal problems and solutions often in discussions with agency personnel (Walkington, 2005) such as community and youth workers and to reflect on the role of the teacher in society.

Within community engagement environments where there exists a high degree of diversity, teachers negotiate their teacher identity by critically reflecting on their lived experiences (Bleicher, 2011; Farnsworth, 2010). Critical reflection is encouraged when exploring emerging teacher identities as it provides the opportunity to inwardly challenge 'one's own perceptions, beliefs, experiences and practices' (Walkington, 205, p.59). It allows pre service teachers to build self-awareness relating to assumptions and dispositions (Schussler, Stooksberry & Bercaw, 2010) and to undergo cognitive dissonance or changes in thinking necessary for shifting teaching identities towards social justice outcomes (Boylan & Woolsey, 2015). Critical reflection also explores the effectiveness of developing teacher competencies and self-efficacy (Pendergast, Garvis & Keogh, 2011) and ideas about the role of the teacher (Ryan, *et.al.*,2009).

Aim of the study

The aim of the study was to investigate emerging teacher identities in pre service teachers in response to SL in diverse settings.

Context of the study

This study is unique in terms of its outlook. Pre service teachers involved in the study were enrolled in a teacher education program the University of Western Sydney (UWS) which has multiple campuses located in the Greater Western Sydney region. This region is characterised by its relative economic disadvantage, high levels of unemployment and low educational attainment levels (ABS, 2011). It has diverse multicultural communities representing more than 160 nations and one of the largest urban population of Aboriginal and Torres Strait Islander people in Australia (ABS, 2011). Students engaged in the teacher education program at UWS generally come from, live and will work in Greater Western Sydney.

The study cohort consisted of a group of pre service teachers enrolled in an early degree unit known as *Classrooms without Borders*. This unit is undertaken prior to practice teaching or Professional Experience units. A compulsory requirement of this unit is 25 hours of SL in an agency setting in Greater Western Sydney.

The agency settings ran programs which were educationally based and included homework centres, community centres, programs for youth at risk, library educational programs, transition to school programs, English language support groups, and in school and out of school mentoring programs. As part of the reciprocal relationship between the teacher education faculty and agency settings, pre service teachers provide a voluntary service to the agency clients and in turn are provided the opportunity to consider their emerging teacher identity by working with individuals or small groups of diverse learners and engaging in critical reflective discussions with agency supervisors. Discussions explored a range of issues relating to diversity and the developing teacher. Because agency supervisors often mentored pre service teachers, for the purpose of this study they are referred to as 'teacher mentors'.

Over the period of SL, pre service teachers also undertook academic activities such as lectures, tutorials and readings. Academic and theoretical content aimed to develop links between the needs of

diverse learners and effective teaching approaches (Fenwick & Cooper, 2013) and through ongoing reflection both written and in discussions with teacher mentors, pre teachers explored their developing teacher identity.

Research method

This research project was developed from a small research grant and ethics approval was received. At the end of the semester after pre service teachers had completed the mandatory 25 hours of SL they were invited to answer three open ended questions. The responses provided by the participants were drawn from their reflective journals kept throughout the SL experience. The survey was conducted using an online survey tool and responses varied in length with the average response being 150 words long.

The open ended questions came under the broad heading 'Developing teacher identity through service learning'. The questions were:

How can service learning help me understand myself and other people?

What does it mean to teach in GWS?

What skills and knowledge did I acquire during my SL experience?

The questions were intended to ascertain ideas held by respondents about themselves as future teachers. In particular the questions sought to provide an insight into what respondents perceived to be important elements of teacher identity when working with diverse learners in GWS.

Participation in the survey was voluntary and whilst 330 students were enrolled in the unit and invited to participate, only 24 students (20 females and 4 males) provided responses which were dealt with in a confidential manner. The responses which were collected, analysed and processed using coding. To avoid repetition, responses to separate questions were combined into a number of key themes which are discussed as follows.

Facets of emerging teacher identity

In investigating emerging teacher identities of pre service teachers in SL settings, the key themes that emerged related to understandings of diversity, trust and empathy for inclusive environments, social cohesion amongst students and the wider community, positive role modelling by teacher mentors, teaching skills and knowledge for inclusive environments, ongoing reflections for inclusive teaching and the type of teacher I want to be. They are discussed as follows.

Ways of thinking about diversity

Through working in community contexts, opportunities were provided to explore ideas about the nature of diversity. One respondent developed a 'practical understanding of how diverse groups are viewed, manipulated and understood by the dominant culture' and critically reflected on her own world view. ' As a young white female, I realised the lack of cultural understanding I had growing up in the Australian community' and reflection allowed 'me to be open and critical of my own view points, and being aware of any unconscious discrimination I may hold'. Another respondent explored the notion of diversity as not being determined by low SES or ethnicity, 'but that ... if diversity is present it is important to identify it in terms of how it influences learning. '[Y] ou will face a vast number of ethnic people with different learning skills', and that 'some Malaysian students speak English very well'.

Through interactions and conversations with individual children in SL placements respondents were able to expand their ideas of diversity by exploring sameness and difference. One respondent realised that 'teenagers from refugee situations are just REGULAR teenagers! [They] love music, Facebook, avoiding school work and talking about their social lives…. In my mind I figured only Western kids liked these things, and that people from elsewhere would only care about their culture or schoolwork'. Another acknowledged that diversity and differences exist in many forms. 'It's made me realise that similarities between groups can be just as extensive as within

groups and that diversity can often be more pronounced within groups than between them'.

A number of respondents explored the deficit view of diversity acknowledging that this often resulted in low expectations 'expecting the students at [my] placement to be difficult kids with difficult behaviours.' Other respondents stated the importance of 'keeping an open mind' in dealing with people from diverse backgrounds and were surprised to find that many of the children displayed a range of positive qualities such as 'the levels of independence and responsibility shouldered by many of the students,' for example, 'many cared for their younger siblings and adopted adult roles'. Others commented on the resilience display by children from diverse backgrounds stating 'although some showed signs of anxiety and fear of failure, they demonstrated great resilience and kept on trying', 'lack of resources or finance did not make them negative' and 'they were still grateful for the opportunity.' 'I found the ability of the students to learn English so quickly surprising considering few of them had little help at home ' and 'children set their own goals and prided themselves on their own chosen futures regardless of whether their parents supported them'.

Empathy and trust for supportive learning environments
The notion of understanding children and their backgrounds was found to be integral to being an effective teacher. The ability to empathize with children was seen to be a necessary step in understanding the sort of issues faced by children in learning situations. One respondent stated the importance of 'understanding just how many difficulties students may have in and outside of the classroom' and another stated that she was 'able to see myself in these kids thus giving me a greater understanding on how to help them'. Respondents also discussed empathy as integral to teacher identity as 'it helps you to understand how you teach' and 'it allows you to step out of one's comfort zone and accept challenges such as children with behavioural issues'.

A number of respondents focused on the importance of teacher identity for providing trusting, supportive and inclusive learning environments. 'Allowing children to bring background knowledge to the learning environment would build trust'. 'I would like to encourage shared learning within my classroom, providing value and acceptance to all funds of knowledge (Moll, Amanti, Neff & Gonzalez.,1992)'. One respondent spoke of the importance of 'acknowledg[ing] my student's personal beliefs' rather than overlooking them'. Building trust could also be encouraged through 'a shared sense of responsibility', which could be achieved if the teacher is 'supportive, fair and works together with all students from a range of diverse backgrounds'.

Supportive relationships are seen as integral to learning environments providing places 'where students can belong' and feel safe as learners 'without worrying about being judged'. One respondent specifically referred to the importance of exposing her true teacher self rather than assuming a professional teacher identity as a way of building trust. 'I learnt that the mask I wear needed to come off so that I could experience the full effect of building trusting relationships'.

Social cohesion amongst students and the wider community
Many respondents were surprised by, yet recognised the value of promoting social cohesion amongst students and between the school and wider community. One respondent noted 'the high amount of cohesion amongst diverse cultural groups... Iranians were excited when Sudanese children got good results' and another 'learnt that the students worked well together and were all close to their peers, treating them with respect and listening when they talked'.

The support of the wider community was surprising to a number of respondents. 'I found a really strong sense of community and pride' 'even if they were from different backgrounds'. 'I expected the community to be uninterested in the lives of the students' but 'the community support systems and interconnections surprised me'.

Some respondents recognised that community ties were integral to school success due to 'their commitment to students with learning difficulties'. 'One thing which greatly astonished me was how handicapped [schools would be] without community'.

The importance of positive role modelling
Within SL agencies, pre service teachers were afforded opportunities to work with agency staff who acted as teacher mentors. A number of respondents observed the importance of 'positive role modelling' by the agency staff who demonstrated 'genuine care and respect for the people they work with' and 'care about what happens in Greater Western Sydney and are committed to improving outcomes for the area.' A number of respondents were inspired by agency staff. 'I have been greatly inspired by fabulous local [teacher mentors] that wish to teach nowhere else' and 'I see myself as a leader who sets the right example, but who is also open and approachable to my students

and their extended families, and willing to offer them understanding and assistance when required'.

Teaching skills and knowledge
Respondents noted a range of teaching skills that had been modelled by agency staff during SL such as 'behaviour management' and 'how to establish teamwork'. Most frequently reported by respondents was an awareness of the importance of catering for individual learners by 'recognising and catering for different learning styles' and acknowledging 'that there is no one size-fits-all approach'. Respondents developed ideas on motivating students including 'how to make essential curriculum content meaningful and relevant' and to instil 'confidence to attempt the material'. Another stated how developing specific skills such as 'learning to listen, helped me understand diversity' and 'check for reading difficulties'. Another respondent reflected on the importance of 'being completely prepared before meeting with students' and having skills in 'adaptability,

flexibility, perseverance, patience and creativity'. 'Time management was another skill I employed in order to give each child an equal and worthwhile session, factoring in organisation'. Having a realistic of teaching was important knowledge to have as a teacher. ''The biggest eye opener for me was that not every day is a bright and fun day. There are days when everything can go wrong and how we [can] overcome those situations while being calm'.

Ongoing reflections for inclusive teaching

As an integral part of the learning experience, many of the pre service teachers discussed how reflecting during their SL allowed them 'to analyse, reconsider and question experiences' and explore 'the pros and cons about teaching'. One respondent felt that reflection allowed her to assess the effectiveness of her "teaching" by ' look[ing] back on the day's experience and understand[ing] why I ... used certain approaches and most importantly, how this impacted on the learning ability of my students'.

A number of respondents discussed how reflecting with others allowed them to better support the children by discussed the effectiveness of activities and sharing knowledge about the children. 'At the end of each session, we talked over the outcomes of the [activity] and planned for the next. We discussed what worked, what we could do differently. We also got a little background on the children and their lives and this enabled us to consider student behaviour/reactions in another light and think about how the group dynamic was affected and how we might respond differently if we recognised a similar situation in future'. This reflection demonstrated how group deepened understandings of children's circumstances as well as 'mak[ing] use of techniques learnt by observing others'.

The use of reflection activities were valuable for allowing respondents to inwardly reflect on their affective responses, assumptions and understandings of diversity, and self-awareness related to teaching. 'Reflection every week and looking back made a difference because you're not really understanding your feelings and

emotions at the time. Ongoing reflections helped students to recognise how their thinking had changed. 'As I look back on my entries I can see the frustration I was feeling with the organisation of the program - however I also realise now that I did not know the bigger picture .... This helped me to understand the way that I viewed people was judgemental and not helpful to the overall running of the program.' 'Critical reflection of these assumptions allowed me to stop judging people by their stereotypes and instead get to know a person before I pass judgement on them' and critical reflection 'allowed me to slowly break [assumptions] down one by one ...'.

A number of students were able to combine knowledge from other learning contexts both academic and informal, to reflect on their experiences. 'Many of our readings came to life through combining practical experience and reflection'. One respondent used her reflections in discussions 'with friends and family around me. I have learnt so much about the struggles diverse groups face ...' and in her daily meditation. 'My religious background also encourages meditation [which] has helped me to become more compassionate and understanding of these groups and of myself. I think everyone should aim for constant improvement in themselves.' 'Through reflection I was able to improve my understanding of children from diverse backgrounds and this deepened my empathy and encouraged me to consider other ways I can make a difference'.

'I see myself as being a teacher who...'

At the heart of many of the responses was a description of the type of teacher respondents wanted to be and a developing awareness of their teacher identity. '[SL] helped me understand the way that I deal with pressure and the way that I communicate with children'. 'I see myself as being a teacher who has patience [and] understanding' who maintains 'respect for each other as individuals with varied abilities, desires and needs'. Another respondent also considered the importance of teacher identity in building relationships with students as opposed to maintaining an inflexible professional teacher identity.

'Relationships with my students in a non-threatening sense are extremely important [instead of being] remembered as a stiff, unrelenting, uncompromising teacher who no one likes'.

I actually find myself to be very confident'. '[SL] re-assured me that 'teaching is definitely the career I am meant to be in', or provided opportunities 'to polish my skills and build confidence'. 'It gave me a chance to ... reflect on what I am doing right and wrong and improvise before actually going out there'. Other respondents reflected more deeply on the values that were required to be an effective teacher 'being flexible, adaptable, thoughtful... and self-aware' 'open minded', and 'fun and dedicated'. To 'enable children to discover their talents and explore their interests' and 'develop a sense of awe and love of nature, music and art and instil values of empathy, care and respect for each other as well as the environment.' The reciprocal nature of teaching was also raised who wants to be a teacher who is 'willing to teach and learn from the children'.

Discussion

In answer to calls for improving the quality of teachers as a way of improving educational outcomes of children (Barrett, 2008), this study has highlighted the relevance of considering the emerging teacher identity in pre service teachers while undertaking SL. By exploring developing understandings of teacher identity such as what areas are of interest and importance to pre service teachers, teacher educators can provide opportunities to support and evolve emerging teacher identities in a positive way.

Whilst emerging teacher identity can be explored in relation to personal and individual notions of the teacher self and professional teacher identity, this study has purposely sought to explore teacher identity from the perspective of pre service teachers through the use of open ended questions based on ongoing reflections during SL placement. The responses collected demonstrate that teacher identity appears in a number of forms and there is often an overlap between the personal and professional qualities of a teacher relating to beliefs,

attitudes, dispositions, self-efficacy and teaching competencies. This overlap supports Bukor's findings (2013) that it is difficult to separate the personal and the professional teaching self when teachers explore their teaching experiences through reflective writing which is often autobiographical. This study focused pre service teachers' experiences in a range of SL settings as reported in ongoing journal writing. Below are some interesting insights into emerging teacher identity in pre service teachers undertaking SL.

1. *Diversity as identified through a cultural and political lens*

Identity involves understanding how one is positioned in the world. Respondents explored understandings of diversity and reflected on how their understandings are framed by their own cultural perspective and the views of the dominant culture (Butin, 2005; Ryan,*et.al.,*2009). Through reflection, views of diversity were interrogated acknowledging that 'being diverse' is considered from a deficit perspective (Mills & Keddie, 2012) rather than exploring the strengths that many diverse children have. Pre service teachers reported viewing children from diverse backgrounds in a positive light, describing diversity in terms of the resilience and resourcefulness that it encourages in the face of adversity. Therefore, in developing deep conceptual understandings of the effects of context on learning (Abu El-Haj, & Rubin, 2009; Darling-Hammond, 2006a; Poplin, & Rivera, 2005) one must remain open to the advantages and unique learning approaches afforded children of diversity. Observations made on the nature of diversity also revealed established beliefs and cultural views about diversity as 'difference' between groups rather than similarities and pre service teachers revealed that a more appropriate way of considering diversity is its contribution to learning outcomes.

2. *Developing dispositions*

Dispositions can be thought of as the tendencies to behave in a certain way based on beliefs and intentions (Sockett, 2009). Exploring dispositions rather than attributes acknowledges the influence of

personal beliefs on behaviour, connecting the teacher self with the professional self. A number of dispositions were identified in this study. Pre service teachers highlighted the importance of empathising with children to develop a deeper understanding of their lives and living situations (Chambers & Lavery, 2012; Swaminathan, 2007). Building supportive and inclusive learning environments required building trust between the pre service teacher and child and this was achieved through the acknowledgement of the children's existing knowledge and beliefs.

3. *Exploring personal identities*

In some cases, the pre service teachers were able to empathise with the children they encountered seeing their own diversity reflected in the children. This resulted in them discovering more about their own personal history and how it continues to inform their current teacher identity (Merseth, Sommer & Dickstein, 2008). Being honest and revealing ones true identity as a teacher also built trust and supportive

learning environments while at the same time challenging and re-adjusting perceptions of teacher identity (Merseth et. al., 2008).

4. *Exploring professional teacher identity*

Through SL experiences, pre service teachers often considered professional teacher identity. SL, both the practical experience and associated reflections, was seen as 'practice' for becoming being a teacher. They learnt about their strengths and weaknesses in relation to being a teacher, and identified desirable teacher attributes, dispositions and qualities a teacher by practicing teacher behaviour and observing experienced others. Exploring the type of teacher respondents wanted to be provided insights into their personal values and the degree to which they want to make a difference to the lives of children. The influence of teacher identity on teacher effectiveness is demonstrated in how understandings of teacher self-efficacy, beliefs and attitudes towards learners impact on a teacher's ability to successfully engage students from diverse backgrounds (Butcher,

O'Gorman & Howard, 2012; Darling-Hammond, 2006a; Merseth *et. al.,* 2008).

5. *Exploring the teacher's role*

Through observing the social cohesion amongst students and school communities, pre service teacher became aware of the larger network of people beyond the immediate agency community, of which they were a part of. Pre service teachers became aware of the support offered by the wider community, observed strong networks amongst families, and became aware of the importance of building community-school relations as a way of improving learning outcomes and building social capital (Swaminathan, 2007). (Blank, De Boe Johnson & Shah 2003) advocate for the importance of viewing community as text, exploring community resources in the form of learning opportunities and supports and building social networks between students, families and the school community to improve learning outcomes.

The teacher's role was also explored through positive role modelling by the teacher mentors who demonstrated how personal values and ethos could be reflected through the teacher's actions. Through positive role modelling agency staff demonstrated how to provide effective, welcoming and inclusive learning environments and instil in children the belief that being from diverse background does not mean that you cannot succeed (Merseth *et. al.,* 2008). Pre service teachers often looked upon agency staff as mentors who encouraged them to reflect upon their beliefs and understandings of what it means to be a teacher (Walkington, 2005) and included them in discussion on learners' needs and effective teaching strategies.

The teacher as part of communities of practice (Wenger, 1998) required pre service teachers to work with others to monitor and plan effective activities and to share relevant information about students and strategies to better meet their needs. This process also fostered a community of learning (Shulman & Shulman, 2004) demonstrating how regularly meeting with experienced others might allow pre

service teachers ongoing opportunities to learn how to teach Through their involvement in learning communities with agency staff, pre service teachers experienced the importance of reflecting on practice (Bucholtz & Hall, 2005; Chong et.al*.,* 2011) building confidence as a teacher occurs through experiences gained by observing other teachers and being involved in uncomfortable teaching experiences (Mayer, 1999).

6. *Developing teacher skills and knowledge*

The development of skills and knowledge to cater for different learners, motivate students, monitor outcomes, organise, structure and manage activities, adapt to the changing needs of the class and how to be resilient on 'bad days' are emblematic of the functional role a teacher which informs professional teacher identity.

SL allowed respondents to develop a realistic view of teaching and skills to critically reflect on practice. While some pre service teachers felt that they were confident in their ability to be a teacher,

others gained a deeper awareness of the range of skills and knowledge required to be an effective teacher citing preparation, adaptability, perseverance, fairness and communication skills (Chamber & Lavery, 2012; Fenwick & Cooper, 2013; Walkington, 2005). Grasping the importance of listening to and learning from the children was perceived as paramount to being an open minded, supportive and inclusive teacher as it allowed for the acknowledgement of varied abilities, interests and needs (Merseth et. al., 2008).

7. *Reflection for effective teaching*

Reflection as a teaching strategy was achieved through personal reflections and group reflections allowing the pre service teachers to deconstruct and assess their teaching related experiences. Reflection was used to address subjectivities, deconstruct emotional responses and monitor changes in thinking throughout the SL placement. By referring to past reflective journal entries, pre service teachers were able to examine events and their responses in a different light as they

had gained new understandings of the circumstances surrounding the events. Reflection was recognised by pre service teachers as a valuable tool for incorporating family discussions and practices within their personal lives to make sense of their teaching related experiences. This exemplifies how the teacher self develops in response to a unique biography which continues to evolve as it embraces new elements of professional identity which challenge ways of thinking and acting.

Ongoing reflection allowed for the development of strategies for reasoned responses to what is expected of a teacher in a professional capacity, what children demand and require, and what the teacher self is capable of providing. Weekly reflection questions acted as a scaffold for the assessing and re-assessing of existing beliefs about learners and self-capabilities (Day & Kington, 2008) and how to probe, understand and re interpret the role of the teacher (Power, 2010). Reflection questions also allowed respondents to look back to 'explore emotions and remember so many valuable things that would have otherwise been forgotten' and to recognise how their thinking had changed, important processes for interrogating teacher identity (Zembylas, 2003). As well, deep discussion with agency staff provided opportunities for new ways of viewing and teaching children with diverse learning needs (Walkington, 2005) and opportunities for philosophical and practical growth (Galbraith & Cohen, 1995).

SL provided opportunities for developing teacher self-regulation - to monitor reflections for developing capabilities and consider new ways of thinking and dealing with issues (Sleeter, Torres & Laughlin, 2004). In doing so pre service teachers are more likely to be self-regulated in the future and more easily adapt to a variety of teaching situations. This allows emerging teachers to better cater for the diverse needs of learners providing greater opportunities for diverse learners to succeed at school.

Suggestions for further research

This study has added to research on the development of teacher identity in pre service teachers during SL. This is significant as concern exists as to the ongoing development of teacher identities after teacher training with Lopes and Tormenta (2010) reporting that often teacher identities gained during teacher training are neutralised when they enter the workforce. It may be that teacher identity developed in SL settings supported by critical reflection is enduring and further research is required to support this hypothesis. Friesen & Besley (2013) suggests that a well-formed sense of personal identity is an important pre cursor to the development of an effective professional identity and this study supports Friesen & Besley's (2013) call for the need for further research on teacher identities in teacher training for preparing teachers to work in a range of environments.

Another key finding in this study is the vital role played by experienced others, in this case, agency staff members as teacher mentors. In school settings mentoring teachers have an important role in providing support and opportunities for reflection (Bell, et.al.,, 2007; Merseth, et.al.*,* 2008; Schmidt, Marks, & Derrico, 2004; Walkington, 2005), however, other mentors external to the school may also provide opportunities for early career teachers to develop new ways of thinking about diversity and reflect on teacher practices and roles informed by non-school perspectives. Further research is suggested on developing capacities for critical reflection in early career teachers and the role of the 'experienced' teacher or external partner as a critical mentor. To what extent are early career teachers afforded the same opportunities for critical reflection on diverse learners and effective educational responses, as they were in SL settings? If critical reflection is instilled in pre service they may continue the practice in their teaching careers and approach teaching children from diverse backgrounds with a 'smarts' view rather than 'deficit' view. SL together with ongoing reflection provides alternative and rich opportunities for pre service teachers to develop

understandings on their own emerging teacher identity in relation to

working with diverse learners in diverse environments.

References

Abu El-Haj, T.R., & Rubin, B.C. (2009). Realizing the equity-minded aspirations of detracking and inclusion: Toward a capacity-oriented framework for teacher education. *Curriculum Inquiry*, *39*(3), 435-463.

Australian Bureau of Statistics (ABS). *2011 Census Data*. Canberra, ACT: Retrieved from http://www.abs.gov.au

Australian Institute for Teaching and School Leadership. (2014). *National Professional Standards for Teachers*. Retrieved January 20, 2015, from the AITSL website: http://www.teacherstandards.aitsl.edu.au/.

Baldwin, S. C., Buchanan, A. M., & Rudisill, M. E. (2007). What teacher candidates learned about diversity, social justice and themselves from service-learning experiences. *Journal of Teacher Education, 58*(4), 315-327.

Barrett, B.D., (2008) No Child Left Behind and the assault on teachers' professional practices and identities, *Teaching and Teacher Education, 25*, 1018–1025

Bean, T. & Stevens, L. (2002). Scaffolding reflection for pre-service and inservice teachers. *Reflective Practice, 3*(2), 213-227.

Beijaard, D., Meijer, P., & Verloop, N. (2004). Reconsidering research on teachers' professional identity. *Teaching & Teacher Education, 20*(2), 107-119.

Bell, C. A., Horn, B. R., & Roxas, K. C. (2007). We know it's service, but what are they learning? Preservice teachers' understanding of diversity. *Equity & Excellence, 40*(2), 123-133.

Blank, M.J., De Boe Johnson, S., Shah, B.P., (2003) Community as text: Using the community as a resource for learning in community schools , N*ew Directions for Youth Development*, 97, 107-120.

Bleicher, E., (2011) Parsing the language of racism and relief: Effects of a short-term urban field placement on teacher

candidates' perceptions of culturally diverse classrooms, *Teaching and Teacher Education, 27,* 1170-1178.

Bourdieu, P. (1977). *Reproduction in education, society and culture.* Nice, R. (trans). London, UK: Sage Publications.

Boylan, M., & Woolsey, I., (2015) Teacher education for social justice: Mapping identity spaces. *Teaching and Teacher Education, 46,* 62-71.

Boyle-Baise, M., & Langford, J. (2004). There are children here: Service learning for social justice. *Equity & Excellence in Education, 37*(1), 55-66.

Britzman, D.P., (2011) *Practice makes practice: A critical study of learning to teach*, Albany, N.Y: State University of New York Press.

Bucholtz, M., & Hall, K. (2005). Identity and interaction: a socio-cultural linguistic approach. *Discourse Studies, 74,* 585-614.

Bukor, E., (2015) Exploring teacher identity from a holistic perspective: reconstructing and reconnecting personal and professional selves, *Teachers and Teaching: theory and practice*, *21*(3), 305-327

Bullough, R.V. (1997). Practicing theory and theorising practice in teacher education. In *Teaching about teaching: Purpose, passion and pedagogy in teacher education,* ed. J. Loughran, and T. Russell, 13–31. London: Falmer Press.

Bullough, R.V., and A. Gitlin. 2001. *Becoming a student of teaching: Linking knowledge production and practice.* London: RoutledgeFalmer.

Butcher, J., O'Gorman, J. and Howard, P., (2012) Personal Agency as a Primary Focus of University-Community Engagement: A Case Study of Clemente Australia, *Australasian Journal of University-Community Engagement*, 7(2), 39-55. http://www.engagementaustralia.org.au/uploads/Spring2012.pdf

Butcher, J., Howard, P., Labone, E., Bailey, M., Groundwater Smith, S., McFadden, M., Martinez, K. (2003). Teacher education, community service learning and student efficacy for community engagement. *Asia-Pacific Journal of Teacher Education, 32*(2), 109-124.

Butin, D. (2005). Service-learning as postmodern pedagogy. In D. Butin (Ed.), *Service-learning in higher education: Critical issues and directions* (pp. 89–104). New York: Palgrave Macmillan

Carrington, S., & Saggers, B. (2008). Service-learning informing the development of an inclusive ethical framework for beginning teachers. *Teaching and Teacher Education, 24*(3), 795-806.

Caspersz, D., Olaru, D., & Smith, L., (2012) Striving for Definitional Clarity: What is Service Learning? *Australasian Journal of University Community Engagement*, *7*(1)*,* 1-20, http://www.engagementaustralia.org.au/uploads/Autumn2012.pdf

Chambers, D. J., & Lavery, S. (2012) Service learning: A valuable component of pre-service teacher education. *Australian Journal of Teacher Education 37*(4), 128-137

Chong, S., (2011) Development of teachers' professional identities: from pre-service to their first year as novice teachers. *KEDI Journal of Educational Policy, 8*(2), 219-233.

Chong, S. & Low, E. L. (2008). Why I want to teach and how I feel about teaching -formation of teacher identity from pre-service to the beginning teacher phase. *Educational Research for Policy and Practice, 8*(1), 59-72.

Chong, S., Low, E.L., & Goh, K.C., (2011) Emerging Professional Teacher Identity of Pre-service Teachers, *Australian Journal of Teacher Education*, *36*(8), 50-64.

Daniels, K., Patterson, G., & Dunston, Y., (2010) Rules of Engagement: A Service Learning Pedagogy for Pre-service Teacher Education *Journal for Civic Commitment, 15,* 1-15

Darling-Hammond, L. (2006a). *Powerful teacher education: Lessons from exemplary programs.* San Francisco, CA: John Wiley and Sons.

Darling-Hammond, L. (2006b) Securing the right to learn: Policy and practice for powerful teaching and learning. *Educational Researcher, 7*(35), 13 -25.

Day, C., & Kington, A., (2008) Identity, Well-being and Effectiveness: The emotional context o teaching. *Pedagogy, Culture & Society*, *16*(1), 7-23.

Donahue, D. M., Bowyer, J., & Rosenberg, D. (2003). Learning with and learning from: Reciprocity in service learning in teacher education. *Equity & Excellence, 36*(1), 15-27.

Dunkin, M., (1996) The future of teacher education in the USA: the third Holmes Group report, *Teaching and Teacher Education, 12,* 561-566.

Duru, S., (2006) The Influences on Teacher Identity and Suggestions for the New Teacher Identities, *Eurasian Journal of Educational Research*, *22*, 121-131.

Enos, S & Troppe, (1996) Curricular models for service learning. *Metropolitan universities 7*(1), 71-84

Eyler, J. & Giles, D. (1999). *Where's the learning in service learning.* San Francisco, CA: Jossey-Bass Publishers.

Farnsworth, V., (2010) Conceptualizing identity, learning and social justice in community-based learning *Teaching and Teacher Education, 26*, 1481-1489

Fenwick, L., & Cooper, M. (2013). Learning about the Effects of Context on Teaching and Learning in Pre-Service Teacher Education. *Australian Journal of Teacher Education, 38*(3), 96-110

Friesen, M. D, & Besley, S.C., (2013) Teacher identity development in the first year of teacher education: A developmental and social psychological perspective, *Teaching and Teacher Education 36*, 23-32

Furco, A. & Billig, S. (Eds) (2002). *Service learning: The essence of the pedagogy*. Greenwich, CT: Information Age Publication.

Furlong, C., (2013) The teacher I wish to be: exploring the influence of life histories on student teacher idealised identities, *European Journal of Teacher Education, 36*(1), 68-83

Galbraith, M. W. & Cohan, N. H. (1995) *Mentoring: new strategies and challenges* (San Francisco, CA, Jossey-Bass).

Hogg, M.A., (2011)Social identity and the sychology of groups. In M.R.Leary (Ed.) Handbook of self and identity (2ⁿᵈ Ed.)pp. 502-519. New York Guilford Press.

King, J. T. (2004). Service-Learning as a site for critical pedagogy: A case of collaboration, caring, and defamiliarization across borders. *Journal of Experiential Education, 26*(3), 121-137.

Lamote, C., & Engels, N., (2010) The development of student teachers' professional identity, *European Journal of Teacher Education*, *33*(1), 3-18.

Lingard, B., Mills, M., & Hayes, D. (2000). Teachers, school reform and social justice: Challenging research and practice. *Australian Educational Researcher*, *27*(3), 99-116.

Lopes, A., & Tormenta, R., (2010) Pre-Service Teacher Training, Primary Teachers' Identities, and School Work , *Literacy Information and Computer Education Journal*, *1(*1), 52-58

Mayer, D. E. (1999). Building teaching identities: Implications for pre service teacher education. In: Global Issues and Local Effects: The Challenge for Educational Research. *Australian Association for Research in Education Conference*, Melbourne, 27 Nov - 2 Dec 1999.

Merseth,K., Sommer, J., & Dickstein, S., (2008) Bridging Worlds: Changes in Personal and Professional Identities of Pre-Service Urban Teachers, *Teacher Education Quarterly*, *35*(3),   89-108.

Mills, C., & Keddie, A., (2012) 'Fixing' student deficit in contexts of diversity: Another Cautionary tale for pre-service teacher

education, *International journal of pedagogies and learning,* *7*(1),   9-19

Moll, L., Amanti, C., Neff, D., & Gonzalez, N. (1992). Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms. *Theory into Practice, 31*(2), 132-141.

Organisation for Economic Co-operation and Development (2010), Equity and equality of opportunity. In OECD (Ed.), *Education Today 2010: The OECD Perspective* (pp. 67-77). Paris: OECD Publishing. Retrieved January 3, 2015, from OECD Web site: http://dx.doi.org/10.1787/edu_today-2010-en

O'Grady, C. (2000). Integrating service-learning and multicultural education in colleges and universities. Mahwah, NJ: Lawrence Erlbaum & Associates.

Otteson, E. (2007). Teachers "in the making": Building accounts of teaching. *Teaching & Teacher Education, 23*(5), 612-623.

Pendergast, D., Garvis, S., & Keogh, J. (2011). Pre-Service Student-Teacher Self-efficacy Beliefs: An Insight Into the Making of Teachers. *Australian Journal of Teacher Education, 36*(12), 46-57

Poplin, M., & Rivera, J. (2005). Merging social justice and accountability: Educating qualified and effective teachers. *Theory into Practice*, *44*(1), 27-37.

Power, A., (2010) Community engagement as authentic learning with reflection, *Issues in Educational Research, 20* (1), 57-63

Rose, N., (1998) *Inventing Ourselves: Psychology, Power and Personhood*, Cambridge, Cambridge University Press.

Rots, I., Aelterman, A., Vlerick, P., & Katrien, V. (2007). Teacher education, graduates' teaching commitment and entrance into the teaching profession. *Teaching and Teacher Education*, *23*(5), 543-55.

Ryan, M., Carrington, S., Selva, G., & Healy, A. (2009). Taking a 'reality' check: expanding pre-service teachers' views on

pedagogy and diversity. *Asia Pacific Journal of Teacher Education, 37*(2), 155-173.

Sammons, P., C. Day, A. Kington, Q. Gu, G. Stobart, and R. Smees. 2007. Exploring variations in teachers' work, lives and their effects on pupils: Key findings and implications from a longitudinal mixed-method study. *British Educational Research Journal* 33(5), 681–702

Schmidt, M.E., Marks, J.L., & Derrico, L., (2004) What a difference mentoring makes: service learning and engagement for college students, *Mentoring and Tutoring, 12*(2), 205-217.

Schussler, D., Stooksberry L., & Bercaw, L., (2010) Understanding Teacher Candidate Dispositions: Reflecting to Build Self-Awareness, *Journal of Teacher Education*, 61(4) 350-363.

Shulman, L.S., & Shulman, J.H., (2004) How and What Teachers Learn: A Shifting Perspective, *Journal of Education, 189* (1/2), 2-8

Sleeter, C., Torres, M., & Laughlin, P. (2004). Scaffolding conscientization through inquiry in teacher education. *Teacher Education Quarterly*, *34*(1), 81e96.

Sockett, H., (2009) Dispositions as virtues: the complexity of the contrsuct. *Journal of teacher education, 60(3), 291-303.*

Swaminathan, R., (2007) Educating for the "Real World": The Hidden Curriculum of Community Service-Learning, *Equity & Excellence in Education*, 40:2, 134-143

Walkington J., (2005) Becoming a teacher: encouraging development of teacher identity through reflective practice, *Asia-Pacific Journal of Teacher Education*, *33*(1), 53-64.

Wenger, E., (1998) Communities of Practice: Learning, Meaning and Identity. New York: Cambridge University Press.

Zembylas, M., (2003) Interrogating "Teacher identity": Emotion, resistance, and self-formation, *Educational theory, 53*(1), 107-127