Socially Responsible Higher Education

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Socially Responsible Higher Education

International Perspectives on Knowledge Democracy

Edited by

Budd Hall and Rajesh Tandon

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Foreword

Social responsibility is no longer a 'fashionable' term when it comes to education, especially within the realm of higher education. Over time, it has become an inherent part of many universities, globally, side-by-side with the more traditional mission and understanding of the institutions. More so, considering that their roles are expanding in engaging with the community at large. In other words, higher education is part and parcel on the community in co-learning and co-creating knowledge that forms part of education, in particular with higher education. This is clearly demonstrated in the various chapters in this volume. Most interesting is that it spans across the globe, illustrating its relevance as an important element in the new construct of higher education, moving forward. Simply put, higher education has moved from the metaphor of an ivory tower to that which is more democratic, people-centred and equitable.

That said, to do a foreword for a book as comprehensive as this is no easy task. Not only is it rich with new concepts and ideas, it is also enriched by many examples, practices and case-studies, making it even more relevant and practical, especially for beginners. Its publication is indeed very timely, to support the "third mission" of universities and higher institutions of learning in engaging the community more meaningfully. Many who are keen to be involved but are inundated, given the limited experiences and capacities to deal with diversely different challenges at almost all levels – local, regional and global – can find solace in the book. What is more, with the widening disparities and divides that affect more communities like never before, given the phenomena of global warming and climate change, it becomes more challenging in seeking for lasting and sustainable solutions. It is exactly for such reasons that this book is welcome, as it provides a spectrum of creative solutions and worldviews based on the 22 chapters, contextualised by no less than 10 countries. Edited by the UNESCO Chair in Community Based Research and Social Responsibility, co-chaired by Budd Hall of the University of Victoria, in Canada, and Rajesh Tandon of PRIA, in India, readers are privileged to have "a foundation of [their] thinking and practice over a period of 40 years" with respect to providing "an organisational framework for the theoretical and practical discourse" since the 1970s. More so, it is built largely in the context of community-based research and social responsibility in higher education in the global South, unlike most, which is to the exclusion of the North. This makes the volume rather unique!

Clearly, the motivation behind this book is to familiarise a new breed of young researchers and practitioners in acquiring better skills and training needs, as compared to their predecessors, in building capacity. It draws on

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very contemporary theories of knowledge democracy that emphasise the importance of what the authors refer to as the 'co-construction of knowledge'. It should be read alongside other works that argue for the decolonisation of knowledge, the respect for the knowledge creating powers of local people and local organisations, and those arguing for transdisciplinarity and sustainability in higher education. The authors rightly highlight that knowledge creation has to be liberated from the monopoly of universities. Moving forward, it pushes the boundaries way beyond the oft-mentioned academic axiom of 'publish-or-perish'. Herein emerges another idea of 'do-or-die', which is vital in building the capacity for the next generation of community-based researchers in realising *The World We Want*, and of late, the *Futures of Education,* as envisaged by UNESCO, under the leadership of its Director-General, Audrey Azoulay. Under the initiative of *Futures of Education: Learning to Become,* we are encouraged to reimagine how knowledge and learning can shape the futures of humanity in a context of increasing complexity, uncertainty and precarity. As we experience the rapidly changing contexts and multiple possible futures, aimed at contributing to the common good of humanity, this book can come at no better time in ushering the UNESCO initiative forward. In the words of the Director-General, when speaking on the leadership role in education, at the New York launch event in September, she rightly asserted that "our deeply humanist DNA cannot let us reduce education to a technical or technological issue, nor even to an economic one". This, in a nutshell, is what community-based research and social responsibility in higher education is all about, as demonstrated by the work presented in this book. Collectively, the volume succinctly summarises the principles that can lend help beyond developing the skill sets of the researcher, but also promote the development of a true aptitude for research in a holistic manner, which, in many ways, set the pace for a paradigm shift "with new forms of knowledge or recovered indigenous forms of knowledge coming to the fore". This, in turn, can lead to "much more relational (and less individualistic and scientific) modes of knowing, doing and being". And deepening the "humanist DNA" in the process of *Learning to Become*.

What with the COVID-19 pandemic that is now engulfing the world, and literally threatening the whole-of-humanity, the UNESCO four pillars of learning to know, to do, to be and to live together in relation to learning to become provides open another window of opportunity in equalising the power imbalance, while building better relationships of mutual trust to address the coronavirus outbreak through a collaborative process between the various stakeholders. Indeed, the strategic moves in this regard are by and large community-based, as well as socially-oriented. Physical distancing, social bonding and solidarity, personal and societal hygiene, basic sanitation and effective communication are among the many 'laudable' habits that must now be co-created and co-organised as part of the multiple modes of enquiry involving multiple sources of

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knowledge generation and dissemination. It, in turn, complements the existing procedures and/or processes of community-based research training, in order to capture and incorporate the relevant knowledge. In short, this is an exciting time where higher education is pit against the search for the much-touted 'new normal'. This includes new approaches to health and well-being, as well peace and harmonious living. It is my fervent hope that this amazingly timely book will point to a direction that paves the way to a new thinking in taking community-based research and social responsibility to new heights, in the post-pandemic era, based on knowledge democracy. After all, in the words of the authors, "knowledge democracy is understanding that knowledge is a powerful tool for taking action to deepen democracy and to struggle for a fairer and healthier world. Knowledge democracy is about intentionally linking values of democracy and action to the process of using knowledge".

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June 2020

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The creation of a collaborative book such as this one always comes about as a result of so many more people than those whose names appear as editors or authors. We want to express our thanks to all of the authors who have worked with us over this period to write and edit contributions. We particularly want to congratulate those among you who are contributing early in your academic lives. We have deliberately sought numbers of authors who are women and who live and work in what we call the majority world, or what others call the Global South.

We especially want to acknowledge long-term friends and colleagues, from our partner networks (GUNi, the Living Knowledge Network, Talloires Network, Pascal International Observatory, Asia-Pacific University-Community Engagement Network), and our Knowledge for Change (K4C) global consortium.

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University Wankings
is an anonymous Twitter account (UW, 2020) established in critical response to issues in and around higher education, not least the prevalence of rankings.

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INTRODUCTION

Social Responsibility and Community Based Research in Higher Education Institutions

Budd Hall and Rajesh Tandon

> We are now at a key juncture in history. The neoliberals have had their turn at remaking the world and the resulting path of destruction is clear. They have created a world more unequal and anti-democratic than it has been since the Industrial Revolution. This faces public universities with a choice. Public universities can either become an integral element in the recreation of social democracy or can continue to operate as an instrument of elite domination of the planet.
>
> GREENWOOD AND LEVIN (2016, p. 7)

1 Socially Responsible Higher Education

Much recent debate about higher education has focussed upon rankings, quality, financing and student mobility. Larger questions about the social relevance of higher education have however taken on new urgency. The COVID-19 pandemic, the climate crisis, the calls for decolonisation, the persistence of gender violence, the rise of authoritarian nationalism, have given rise to both a new era of uncertainty and perhaps to an opportunity for what some have called a great transition or a civilisational shift to a newly imagined world. We have reached a point where we have a limited capacity to understand the way forward but must have an unlimited capacity of caring for each other and the planet within which we are but one small part.

The social responsibility of higher education was chosen as the opening paragraph of the Conference Communique of the UNESCO World Conference of Higher Education (WCHE) in 2009. Specifically, the communique notes, "Higher Education as a public good is the responsibility of all stakeholders, especially governments" (p. 1). It goes on to note:

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> Faced with the complexity of current and future global challenges, higher education has the *social responsibility* to advance our understanding of multifaceted issues, which involve social, economic, scientific and cultural dimensions and our ability to respond to them. It should lead society in generating global knowledge to address global challenges, inter alia food security, climate change, water management, intercultural dialogue, renewable energy and public health. (p. 3)

The 2014 report by the Global University Network for Innovation (GUNi) states:

> Social responsibility emerges as the need to reconsider the social relevance of universities in light of the encounter of the local with the global, regarding priorities, demands, impacts and knowledge needs in the context of globalization. The competitiveness of nations – as the only way to achieve progress – should be balanced with inclusive social development and sustainability of the entire global population. (p. 38)

This book is built upon a foundation of our thinking and practice over a period of 40 years. Our UNESCO Chair, which sprung from the 2009 UNESCO World Conference, provided us with an organisational framework for the theoretical and practical discourse that we have been engaged in since the 1970s (Hall et al., 2013, 2015, 2017a, 2017b; Tandon et al., 2002, 2016a, 2016b, 2017). As we have followed our mandate to build research capacity in the fields of community-based research and social responsibility in higher education in the global South and the excluded North, we have found ourselves in conversations, in conferences, in research projects and networks in all parts of the world where the question is being asked how should universities respond? What are the changing roles of the university today? Is the university contributing to our global crises or does it offer stories of hope? Our book is a contribution to the on-going debates and policy discussions which are critical for the future, a post-pandemic future, a future which moves the UN Sustainable Development Goals from lip service to action, a future where our climate crisis no longer remains the cry of the few, but the reason for action for the many. We have deliberately sought authors and viewpoints from parts of the world that have seldom been heard in the international literature on higher education and social responsibility. In contrast to books like these that most generally only feature writers from the global North, we have chosen to share the experiences of a broadly representative and globally dispersed set of writers. Importantly we have intentionally chosen to achieve a gender and diversity balance amongst our authors. This book features many younger and emerging scholars.

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We have done this to broaden perspectives on higher education where the overwhelming number of books are written by white European or North American males. While readers will find many familiar references, you will also find references to many new names from yesterday and today's Africa, Asia, Latin America and more.

In the years that have followed the 2009 World Conference on Higher Education, we have seen an extraordinary growth in policies, critiques, practices, theories and networks that have added significantly to a depth of understanding, identification of challenges and new architectures of knowledge in response to the calls for social responsibility. The creation of our UNESCO Chair in Community-Based Research and Social Responsibility in Higher Education as an example is one direct outcome of the WCHE. We have seen impressive work being done through national and global higher education networks and organisations such as the Association of Indian Universities, Association of Commonwealth Universities, Asia Pacific University Community Engagement Network, International Association of Universities, National Coordinating Council for Public Engagement in Higher Education, Global University Network for Innovation (GUNi), the Living Knowledge Network, PASCAL Global Observatory, and The Talloires Network.

The call to social responsibility has been elaborated in many parts of the world. Anamika Srivastava (2017) notes in the Raj Kumar study, *The Future of Indian Universities*, that "Social responsibility is universities' prime responsibility which should get manifested not only in their core activities buy also in their governance structure and institutional environment" (p. 329). A few years earlier in a submission to the Rae Commission, Ontario's Postsecondary review, it was noted, "The social contract with universities is formulated over time and shaped by history. […] The social contract requires continuous reflection and dialogue among the university and society as each era renews the social contract according to its needs" (2005, p. 37). It reminds us of the 1972 report on Creating the African University which noted that, "the truly African University must be one that draws its inspiration from its environment: not a transplanted tree, but one growing from a seed that is planted and nurtured in the African soil" (Yesufu, 1973, p. 33). Ron Barnett (2018) in his book on the 'ecological university' notes that the university is now back 'in' society and that if once, the phrase, 'the ivory tower' had any legitimacy, now the phrase has no prospect of its being a serious depiction of the academy's situation. And in his recent book on Higher Education in a Globalising World, Peter Mayo (2019) comments, "There has been a general groundswell of reactions against the neoliberalisation of universities in many parts of the world, a reaction where people cling to the idea of knowledge and learning as a public and not

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a commodified good" (p. 11). For purposes of structuring this book we have chosen to speak about social responsibility within a knowledge democracy framework as being composed of several higher education directions: as a civic space for learning, as decolonised and local curriculum development, as engaged teaching and action, and as research which negotiates knowledge and society.

2 Engagement

The concepts of engagement, public engagement, community-university engagement, engaged teaching, community engaged learning, covers another wide range of responses to the call for social responsibility in higher education. Universities will need to implant engagement into their culture, mores, policy-making and daily life. What historically has been called the 'Third mission' of the university after teaching and research as the first and second missions is being replaced by an understanding of engagement which is called upon to be all-informing. Ahmed C. Bawa, Chief Executive of Universities South Africa elaborates:

> University mandates throughout the world have statements that relate to community-based engagement in some form or other. It is important to understand why it is that this has happened, what forms these take, what effects they have on universities, what effects they have on communities with which they are involved, what effects these have on the students who are involved, how they relate to teaching, learning and research and how they are organised internally in terms of the structures and governance of universities. (2007, p. 55)

The 2014 GUNi report, *Knowledge, Engagement and Higher Education: Contributing to Social Change* has provided the most extensive global compendium on the discourses of engagement. With reports from 70 countries and over 100 contributors, World Report 5 is the benchmark by which the engagement 'movement' can be judged at a global level.

> The report offers us elements of a vision for a renewed and socially responsible relationship between higher education, knowledge and society. [...] The report calls upon policy-makers and leaders of HEIs around the world to rethink the social responsibilities of higher education in being a part of society's exploration of moving towards a more just, equitable and sustainable planet. (GUNi, 2014, p. xxxi)

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Sophie Duncan and Paul Manners have led the UK National Coordinating Centre for Public Engagement in Higher Education (NCCPE) since its inception in 2008. They note, "Principles of engagement capture the imagination and commitment of many of those working in HE. [...] But this only takes us so far. Shifts in funding priorities ... provide an equally important driver in the system" (2012, p. 222).

The UNESCO Chair in CBR and SR in HE has led research and writing of two global studies in community-engaged and community led research, *Strengthening Community University Research Partnerships: Global Perspectives and Knowledge* (2015) and *Engagement: Building Capacity for the Next Generation of Community Based Researchers* (2016). These global studies involved global surveys and both national and institutional case studies to illustrate how community-based research was being institutionalised around the world and how and where people were learning how to do community-based research. The findings from these two studies have provided the theoretical and practice underpinnings of the Knowledge for Change (K4C) Consortium, a network of local community-based participatory research training centres that have emerged in the global South and the 'excluded' North.[1]

3 United Nations Sustainable Development Goals

The United Nations (UN) universally adopted the Sustainable Development Goals (SDGs) in 2015 as a beacon for socially, economically and ecologically sustainable development. Agenda 2030 establishes 17 Goals which are universally applicable for all countries of the world (United Nations, 2017). Within these globally agreed upon and universally applicable SDGs, many countries, including regions such as provinces and territories, have developed specific national and locally relevant benchmarks and indicators for achieving these commitments. Sustainable development in practice includes many efforts at defining the concept, establishing goals, creating indicators, and asserting values. Additionally, it also includes developing social movements, organising institutions, crafting sustainable science and technology, and negotiating the grand compromise among those who are principally concerned with nature and environment, those who value economic development, and those who are dedicated to improving the human condition.

While these SDGs are broadly acceptable to all countries and peoples, and have been developed through an extensive consultative process to enable wider ownership; achievement of this ambitious agenda by 2030 faces several capacity deficits (Tandon, 2017).

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- Ensuring sustained political support from leadership of governments at the national and sub-national levels. Political leadership in most democratically governed jurisdictions tends to take decisions in the short-term (3–4 years at most), with a view to win the next elections. This severely limits continuity of policies and programmes over the SDG timeframe.
- The investment of adequate resources in each country and region. In contemporary economic environment, it is uncertain if all countries, and the global community, would have adequate financing deployed towards all the SDGs.
- Institutional and human capacities affect the implementation of practical strategies for achievement of the SDGs in many countries. Most public institutions are designed to function in silos, pursuing narrow objectives. In contrast, most SDGs can only be achieved through simultaneous actions on several issues. For example, achievement of SDG 5 – on gender equality – will not be possible without achievement of SDG 3 & 4. SDG 3 focuses on health, including women's health, while SDG4 focuses on education, especially targeting girl's education. Both these goals can only be achieved in many societies when patriarchal attitudes change to prevent violence against girls/women and to enable mobility.
- Knowledge deficit could be argued as the most critical deficit confronting the achievement of the SDGs. Existing knowledge systems are founded on the principle of instrumental rationality. Modern science practiced over the past three centuries is posited on the premise that scientific knowledge can be used to control and mine nature and its huge resources (Tandon, 2002). Alternative perspectives of knowledge are required to fill this knowledge deficit in ways that learning and collaboration are organically linked to generating locally relevant solutions for the SDGs (Tandon et al., 2017).

Higher education and its myriad of institutions, with an enormous number of resources at their disposal (human, physical, digital) can also address the learning and collaboration deficit in the achievement of the SDGs. Sustainable development cannot be achieved anywhere in the world "without the capacity-building contribution of an innovative higher education system" (University World News, 2017). This is the key message that came through the international consultation convened by Association of Commonwealth Universities (ACU) in 2013.

The higher education sector's efforts to prepare to respond to the post-2015 agenda require new thinking in terms of scale and modality. As national institutions addressing global challenges, universities need to be able to

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incorporate diverse demands and diverse stakeholders into their own agendas. Contributors also highlighted the need for change and adaptation within the sector (ACU, 2015).

Education is one of the key aspects of the SDGs, with SDG4 calling for the world to 'ensure inclusive and equitable quality education and promote lifelong learning opportunities for all' by 2030, while target 4.7 specifically calls for the 'development of skills and knowledge for sustainable development and sustainable lifestyles'. Further, higher education forms an important part of other goals related to poverty (SDG1); health and well-being (SDG3); gender equality (SDG5) governance (SDG16); decent work and economic growth (SDG8); responsible consumption and production (SDG12); climate change (SDG13); and peace, justice and strong institutions (SDG16). Engaging with the SDGs can also benefit universities by helping them to demonstrate impact, increase demand for SDG-related education, build new partnerships, access new funding streams, and define a university that is socially responsible, locally rooted and globally engaged. Such a contribution from higher education institutions is possible if higher education is viewed within the larger societal context, and not merely as educating for jobs and livelihoods.

Therefore, higher education will play a prominent role across most SDG priorities, which include an end to poverty and inequality, and scientific progress in areas such as climate change and economic growth, a major priority of developing countries. Peter J. Wells, Chief of the Higher Education Division at UNESCO noted at the annual meeting of the Council for Higher Education Accreditation's International Quality Group or CIQG in Washington in early 2017 that "UNESCO already has begun to tap university expertise and cooperation as 'incubators of solutions' through its University Twinning and Networking initiative" (Marklein, 2017).

4 Knowledge Democracy

Knowledge democracy refers to an interrelationship of phenomena. First, it acknowledges the importance of the existence of multiple epistemologies or ways of knowing such as organic, spiritual and land-based systems, frameworks arising from our social movements, and the knowledge of the marginalised or excluded everywhere, or what is sometimes referred to as subaltern knowledge. Secondly it affirms that knowledge is both created and represented in multiple forms including text, image, numbers, story, music, drama, poetry, ceremony, meditation and more. Third, and fundamental to our thinking about

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knowledge democracy is understanding that knowledge is a powerful tool for taking action to deepen democracy and to struggle for a fairer and healthier world. Knowledge democracy is about intentionally linking values of democracy and action to the process of using knowledge.

Knowledge democracy is emerging as an umbrella concept which allows for the integration of many approaches to knowledge and society. The European Commission support of Science With and for Society (SWAFS) and Responsible Research and Innovation (RRI) has been an important if regionally contained approach to knowledge democracy. Conceptual work linking knowledge, equity, democracy and engagement can be found in the thinking of de Sousa Santos (2007), Gaventa and Bivens (2011), Sörlin and Vessuri (2007), and Tandon (2014). Gaventa and Bivens note that, "without cognitive justice, which focuses on whose knowledge counts, the larger struggles for social justice will not be realized" (p. 1). A term that is increasing used to describe an active, engaged and values-based understanding of knowledge is 'knowledge democracy'. Knowledge democracy or epistemic justice is linked to the deeper transformations that our times are calling for. De Souza Santos provides arguably the richest conceptual approach to an inclusive understanding of knowledge. The global lines that he is referring to are those that separate the visible constituents of knowledge and power from those who are invisible. For de Souza Santos, the way forward lies in the concept of 'ecologies of knowledge'. An ecology of knowledge framework is centred on knowledge from the 'other side of the line', what others speak of as excluded knowledge.

Knowledge democracy is in part the idea that knowledge is to be measured through its capacity to intervene in reality and not just to represent it. An intelligent society must be ready to generate knowledge (ideas, instruments and procedures) corresponding with transnational knowledge societies and networks. The idea of an intelligent society recognises that all human beings have the capacity to create knowledge in the context of creating a new way of living or a new society. Now is the moment to widen the scope of knowledge in society and to move beyond creating socioeconomic well-being towards a true knowledge-based society, through engagement with citizenry as a whole, at all scales of activity, to dealing with the problematic issues of the day and the global issues. Knowledge must contribute to society's incorporation of sustainability shift paradigms. We need to connect different kinds and sources of knowledge and facilitate understanding between different cultures, forging links between knowledge and citizenship. This is necessary to break conformity of thought by proactively criticising the world of ideas. The creation and dissemination of knowledge could contribute to transforming the paradigms and beliefs established in social, economic and political systems, and

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to moving forward to creative and innovative ways of thinking and imagining new realities.

Knowledge could also help in ethical awareness and facilitate the civic commitment of citizens and professionals. It is an important moment for looking more deeply at the ethical, social and environmental implications of the advance of knowledge, and to increase the resources invested in analysing the impact of science and technology in society. Knowledge is also linked with democracy, citizenship, inter-cultural relations, recognition of interdependence, new approaches to health and well-being, rights, mutual comprehension, peace-building and a deep understanding of life's dynamics. Society needs to incorporate complexity and uncertainty in the way problems are analysed and assumed. We know there is a need to link multiple areas of knowledge that are complementary in the capacity to deal with complex problems and find solutions in the local and global context. Local needs require local proposals in global frameworks, and global challenges require global solutions that are locally acceptable. However, global solutions can come from local experience and vice versa. How we facilitate networking among a range of different social actors and levels of activity is also important. Coupling research, decision making and development to inform political decisions that affect large segments of population is a key issue to tackle for the collective well-being. We understand knowledge democracy through seven principles: decolonisation and the recognition of multiple epistemologies, respect for the co-construction of knowledge, broadening our research methods tool kits, sharing research findings beyond the academy, recognising knowledge at the heart of transformative action, recognising the rights of Indigenous communities and others to own, control, access and possess their own knowledge (OCAP) and free and open access to most research findings.

5 Organisation of the Book

The structure of our book takes into account the need to explore how the various issues we have foreshadowed in our introduction are taken up in case studies and stories from the diverse parts of the world that have been included. A socially responsible higher education institution is one which address four fundamental principles: universities as civic spaces for the development of new democratic practices, curricula that are decolonised, pluriversal, locally contextualised and land-based, teaching and learning that is community engaged and action oriented, and where new understandings of knowledge relationships with society and our planet are being negotiated.

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5.1 *Universities as a Civic Space*

We begin with the idea of higher education being a civic space for learning. We are reminded of Rabindranath Tagore's vision of education as noted by Abhik (2017) that,

> The ultimate goal was to improve the conditions of people who are marginalized. Tagore was of the opinion that the primary role of education was transformative: changing the hearts and minds of students in order for them to relentlessly strive to create world communities that are founded on peace, universal brotherhood and sisterhood. (p. 1)

The simplicity of his idea was that university students and their instructors would know people in the community and that by knowing each other would experience a flow of knowledge back and forth between people with different roles in life but with common hopes.

Ana Maria Tejera, Anna Maria de Albuquerque Moreira, Marcia Lopes Reis and Sebastian Schurman open this section with an examination of the efforts being made by higher education institutions in Argentina, Brazil and Uruguay to reduce inequalities by incorporating previously excluded minorities from access. They note that their universities are experiencing a tension of responding to huge demands for new places in universities while at the same time trying to become more engaged in the very communities where they are located.

Kanya Padayachee, Darren Lortan and Savathrie Maistry write from South Africa about the tug of war between those calling for the university to prepare students for the corporate global market and those calling for preparation to play a role creating a more democratic public good. Drawing on both Gandhian philosophy and the philosophy of Ubuntu, they put forward the case for life-centred engagement, collective knowing and Indigenous ways of knowing as foundations for a South African practice of social responsibility and what they call the intercultural university.

Kapil Dev Regmi, a Nepali scholar, describes developments in higher education in Nepal over the past years as dominated by external funders including the World Bank. The purposes of higher education according to the dominant discourse have been to help Nepali students and Nepal itself become more firmly entrenched into a corporate knowledge economy. Nepal as a land of ancient Indigenous ways of knowledge has been lost under a call for 'modernisation' which means jobs for markets. Using a Habermasian lifeworld framework, he demonstrates how higher education is disconnected from community. Rural people are not knowers. Social responsibility will happen with a reconnection to the lifeworld and cultural spheres.

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Benita Moolman and Janice McMillan share their experiences in creating a course at the University of Cape Town in South Africa in Engineering and the Built Environment. It is a course which is framed in a pluriversal framework of multiple knowledges with a focus on the co-creation of knowledge, engaged learning and social justice. Social responsibility from their perspective has to include understanding our locations of privilege; who we are and who we are not.

University Wankings (UW) is the Twitter handle for an anonymous scholar who challenges the rise of higher education rankings. UW builds on a discourse of privilege, entitlement and power differences raised by Moolman and McMillan putting forth a critique of rankings as reinforcing the domination of white Eurocentric knowledge as the global standard of excellence. UW points out that 90% of the top universities in the world according to the Times Higher Education rankings are in the global North. There are 25 in Asia, three in South Africa, one in Latin America and one in the Middle East. They suggest that White universities will resist any changes that would threaten their position at the apex of the higher education food chain.

Florence Piron, Tom Olyhoek, Ivonne Lujano Vilchis, Ina Smith and Zakari Lire build on the chapter from University Wankings going deeper into the ways in which metrics are used in the scholarly world to privilege English-language, global North and market-owned journals over those published in majority world languages, in non-profit and other open access publishing houses. They suggest that knowledge democracy principles are needed to build more equitable platforms for knowledge sharing.

5.2 *Curricula: Decolonised, Local and Place-Based*

The second space within the world of higher education where social responsibility interacts with the structures of learning is in the realm of the curricula. What courses are offered? What teaching designs are used? What forms of engagement beyond the classrooms are offered? What role do knowledgeable people in the community have in teaching or curriculum design?

James Cuenca Morales and Claudia Lucia Mora Motta share experiences with the creation of the Javariana Training Programme for Social Change and Peace. They speak of the power of the 'hidden curriculum' of campus life. Their training programme co-constructs curriculum with people living in the community. The community engagement in the Social Change and Peace course continues over time working with different cohorts of students.

Anđela Jakšić-Stojanović brings an experience from Montenegro which incorporates 'community learning' into her classes in art education. Her students were given the challenge of designing and executing a new interior painting project

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within a children's hospital. She notes that the discourse of social responsibility is spoken about in Montenegro higher education, but not put into practice. Her course is innovative within their system with students co-designing the course, including offering art education workshops for children in the hospital.

Anna Nahirna and Olha Mykhailyshyn help us to understand another dimension of knowledge democracy. Their work with the Ukranian Catholic University's Emmaus Centre is influenced by the work of the Canadian Jean Vanier. They speak of gifts of knowledge that persons who are labelled as developmentally disabled offer to any of us. The differently labelled bring the knowledge of relationships and help others to understand their need for the weak.

Emna Belkhiria, Mazhar al-Zo'by and Arslan Ayari from the University of Qatar challenge the impact of globalisation on higher education noting that globalisation has, "ushered in a new era of cultural and linguistic imperialism". In 2012 the Qatari higher education authorities called for shifting the language of instruction from English to Arabic. They have done this to strengthen the place of Arabic as a language of the highest level of sophistication and to underscore elements of culture and identity.

Bohdan Krawchenko, Zalina Enikeeva, and Tamara Krawchenko working from the fairly new University of Central Asia in Kyrgyzstan write about the slow transition being made by higher education in Kyrgyzstan. Kyrgyzstan is a land-locked country located in the peripheries of the former Soviet Union. The Kyrgyz are the original Indigenous people of the territory. Their chapter serves in some ways as a clarion call to higher education in a country that is open to change and wanting to serve their people.

5.3 *Engaged Teaching and Action*

We begin with the university as a civic space, we open up the conversation about what is taught and how is that structured with the community in mind. Our third section brings us stories of engaged teaching and action. It is important to note that when these approaches to social responsibility keeping knowledge democracy in mind, are working in practice the walls between community, the classroom and teaching fade away. Engagement is the leavening agent allowing the bread of social responsibility to rise in all parts of our higher education institutions.

Anita Kumari and Pratikalpa Sharma from the Gujarat National Law University provide readers with an example of how the Centres for Excellence in Research associated with the 19 National Law Universities (NLUs) are contributing to the challenges of social responsibility. Taken together, the NLUs' research centres support a variety of the UN Sustainable Development Goals

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through their focus on social exclusion, human welfare, legal aid for the poor, women and children's welfare and sustainability.

Estelle Baurès and Alessia Lo Porto-Lefébure share their experiences with the teaching of public health in France with reference to the UN SDGs. They are associated with the Ecole des hautes études en santé publique (EHESP), the leading public health higher education institution in France. France has gone further than many other jurisdictions in efforts to institutionalise social responsibility. Higher education institutions are able to acquire special recognition for putting into practice a set of curricular, engagement, research and teaching practices in support of principles of sustainable development and social responsibility. Teaching at the EHESP builds on engagement and diversity.

José Sepúlveda Maulén from Chile brings the well-established Latin American theory and practice in service-learning as expressed by the Centro Latinoamericano de Aprendizaje y servicio solidario (CLAYSS), that learning serves a much bigger purpose than just passing an exam, and that being socially engaged teaches what only the best schools can teach: how to build a better world with and for everyone. He notes that there are tensions in the way that university social responsibility (USR) has been recently taken up. In many places USR has followed corporate social responsibility paths towards a charity-based idea of 'helping' the needy. This chapter calls for teaching that positively impacts society and the environment in ethical and transparent ways.

Renata Bregaglio, Renato Constantino and Paula Camino add to our reflections on the teaching of law in Peru. They inform us that in 2014 legislation was put into place mandating that social responsibility was to be put in place in every university in Peru. This legal requirement understands social responsibility as, "A series of actions and values, stemming from civic commitment and engagement that requires administrations, students and faculty to engage with the communities around them in a sustainable manner". Law schools have interpreted this mandate by drawing attention to their community law clinics, clinics which provide opportunities to work on behalf of community clients while they are studying. In spite of the legislation, the authors indicate that challenges of a lack of institutional support and lack of adequate staffing remain.

5.4 *New Understandings of Knowledge, Humanity and the Earth*

The last section of our book draws attention to the need for and the visible actions that can be seen as society is engaged in a renegotiation with higher education institutions around the representation, use of and roles of knowledge in today's world. The monopoly once held by universities as the managers

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of knowledge for society has been broken. The experiential knowledge of the poor, of health patients, of students, of women in domestic violence, of industrial workers, of consumers is transforming our professions, is organically harvested by digital technologies and is opening the doors of our higher education institutions. Indigenous peoples in every part of the world are reclaiming their teachings and wisdom. Ecologies of knowledge, pluriversal understandings of knowledge, holistic learning and knowledge democracy are places where just some of the discourses can be found.

Sarita Anand is a Professor in Visva-Bharati, Santiniketan in West Bengal India, a higher education institution created over 100 years ago by the late Nobel Prize winning poet, philosopher and visionary, Rabindranath Tagore. The Tagore vision needs to be understood along with other radical transformative education figures such as Paulo Freire or Gandhi. His idea that teachers, students and the people of the communities would know each other and work together for the betterment of all living in those communities was an expression of social responsibility as a natural and organic set of relationships. Tagore created a remarkable number of social, cultural and spiritual spaces where all people could share knowledge. The various festivals created in the early 20th century are still celebrated today. Academics might refer to these as space of knowledge mobilisation. One of the objectives then as today is the linking of community and university intellectuals.

Catherine Déri draws out attention to the contradictory and dangerous ways that internet-based knowledge circulates as a source of recruitment and inspiration for extremist movements that use violence as a method. She calls on higher education institutions when thinking about the dimensions of social responsibility to take into consideration measures that counter violent extremism. She references Raymond Williams who said, “To be truly radical is to make hope possible rather than despair convincing”.

Jana Berg writes on the inclusion of refugees in higher education as an important indicator of social responsibility. Writing from Germany, she says that only 3% of refugees there have access to higher education. In a world with over 60 million refugees how can universities address the aspirations of these people forced from their homelands? She also notes that the term social responsibility is ambiguous and often interpreted in status quo ways.

Muzaimi Mustapha, Aileen Tan Shau Hwai, Asyirah Abdul Rahim and Darshan Singh are with the Knowledge for Change community-based training hub at Universiti Sians Malaysia. They describe the transformation over the past 20 years of one of Asia’s most respected universities towards community, towards the environment and towards a vision of supporting the ‘bottom billion’ poorest persons in the world. The Malaysian philosophy of Sejahtera is a holistic

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concept drawing together the pursuit of peace, tranquility, harmony, wellness and health. Sejahtera needs to be added to other concepts in our book such as Ubuntu when thinking of non-western approaches to social responsibility.

A European framework for community engagement (TEFCE) is the focus for Thomas Farnell and Bojana Ćulum Ilić from Czechoslovakia. The TEFCE project has resulted in what they call a toolbox for supporting the many dimensions of community engagement, tools that could as easily be seen as developmental tools for assessing and building social responsibility. TEFCE project goes beyond much of the social responsibility and community engagement literature in noting that the key question is, "How mutually beneficial are the partnerships with the communities". The toolbox, unlike rankings which have proven to be toxic, is not an instrument for comparisons, but is developmental.

Sebastián Fuentes from Argentina provides us with background on the evolution of the university extension model of social responsibility which has been adopted in most of Latin America. Noting a variety of central government policies in support of a renegotiated community-university space, he also draws attention to the creation of a course in psycomotricity, a discipline that links mental and physical activity. This course is innovative and in his ideas is an example that changing society means changing universities as well and viewing communities as teachers.

Florence Piron, Tom Olyhoek, Ivonne Lujano Vilchis, Ina Smith, and Zakari Lire in their second chapter in this book share case studies from Europe, Francophone West Africa, South Africa and Latin America on the evolution of free open access publishing as a way of countering the predatory and exclusionary practices of the market-based publishing academic industry. The promotion of these new spaces for new scholars, non-English speaking scholars, global South scholars publishing are a cornerstone of knowledge democracy.

6 An Offer of Hope

Perhaps the cruelest outcome of the past 50 years of unbridled and feral capitalism has been the sense that there is no better way to organise the world. While the widening gaps between the rich and the poor are disheartening, the abandonment of the imagination about how we might live together with each other and our living planet to the market intellectuals is the most tragic of all. We are called to take back the right to imagine, the right to a new utopia. The stories in this book show us that the future is with us now in smaller and larger ways. Universities have changed before in earlier times. They can and in fact are changing again. We enter into these moments of radical uncertainty with hope.

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Note

1 See www.unescochair-cbrsr.org

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PART 1

Higher Education and Civic Space for Learning

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CHAPTER 1

The University and the Tensions of Inclusion as Part of the Ethos of Social Responsibility

Ana Maria de Albuquerque Moreira, Andrea Tejera Techera, Márcia Lopes Reis and Sebastian Schurmann

Abstract

This chapter analyses the challenges for social responsibility in higher education in a scenario of growth of enrolments in three Latin American Countries: Argentina, Brazil, and Uruguay. After demonstrating the social inclusion policies in higher education in each country, the analysis is based on Bourdieu's concept of habitus.

Keywords

inclusion – social responsibility – habitus

1 Introduction

In this chapter, we delineate a study conducted on the theme of social responsibility as a tension in higher education institutions in three Latin American countries – Argentina, Brazil and Uruguay. Though they have different historical traditions, in the manner of structuring higher education systems, they share some common traits.

The three countries can be considered to be predominantly unequal societies by economic, social and cultural factors, which, in turn, produce educational exclusion, distancing the vulnerable collective's access to higher education for excellence (Dias Sobrinho, 2010). In general, the Latin American universities could be considered, by their conceptions of academic and professional excellence, to be associated with an intellectual elite.

The rupture of this historical way of becoming a university can be understood by the point of view of the conditions of compliance with social responsibility and the tensions in relations to social inclusion. Albeit by different logics, the three countries have been implementing practices and regulations for access

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and retention of graduates from vulnerable collectives aimed at social inclusion, based on the maturity of their national higher education systems. Due to the rupture of its exclusionary traditions, the concept of habitus (Bourdieu, 1997) represents the theoretical-methodological trajectory of this analysis.

2 Higher Education in Argentina

The first universities in Argentina date back to the 17th century, when, in 1622, the Jesuit College Cordobés became a university. This was followed by the creation, in 1821, of the University of Buenos Aires (Morresi et al., 2017). Normatively they are regulated by the Law on Higher Education (LES 24,521), enacted in 1995, which defines the functions of university institutions and their operating conditions, accreditation and support, among other aspects. Some of the main features of the Argentine university system are access to the majority of universities without screening tests, the gratuity of the studies in the institutions under state management (which, historically, led to the fact that a major part of tuition focuses on the most prestigious national universities), and a lack of vacancies of quotas that determine a maximum number of students to admit per course (García de Fanelli, 2014).

According to the last available data (2017), 131 university institutions in Argentina can be classified by management area (state-national, state-provincial, private or foreign/international) or by type (universities or university institutes[1]). 85% of the institutions are universities, the vast majority of which are either national or private management (Table 1.1). It should also be noted that, until 1989, there were 51 university institutions, and the expansion of the

TABLE 1.1 Number of universities by type and management area. Argentina, 2017

Management area	Type		Total
	Universities	University institutes	
State national	57	4	61
State provincial	4	1	5
Private	49	14	63
Foreign/ international	1	1	2
Total	**111**	**20**	**131**

SOURCE: UNIVERSITY INFORMATION DEPARTMENT, MINISTRY OF EDUCATION, ARGENTINA

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system was mainly in two periods: between 1989 and 1999, with the creation of 35 institutions, 23 of which were from private management; and between 2007 and 2015, with the creation of 33 institutions, 24 of which were state national management (19) and provincial (5) (Chiroleu, 2018).

Considering the population, the Argentine university system brings together 2,164,500 students, of which 93% are undergraduate students, and about 80% are in state-run institutions (national or provincial). The number of registered students represents a net enrollment rate of 19.7% for the population of young people aged 18 to 24 years old (DIU, 2019).

In the last 10 years, the population of undergraduate students has risen steadily at an average rate of 2.8% per year, from 1,569,063 in 2007 to 2,005,152 in 2017. New registrants increased annually at a rate of 4.2%, from 362,735 in 2007 to 516,305 in 2017, and graduate students at a rate of 4.5%, from 86,528 to 125,328 in the same period.

One of the main policies of inclusion in the Argentine university system has been the territorial expansion of offerings and the sustained increase in enrollment, along with some scholarship and tutoring programmes for courses. However, as García de Fanelli (2014, p. 290) points out, levels of abandonment are high, particularly for young people from lower-income socioeconomic sectors, given that "[higher education] is associated with the cultural capital of the family and with the possibilities of young people having access to quality high school education".

3 Higher Education in Brazil

Higher education in Brazil began late, compared to other Latin American countries. The establishment of the first university, the University of Brazil, dates back to 1920. The historical evolution of the national system of higher education was marked by the structuring inequalities in Brazil's economic, social and cultural formation, which were decisive in the complexity and heterogeneity of institutions and in the inequality of the students who accessed that level of schooling.

The first distinction is in the administrative category, or management area, of higher education institutions: public or private. Public institutions (federal, state or municipal) belong to the state, and registrations to it are free of charge, as determined in the Federal Constitution of 1988, while private institutions may be for-profit or non-profit (or even denominational). In the period from 2000 to 2018, the number of private institutions grew by 123%, from 1,004 to 2,238 institutions, whereas the number of public/state institutions grew by

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TABLE 1.2 Number of institutions by type and management area. Brazil, 2018

Management area	Type				Total
	University	University centre	Faculty	Federal institute	
Public	107	13	139	40	299
Private	92	217	1.929	n.a.	2.238
Total	199	230	2.068	40	2.537

SOURCE: HIGHER EDUCATION CENSUS, INEP/MEC

70%, from 176 to 299 institutions, most of them universities. In Brazil, HEIs can be of different academic types, including universities, university centres, faculties or federal institutes[2] (Table 1.2).

The Brazilian higher education system brings together a large number of students. Between 2008 and 2018, enrolment in graduation courses increased by 44.6%, from 5,843,322 to 8,451,748 students; the percentage of new entrants rose by 47.4%, from 2,336,899 to 3,445,935, and the number og graduate students grew by 45%, from 870,386 to 1,264,288. There is a higher concentration of enrollments in private institutions – in 2018, 75% of the enrollments were in private institutions.

Between 2000 and 2018, the number of students in postgraduate courses increased by more than 200%, rising from 117,595, in 2000, to 375,923 in 2018 (Geocapes/Capes). Despite this expressive expansion, only 0.8% of the population aged 25 to 64 years old had completed a master's degree in Brazil (OECD, 2019). And, in opposition to the undergraduate courses, the majority of which are offered by private institutions, postgraduate course offerings are concentrated in public/state institutions (80%).

The growth in the number of students by itself does not mean equity. So, in order to change the exclusion scenario, access to universities has to be democratised and support has to be lent to vulnerable students in higher education. Supportive policies in the private sector include financing strategies for undergraduate courses, such as the Student Financing Aid (FIES), a refundable programme and the University for All programme (PROUNI), a non-refundable programme. In the public sector, national policies have focussed on ensuring greater equity through the National Student Assistance Program (PNAES) and the Quota Law[3] (Law 12,711, 2012). There are also inclusion policies at the level of states and HEIs.

The implementation of inclusive policies has had important effects on the students' profile at the public and private HEIs, especially in the inclusion of those

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students from vulnerable collectives. The quota programme is responsible for including vulnerable collectives in higher education, by different characteristicis: social/family income, disability, ethnic/racial background and public secondary education.

Despite these important changes, other data show the challenges to reduce inequalities that exist in the Brazilian higher education system. In 2017, the net fequency rate (that is, school attendance rate at an appropriate age and level of education) for 18–24 years was 23.2%; with that of whites (32.9%) being twice that of blacks (16.7%). Based on average income per capita, there is a significant difference between the poorest quintile (6%) and the richest quintile (58%) (IBGE, 2018).

4 Higher Education in Uruguay

In Uruguay, university education started with the establishment of the University of the Republic (UdelaR), a public institution, in 1833. Today, the educational system is generally regulated by the Constitution of the Eastern Republic of Uruguay (1968) and by the General Education Law (Law 18,437, 2008). From an institutional point of view, the Ministry of Education and Culture (MEC) has a regulatory role, and the general coordinator for the design and implementation of educational policies depends on autonomous entities.

According to the General Education Law, tertiary education (also called higher education) is divided into three categories: tertiary non-university education, training in education and university education. Although this standard foresees the creation of the University Institute of Education, it has not yet been implemented. In all three cases, we can find public and private institutions (Table 1.3).

TABLE 1.3 Number of institutions by type and amangement area. Uruguay, 2019

Mangement area	Type				Total
	Universities	Education training	University education	Tertiary non-university education	
Public	2	33			35
Private	5		12	4	21
Total	7	33	12	4	56

SOURCE: MEC (2019)

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The focus of this study is in university education (training in production and reproduction of knowledge) and education training (teacher training, technical teachers, teachers, physical education teachers, and social educators).

Training in education, in 2018, had 27,468 students enrolled, covering both public institutions as well as private centres and institutes (MEC, 2018).

In the case of universities, enrolment in 2018 was 107,623, of which 85,905 students were at the University of the Republic, 1,107 at the Technological University and 20,611 atprivate universities. Although the student enrolment has shown a fairly constant growth rate in recent years, compared to 2017 there was a decrease by 1,194 students (MEC, 2018).

With regards to university education and the relationship between income and expenses, there has been a steady growth in income until 2011, after which there is a decline and then it remains constant. Expenditures, however, have continued to increase throughout the period, tripling between 2007 and 2017.

Uruguay has different programmes and initiatives that seek to impact the educational system, higher education in particular, with regards to ensuring greater and better access, permanence and discharge of students, since the amount of income, in the case of the UdelaR, is notoriously higher than the expenses. It should be clarified that the increase in enrollment does not always show the positive functioning of these programmes, but may also show the 'lag' that occurs as a result of the increase in repetition rates. Another important element to consider when looking at enrolment rates is that, in Uruguay, the system admits multiple enrollments; therefore, the numbers we are looking at do not correspond exactly to the number of students.

One supportive measure adopted by universities is the granting of scholarships (economic assistance, transportation, food, and residence). Within these grants, the most comprehensive initiative is the Solidarity Fund of UdelaR, which supports the continuity of students, with a criterion of territorial equity, since most of the scholarships are given to students from counties or rural areas. Further, a higher percentage of women receive such scholarships. In 2017, 8,238 students benefited from such grants (MEC, 2017).

Another supportive mechanism is the Central University Welfare Service in UdelaR, with benefits for students from lower socioeconomic backgrounds. In 2017, this service delivered 4,325 financial support grants (MEC, 2017). For education training, the Education Training Council (CFE) supports students for the completion of their programmes, granting, in 2017, a total of 2,197 scholarships (MEC, 2017).

There are other scholarships and support programmes with less coverage than those referenced before. The Educational Scholarship Panorama Report (MEC, 2019) shows that the granting of scholarships has increased sixfold in the period from 2005 to 2018.

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Likewise, the country has a specific regulation that supports public policies in human rights and inclusion and for its implementation, has generated institutionality of different order (RedAGE, 2017).

5 Social Inclusion as Part of the Ethos of Social Responsibility

At the beginning of this second decade of the 21st century, the challenges seem to be the fulfillment of a social function that encompasses minorities and fosters the reduction of structural inequities. In this sense, for universities to fulfill their social responsibility – a concept that has developed from the business method of evaluating institutional practices – they seem to need actions at the micro-sociological level of the organisational culture of these institutions and at the intermediate level of the regions and also at a federal level.

This social inclusion process, due to its underlying tensions, causes changes in the habitus that can be seen in actions common to the three countries, especially in policies, programmes, and projects that result in a change beyond the expansion of higher education systems, over the last four decades. These advances require other characteristics, such as massification of the education system, inclusion of historically excluded groups, development of research centres, creation of activities shared with the private sector, innovation in teaching and learning processes through the mediation of technologies, contribution of international cooperation programmes and its networks of good practices, and lifelong learning.

Following these similarities, the analyses seem very suitable to be understood from the concept of habitus (Bourdieu, 1997), because one of the functions of that concept is to account for the unity of style that unites the practices and goods of a single agent or a class of agents. Thus, if the habitus is the one generating and unifying principle that retransmits a unitary set of choices on people, goods and practices, it seems relevant that the analyses to be proposed are made from there: systematised forms of regulation of everyone's access to the university, data under the theme of the permanence and success of the expenses, including other features of a social responsibility carried out in their daily ways of doing. Because of their cultural differences, the three countries implement different practices for monitoring the groups that have accessed the university from these new forms of social responsibility.

As Schwartzman (2014) has observed, this happens because universities remain involved in their daily problems and present great difficulties in learning with the transformations that keep happening. Higher education systems in Argentina, Brazil and Uruguay seem to have new tensions between the new way of being and analysing historical and excluding practices.

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5 Final Remarks

Despite the inequities that still exist, the three countries have been making efforts to enable social inclusion in higher education. Since the inclusion of vulnerable collectives, the universities have changed in various aspects that take part in the habitus (Bourdieu, 2007): regulations, policies, and practices of universities in their actions toward the inclusion of nontraditional students in higher education.

In this scenario, the universities in Argentina, Brazil, and Uruguay are encouraged to think about their role in society, beyond their traditional functions of teaching, research and extension. The challenges for social responsibility for universities (Ribeiro & Magalhães, 2014; Sobrinho, 2018) in common contexts of inequality become stronger, intending to generate ethical and sustainable policies that have an impact on society to contribute to equitable development.

Notes

1 In Argentina, those university institutions that circumscribe their academic offer to a single disciplinary area are qualified as "university institutes" (CONEAU, n.d.).
2 In Brazil, universities offer teaching, research, and extension programs. University centres fulfill mainly teaching, and other activities are not mandatory; both types of institutions have academic autonomy. Faculties offer education and have no autonomy. In the private sector, most institutions are faculties, which are generally low cost. Federal institutes and federal centres for technological education are public institutions, maintained by the federal government and intended for technical and technological training. However, they also offer secondary education and postgraduate courses (Carvalho & Moreira, 2018).
3 The Quota Law establishes 50% of vacancies in undergraduate courses in public institutions, according to the following criteria: race/colour (black students); family income (lower) and type of secondary school (public).

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CHAPTER 2

Rethinking Higher Education for Social Responsibility in South Africa: Considering Synergies between Gandhian Principles and Ubuntu

Kanya Padayachee, Darren Lortan and Savathrie Maistry

Abstract

This chapter proposes that the current dualistic system in universities is inadequate to discharge their mandate to narrow the gap with communities. In contrast, the Gandhian model, rooted in the life of its people and Ubuntu, with community building at its core, present potential opportunities to develop social responsibility.

Keywords

community engagement – social responsibility – transformation – dualism – holistic approach – Ubuntu

1 Introduction

The African National Congress' Reconstruction and Development Programme (1994), intended to redress the inequalities of the apartheid legacy, included a higher education transformation plan. Inarguably, this sector was strategically positioned, as one of the producers of knowledge practitioners, to play a significant role in unravelling the structural problems of apartheid. As such, the Education White Paper 3 (Republic of South Africa DoE, 1997) correctly identified one of the primary challenges facing the sector as:

> An unmatched obligation, which has not been adequately fulfilled, to help lay the foundations of a critical civil society, with a culture of public debate and tolerance which accommodates differences and competing interests. It has much more to do, both within its own institutions and

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> in its influence on the broader community, to strengthen the democratic ethos, the sense of common citizenship and commitment to a common good. (Republic of South Africa DoE, 1997, p. 4)

Thus, the pivotal role of higher education institutions in the broader transformation agenda of the state was made abundantly clear. Although that role was not supported with government funding nor clear directives on implementation strategies, the unequivocal policy mandate from the government was that universities should become more responsive to the socio-economic issues/development of the country (Thomson et al., 2010). Accordingly, it identified community engagement, community-university partnerships (CUP) as an integral and core part of higher education to, "promote and develop social responsibility and awareness amongst students of the role of higher education in social and economic development through community service programmes" (Republic of South Africa DoE, 1997, p. 10), "demonstrate social responsibility of institutions and their commitment to the common good by making available expertise and infrastructure for community service programmes" (ibid., p. 11) and, consequently, initiate the process of narrowing the gap between universities and communities.

The authors of this chapter, however, question whether in South Africa the current dualistic education system, which trains primarily for entry into the marketplace, may be adequate to the purpose of meaningful community building for the common good. Reddy (2004) argues that the post-1994 policy position of the state regarding the role of universities and social transformation can be read in two opposing ways:

> The state demands that universities contribute towards economic and socio-political transformation, yet the nature of the transition from Apartheid to a democratic regime, its macro-economic state policies, and the constraints of globalisation have led to two opposing tendencies. In the first, universities are expected to perform as viable "corporate enterprises" producing graduates to help steer South Africa into a competitive global economy. In the second, universities are expected to serve the public good and produce critical citizens for a vibrant democratic society. (p. 5)

He concludes that, while these two tendencies need not be inherently contradictory, with the deep divisions of class, race and gender in South Africa, there exists the possibility of pulling in opposite directions. Avoiding this potential "tug-of-war", therefore, seems to point to the urgency for universities

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to meaningfully integrate social and civic responsibility through community engagement.

2 South African Context

South Africa's transition to democracy in 1994 was preceded by a terrible history of dispossession, oppression, and subjugation. A 25-year review of the country described pre-democratic South Africa as 300 years of colonial rule, 84 years of the racist Union of South Africa and 46 years of grand apartheid, underpinned by patriarchal relations, during which generations of the oppressed majority waged struggles for liberation against successive illegitimate and repressive regimes (Republic of South Africe Review Report, 2019, p. 10). It would seem that, by comparison, the challenges faced by Europe at the end of World War II or the Soviet Union after communism, pale. Is it any wonder, then, that the country remains largely riddled with such degradations as poverty, inequality, underdevelopment, unemployment, violence and more? These globally dismal profiles of developing countries are not new. What is also not new in developing countries is the recognition of the essential contribution of knowledge to economic competitiveness and social welfare, hence the role of universities as producers and disseminators of knowledge (Sutz, 2005).

In South Africa, specifically, with the consequential damages of its history, the higher education sector has an unmatched obligation to play a significant role in community and society building. Alarmingly, seven years after the 1997 Education White Paper (Republic of South Africa DOE, 1997), a report released by the Council on Higher Education in 2004 indicated that, "the role of higher education institutions in social change during Apartheid is more obvious and clearly visible than its role in the ongoing transformation of contemporary South African society" (Reddy, 2004, p. 6). Almost a decade later, the 2013 White Paper on Post School Training referenced a study commissioned by the Higher Education Quality Committee (HEQC) which indicated that "many of the community engagement initiatives conducted by universities have been of an *ad hoc* nature, fragmented and not linked in any way to the academic project" (Republic of South Africa Department of Higher Education and Training, 2013, p. 39). Thus, while a fair number of universities in South Africa may be implementing the various forms of community engagement, such as service learning, volunteerism and engaged research, to varying degrees and sometimes giving priority to one form over another, there appears little evidence of a strong and forceful presence, generally. This seemingly sluggish take up

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of community engagement in South Africa, despite clear policy mandates (Republic of South Africa DoE, 1997), is deserving of urgent redress to give meaningful effect to the State's transformation agenda.

3 Gandhi and Ubuntu

In contrast to the "corporate imperative" attached to higher education, Gandhian philosophy is grounded in the belief that human values, underpinned by civic mindedness and social responsibility, should govern life, not the marketplace (Thakkar, 2011). Gandhi believed that education should be non-dualistic and, as such, rooted in the culture and life of the people, and should ensure all-round development of personality and character formation. Similarly, African indigenous knowledge systems are community-based knowledge systems that members of a culturally specific community have developed and used for centuries, for shared livelihood and sustainability. They differ from dualistic Western knowledge systems due to their holistic and communal approach to knowledge development, use and sharing (Kaya & Padayachee, 2013). Intrinsic to both these perspectives are interdependency and interconnectedness, unlike the modern, fragmented, and linear Western concept based principally on individualism, financial compensation and without reciprocity.

According to this holistic paradigm, the creation of a better society entails developing the individual along natural and ethical lines within the context of the collective, a vision embodied in the spirit of Ubuntu. Tutu (1999, cited in Odora Hoppers, 2004, p. 4) explains:

> A person is said to have Ubuntu if they are caring, generous, hospitable, and compassionate. It means that my humanity is caught up with and inextricably bound with yours. In other words, we belong in a bundle of life. A person is a person through other people. It is not 'I think therefore I am', but rather 'I am human because I belong'. Harmony, friendliness, and community are the greatest good.

The philosophy of Ubuntu, therefore, advocates a fundamental respect in the rights of others, as well as a deep allegiance to the collective identity. It serves to regulate the exercise of individual rights by emphasising sharing and co-responsibility and the mutual enjoyment of rights by all (Mabovula, 2011, p. 40). This integrated way of life, reflecting the fundamental principles of social responsibility, necessitates the integration of the inner qualities of human life with the outer physical, social world. Higher education institutions in South

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Africa have a critical role to play in nurturing this value system alongside the 'business' of knowledge transmission. In this regard, Nkondo (2007, cited in Letseka, 2012, p. 56) argues that the education system needs to play a more effective role in the political, social, and economic reordering of the state and society. What is needed, he believes, is for education to articulate a methodology for developing an Ubuntu social disposition. An Ubuntu-oriented framework, according to him, could be the engine and elixir for transformation, particularly if a clear methodology existed for the integration of its principles into a national system of education and training.

Although, Gandhi did not develop any theory or paradigm in matters relating directly to education, his holistic perspective on life extended to this field. Education had to develop integrally the head, hand and heart toward its ultimate objective of self-development for community development, which in a current context would be a transformative approach. According to Singleton (2015), this model shows the holistic nature of transformative experience and relates the cognitive domain (head) to critical reflection, the psychomotor domain (hands) to engagement and the affective domain (heart) to relational knowing (Singleton, 2015). So too, African indigenous knowledge systems are predicated on coherence and harmony. Malan (1997, cited in Odora Hoppers, 2004, p. 3) explains that:

> The relationship between people, the knowledge and the technologies for its application are undergirded by a cosmology, a world view. In the African context, the relationship with and to nature, human agency, and human solidarity, for instance, underpins the knowledge system and the human existence around it. Relationships between people hold pride of place, expressed in the various philosophies across Africa, and this is best captured by the African concept of Ubuntu – a human-trophic philosophy, a turned toward-ness.

Thus, the synergies between an interpretation of Gandhi's views on the human and humane collective and its parallels with that of the African indigenous ethic in Ubuntu can be useful in rethinking higher education for social responsibility through community engagement in South Africa.

Gandhi's ideas of social reconstruction, which had already started forming in the last few years of his stay in South Africa, echo the White Paper's equity and redress goal "to harness the social commitment and energy of young people to the needs of the Reconstruction and Development Programme" (Republic of South Africa DoE, 1997, p. 17). Implicit in this is the Gandhian belief that the individual and the society are contributory to each other's happiness and

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that the individual is regarded not as a separate entity but as a constituent unit of society. Gandhi visualised a society of diverse people based on mutual understanding, cooperation, and respect (Srinivasan et al., 1999). This concept of social welfare – *Sarvodaya* – was based on a healthy give-and-take between the individual and society, with each contributing to the other's moral, spiritual, economic and social progress, prosperity and happiness, unlike the modern dualistic and dichotomous Western concept based principally on individualism, economic redress and excluding mutuality (Srinivasan et al., 1999). According to this holistic paradigm, the creation of a better society emphasises the interdependent relationship between the individual and community/society, a vision encapsulated in the spirit of the Higher Education White Paper (1997) and echoed in the Ubuntu way of life. As Pityana (1999, cited in Odora Hoppers, 2004, pp. 4–5) explains, "Ubuntu is an organising principle of African morality, a unifying vision, a spiritual foundation and a social ethic. It defines the baseline for a morality of compassion, communalism and concern for the interests of the collective".

The Gandhian model of a truly collective and participatory society for the mutual and reciprocal happiness between the individual and the society necessitated a change in the individual to change the society (Srinivasan et al., 1999). Accordingly, moral education was a priority for which he proposed a methodology to reshape human character. Gandhi held strongly to the view that a child's character was greatly influenced, affected, and determined by the education received and inculcated during the formative years. As such, every child ought to be educated and trained for the realisation of her or his ethical goal of a just social order (Srinivasan et al., 1999). The social system, therefore, built upon the tenets of nonviolence and democracy, is to give a guarantee for the maximum development of the individual's character, a vision shared with that of the African philosophy of Ubuntu, which includes caring for one another's well-being in the spirit of mutual support and social solidarity. According to Ntuli (2002, quoted in Odora Hoppers, 2004), education, like religion, in pre-colonial Africa, was an integral part of everyday life and linked to morality and material production. Group learning and group solutions for problems were the norm in educational programmes, which emphasised horizontality rather than verticality in the learning process. Learning was outcome-based, and the outcome carried with it the prize of a well-rounded person who was people-centred. The ethos was 'I exist because I belong; I belong because I exist'. It is this re-enforcement of inter-dependence that marks traditional African educational models (Ntuli, 2002, quoted in Odora Hoppers, 2004, p. 61), which have long been eroded through successive eras of colonialism and apartheid. These models could be instructive in developing appropriate and relevant

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programmes to focus on social responsibility in higher education institutions in South Africa.

4 Reimagining Universities

Heritage, traditions, culture, customs, beliefs and value systems are deeply embedded in both Gandhian and Ubuntu ways of life. In South Africa:

> The colonial and apartheid projects were founded on identity and social constructs that deliberately undermined and treated African culture, heritage, religion and identity as inferior. In order to prop up superiority, it was necessary to, on one hand, neglect the further development of African spirituality, identities, values and culture, whilst on the other hand, developing and investing substantially in old and new Western-oriented values, cultures and identities. (Republic of South Africa, Review Report, 2019, p. 28)

This persistent marginalisation and negation of one culture and the dominion of another has been the unfortunate history of South Africa and the colonised world.

Gandhi was vociferous on the incompatibility between foreign and indigenous education models and declared that much of the education in the arts, offered in the colleges, was pointless and resulted in unemployment among the educated classes. Worse still, it destroyed the mental and physical health of those subjected to the grind in colleges. He maintained that the medium of a foreign language through which higher education was imparted in India has caused incalculable intellectual and moral injury to the nation (Gandhi, 1938). Of course, his chillingly prophetic rejoinder, “We are too near our own times to judge the enormity of the damage done” (Gandhi, 1938, p. 7), speaks volumes in these times!

In this context, Restrepo (2014), argues that the hegemonic university, forged on coloniality and colonial difference, seeks to undermine the lives of indigenous communities and those of all groups that oppose capitalism. As such, she proposes that the intercultural university could be an alternative, where intercultural learning and the pursuit of knowledge are used as elements that contribute to “the construction of a world other, a world which many worlds can fit into” (Restrapo, 2014, p. 142). In support of her position, she cites the example of Unitierra (Universidad de la Tierra) in Chiapas, Mexico, an autonomous intercultural institution that does not seek official recognition, but instead strives for the legitimation from communities and indigenous peoples. Its work seeks

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to build a different kind of knowledge, of politics and of economics, based on a community orientation that pursues 'living well' which leads to the celebration of natural and cultural diversity and to the political structuring of society from below (Restrapo, 2014).

Similarly, Hall and Tandon (2015) draw attention to two further examples of universities that emerge out of communities who are their own sources and disseminators of knowledge. A village-based institution of higher education and research in Uganda, known as the Mpambo Afrikan Multiversity, is a place for the support of mother-tongue scholars of Afrikan indigenous knowledge. Its founder, Paulo Wangoola, realised that continued dependence on Western knowledge systems was retarding African progress and that the African way forward had to be linked to the recovery, replenishment and revitalisation of their thousands of years old indigenous knowledge (Hall & Tandon, 2015). In pursuit of this, he has been working closely with a team of deep thinkers trained in indigenous ways of knowing and devoid of any influences from Western educational schools and systems of thought (Hall, 2013).

Equally inspiring is the case in South Africa of a social movement that created their own university for knowledge production about resistance, survival, hope, and transformation. *Abahlali baseMjondolo* (shack dwellers) is a grassroots movement that grew out of a road blockade organised by residents of a shack settlement in the city of Durban in 2005. The University of Abahlali baseMjondolo, where the shack dwellers are the scholars, the professors and the teachers, eschews formal and conventional education methods in favor of lifelong 'living learning', a praxis-based approach using discussions in meetings, innovations in song and other popular media forms. According to the movement, an academic university precludes daily life learning experiences by "just theorising and talking about the people" (Butler, 2009). As such, it cautions that this form of education could destroy their struggle. They are vigilant, too, of the appropriation by "competing elites in the state and the institutionalised left" on the assumption that "the poor should not think their own politics" (Zikode, 2006), and jealously guard their independence and autonomy, as well as their sources and production of knowledge.

In the preface to his book, *Holistic Education: Pedagogy of Universal Love*, Nava (2001) points out that we are embarking on an age of interdependence in the 21st century and, therefore, we need a new kind of education in line with the new needs and dilemmas of emergent cultures. In the African continent, a new kind of education would mean one that is based on the philosophy of Ubuntu, which has interdependence as its foundation for human relationships and life as opposed to the current predominant trend in most higher education institutions, which is based on the mechanistic science and philosophy of the eighteenth and nineteenth centuries (Nava, 2001). According to Nava, this

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creates a vision of reality that is rooted in four philosophical untruths: objectivism, reductionism, positivism, and determinism, which has a tremendous influence on knowledge and knowledge production.

In the African context of decolonisation, the reimagining of higher education and its institutions would require the transformation of the attitude of academia towards envisioning a reality that encompasses a philosophical attitude of Ubuntu, which will include as its main features: human engagement that allows for critical thinking, non-domination, the interconnectedness of human beings and the optimal development of human relationships (Lefa, 2015) as displayed in the above examples where other forms of knowledge and knowledge production are being legitimised. The philosophy of Ubuntu deserves a more prominent position in the curriculum for students and in the knowledge framework of academics for understanding the value of interdependency. Restrepo's (2014) words have relevance here, when she asserts that for radical transformation in structures of higher education, and not just change in content and curriculum, we need a mental liberation process; rethink fundamental questions about knowledge from an indigenous perspective; denounce injustices including epistemic injustice and be productive in generating alternative proposals, including many that are not confined to academia; and initiate radical epistemological and social transformation (p. 140). To this, we add the need to critically examine current philosophies that dominate higher education as part of the process of decolonisation and the reimagining of an interdependent university for the 21st century and beyond.

5 Concluding Thoughts

Community engagement in the form of community-university partnerships is, according to the 1997 White Paper, an integral and core part of higher education within its broader transformation agenda. These partnerships, in a range of forms and programmes, and at both student and institutional levels, are driven by the development and demonstration of social responsibility. As South Africa grapples with the ongoing consequences of centuries of oppression, social responsibility is obviously a critical ethic to mitigate the spiraling social ills. We need to build a citizenry of committed, empathetic and socially conscious members to "strengthen the democratic ethos, the sense of common citizenship and commitment to a common good" (Republic of South Africa DoE, 1997, p. 4). While this vision resonates loudly and clearly in the legislative policy to transform higher education institutions in this direction, implementing these policies has been largely ineffectual, with the prospects of success – without urgent interventions – looking bleak.

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The authors of this chapter, therefore, reiterate their initial proposal of rethinking higher education for social responsibility based on a non-dualistic, holistic model, better suited to meaningful community engagement and participation and created from the ground up. Both the Gandhian and Ubuntu ways of life are premised on the development of the individual along natural and ethical lines to create a better society. In addition, they are undergirded by the interdependency and interconnectedness of human society, with the understanding that people should treat others as part of the extended human family. Intrinsic to this education approach is the integral and holistic development of the head, hand and heart, depicting the human capacities of reflection and awareness, experience and caring. These socially responsible qualities seem like firm grounding for young people in whose heads, hands and hearts reside the mammoth responsibility of shaping the quality of South Africa's democracy.

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CHAPTER 3

Nepali Lifeworld and Its Higher Education System: A Critical Assessment of the Dis/Connection

Kapil Dev Regmi

Abstract

Higher education is understood as a key educational sector for preparing young adults to fulfil the human resource needs of the global capital market. This chapter, using Habermasian theorisation of the lifeworld, challenges this understanding as inadequate for its ignorance of cultural, social and individual needs and argues for making the higher education sector responsive to the local contexts.

Keywords

Nepal – lifeworld – Habermas – higher education

1 Introduction

A dominant body of literature (OECD, 1996; World Bank, 2002) takes higher education as a vehicle for creating competitive knowledge-based economies (KBE). However, in recent years, scholars (Brown-Luthango, 2013; Hall, 2009, 2019; McMahon, 2009; Murray, 2009; Regmi, 2019c; Strier, 2014) have critiqued the idea of creating competitive KBE and focussed on making higher education more responsive to the needs of local communities, especially in developing countries such as Nepal.

Higher education system in Nepal started with the establishment of Tri-Chandra College, the first higher education institution of Nepal, established in 1918. The curricula used by Tri-Chandra College were borrowed from Patna University, an Indian university established by the British colonial rulers (Regmi, 2019c). The first university of Nepal, Tribhuvan University, was established in 1959. As its main objective was to produce graduates capable of getting employment in the job market, almost nothing was done to connect its teaching and research to Nepal's contemporary community contexts. Some of the Faculties

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that were established to address the needs of rural Nepali communities, such as Agriculture and Rural Development, focussed on how modern tools and techniques can be injected into the lifeworld practices, rather than developing curricula through a bottom-up or practice-to-theory approach. Curricula, syllabi, reference materials and textbooks reflected the realities of Western countries rather than the realities of Nepali lifeworlds (Bhatt, 1974).

TABLE 3.1 Number of Higher Education Institutions of Nepal (as of 2017)

	Name of universities	Community campuses	Constituent campuses	Private campuses	Total
1	Tribhuvan University	524	60	577	1,161
2	Nepal Sanskrit University	2	14	2	18
3	Kathmandu University	0	6	15	21
4	Purbanchal University	6	5	120	131
5	Pokhara University	0	4	58	62
6	Lumbini Buddha University	0	1	5	6
7	Agriculture and Forestry University	0	2	0	2
8	Mid-Western University	0	1	0	1
9	Far-Western University	0	1	0	1
10	BP Koirala Institute for Health Sciences	0	1	0	1
11	National Academy of Medical Sciences	0	1	0	1
12	Patan Academy of Health Sciences	0	1	0	1
13	Karnali Academy of Health Sciences	0	1	0	1
14	Nepal Open University	0	0	0	0
15	Rajarshi Janak University	0	0	0	0
	Total	532	98	777	1,407

SOURCE: GON (2017)

The history of Nepal's higher education shows that a few attempts were made to establish university-community connections, or how the academic field of higher education and the lifeworld contexts can work together for the betterment of Nepali societies. For example, the National Education System

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Plan (1971–1976[1]) had brought the provision of sending university students out to teach in rural communities of Nepal as a part of the National Development Service (NDS). Spending a year in rural areas by working with rural people – mainly participating in development activities, including teaching in local schools – was a compulsory course requirement for obtaining a post-graduate degree from Tribhuvan University (Regmi, 2017b).

Even though most of the educational projects in Nepal have been funded by foreign donors such as the World Bank (Regmi, 2019a) the NDS was started in 1974 with almost no external support except a small amount of financial assistance from UNICEF and the Canadian International Development Research Centre (IDRC) (Yadama & Messerschmidt, 2004). However, no significant attempt has been made after the NESP ended in the late 1970s. As human capital theory, which aims to cater to the needs of the system than the needs of the lifeworld, has guided higher education policies and practices of Nepal (Regmi, 2019c), the disconnection between the Nepali lifeworld and its higher education system has increased.

There is only a scant body of scholarly literature for understanding the connection between Nepal's higher education system and local communities. For example, Regmi (2019c) analysed key policy documents produced by the World Bank and the Government of Nepal (GoN) for implementing three most recent higher education projects in Nepal, and found that its higher education sector has become "increasingly unresponsive to the needs of Nepali communities and societies" (p. 1). Similarly, Bista, Sharma and Raby (2020) argue that Nepal's higher education prompted "generations of Nepali young people to practically and metaphorically leave behind rural life and society, to ignore their social reality" (p. 16). This chapter, drawing mainly on Habermas, aims to contribute to this emerging body of literature from a sociological perspective.

While some of the founding fathers of sociology, such as Emile Durkheim and Talcott Parsons, used a system theory to study society, Habermas found it insufficient; hence he used both lifeworld and system perspectives. A lifeworld perspective of society helps to understand how the social integration among families and communities are achieved, whereas a system perspective allows to explore how political, economic, and educational systems are created for achieving system integration. Drawing on Habermas (1984, 1987), I conceptualise the three components of the Nepali lifeworld[2] as culture, society, and personality.[3] In this respect, I understand culture as "the stock of knowledge" held by the lifeworld members; society as the level of integration among lifeworld members through which they "secure solidarity"; and personality as the capability of each member of the lifeworld for achieving prosperity (Habermas, 1987, p. 138).

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In the following section, using the Habermasian theory of communicative action (Habermas, 1984, 1987) as a theoretical framework, I explore the extent to which Nepali higher education system is dis/connected from the local community context and the consequences that the dis/connection has brought in the Nepali lifeworld.

2 Nepali Lifeworld and the Higher Education System

Nepal is predominantly a rural-agricultural country, where majority of the people live in small villages, which achieve social integration through the exchange of labour (known as *parma* in Nepali), goods, kinship and family relationships. Children, especially sons – because many ethnic groups are patriarchal[4] – share parental properties and learn to live from parents and other elders of their communities. As an individual born and raised in one of the remote parts of Nepal, the kind of social fabric that binds the people and community together is something I understand as the social integration of Nepali lifeworld. The following quote is helpful to conceive a Nepali society from a lifeworld perspective:

> The null point of a spatiotemporal and social reference system, of a world that is within my actual reach. The city around the building site, the region, the country, the continent, and so on, constitute, as regards space, a world within my potential reach; corresponding to this, in respect to time, we have the daily routine, the life history, the epoch, and so forth; and in the social dimension, the reference groups from the family through the community, nation, and the like, to the world society. (Habermas, 1987, p. 123)

By looking through the system perspective, it is evident that, even though Nepal is still a rural-agricultural country, the families and communities are governed not merely by community elders but by the bureaucratic, educational, economic, and political systems developed at municipal, provincial, and federal levels. The acts of knowledge production, conflict resolution, and socialisation – which were mostly "within the actual reach" of lifeworld members – are now increasingly detached from its cultural norms and values (Habermas, 1987, p. 123). For example, the adult community of Nepali villages are not regarded as authorities to produce knowledge, debate on critical issues that arise in communities, and seek solutions of societal problems and challenges. These authorities are now increasingly exercised by political institutions (e.g. political

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parties), educational institutions (e.g. educational planners, policy makers and teachers) and administrative institutions, mainly the bureaucrats who are appointed by the municipal, provincial and federal governments.

As the communities are increasingly controlled by the system mechanisms, there is a greater emphasis on strengthening political, economic and educational systems. The lifeworld of Nepali community is increasingly disconnected from what these systems aim to achieve, which I understand as increasing disconnection between the lifeworld and the system. For example, in recent decades the GoN is trying to write school textbooks in minority languages, to promote linguistic diversity. But, as Pradhan (2019) notes, they are increasingly "disconnected from [the] local realities" (p. 86) and the authority to hold the authenticity of those languages has shifted from community people to those curriculum developers, textbook writers and teachers. In this chapter, I restrict myself to the higher education system, even if other systems are also disconnected from the Nepali lifeworld.

Using the three structural components of the lifeworld as theoretical lenses noted above, in the following section, I argue that Nepal's higher education system (a) should reinstate the knowledge production function of the cultural world so that the higher education could be recoupled with the lifeworld practices; (b) it should focus on building solidarity in the social world so that a high degree of social integration can be achieved; and (c) it should help individuals to develop their personality so that they can use their knowledge and skills for economic prosperity.

3 Disconnection at Cultural Level

The disconnection at cultural level is caused by the neglect of knowledge production function of the lifeworld. The lifeworld provides each member of the society with the stock of knowledge that they can use for social interaction. This stock of tacit knowledge "is not the knowledge generated by a single human subject" (Regmi, 2017a, p. 691); neither it is the knowledge generated by a pure science in universities or science labs. The stock of knowledge is in fact "a collection of ideas, experiences, and rationalisations of all the members of the society and their ancestors", which transfers from one generation to the next (Regmi, 2017a, p. 691). An interesting point to highlight here is that the stock of lifeworld knowledge keeps on expanding as people use for their daily practices. If there are any bits of knowledges or beliefs that are not useful for guiding current and future practices, they are automatically discarded by the lifeworld members. Since there is much focus on strengthening the system, the

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lifeworld is colonised. As a result, the stock of knowledge is shrinking because neither it has gotten equal value as human capital knowledge, nor the lifeworld members are regarded as authentic knowledge producers.

The human capital knowledge, which is the stock of knowledge produced by science for enabling individuals to secure jobs in the capitalist system, has replaced the stock of knowledge held by the lifeworld. The human capital knowledge does have value for enabling individuals to achieve material gain, which can be tied with the instrumental function of the lifeworld. In fact, lifeworld members have never devalued the instrumental knowledge that can be differentiated in the forms of skills they required for hunting, gathering, and farming (Habermas, 1987). As the world societies have entered into knowledge-based economies, these forms of instrumental knowledge have been transformed into modern skills, such as computing. They are crucial prerequisites for developing knowledge-based societies, but what is happening now is that this transformation has valued only human capital knowledge, which has led to the colonisation of the lifeworld knowledge (Habermas, 1984). In this particular context, this transformation should be understood as the colonisation of the knowledge production function of the lifeworld by the higher education system.

Nepal's higher education system should fulfil at least two major responsibilities for decolonising the knowledge production function of the lifeworld. First, the higher education system should value the capacity of each individual, especially adults because of their experiences, for producing knowledge. This responsibility can be fulfilled by increasing university-community connection in a range of forms and scopes, including community peoples' active engagement in developing curricula and undertaking research (Hall, 2019; Taylor & Kahlke, 2017). And second, the higher education system should complement the instrumental knowledge production function of the lifeworld, as the lifeworld knowledge may not be adequate in technologically advanced knowledge-based economies. Only in this respect that the importance of human capital knowledge can be justified for the lifeworld. The revitalisation of adult members' role as knowledge producers will also help to remove the stigma attached to them as illiterate (Regmi, 2019b).

4 Disconnection at Social Level

The social responsibility of higher education at social level can be understood as the potential of the lifeworld to strengthen solidarity at municipal, provincial and federal levels. Administrative units are created at each of these levels for

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strengthening bureaucratic and political systems; therefore, it is at the community level that Nepal's higher education system should aim to achieve social solidarity.

Even though lifeworld members are connected through the biding force of norms and culture, there is no certainty that conflict will not happen in the lifeworld contexts. The theoretical discussion presented above may indicate that "every contingency, every unintended consequence, every unsuccessful coordination, every conflict is expunged" from the lifeworld perspective of studying society (Habermas, 1987, p. 148). Thus, taking a lifeworld perspective does not necessarily mean that we should idealise everything that happens in the lifeworld as good practices; neither should we assume that Nepali society should move backward from modern to traditional forms, which is opposed by the proponents of modernisation theory (Regmi, 2018). The reason for adding an emphasis to the lifeworld perspective is the fact that individuals secure "the integration of society" through "a web of communicative actions that thrive only in the light of cultural traditions, and not systematic mechanisms that are out of the reach of member's intuitive knowledge" (Habermas, 1987, p. 149).

To explore the disconnection at the social level, it is important to understand the difference between social integration (a key feature of the lifeworld) and system integration (a key feature of the system) I alluded to the above section. In the context of Nepal, social integration should be understood as an integration among lifeworld members, achieved through the binding force of cultural, linguistic, traditional and religious norms. On the other hand, system integration should be understood as the attempts made by the state, such as the division of communities into municipalities. The geographical boundaries, municipal laws, monetary systems, and bureaucratic systems are the key binding forces for achieving system integration.

While the social integrations that we find in Nepali lifeworld have no beginning or a documented history, the system integration started along with the beginning of Nepal as a nation-state, which accelerated after the 1950s. Nepali lifeworlds have been rapidly changing since the 1950s due to the political, educational and economic changes. Some macro-level systemic changes, such as introductions of democracy, mass education, and economic modernisation, started during the 1950s. The higher education system of Nepal, which also expanded after the establishment of its first university in 1959, has the responsibility of strengthening both social and system integrations. A message I am trying to convey here is not that we should completely discard the role of political, educational and economic systems; rather, my message is that Nepal should reinstate social integration so that a stronger connection could

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be established between the lifeworld and other systems including higher education system.

With 125 caste/ethnic groups, 123 languages, and several religious groups, Nepal is truly a multicultural country (CBS Nepal, 2012). Even if these groups are still bound to some extent by the normative forces inherent in their ethnicities, languages and religious beliefs, they are increasingly colonised by the norm-free forces of economic, educational, political and bureaucratic systems. In this respect, I would argue that to connect Nepal's higher education system with its lifeworlds, some consecrated efforts should be made to recouple the higher education with the norm-binding forces prevalent in ethnic, linguistic and religious groups.

5 Disconnection at Individual Level

The disconnection between Nepali lifeworld and its higher education system has a historical root that started from the quest of achieving modernisation (Regmi, 2017b). Guided by the idea of social Darwinism, the modernist model of development celebrates the capitalist forms of change, which focus on preparing individuals to be competitive as well as better/superior than other individuals (Regmi, 2016). This idea proliferated in the context of Nepal because it already had a hierarchical caste *system*,[5] which can be understood as the beginning of the colonisation of Nepali lifeworlds.

Until the late 1940s, Nepal was ruled by an autocratic Rana family,[6] a higher caste group that exploited the resources of the state and bureaucratic power to control and govern ethnic groups. The Rana regime not only exercised autocracy, but also an internal colonisation for more than a century in Nepal (Regmi, 2019b). After Nepal transitioned from the Rana regime to the multiparty democracy during the 1950s, national leaders wanted to achieve modernisation through mass education, but failed to develop an education system suitable for the Nepali lifeworld. As the human capital model was evolving as a dominant model of education in the West, it was seen as the only possibility for making Nepali citizens competitive for the job market. I would argue that this is the root cause of current mismatch between educational qualifications of the graduates and the real need of Nepali lifeworlds.

In recent decades, the number of universities and students' enrolment in them have increased. In 2017, the number of students enrolled were 3,61,077 with the majority of them in Tribhuvan University (2,84,452),[7] Pokhara University (26,032), Purbanchal University (23,539), and Kathmandu University

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(16,658) (GoN, 2017). Most of the students were enrolled in Bachelor's Degrees (3,18,752), Master's Degrees (40,652) and 1,537 in MPhil and PhD combined. In terms of subjects, majority of the students enrolled in Management (15,255) followed by Education (89,662), Science and Technology (35,625) and Medical Sciences (19,274). Some disciplines, such as Forestry and Agriculture, have less than one percent of total students enrolled in higher education. It is of interest to note here that the country, with the majority of the people involved in agriculture as main occupation, has less than one percent students enrolled in Agriculture.

The number of people leaving for higher education in foreign countries has also increased. According to the latest data available (GoN, 2017), 67,226 students obtained No Objection Letters in 2017 from the Ministry of Education, which is one of the valid means to track student migration from Nepal.

TABLE 3.2 Nepali students' most popular higher education destinations

Country	Number of students who left Nepal in 2017
Australia	33,241
Japan	15,259
India	2,598
USA	2,418
China	1,860
South Korea	1,176
Canada	1,052

SOURCE: GON (2017)

A key message of the analysis presented above is that Nepali youths have a strong desire for achieving material gain and economic prosperity by pursuing higher education, which is a positive sign of upward social mobility. However, this desire for participation in higher education is marred by the stark reality of unemployment. Like in many developing countries, the issue of transforming economies by matching education skills with available jobs in home countries has been a key concern in Nepal (United Nations, 2015). As the higher education system has failed to produce graduates as per the demand of rural communities, the time and resources invested in higher education has been wasted. The majority of graduates have neither got jobs in the market for achieving economic prosperity nor are they able to contribute to the lifeworld.

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6 Conclusion

Even though Nepal is a young country (about 55% of the total population is below 25 years), either willingly or by obligation, the majority of them are leaving agricultural and familial occupations; rather they would like to pursue jobs in service sectors. However, as the country is reeling on loans and grants from foreign donors, it is unable to create new jobs for the graduates (Regmi, 2017c). As a consequence, a large number of youths have either left Nepal or are trying to leave for opportunities in other countries. Between the years 2007 and 2017, about 3.5 million people have migrated, mainly to Malaysia, Qatar and Saudi Arabia, as migrant workers (MOLE Nepal, 2018). The remittance sent by those workers constitutes a major source of national economy. More than 20% of the total GDP was covered by remittances obtained from the migrant workers in 2011 (Khare & Slany, 2011), which has increased to about 29% in 2018. Both migrant workers and their families have paid heavy social costs for this. As I have illustrated above, the cost can be understood as an increasing disconnection at cultural, social and individual levels.

The disconnection between the Nepali lifeworlds and higher education accelerated because of the use of the neoliberal human capital rationale to justify the importance of higher education. The human capital theory started to influence the higher education systems of the Western countries during the 1960s, but it came to be a *de facto* policy imperative for the developing countries, including Nepal, after the late 1970s (Regmi, 2015). While making plans and policies, no attempts were made to measure the non-market and social benefits that could have been achieved through investment in higher education (Albrecht & Ziderman, 1995; McMahon, 2009). As the rationale for the investment in higher education is justified solely with economic reasons, policy makers and planners do not see the importance of higher education through the lifeworld perspective. Partly, this is the reason that the social benefits of higher education, which could have strengthened Nepali lifeworlds, were not highlighted while setting educational goals and objectives.

Even though the lifeworld is the foundation of every society, there is no guarantee that the lifeworld is adequate in itself. Without having a system that aims to recouple higher education with the lifeworld at cultural, social and individual levels "we cannot grasp the limitations of a lifeworld that is dependent upon, and changes along with, a cultural stock of knowledge that can be expanded at any time" (Habermas, 1987, p. 135). This is the reason every society needs to develop a socially responsive higher education system but, as this chapter emphasised, the system must be recoupled with the lifeworld.

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Notes

1. Even though the NESP brought some important policies such as the National Development Service (NDS), it could not help to decolonise Nepali lifeworld from the system as the emphasis was on creating a monolingual Nepali state.
2. See Regmi (2020) for a more comprehensive application of Habermasian theory to lifelong learning.
3. In some places I have replaced the word "personality" with "individual" in order to pair up with another word "level", e.g. individual level.
4. It is important to note that all traditional and cultural practices of Nepali societies are not flawless. Gender and caste-based discriminations should not be understood as the key features of the Nepali lifeworld; rather, they are something to be removed from the system to unleash the true potential of what the lifeworld members could achieve collectively.
5. The caste system, which is mistakenly understood as a feature of Nepali (as well as Indian) communities, are not the real features of Nepali lifeworld. As the term 'system' itself suggests, the caste hierarchy is the feature of the system; but not the feature of the lifeworld.
6. Though monarchy, which ended only in 2006, was also an autocratic regime (since the head of the state was always the first son of the King), the Rana regime was more autocratic because both King and Prime Minister were hereditary family members of the incumbents.
7. Tribhuvan University is one of the largest universities in the world, in terms of student enrolment.

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CHAPTER 4

'Social Infrastructures' at the Nexus of Education and Justice

Benita Moolman and Janice McMillan

Abstract

This chapter shares the experiences of creating a course at the University of Cape Town in South Africa in Engineering and the Built Environment. The course is set against the backdrop of education as a form of colonial violence in South African history. This chapter provides insight into the development of the course, the experiences of the students and a reflection from the authors as they navigate their own identities, and power within a contested space of higher education.

Keywords

built environment – co-creation of knowledge – course development

1 Introduction

Injustice in education has a long history in South Africa. Colonisation was the vehicle through which formal education was introduced within South African society. As with other settler colonies, formal education was introduced through religion, by missionaries responsible for setting up schools and 'civilising' the natives. This moment of inception of formal education thus became the moment of violence and inherent injustice in establishing a formal academic programme in South Africa. South Africa has continued to struggle with this history. Education (formal) was central to the development of 'civilisation' in the name of progress and modernisation (coloniality) (Mignolo & Walsh, 2018). Modernisation as the basis of coloniality has meant that education became the signifier of colonial difference and is the foundation for injustice and inequality at the heart of the South African education system. Coloniality and the inherent injustice continues to thrive in academic institutions in South Africa, hence the students' call for decolonisation of higher education.

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As academics, we too are presented with the challenge to decolonise the university. Decolonial authors such Maldonado Torres (2016) and Ndlovu-Gatsheni (2018) have made persuasive arguments for decolonising higher education and has asked us to confront epistemicides that have long plagued South African universities. Decolonial authors advocate for the acknowledgement and inclusion of multiple epistemologies. Similarly, Tandon and Hall (2017) challenge us to reimagine knowledge. They call on us to foster a knowledge democracy that has multiple purposes. Knowledge does not only exist as empirical evidence in the development of science, it should also act to intervene within society, shaping relationships between multiple stakeholders but, in particular, communities and universities. Multiple-stakeholder engagement and the notion of the pluriverse is an acknowledgement that multiple knowledges and 'ways of being' are central to refocussing the university. This means that having multiple locations as sites of knowledge-making as well as multiple formations of who constitutes the student and the teacher are pivotal to redesigning and then integrating multiple epistemologies and the different ways of being. Central to the reconfiguration of knowledge and being is a reconfiguration of power.

Social Infrastructures is a conceptual framing that enables us to examine structural inequalities, community-engagement, co-creation of knowledge and active citizenship. It includes a rethinking of knowledge-generation; community lived experiences as knowledge and community members as experts; and an inclusion of social identity practices that are embedded within structural systems of inequalities. This chapter offers a case study of an undergraduate course taught in the Engineering and Built Environment (EBE) faculty at the University of Cape Town (UCT), which has attempted to provide an opportunity for students – as students, as emerging professionals, but also as citizens – to engage with many of these issues. The course is called 'Social infrastructures: Engaging with communities for change' (SI). In particular, we will reflect on three key principles – knowledge co-creation; community engaged learning and teaching; and active citizenship – that have shaped the course and its development over the past 8 years, and have helped us to articulate an understanding of the concept of social infrastructure.

We will show how the course – located at the nexus between education and justice – is intentionally 'engaging the social' context in which students will work as professionals. It is through this intentional focus on the social – framed by considerations of social justice – that the possibility of building social infrastructure emerges. Finally, this, in turn, implies that development and any other form of engagement cannot be examined without considering the needs of people and of communities, understanding the contexts in which

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they live and work. In our context in South Africa, this means engaging deeply with issues of power and systemic inequality.

We have chosen to make visible both of our voices in the chapter – Janice, who is the original course and curriculum developer, and Benita, who has taken over the course in the past year. We are doing this for two reasons: to allow for authenticity in each of our voices and also to make transparent the relationship between lived experience, engagement with issues of transformation and decoloniality, and how these, in turn, are reflected in educational practice. Our different positioning in relation to the decoloniality project is important. Janice identifies as white, upper middle class, with a background in adult education and community engaged teaching and research and who, more recently, is increasingly seeking opportunities to get involved in work on whiteness, given the prevalence of racism in South African higher education; Benita is a cis-het, black, middle-class womxn, just entering higher education (as an academic) as a field and institution. Her work has focussed on intersectionality, particularly exploring race and gender, and, increasingly, decoloniality.

2 Case Study – Social Infrastructures: Engaging with Communities for Change

As part of the engineering curriculum in South African higher education, students must demonstrate multidisciplinary work and understand the impact of their decisions on the personal, social, and cultural values and requirements of those they affect and interact with, including at least one humanities elective as part of their degree. These are the requirements of the Engineering Council of South Africa (ECSA), which is the accrediting body for engineering degrees country wide.[1] At the time of the origin of the course (2011), UCT had reimagined its mission and vision, and there was a call to ensure that students graduate as critical citizens who could work for social justice. These factors led to the development of the SI course that ran for the first time in 2013, with 33 students. The course was developed via a partnership between the EBE faculty and UCT's Global Citizenship (GC) Programme, with Janice involved in both.

In deciding on the course name, the term 'social infrastructures' was seen as both strategic and also useful in a broader political sense. It would hopefully attract engineering students, but also indicate a particular view of the relationship between professionals and their broader context. The term 'social infrastructure' varies in meaning across different contexts; in this course, it was used to reflect a recognition that urban development is a sociotechnical process, giving rise to particular relationships between households and

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communities, and between materials and technologies, shaped by the institutional and political context. This implies that professional knowledge and skills do not exist outside of broader socio-political processes, including issues of inequality and social justice. The SI course was thus deliberately designed and framed to interrogate and engage the nexus between the technical and social domains of learning and knowledge, something that is increasingly important in understanding the design of curriculum and pedagogy in professional degree programmes.[2]

The pedagogic approach in the course has been influenced by Janice, the course convenor for all versions of the course up until 2019. Given her background in adult and popular education, critical pedagogy and community engagement, the course combines classroom-based learning and critical reflection with community-engaged, experiential learning through learning exposure visits. Historically, the course was designed in two parts. Part 1 introduces students to some of the key concepts and processes of learning and engagement that might assist us in understanding how to think about engagement with off-campus constituencies. These include concepts of community, the problem of "single story" or one-sided perspectives and paradigms of engagement, and the process of community engagement itself. The focus is, therefore, on learning about engagement and about the self (as student, professional and citizen) in the engagement process.

The second part of the course is designed around a series of key challenges facing cities and communities. It is less about in-depth theoretical content or knowledge linked to the issues and more about how the particular issue is reflected in social infrastructures. Taught by faculty leaders in their fields, themes include infrastructure and social change; urban food security; cities and climate change; water, sanitation, and service delivery; and sustainable urban development.

Inherent in the framing of the SI course is the understanding that students are present in three intersecting identities: as a student, as an emerging professional and as an active citizen. This framing enables the students to engage with a more complex self; with other students in new ways; and with community partners as citizens. This, in turn, allows for a more challenging understanding of knowledge, of knowers and of the relationship between technical-professional knowledge and social-citizen knowledge. Such an understanding is reflected in the assessment practices on the course. Continuous assessment is valued; reflective, critical writing welcomed; and there is no exam.

Knowledge co-creation, community engaged learning, and social justice are key aspects of the course's pedagogical orientation, as they offer the potential to reformulate knowledge as an intervention to further social justice ideals

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(Carpenter, 2015). However, it cannot only be the curriculum that reflects an engaged orientation – engagement needs to be present in the pedagogical relationship as well. A curriculum for engagement "can only be brought off consistently, can only engage the students [...] if engagement is present in the pedagogical relationship" (Barnett & Coate, 2005, p. 128). This, in turn, means that teaching in this context requires that not only students, but educators as well need to engage with the past, and with how the past has shaped one's complex identity, revealed in the present.

2.1 *Impact on Students*

Over the years, many students have commented on the impact the course has had on them, and their own understanding of what it might mean to be a professional engineer. For many of them, it reminds them of why they wanted to study engineering in the first place – they deeply value the experiential/action learning. Others valued being exposed to new ideas and having an opportunity to express these ideas, or getting a different and more complex understanding of community. Below are exerpts from some student comments across the years:

> We interrogated the concepts of community, citizenship and even bilateral knowledge exchanges between the community and engineer. What I had expected to be a short community project course progressed as an intriguing discussions course, intellectually thought provoking and [a] morally educating experience. (Student, 2015)

> The [...] course has allowed me to explore ideas and gain a sensitivity which cannot be taught. As a Civil Engineering student, I have found that we occupy a very interesting space in that we have to be technically minded while appreciating that our endeavors, once we are in the work environment, shall have a direct impact on people's lives. [The course] has allowed me to re-examine where I see myself within the world and critically evaluate the ideas I have about development, and those we so often unjustifiably see as the 'Other' when we think about such engagements. It has challenged this thinking and subtly appealed to my sense of humanity, leading me to resist a gung-ho approach to issues of social justice. (GC/SI facilitator 2013)

2.2 *Learning of the Engineering Faculty*

In 2016, the SI course was awarded the Collaborative Educational Practice Award at UCT. The award criteria as well as reflections of colleagues in the engineering faculty who have taught on the course over the years are presented below:

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> [I was invited] in 2014 to participate in the *"Social Infrastructures: Engaging with communities for change"* course which I have been involved in since then. It has been a tremendously enriching experience for me. [The course does] an amazing job of the very difficult task of drawing teachers and researchers from different disciplinary backgrounds into a conversation about how to get students to think holistically about urbanisation challenges and appropriate responses to them. [The course's] commitment to a community-engaged pedagogy, development, learning and advancement of all participants in the programme – from the students to the community partners, facilitators and teachers – is truly inspiring. […] [The course] provides students with an amazing combination of both solid theory in the classroom as well as practical exposure and engagement with the world beyond the university. (Dr Mercy Brown-Luthango, African Centre for Cities)

> [Designing the course] was a major challenge – how to make the bridge from the very technical courses, which occupy most of the EBE undergraduate curricula, to concepts of society, citizenship and community in the SI course? This is very much a first for most EBE students. Yet […] the first half of the course is designed in a way that students are clearly able to grasp these ideas. The community engagement parts of the course, where students work together with an intermediary NGO to relate directly to communities in Cape Town, is also challenging. […] [The course] manages to deal with a large group of students undertaking these visits […] in a sensitive and meaningful way. The last part of the course, which brings in lectures on the bigger issues which EBE students face (climate change, urbanisation, food insecurity, etc.) is also very well designed and integrated with the help of additional tutored sessions and discussions. (Professor Vanessa Watson, School of Architecture, Planning and Geomatics)

In addition, the success of the SI spawned the development of second course in the Engineering faculty called 'The Citizen Professional'. This course ran successfully for the first time in 2019 and was very well received by students and faculty. Lastly, the SI course, in some senses, is a case study for future collaborations between the GC programme and other faculties, with interest emerging out of the Faculty of Science recently.

2.3 *Field Narratives, Anecdotes/Stories*

The off-campus classes are a very significant part of the learning for many students. Not only do they expose them to communities and activists in the greater

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Cape Town they might not otherwise have had, these classes are also powerful learning spaces and opportunities for understanding the importance co-creation of knowledge. Below is an extract from a student's final learning review paper. In this extract from her essay, Thandi Mpompo[3] understands properly, for the first time, what an Environmental Impact Assessment (EIA) is, a concept she had heard about in her campus class but not fully understood.

> This course was a completely new experience in all ways possible. Now that we [are] at the end of the course I can't help but realised how ignorant I was about a lot of things. Starting with the whole community engagement concept. I used to see people do what we did in this course. Go into people's communities to learn and so on. But, before this course, I found the whole concept of strangers going into others personal space to use them as study objects very rude and invasive. Frankly, this was because I didn't think this kind of learning existed and why it was needed. However, in my first off-campus class to Philippi Horticultural Area (PHA), the need for this type of learning and its existence got answered through my own experiences […]. Once [land activist and course partner] Nazeer started talking and I listened, I found myself transitioning into many different roles throughout his discussions with us.
>
> Then Nazeer started talking about the Environmental Impact Assessment (EIA) process and how it plays a crucial role in the outcomes of the decision-making process. Here I slipped into a chemical engineer, because this is what they teach us in one of the courses. He brought all of the theory that I have learned in that course as a chemical engineer to [life]. I found myself very excited thinking that maybe, just maybe, if they could bring people like Nazeer to talk to us in class when we cover topics like this, we would realize what a crucial role we play. We would maybe be more aware of what's happening beyond the scope of the classroom, and this will produce engineers that can help people like Nazeer. [Because], honestly, before this course, EIA was just a concept I had to cram for the exam, and it's funny how it took this course to make me take it seriously. I even went to one of my lectures to enquire why we don't use local case studies in our course materials, but [rather] Western material that we will never actually encounter, and all [the instructor] could say was that it's harder to set questions from scratch as an examiner – it leaves room for many errors – so they just use standard questions. This off-campus class stirred up many questions and truly got me thinking. There is honestly nothing as effective as experimental learning. Where one gets to slowly unpack concepts through experience and discussions. […] [Doing] this

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> course makes me more conscious about what is happening outside the limits of plant layout. Given the opportunity, I will defiantly be that change driver in my workplace in future, educating and enforcing my company to be more conscious of the community that surrounds the company and how the company's actions affect these communities.

After the course was over, the student gave permission for her paper to be sent to Nazeer so that he could use it as material to support the important role the PHA plays not only in struggles over land, but in the education of future professionals. He put it up on his Facebook page, reinforcing the importance of knowledge co-creation. An additional unintended consequence was that the bursar of the student was also a PHA supporter and saw her paper up on the PHA Facebook page[4] and liked it. Field experiences are critical in contexts like this.

3 Situating Social Infrastructure at the Nexus of Education and Justice

Knowledge democracy and multiple epistemologies open spaces for students to draw on and begin to articulate different knowledges. The course is designed to demonstrate that these different knowledges have value and must be valued, across graduate learning. Co-creation as a decolonising method is vital to reimagine the place of community, society and university. In this course, co-creation opportunities take place in the teaching team, in the classroom through peer-to-peer engagement and with community partners both on and off campus. Knowledge is at the heart of transformative action, yet it is not only knowledge-co-creation – it is also the 'coloniality of being' that must be re-imagined. Active citizenship as a concept, linked to neoliberal understandings of democracy, as a framing and destination for students on the course, must be troubled.

A decolonial lens requires a different understanding of citizenship and way of structuring learning and being. Articulating a decolonial lens as underlying the critical pedagogical approach, the course has to further engage concepts of community, knowledge and justice, both within and outside the classroom. This means that concepts of social solidarities have to become integrated as a core concept. This is important because a decolonial lens requires a move away from a neoliberal notion of individualised (active) citizenship. Social solidarities signals a move away from individualised identities (active citizenship) and narrow identity politics (positionality) that maintain an uneven higher education landscape. Social solidarities requires a grappling with a political

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and social consciousness that shed light on the structural violence inherent within formations of race, class, gender, sexuality, ability, etc. The work of theorists such as Du Bois (1903), Fanon (1967), Biko (1978), Anzaldua (1987), hooks (1989), and Erasmus (2000) amongst others, help us think about ‘ways of being’ as inherently political, and the power relations between knowledge generation, community engagement, and ‘ways of being’ must be acknowledged to confront and address structural violence within higher education. Social solidarities is about building bridges, connections and linkages between historical injustice and the role of the university. This will fundamentally shift the notion of a university as separate from history and separate from communities.

Social responsibility, as a call to action within a decolonial context, requires a radical commitment to the transformation of knowledge, practice and power, for educators, students and community partners alike. This is challenging, as it requires that the university also needs to respond to historical injustice from a place of collective effort and action. Within South Africa, this means that social responsibility, including community engagement within universities, must engage with the complexity of change. It is insufficient to understand our own positionalities and then neglect the collective privilege that is enabled because of our positionalities. We have to foster collective solidarities that encourages an overhauling of the hierarchy of knowledge and knowledge-generation, including redistributing resources in a way that strengthens community engagement and participation in teaching and learning.

4 Conclusion

This chapter has argued that a more critical, decolonial lens, shaping processes of knowledge co-creation and framed by social justice principles, is needed to inform teaching and learning practice in higher education if we are to challenge the neoliberal, reformist and colonial project. The reconfiguration of power, knowledge and being in higher education institutions will require us to act decisively in shaping our work anew, forging alliances across political and historical boundaries and relinguishing ‘old, tried and tested’ ways of engaging within the university. We have seen, in the South African context, that political transformation, with the ushering in of a democratic government in 1994, has not significantly changed the power structures of higher education institutions. Change has been slow. The slow pace of change urges us to act swiftly to decolonise higher education in the ways that we have grappled with in the Social Infrastructures course as well as transferring what this means for teaching and learning, research and social responsibility across the university. It is

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only when we do this that we can hope to provide a space for the building of social infrastructure that considers the needs of people and communities in the context of dismantling power and systemic inequality in South Africa, where this case study is located.

However, challenges are not only about curriculum and pedagogy – as educators, we too need to reflect deeply on the practices we create. We end this chapter with a brief reflection on our different positioning to the system of domination and colonialism, of which we are all a part. This resulted in tensions in the writing of the paper, but we thought important to surface as part of contributing to the decolonial project itself. We therefore end off with some autobiographical reflections, indicating our thoughts about the education project to which we are both committed.

4.1 *Postscript*

4.1.1 Janice

> I understand curriculum and pedagogy to be about more than epistemology or knowledge. I also build an *ontological* or 'self-work' dimension into my work at all times, in order to do what Parker Palmer (1997) refers to as "inner work", surfacing the "tangles" or challenges of teaching "so that [I] can understand them better and negotiate them with more grace, not only to guard [my] own spirits but also to serve our students well" (pp. 14–21). This is more critical than ever in a post RMF/FMF (#RhodeMustFall/#FeesMustFall) space. However, because of my positioning as a privileged white, upper middle class woman who benefitted from Apartheid, I understand that I might design educational spaces that alienate, oppress and silence. Because of this, I have argued elsewhere that to have integrity in my role as educator requires of me to be willing to step back from preconceived ideas of the academic project and where appropriate, acknowledge [my] complicity in the decisions that are made that shape the learning of our students. It requires, in other words, a change from within, and … this [in turn] means a challenging of the structures where decisions are made that reinforce the education of technically excellent but socially and politically dislocated and disinterested student-citizens. (McMillan, 2017, p. 166)

Finally, I was deeply challenged by a critical black scholar on our campus recently who came to address a seminar on the topic of 'Reason and unreason: Pedagogies of the oppressed in the twenty-first century: Gender, philosophy,

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education and the law'. When asked by another critical black scholar 'How do we know if/when someone has transformed', she answered with a provocative question, one I found challenging yet profoundly useful. She said 'ask yourself: what is my relationship to the system of domination of which I am a part? Do I uphold it/perpetuate it or do I confront it?' It is questions such as these that I will strive to take into the heart of my teaching in the classroom.

4.1.2 Benita

A decolonial lens that links knowledge, power and being is central to my role as a teacher and an academic. Entering UCT has been a painful reminder that black lives have not mattered in the design and culture of higher education institutions. Now, being in the classroom and observing black students' uncertainty about belonging 'in this place' (no matter how smart they have been told they are), saddens me and guides me towards the articulation of a decolonial approach to teaching that is affirming of black students and uncompromising in orientation. A decolonial approach that recognises the trauma imposed through the structural violence of white supremacy. A decolonial approach that welcomes and embraces 'ways of being' that have been rejected 'in this place'. A decolonial approach that integrates my roles as an activist and an academic who constantly has to push the boundaries to include community and marginalised voices. But it cannot end here – my role and practice have to engage the structural systems of higher education that still want to 'keep black people out', that still question the practices of blackness that are so 'foreign' to the academic gatekeepers. We cannot only teach good courses, we have to be better academics committed to changing the culture wherein we learn, teach and research, so that a just education is not dependant on individual ability, but rather provides a basis for the most marginalised to flourish.

Notes

1 While it is beyond the scope of this chapter to discuss details of the degree structure in South Africa, it is important to note that we inherited the British system's emphasis on learning through the disciplines. This means that there is little, if any, opportunity to develop broad general education courses.

2 The course has proved popular – since its inception in 2013, over 600 students have taken the course, with the course being fully subscribed with 100 students since 2015.

3 Name and extract used with permission of the student.

4 The Facebook page can be accessed at: https://www.facebook.com/PHAFoodFarmingCampaign/posts/643539475821484

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CHAPTER 5

Why Are Our Rankings So White?

University Wankings

Abstract

University rankings are a highly visible means, globally and often nationally, of identifying where the purportedly best universities are to study, work, or to commission research in. However, they are deeply problematic, in terms of their methodological and philosophical underpinnings, as well as in their outcomes. These 'league tables' claim to be objective measures of quality – however, their internal logics and the measures they use create, maintain and project the global superiority of a particular form of higher education, *ergo* that of the Global North. It is no accident that they are dominated by 'Western' universities. This chapter argues that their approach is characteristic of cultural Whiteness, the centring of a particular Eurocentric cultural orientation which ignores or denigrates alternative perspectives. Furthermore, the academically – and therefore socially – selective nature of those 'top' universities ensures that those institutions are predominantly studied at, and worked in, by demographically white social groups. This, we argue, is a morally indefensible position, in that it serves to reproduce social and philosophical inequalities. What is needed in higher education is the promotion of a more inclusive and egalitarian ethos in higher education, and in this there is no place for university rankings.

Keywords

rankings – university rankings – whiteness – higher education

1 Positionality

University Wankings (UW) have been educated in, and live and work in, institutions and cities in the UK which have strong associations with – and therefore continue to benefit from – the British imperial project and the global slave trade (Bhambra et al., 2018). That we also work in high status institutions provides us with undeserving but significant privilege, both nationally and internationally. The form, language and references of this piece are largely

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Eurocentric, and we are writing in our mother tongue, the globally imposed academic lingua franca (Kedzierski, 2016), and this provides us with further 'accidental' advantages. As we discuss in due course, these elements of international status, of Eurocentrism, and language (among other things) overhelmingly favour particular kinds of scholars and scholarship in certain locations. In other words, we benefit from being situated at the centre, rather than the periphery. The default position after acknowledging this might be to say 'these things aside, our argument is as follows'. However, these issues are not 'aside', but hide in plain sight – they shape everything we say, how we say it, and how we are received. That we are not presenting our work in other equally valuable ways is, in part, a mark of our own failure to explore, develop, and embrace alternative approaches. This chapter represents a work in progress, in terms of our increasing understanding and discussion of systemic discrimination and our own complicity within it. It should also be mentioned that this chapter was largely written during strike action protesting against issues in higher education around excessive workloads, the prevalence of precarious working conditions, pay gaps between social groups, and attempts to undermine the pensions of many university staff. These issues are entangled with rankings and the logic that underpins them.

2 Where Is the Quality in Higher Education?

> The world seems to be obsessed with rankings in every walk of life. Countries are ranked for their performance in every possible domain, from the Olympics to their quality of life. (Salmi & Saroyan, 2007, p. 91)

An examination of any global university ranking immediately lays bear stark geographical imbalances in terms of which countries and regions appear most often, and which do not (Kaba, 2012; Jöns & Hoyler, 2013). Taking the Times Higher Education (THE) World University Rankings (THE, 2020) as an example, of the purportedly 'top 300' universities in the world, 270 (90%) are located in Europe, North America, Australia and New Zealand. Of the remainder, 25 are from a small number of East Asian countries and there are only 5 from the rest of the world. Taking a slightly different angle, 282 (94%) are located in the so-called 'Global North' of high income countries as specified by the World Bank (2019). The entire continent of Africa is represented by three institutions, all of which are in South Africa. There is only one university from the whole of Latin America, one from the Middle East, and not a single institution from Central Asia. THE is not alone in this bias – the Academic Ranking of World

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Universities (ARWU, 2019) and QS World University Rankings (QS, 2019) are more geographically inclusive, but only by a few percentage points.

What does this tell us? The message seems clear – 'world class' status, 'quality', or 'excellence' are highly concentrated in specific places. It is therefore, by implication, not present in others. Scholars of educational, health, or other inequalities, though, have long noted that underlying structures invariably create, maintain and often exacerbate social inequalities. In other words, it is not about the cream rising to the top, but rather about the presence of a system in which the cream identifies itself as better and utilises systemic processes to stay there. The QS rankings site – accompanied by a picture of a lion, the metaphorical king of the jungle – asks "Who Rules" (QS, 2019) in the world of universities? As we will see, rankings are a question of sovereignty, of control, where the balance of power – and therefore status and funding – rests in the hands of a small minority of majority white countries and institutions.

3 The Whiteness of Rankings

Rankings form part of a complex and growing array, worldwide, of assessment and accountability regimes created by governments, third party agencies like the OECD and World Bank, and commercial organisations such as QS and THE (Dale, 2005; Lo, 2011). These regimes are associated with a 'neoliberal' turn in the public sector whereby, in the case of higher education, national governments cede control over – and therefore responsibility for – educational outcomes by creating market conditions within which universities compete for students and funding (Olssen & Peters, 2005). The professed rationale here is that competition encourages the 'players' to increase their standards and efficiency in teaching and research, and in doing so promote the interests of national positioning in the global 'knowledge economy'. Rankings purport to show where the best quality lies, and therefore where the best places to study, work, or commission research are. However, there is a fundamental fault line running through this assertion, in that rankings articulate a singular, universal model of 'good' which provides a particular kind of university – and thus a specific social group – with leading status and an unassailable advantage.

Rankings' competitive framing around orderly and 'objective' numerical criteria creates a 'façade of scientific neutrality' (Ordorika & Lloyd, 2015). However, behind this façade sits a hegemonic project and worldview that is anything but neutral – Whiteness. By way of explanation, Keating (1995) helpfully draws a distinction between white in what we might consider racial/-ised terms and Whiteness in a cultural sense. They overlap through whites being

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the dominant economic group, being held in a central position by a Whiteness which they are unaware of, and which is only discernible in contrast to alternative worldviews which it classifies as 'other', as inferior. Ahmed (2007) further explains that Whiteness operates as a 'straightening device', whereby those who do not internalise and conform to its dominant norms are punished through exclusion. We can see this with rankings in that those which do not measure up – literally – to the imposed model of higher education 'excellence' are not considered part of the 'world class' club. This operates as a homogenising force (Ordorika & Lloyd, 2015) since the only way to join the club, to be seen as excellent, is to play the game and try to catch up, although the system is designed in a way that makes this extremely difficult, if not impossible. Overall, this reinforces the assertion that only a small number of universities in the world are creditable. The THE World University Rankings 2020 boast of being "the largest and most diverse university rankings" by including "almost 1,400 universities across 92 countries" (THE, 2020). This is 5% of the approximately 27,000 universities worldwide, in over 190 countries.

There is a considerable body of literature on rankings, much of which is heavily critical of both their ends as well as their means (Shahjahan et al., 2017). In terms of the former, the recognition of their reliance on (i.e. favouritism for) an Anglo-American model of higher education is prominent (Lo, 2011; Jöns & Hoyler, 2013), and some have noted the close correlation between the former colonial powers' wealth and networks, and rankings (Kaba, 2012). In order to see how this plays out, it is necessary to examine how rankings are constructed. There is no shortage of critique on what Salmi and Saroyan (2007) describe as their significant methodological shortcomings. It is curious, though, that in spite of a sustained attack on this front, their considerable influence at both policy and local (i.e. organisational) level shows little sign of waning (Jöns & Hoyler, 2013). It is paradoxical that universities, which are oriented above all else on the production, assessment, and dissemination of high quality knowledge, so avidly orient themselves around these poor quality, partial, and ideologically biased models.

Shahjahan et al. (2017) see that some of the critique of rankings' measurements assumes that if these were fairer and more accurate, then the rankings in themselves would be justified. However, we agree with their position, which is that the notion of a one-size-fits-all, competitive framework is inappropriate, in that it is not in the best interests of a collegial and diverse higher education. It matters not how 'inclusive' the rankings are, how multifaceted and complex they may be, or the extent to which they allow for culturally different models of higher education to be included and celebrated. Rankings are wrong because they are, by their very nature, othering. Our examination of how they

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are constructed here is a way of examining how the odds are initially – and remain – permanently stacked towards certain kinds of universities in particular geographical regions, and therefore against others.

Common to many rankings is the inclusion of academic publications and citations (e.g. ARWU, 2019; THE, 2020). At face value, this appears to be a commonsense approach, in that the universities who publish the most work, and work which is most highly cited – i.e. considered important – by others is a sign of strong quality. However, this assumes that scholars, globally, have access to, and a good understanding of, all work in their field. This an assumption which falls apart rapidly on closer examination, not least because of the prohibitive paywalls which surround scholarly literature. Also, while the precise figure varies by discipline, citations in fact follow an 80:20 ratio, where 80% of scholarly work cites a mere 20% of existing publications (Sugimoto & Larivière, 2018). Within this, there is a huge English language and therefore Global North bias, which places particular, well-established journals at the centre. Furthermore, the nature of academic publication and its gatekeeping practices ensures the dominance of White perspectives and knowledge construction, and thus marginalises alternate voices, perspectives, and methodologies (Baffoe et al., 2014; Hopkins et al., 2013). In combination, these elements ensure the preservation of an ongoing colonial legacy in both academic knowledge production and dissemination (Confraria et al., 2017).

The THE University Ranking includes a category called 'international outlook', which considers the proportion of international staff, students, and collaborations (THE, 2020). The rationale looks sensible, in that the best universities would attract more international interest, but again this assumes near-perfect knowledge of the system, worldwide, as well as easy cross-border mobility and an absence of any language barriers. Academic mobility has exploded in recent years, but the lines of movement for researchers invariably lead away from the Global South (Bilecen & Van Mol, 2017; Kim, 2009). The same is true for students, not least because many Global North universities aggressively recruit wealthy, fee-paying international students as a financial survival strategy (Graf, 2009; Waters, 2012). Waters (2012) notes again how language features in these transnational flows in that "English-medium education, with all the colonial baggage that implies, retains to a large degree its 'value' in a global [higher education] market" (p. 127).

Similarly, measures such as 'reputation' – see THE's Academic Reputation Survey (THE, 2020), for example – are absurdly self-referential, whereby the organisation which curates and heavily markets a list of the 'best' universities asks a (limited) sample of academics which universities they think are world leaders (Hazelkorn, 2014; Rocha, 2018). Research income and staff-student

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ratios, too, inordinately favour older, larger, wealthier – and particularly STEM-oriented universities; Hazelkorn (2008) estimates that being a world-leading university is a $1bn undertaking. Overall, we can see that rankings are a self-fulfilling prophecy, whereby the winners attract more (international) students and staff, more funding, more publications, more status, and thereby further consolidate their reputations at the expense of others. Rankings change very little over time, not least because universities are not agile in the way that markets and rankings assume. The precise functioning of commercial rankings is a black box (Wilsdon, 2015), and there is no way of knowing whether the changes in placings are due to genuine organisational change or simply tweaks in the algorithms to give the perception that universities can improve their positioning from one year to the next.

4 Top (White) Universities

Top universities are also demographically white. In addition to being located – bar a small minority – in countries with majority white (often Anglo-) European populations, the education systems in those countries are demonstrably and systematically racist. High status universities, sitting as they do at the apex of these systems, are invariably also socially exclusive.

Social scientists have for decades recognised a strong inegalitarian relationship between educational outcomes and background factors, where social disadvantage intersects with other dimensions such as race. In spite of being comparatively wealthy, many of the countries which feature most strongly in the global university rankings also exhibit marked educational and other inequalities. Social disadvantage, alongside race, is known to be a key predictor of lower educational outcomes and/or progression to university, and we see evidence of this from New Zealand (Juhong & Maloney, 2006) to the Netherlands (Stevens et al., 2011), from France and Germany (Duru-Bellat et al,. 2008) to the USA (McDaniel et al., 2011).

We can also see that the educational attainment of indigenous populations is of major concern in Canada (Gordon & White, 2014), New Zealand (Nash, 2001), Australia (Bradley et al., 2007), and the USA (Jacob, 2017). Overall, those who do less well at school are less likely to (be encouraged to) apply to university, and particularly to the highest status universities whose fiercely competitive entrance requirements and costs are likely to exclude them anyway. This results in a lack of minority ethnic representation in those institutions, as well as in the academic profession in general (Beutel & Nelson, 2006; Bhopal, 2016; Henry et al., 2017).

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To examine how this works in practice, educational trajectories in the UK offer a useful example. Countries present their own unique combination of cultural, political, and economic conditions in and around education (Robertson & Dale, 2015), and we would not expect the conditions there to be exactly mirrored elsewhere. However, as we have noted above, the relationship between social and educational inequalities is a common phenomenon, so many of the same factors will be at play, albeit with different weights and combinations.

It has been well-documented that Black pupils perform less well at school in the UK, and this relative under-achievement has proven resilient over time (Mirza, 2005). Gillborn (2005) goes as far to say that, in education in England, "the routine assumptions that structure the system encode a deep privileging of white students and, in particular, the legitimisation, defence and extension of Black inequity" (p. 496). Institutional racism means that Black pupils are more likely to be placed in lower attaining classes and/or not be admitted to the high performing schools which send more of their pupils to elite universities. Furthermore, Black pupils are far more likely to be excluded from schools for behavioural reasons than other social groups (Parsons, 2008).

One perhaps surprising trend is that, despite these barriers to strong educational achievement, Black pupils progress to higher education at relatively high rates. They do, though, report feeling underprepared for university studies and a high proportion experience both institutional and personal racism (NUS, 2011). The corollary of this is that they are more likely to achieve lower degree scores – or drop out of university entirely – than other students (Richardson, 2009). Black students are also underrepresented at high status universities. This is in part due to their propensity not to apply (for attainment/cultural reasons). Even for those that do apply, they are far less likely to be offered a place than their counterparts from other majority and minority ethnic groups (Boliver, 2016). While ethnic minority students make up 24% of the UK-domiciled student body and Black students 7% (Advance HE, 2019b), last year the latter only made up 2.6% of domestic students at THE's global #1 university, the University of Oxford. It should be noted that this marks a significant improvement – in 2014 they comprised a mere 1.1% (Oxford University, 2019).

This lack of a Black presence in student bodies at the 'top' universities has significant knock-on effects, through doctoral study and into academia, not least because, firstly, students tend to stay in their university type (elite/non-elite) as they progress past undergraduate level (Pásztor and Wakeling, 2018). In other words, if they do not enter a high-status university from the outset, they are unlikely to undertake doctoral studies there – assuming they are able to score well enough and stay on the course. Secondly, research and doctoral funding/capacity is overwhelmingly located in those higher status universities

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– nationally they award almost 90% of all doctorates (Budd et al., 2018). Black students made up 3% of the entire national doctoral student body in 2017–18, and only 1.2% of those were in receipt of state funding (Williams et al., 2019). Progressing into academia, only 10% of academics are from ethnic minority groups and only 3% are Black (Advance HE, 2019a). Numbers are rising, but Black academics are more likely to be in junior positions and not on permanent contacts. Black staff are particularly underrepresented at senior levels, occupying very few leadership positions, and a study by Bhopal (2016) reports that they regularly face career progression issues. Most tellingly, the UK professoriate is 85% white and 0.6% Black (Advance HE, 2019a). We can see then, that and why universities, and particularly top universities, are overwhelmingly demographically White spaces.

5 Conclusions

Global university rankings can then, be seen as an act of white supremacy (see Gillborn, 2005) in that they systematically establish and preserve the dominance of a tiny selection of elitist universities in the white majority Global North. Those 'top' universities, too, are predominantly white in terms of their staff and students, due to their particular positions within those of those countries' institutionally racist education systems. Furthermore, rankings implicitly support epistemicide (Santos, 2016) through their continued promotion of exclusive and culturally White forms and structures of knowledge production and dissemination.

How might rankers respond to this assertion? They may claim that the presence of some 'universities of colour' in East Asia, Africa, the Middle East, and Latin America, are evidence that they are not racist. They simply crunched the numbers – it is not their fault that 'the winners' are who and where they are. However, not only did they create a model which explicitly others the vast majority of global universities and alternative epistemologies, and particularly those in and of the Global South, the very act of ranking is, in itself, an exercise in Whiteness.

The question which remains is how we might encourage universities to be more socially progressive in terms of their admissions and employment practices, collaboration, cultural inclusivity, social and environmental responsibility, and so on? Organisational theorists suggest that change comes about through four overlapping but distinct mechanisms: competition, coercion, mimesis and normativity (DiMaggio & Powell, 1983). Competition, in the form of rankings, selective funding and so on, as we have seen, permanently favours

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a select few. There are 'progressive' rankings across elements, such as staff and student diversity (UW, 2019), environmental sustainability (People & Planet, 2019) and THE even has its own global 'Impact' ranking, based on some of the United Nations' Sustainable Development Goals (THE, 2019). Rankings clearly have leverage, but their methodological and philosophical flaws mean that good performance may only be skin deep, and they still produce/reinforce hierarchies. Coercion relates primarily to government policy, and in the UK, for example, universities are tasked with improving the diversity of their admissions, as well as the outcomes for disadvantaged and/or minority students (OfS, 2020). At the same time, though, funding and status are allocated on the basis of research quality and selectivity, which operates in tension with equity and inclusion. Mimesis occurs through the imitation of leaders in the field, but the leaders are the ones we clearly do not want to follow in terms of progressiveness! Normativity, on the other hand, relates to the values and practices that underpin professions – essentially the culture of a sector.

Higher education is paradoxical in the sense that, normatively, it promotes the extension of knowledge but does not apply its own findings in practice – much of the most advanced thinking on management practices, the environment and social equity emerges from universities, but the ongoing pervasive structural influence of Whiteness, among other things, limits its capacity to act differently. What is needed is a sea change in how universities are valued, funded, and governed, according to a fundamentally different understanding of their purposes and logics. However, the current winners – White, European-style universities – will resist such moves as it would mean relinquishing their position at the apex of the higher education food chain.

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CHAPTER 6

Saying 'No' to Rankings and Metrics: Scholarly Communication and Knowledge Democracy

Florence Piron, Tom Olyhoek, Ivonne Lujano Vilchis, Ina Smith and Zakari Liré

Abstract

This chapter is dedicated to the theoretical deconstruction of the "quality" argument. The authors state that it could only be guaranteed by the current system of metrics and rankings, and propose a radical change from the current system of metrics and rankings for articles and journals from the Global South and from the North that includes social responsibility and social relevance. This chapter reflects on how the knowledge-based economy that dominates the world of scientific publication can be transformed by instilling in it some values of "knowledge democracy," especially in the practices of researchers.

Keywords

open access – knowledge sharing – research quality assessment – social responsibility – social relevance

1 Introduction

Although knowledge democracy is a broad concept that can take on different meanings in different contexts, in this chapter we primarily consider it as a moral and political ideal (Hall & Tandon, 2017). This ideal is based on the effective sharing of knowledge among all, across differences in race, class, gender, geographical location, language and cultural heritage, in the service of a sustainable and welcoming world for all. We see knowledge as a "commons" (Ostrom, 1990), i.e., a collective resource that a community must take care of by establishing rules and practices to ensure that it lasts and is preserved (Bollier & Westron, 2014). Knowledge democracy is therefore a set of means and approaches devised by the scientific community to preserve and share not

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only scientific-type knowledge, but also the reservoir of knowledge produced over the course of human history and deemed worthy of transmission. Indeed, the current environmental crisis is increasingly bringing us back to indigenous knowledge, in order to rethink our relationship to the land and the environment (Hall et al., 2000).

It is remarkable that all human societies have devised ways to transmit to future generations knowledge deemed fundamental, whether in institutions such as schools and universities, or through practices such as apprenticeship, companionship or imitation of the parent by the child. The knowledge transmitted is valuable because it is adapted to the contexts from which it originates and circulates to support collective or individual action – it is considered capable of maintaining and developing the society in question, of helping it to resist disasters, whether political, natural or health-related, or to think collectively about ways of strengthening its values. In the pluralistic world that has become ours (Escobar, 2011), knowledge circulates from one community or social world to another, so that relevance becomes less related to the local character of knowledge and raises the question of translation, for example. Nevertheless, medical knowledge on malaria or the Ebola virus has a different resonance and level of pertinence in sub-Saharan Africa or in Canada. For researchers, the need to share, and thus to make their new knowledge accessible, can be considered as a form of social responsibility towards their fellow citizens. In this sense, open access to scientific publications could be considered a powerful tool in the pursuit of a "knowledge democracy" since its purpose is to abolish barriers between scientists and their readers, whether they are scientists or not.

Within the theory of the commons, the case of knowledge is original: it is a "commons" that is both immaterial, since it is formed of ideas and cognitions, and material, since these ideas must be embodied in reproducible statements that can be shared and transmitted. While oral tradition had long played a major role in transmission and continues to do so on several continents, it is now mainly the written and published form[1] that ensures the preservation and sustainability of knowledge, especially the dominant knowledge – techno-scientific knowledge – in a contemporary, globalised world, or the "one-world world", according to the brilliant phrase of Law (2015). This knowledge takes the form of texts, including scientific articles published in journals, that are transmitted, taught and read in universities. Alas, these items have acquired a market value in recent decades. The work on cognitive capitalism (Moulier-Boutang, 2011) has clearly showcased a shift between the conception of an "ideal" (*idéel*) knowledge – which the author never loses the enjoyment of, even if they share it by communicating it – and knowledge in the form of an

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"editorialised" text, published by a journal after a selection process, which may, like private property, belong to a publisher who sells or rents it.

In this context of the commodification of knowledge, knowledge democracy gives way to another system of values that is called "knowledge-based economy" (Peters, 2007), encouraged by the OECD since the 1990s. This system's ideal is not the universal sharing of all knowledge for the common good, but the production of scientific publications able to generate wealth through their content (patents, marketable innovations, etc.), or their very existence on for-profit platforms where access to the articles is limited to readers that pay a fee.[2]

While knowledge democracy is intimately linked to sustainable development (Hall et al., 2016), since it aims to preserve a sustainable world in which human and living communities in general use knowledge to flourish, the knowledge-based economy is, instead, linked to the ideology of growth and neoliberal capitalism (Monbiot, 2016). In the knowledge democracy paradigm, social responsibility of a university is aimed at collective well-being, whereas in the knowledge economy it is primarily aimed at economic prosperity, especially on the terms of industrialists (Piron, 2011). These ideals can also be contrasted in terms of academic publications. While knowledge democracy emphasises sharing and collaboration, knowledge-based economy lives only through selection and competition, symbolised by metrics and rankings, applied to articles, journals, researchers and universities, which are presented as quantitative guarantees of quality (Brembs et al., 2013; Ioannidis, 2006; Tourish & Willmott, 2015; Young et al., 2008).

In this chapter and our other contribution in this book (Chapter 22), we reflect on ways to transform the knowledge-based economy that dominates the world of scientific publication, by instilling in it some values of "knowledge democracy", especially in the practices of researchers. Specifically, we want to deconstruct the "quality" argument, which states that it can only be guaranteed by the current system of metrics and rankings, and instead propose a vision of various contextualised quality assessment systems for articles and journals from the Global South and from the North that include social responsibility and social relevance. This chapter is dedicated to the theoretical argument. In the next one, we will discuss examples from Africa, Latin America and Europe to answer the question of how to encourage academics to conduct research that meets society's needs and enhances people's rights, while preserving academic freedom. In particular, we will ask ourselves how we can use the tools and devices devised by knowledge democracy (science shops, participatory research, community-based research) to emancipate Open Access from the enclosures that for-profit publishers are still trying to impose on academia.

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2 An Inequitable Global Research System Based on Selection and Competition

There is a distinction between science and research that is important for our argument. Research concerns the process of creating or producing knowledge, the knowledge "being made", whereas science refers to the outputs of this process (publication or data) that permits it to be transmitted and evaluated – the knowledge that is "made". Among the global research system, it is mainly scientific articles that serve to fix these outputs in public/published forms, institutionalised by the quasi-sacralised process of peer review. The distinction is very useful in studying the world of knowledge democracy and the world of knowledge-based economy.

Indeed, for the knowledge democracy paradigm, the research process itself must be democratised and opened up, especially to those who are usually excluded from it – non-scientists, non-academics, indigenous peoples, and knowledge holders in the Global South, who thus become "actor-researchers". Knowledge democracy rhymes seamlessly with participatory processes, with the fight against cognitive inequalities and injustices, with an aspiration to decolonise knowledge and resistance against epistemicides (see, for example, de Sousa Santos, 2014). Among the devices that aim to open research to a plurality of actors are science shops, participatory action research, citizen science, living laboratories, etc.

For the knowledge-based economy paradigm, openness mainly means open access to scientific publications and open data; it is of value in as much as it accelerates innovation by making processes of collaboration faster.

These two forms of openness are marked by an inequity that is often invisible in the eyes of authors/researchers. Academic subscribers to scientific journals through their university library do not see that they have "access" and that the system set up by the knowledge-based economy excludes others from this access. This lack of awareness can contaminate even action research practitioners aspiring to knowledge democracy. For example, during a recent Living Knowledge conference[3] gathering action research practitioners and science shop leaders from all over the world, we noticed that some books presented there, including handbooks for practitioners, were published by for-profit publishers (Sage, Springer, etc.) at a very high price. Therefore, these books were not accessible to civil society organisations, non-university workers or activists, and even non-funded academics from the North or the Global South. This is an unfortunate paradox for people hoping to co-construct knowledge or use authentic participatory methods.

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To fight this inequity, many engaged scholars endeavor to raise awareness about the benefits of open access books and papers, including the use of Creative Commons licenses. This includes informing colleagues about the for-profit big editors'[4] attempts to normalise the huge sums of money they ask librarians or readers of PDFs, and sometimes authors, for research that is often funded using public money.

This inequity is reinforced in parts of the Global South, notably Francophone African universities, where the internet is still a luxury and downloading files can be difficult. Not only do researchers in this part of the world have difficulty in accessing recent printed journals and books, but even when these resources are online and open access, it is difficult for them to benefit from these resources kept behind paywalls (Piron, 2018). Recognition of this inequity by researchers in the North is the first step towards its disappearance, and thus towards greater concern for equality in the scientific world.

In order to face head-on the inequities produced by a knowledge-based economy in the scientific community, we must also challenge the value of metrics and rankings. Fortunately, while still being used as a main marketing argument by the five major publishers, these indicators are increasingly criticised from within. To better understand the impact factor, we have tried below to deconstruct what is often cited as the pillar of measuring scientific quality.

3 The Impact Factor and Its Criticisms

The story is well-known: designed in the 1960s by Eugene Garfield to help academic librarians choose which journals to subscribe to, the (Journal) Impact Factor (JIF or IF) is an index that uses a ratio of the number of citations a journal receives in a given year (the "proof" that the journal is read) to the number of articles published by that journal in the previous two years. These figures are published annually in the Journal Citation Reports, owned by Clarivate Analytics and based on Web of Science journals. This index multiplied into three indices according to disciplines and copied since the 2000s by other databases (Schöpfel & Prost, 2009), notably Elsevier's Scopus,[5] has since been used to rank scientific journals and, consequently, to analyse the publication records of academics and judge their merits for promotion. The transformation of a quantitative index into a "quality" marker of researchers is only one of the aberrations, noted by observers, including Curry (2012) who declared himself "sick of Impact Factor".

The other aberrations are numerous. When the Impact Factor is calculated, the types of documents counted are sometimes unclear (articles, commentaries,

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editorials, research notes) and homonyms are rarely distinguished. An article frequently cited for its low quality can increase the impact factor of a journal. Only certain articles in a journal are cited a great deal, but it allows others to benefit from this "aura". The duration of the "impact" taken into account is too short for certain disciplines, some journal titles are not recognised by the algorithm, and the average says nothing about the impact of individual articles in a journal (Brembs, 2013; Pendlebury, 2009; Pendlebury & Adams, 2012). In fact, Larivière et al. (2016) have demonstrated that "the citation performance of individual papers cannot be inferred from the JIF" (p. 1). In spite of these shortcomings, these data are often used, in some disciplines, to calculate "publication bonuses" that some universities pay to their researchers (Gingras, 2015), although it does not say anything about the quality of the article. One of the biggest problems, according to us, remains that this index and its clones are calculated by the owners of the journals thus assessed – it is clearly a tool of marketing, dragging readers to their own products!

Despite its lack of reliability and relevance, this index – and others like it – is becoming an obsession for researchers in the North, especially in the fields of health and natural sciences, regardless of internal concerns over the negative impacts (Seglen, 1997; Wellcome Trust, 2020).[6] Its continued use is explained by the generalised belief that it is a proof of "quality" and that tenure, promotion and access to research grants depends on publications in high-impact journals. Several surveys on open access demonstrate that researchers choose their journals according to impact factors, without much concern for accessibility to the general public (Piron & Lasou, 2014).

Since the Impact Factor and its clones are not calculated by a neutral and impartial body, but in the interest of for-profit owners of the journals that benefit from these indices, they must instead be considered as excellent marketing tools that encourage researchers to publish in them. In consequence, the Impact Factor eventually permits journals of for-profit owners to raise the price of their subscriptions accordingly. This "branding effect" of endorsements is a well-known strategy of lucrative companies such as Nike or Adidas.

The exclusionary effects of this system are numerous, including the exclusion of papers written in languages other than English, due to the fact that very few non-English journals are integrated into the Web of Science or Scopus.[7] In the words of the director of Clarivate analytics, owner of the Web of Science, this makes sense: "English is the language of science", he says without any hesitation. This diglossia of the scientific world has indeed pushed a growing number of non-English-speaking researchers to choose to publish in broken English, even if it is unable to capture many of the nuances of their research, especially in social sciences. Indeed, some researchers express a kind of

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contempt for articles that are not in English – publishing in another language is considered as "ghettoising" research because those papers would reach a smaller audience of international scientists. This kind of voluntary linguistic alienation is ever-so-common to researchers in French-speaking sub-Saharan Africa, already writing in a colonial language (Piron, 2018) and usually less trained in English than scientists from other countries. The pressure to publish in English journals accentuates a tendency to try and imitate the North, to "extraversion" (Hountondji, 1990). Extraversion means overvaluing everything that comes from the North (theories, authors, models) and devaluing local knowledge and epistemologies from the Global South (Mvé-Ondo, 2005; Sarr, 2016). We are convinced that one solution to that diglossia of the scientific world is to adopt plurilingualism, and not only accept but promote the use of translation in publication to make research results available in all the relevant languages.[8]

As a result of these exclusionary effects, the use of impact factors tends to deprive journals from the Global South of any symbolic capital. This is largely because they never have any chance of being recognised by American English-language databases that attribute impact factors, while also contributing to maintaining the "colonisation of the mind" (Oelofsen, 2015), very far from the empowerment so necessary to research in the Global South.

It is largely accepted that the global publishing system, based on the knowledge-based economy and its values, maintains a quasi-monopoly, especially in technology, natural or health sciences. This system is seldom contested by researchers out of fear that any effort to get out of it could harm their careers by diminishing the value of their curricula vitae. This fear is accentuated by a global strategy of intense peer competition that maintains fear of loss in status, position or salary, a strategy that is the hallmark of neoliberalism (Monbiot, 2016). The result is the generation of docile science workers who are responsive to publishing companies and their shareholders' desires. However, this docility has an undesirable side effect – it limits an awareness of inequalities and dissuades researchers who are caught up in the rat race from thinking about their social responsibilities and the impact their work could have on the well-being of society, as defined by the paradigm of knowledge democracy.

It is therefore necessary to recognise that the metrics and rankings system hinders the development of universities' social responsibility and researchers' conscience of it. This system reproduces researchers that could easily neglect issues unique to their society and that are not able to question structural inequalities in their knowledge production. In such a situation, open access to research will only act as band-aid to an infectious disease – it is aesthetically appealing, but does not address the deep, problematic orientation of researchers and their institutions.

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Fortunately, the Impact Factor and its clones have sparked movements of contestations that include the DORA Declaration of San Francisco.[9] In fact, several alternatives have been proposed, notably the proposal of Larivière et al. (2016) "to refocus attention on individual pieces of work and counter the inappropriate usage of JIFs during the process of research assessment" (p. 1). However, while they may resolve some of the problems identified, they largely maintain the system created by the knowledge-based economy. Think, for example, of the altmetrics showing the number of downloads and hits, or the efforts of the Public Library of Science journals (PLOS) group to introduce its own index.[10] Obviously, the portrait of a journal that emerges from this index seems closer to reality, as it is based on the digital impact of open access articles. But it does not change the exclusionary effects specific to the system.

In response to these inadequacies, the Directory of Open Access Journals (DOAJ) proposes an alternative quality assessment framework, based not on citations or rankings, but on good practices of journals. This prioritises transparency, especially in the peer review process, as an essential tool for quality assurance. It should be noted that this normative framework,[11] based on 54 indicators, only covers full open access journals that are increasing their presence internationally due to the growing number of institutional and governmental open access policies.

If the system is not challenged, structural inequities in scholarly publishing and knowledge production between the Global South and North will continue to increase, and Northern agendas on science and publishing for the knowledge-based economy will continue to control scholarly publishing practices in the Global North, with the Global South closely following suite, even while open access policies are producing new opportunities.

In an attempt to address this challenge, we want to propose a very different solution, namely a polycentric plurilingual system (McGinnis, 1999) of publication. This approach would allow each part of the world to develop its own publishing system based on the priorities and needs of its populations, but to remain connected to others through the interoperable tools of a free and open Web database.

4 Towards a Polycentric System?

The concept of such a polycentric system is not difficult to understand. The scholarly community of the United States of America, if they wish to, can keep the impact factor system for their journals, since it reflects their reality. It should not prevent the French-speaking scholarly community, the Spanish-speaking

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one or the Chinese-speaking one to create a quality assessment system for their journals that is more appropriate to their needs, their languages, their contexts and their research concerns, one that could cover any discipline, not only social and human sciences. In Africa, Latin America or Asia, the different scholarly communities should be able to create several quality assessment systems that will respond to their needs, concerns and languages. Ever-improving electronic translation tools will allow those who wish to explore the wealth of scientific worlds and epistemologies from the North and the South to do so. It will not only permit their coexistence on the Web, but will produce a true relational ecology of knowledges (de Sousa Santos, 2014). This should be accompanied by contextualised systems of research evaluation and affordable sharing of knowledge through open source online-based journals and platforms not owned or controlled by for-profit publishers.

For optimal performance, a system of open access publishing within national systems of innovation that support open science should be established. To achieve this, scholars from the Global South could start by abandoning the Northern assessment criteria, and instead develop their own contextualised criteria for science and publishing. This would create an environment conducive for open access and open science in general, while incentivising research that supports the Global South's agenda in the paradigm of knowledge democracy.

5 Conclusion

In this chapter, we have seen that the metrics and rankings system not only hinders the development of universities' and researchers' conscience of their social responsibility, but also produces exclusionary effects in the Global South or in non-Anglophone European scholarly communities. Our second chapter in this book (Chapter 22) explores current initiatives from four different regions. In that we ask, through different examples, whether it is possible to transform the knowledge economy that dominates the world of scientific publication towards a knowledge democracy within a polycentric system that takes into account local values and priorities.

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Notes

1 Video can be considered as a form of "animated" publication. Even Wikipedia, the last reservoir of universal knowledge, only accepts written sources for its articles.
2 The growth and, in some countries, the obligation of open access has led these lucrative platforms to imagine another source of funding: fees charged to researchers (APC), mostly publicly funded in Northern countries.
3 Living Knowledge is the name of the International Science Shop Network (https://www.livingknowledge.org).
4 These include Elsevier, Springer Nature, John Wiley Sons, Taylor Francis and Sage Publications.
5 For example, the SCImago Journal Rank Indicator from Elsevier, Citescore also from Elsevier (since 2016), Source Normalized Impact per Paper (SNIP).
6 According to this survey, "only 14% of researchers agree that current metrics have had a positive impact on research culture, and 43% believe that their workplace puts more value on metrics than on research quality".
7 If a French person is asked for the ideal list of journals, there will be titles in French and others in English. The same question to an Italian giving titles in Italian and titles in English. In each case, the list of English-language titles is likely to be the same, so that English-language titles will stand out more in the end, to the detriment of non-English-language journals.
8 This is why we'll translate this chapter in French and Spanish, at the least. To those who object that it would cost too dearly, let's answer that the APCs are also very expensive, without fighting any injustice.
9 See https://sfdora.org/
10 https://plos.org/publish/metrics/
11 DOAJ will, in the future, also monitor other data like ORCID, Open Citations, funder information, research institute information, etc.

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PART 2

Curricula: Decolonised and Local

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CHAPTER 7

Education outside the Classroom: Social Commitment in University Education

James Cuenca Morales and Claudia Lucía Mora Motta

Abstract

This chapter is an administrative, academic, social and ethical analysis of the implications of articulating subject matter of academic programmes with the realities faced by the rural and popular areas of the department of Valle del Cauca (Colombia). Underlying this analysis is the belief that the purpose of education is to contribute to building fairer, more inclusive and democratic societies.

Keywords

social commitment – service learning – civic engagement

1 Introduction

Each university incorporates, within its mission statement, aspects of its own identity and the challenges faced by the region where it is located. Universidad Javeriana, as an educational institution of the Society of Jesus, is committed to a comprehensive education promoting faith and justice.

For instance, the Society of Jesus, states that educating for justice implies working in favor of the most universal good, prompting graduates, in the exercising of their professions, to participate in and contribute to the honorable government of public affairs. However, the segregating abyss of inequality prevents many people from confronting the complex realities that surround them and from being able to effect change. If we want to act justly, it is necessary to confront the realities of poverty and marginality (Pontificia Universidad Javeriana, 2015, p. 21).

Therefore, the education process needs to create conditions that allow students and teachers to confront theoretical concepts with reality, establish personal relationships with different participants in the territory and be nourished

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by experiences that value rights and that are based on human dignity. As noted by the General Curia of the Society of Jesus (2014):

> Being a citizen implies reflecting on the complex problems that affect humanity, serving generously without receiving anything in return, disseminating knowledge that unmasks social prejudices and discrimination, taking part in public debates and influencing decision areas with rigor and commitment to the common good. (p. 25)

Moving forward towards an education that allows for the collective building of a society that seeks the common good and one based on social justice is a project that unites everyone. As the UNESCO states:

> education is key to develop the skills that are needed to expand the opportunities that society needs to be able to live a meaningful and dignified life. A renewed vision of education should encompass critical thinking and independent judgment, as well as the ability to debate. (UNESCO, 2015, p. 33)

To achieve this type of education, and considering that the educational goals are determined by the pedagogical intentions declared in the curriculum, it is necessary to influence life at the university on a daily basis in the attitudes of teachers, managers and administrative staff of the university – in other words, it is the hidden curriculum that affects what happens on the campus and in the interrelations that take place there.

However, we are aware of the presence of an educational model that operates based on formal, academic knowledge, which responds to technocratic paradigms, typical of the so-called scientific disciplines, and where the university, in the words of Castro-Gómez (2009), is "conceived as an institution that establishes the boundaries between useful and useless knowledge, between doxa and episteme, between legitimate knowledge (i.e. which has 'scientific validity') and illegitimate knowledge" (p. 81).

From such conceptions of education, it is difficult to achieve the purposes of the pedagogical training of new generations so that they can respond to the complex problems we have as a society and as a planet. If we consider that the solution of such problems is an unavoidable responsibility of the university, alternative proposals of education need to be integrated in order to walk the path towards achieving such a purpose.

One solution is critical pedagogy, which understands that education is a path for social change, while conceiving that knowledge is an instrument of

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liberation (Freire, 1989). From a Latin American perspective, Paulo Freire proposes education as necessary for humanisation, which implies an essential and radically political, ideological and value-related activity. The liberating model, proposed by Freire, is based on the principle that both educator and student have things to learn and teach simultaneously, where teaching has the role of being a problematic, critical and investigative activity, which aims to unveil the reality (González, 2007).

It is a great challenge to assume this type of an educational paradigm in higher education, due to the fact that the university remains anchored to a scientific and technocratic educational model. Within this context, the question that arises is about how to achieve an educational model that is based on the principles previously enunciated, and that also promotes the development of necessary competences to participate in the job market. More to the point, how do we achieve balance between academic credits geared towards, on the one hand, a disciplinary education and, on the other, towards solidarity and commitment with the development of a more just society?

These are questions that are definitely part of the daily considerations of higher education institutions interested in contributing not only to disciplinary training but also to the education of citizens committed to their social responsibilities. In this context, we want to share the experience of the Programa de Formación Javeriana para el Cambio Social y la Paz (Javeriana Training Program for Social Change and Peace, FORJA) with the intention of exchanging ideas about experiences of integrating disciplinary training, the source being the academic programmes, with ethical and social dimensions.

2 FORJA: An Educational Experience That Integrates the University Classroom with the Local Region

Strengthening the development of the social dimension in the student is a distinctive purpose of the education of the Society of Jesus. Consequently, the institutions affiliated to this society promote the application of active methodologies and invigorate transversal and institutional subjects, which are enriched with the humanistic perspective that is characteristic of the institutional identity.

Strengthening the social dimension in university education requires the combination of multiple strategies, which are permeated by the pedagogical intentions declared in each syllabus, the design of the curriculum and the teaching and learning methodologies that are implemented to achieve a process of meaningful education and reinforce the structure of the proposal of

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comprehensive education declared in the institutional educational project. The National Ministry of Education, in its decree 1330 of 2019, and the National Accreditation Council both require that academic programmes in higher education articulate, in their pedagogical strategies, the realities and problems of the social environment in which they operate (Consejo Nacional de Acreditación, 2013, pp. 29–37).

In this context, Universidad Javeriana Cali, considered that it was necessary that all students should benefit from disciplinary subjects that implement experience-based pedagogies and guarantee a clear articulation of the academy with local and regional problems, with the aim of contributing to greater social justice. As a result, in 2017, the university created the FORJA programme as an institutional strategy that focuses its action on selected territories and declares the implementation of the Service Learning methodology (Busch, 2018; Mora & Torres, 2018).

Therefore,

> through Service Learning, FORJA seeks to create opportunities to exchange knowledge between communities, teachers and students that generate transformation of the context as an expression of the university's social commitment with the region. Academic programs within the curriculum are linked with subject areas aimed at contributing to local and regional problem solving in a medium and long-term collaborative work perspective, associated with specific regions. (Pontificia Universidad Javeriana Cali, 2018, p. 15)

The FORJA programme aims to

> link academic knowledge with the realities of specific communities and strengthen the social dimension of the student, which is understood as the ability to interpret reality through the knowledge of and exchange with others, as co-responsible transformation partners in building social justice. (Pontificia Universidad Javeriana Cali, 2019, pp. 5–8)

The achievement of these purposes is related with the development of three competences: knowledge of the self, critical thinking and project management, with different levels of achievement.

FORJA has been working in three territories of the Department of Valle del Cauca, Colombia:

1. The municipality of Buga and its rural area. Located in the centre of the Department of Valle del Cauca, and a two-hour drive from the city of Cali,

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the rural area of the municipality of Buga is populated by small farmers who earn a livelihood by growing and selling coffee and other crops which provide for daily sustenance on one or two-hectare farms. In this area of the municipality, the internal armed conflict had a strong impact in terms of death and displacement among many of the families who lived there. After the government's negotiation with the armed groups, the families returned to their lives, accompanied by various governmental and non-governmental institutions. The university's academic programmes of Biology, Business Administration, Economics and Electronic Engineering work with these farmers and their families.

2. Pance, a rural area of the municipality of Cali. This area is located 10 minutes away from the urban area of the city. It has an extensive natural reserve area called Parque Nacional de los Farallones, and is part of the Western mountain range, one of the three mountain ranges that runs through the national territory (the other two mountain ranges are the Central and the Eastern). The area is rich in water and it supplies the city of Cali. This township is mainly populated by families who arrived at the beginning of the 20th century from the south of the country, in a process of colonisation of State land. The population is composed of daily laborers, who work as gardeners, security guards, and domestic employees in the city of Cali. FORJA, and the academic departments of Business Administration, Systems Engineering, Design of Visual Communication, Biology, Law, Nutrition, Visual Arts, Political Science and Accounting, work with the public education and health institutions, and with the environmental committee of the township, mainly on the conservation of the rivers, the flora and the fauna of this reserve.
3. Commune 18. The city of Cali is administratively divided in communes, each of which is composed of neighborhoods. Commune 18 is an extensive area located in the south-west of the city, populated since 1920 by miners who worked in the coal mines in this mountainous area of the city. Its population increased due to internal migration processes throughout the 20th century owing to economic reasons and due to displacement caused by the internal armed conflict (Ruiz, 2016). In these first two decades of the 21st century, the commune continued to grow due to different armed conflicts that continue to afflict the country. Currently, about 100,000 people live there, some of them in conditions of extreme poverty. The work done here by FORJA is with groups of children, young people, elderly people and community leaders, who live in the poorest area of the commune. It also works with one of the medical centres that the Municipal Health Secretariat has in the commune and with the National

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> Police, in one of the programs they carry out in the area with children and adolescents. The families that inhabit this area earn a livelihood through informal work; women mostly work as domestic employees, and men work as bricklayers, street vendors, recyclers, or in some cases, as drug dealers, in the micro drug-trafficking business. The academic programs of Medicine, Communication, Psychology, Architecture, Civil Engineering, Economics, Business Administration, Law, Nursing and Philosophy are working in this commune, addressing different problems related to health, unemployment, social fabric, leadership, social violence and the coexistence of the social groups that live there.

The proposal of working in regions is in accordance with the concept of regional peace as an instrument of public policy that focuses on regions, citizen participation and skill development among the local actors (Guarín, 2016). This approach recognises that solutions to inequality must be designed in relation with the characteristics of the regions, since there are no standard solutions and each territory requires individual consideration. Keeping in mind that there is no standard formula to solve problems, dialogues with citizens must be promoted to recognise needs, expectations and potential in benefit of the materialisation of public policies and a commitment to strengthen the population's capabilities.

Each of the academic programmes defines the route to articulate the pedagogical intentions and the methodological proposal of Service Learning declared in the FORJA programme connects the teachers in charge and generates the conditions for the adjustment of the syllabi based on what has been indicated. In order to advance the institutionalisation of this strategy, the process is streamlined and monitored by the director of each academic programme and department, and transversally, by the FORJA office of the Academic Vice-rectory.

The subject areas related to FORJA are of a disciplinary nature and part of the fundamental core of the academic programmes. The methodology involves the development of projects that students elaborate with the communities, taking into consideration a diagnosis of needs done with leaders and members of the community. A report of the results of the implementation of the project is delivered to the community and serves as input for the project of the next group of students, giving continuity to the work done by their peers. During this process, the teacher has a fundamental role, since they articulate the subject knowledge with the needs identified in the community. They must also display organisational and leadership skills to guide the development of the Service Learning project. Finally, they support and help strengthen an ethic

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among students that takes into account respect for communities, their knowledge, traditions and ways of life.

In 2019, 1,178 students and 28 teachers from 19 academic programmes managed to integrate the FORJA Program proposal in the three territories; 14 alliances were made with community organisations, NGOs and the state.

It is important to emphasise that the process that has been carried out so far in the implementation of the FORJA Program within the university has involved recognising and addressing different challenges, which are described below.

2.1 *Academic-Administrative Structure*

The administrative and academic structure of the university is established following the model of subjects, classroom teaching and schedules, organised in a standardised curriculum whose management depends on programme and department directors. However, with FORJA, the academic programmes and departments must take into account that the subject is developed partly in the classroom and partly in the territories and that it is necessary to balance the dedication in both environments. Also, the availability of community members to work with students in the field cannot be regulated by the university, but has to be negotiated with the participants of each community, taking into account that the schedules assigned to the courses do not necessarily match the schedules of the communities. This implies dialogue, adjustment, negotiation, and reaching agreement with the communities, procedures that go beyond the standard handling of things and, in some cases, exceed regular working hours.

Another matter to consider has to do with the academic credits of the subjects that participate in FORJA, some of which do not fit the model of face-to-face work, autonomous work and assigned credits that the student dedicates to this type of subjects. This situation has required a process of review and adjustment in the academic committees of some of the programmes.

2.2 *Dialogue about Knowledge*

The implementation of the FORJA Program involves the presence of people and groups from the community involved in the academic process, along with teachers and students. However, recognition by some teachers and students of the pre-existing knowledge of the community and its relationship with the content addressed in the subject continues to be weak. The idea that the university possesses true knowledge, and that this disciplinary knowledge is the only useful source to solve community problems is still an issue. This model

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of university is the one that predominates, sometimes, in the interactions that professors and students have with the community.

Appreciation of what communities know, taking into account their narratives, stories, anecdotes, traditions and customs, about different aspects of their life and reality, continues to meet some resistance. This is because such local knowledge and its status of truth is considered less reliable.

In spite of such resistance, it is interesting to note how students value the interaction and exchange with other actors to nurture their educational process, as indicated below:

> The way to find the application of what we study outside of the classroom in the field is very enriching. You learn a lot since it is not only theoretical, but the knowledge is being applied in the work of each group to provide results to the community. In addition to this, not only do you learn from the teacher in charge of the course, but everyone is involved in the learning process, since each person adds their own grain of knowledge until they reach the explanations or answers for the unknowns. (Applied Microbiology student, 2019-2)

In the same way, another student of the Projects and Strategies of Communications course, in the period 2019-1, highlights what he learned with the community: "I think it brought me closer to a true exchange of knowledge, now I find it more spontaneous to recognise the knowledge of others, especially people with urban experiences different to mine".

This recognition of the community's knowledge by students demonstrates that they recognise the importance of dialogue about knowledge, exposing the student to new knowledge. This is what must be continued.

2.3 *Transdisciplinary Work*

Another challenge is uniting teachers from different fields to work on common projects that articulate the functions of teaching, research and service. This is necessary when working within different communities because the needs of these communities cannot be solved with projects that respond to the interests of a single discipline, whether it is Medicine, Architecture, Psychology, Economics or any other. The need to advance in a perspective of medium-term projects that can be developed through teaching and service and that have a transdisciplinary approach is urgent.

One of the difficulties that hinders such transdisciplinary projects is found within the university structure itself. It is organised by departments and faculties, making it difficult for teachers from different fields to meet. Teachers

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meet to discuss the problems of their particular disciplines, but not those of other disciplines.

2.4 *Pedagogy*

The constant challenge for the FORJA Program, pedagogically speaking, is to integrate the model of Service Learning in lesson planning, in the project with the community and in assessment of learning. Therefore, it is necessary for these activities to be planned, reflected and permanently given meaning by the teacher, the students and the community itself, to obtain different types of learning, which could not be achieved in a conventional classroom. Below, some topics that are relevant in terms of reflection are mentioned:

- The disciplinary learning of the subject. The students articulate the disciplinary subjects and the contents of these subjects with the activities carried out in the community. This allows the student to reflect on the concepts in relation to the needs or problems that are being addressed in the territory. This level of reflection demands the student to go beyond repeating what the texts say.
- The pre-existing knowledge of the community about the problem that is being addressed. This reflection is very important because it helps to understand other dimensions of the problem (political, social, cultural, environmental, and economic), the ways the community addressed it and the different explanations it gives about the situation. It is important to emphasise here that reflection is aimed at recognising that the community and the academy have different explanations, without ranking them as superior or inferior.
- Social conditions of life within the community. This reflection is important because it is what allows the community to be understood from other social and cultural references related to its history, cultural practices, beliefs, migratory processes, and social organisation. This reflection is done together with the community and is aimed at students and teachers achieving historically oriented learning in a particular context and making a critical analysis of the different historical conditions, prevailing development models and forces that influence the continued existence of exclusion and injustice in the country.
- The competences demanded by community work. This reflection invites the student to analyse the type of competence that needs to be developed to work with the community. The student is invited to reflect on their attitudes, prejudices, and stereotypes in relation to the different participants in the community. They also reflect on their communication strategies, group work and creativity. These reflections help students to be aware of the work

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done with the community and what it requires on a personal and professional level.

3 Conclusion

Educating outside the classroom demands the creation of new educational models that promote experience-based learning and administrative flexibility. In such models, teachers are trained in active methodologies, teaching practices outside the classroom are valued as academic work, there is promotion of intellectual production that is constructed collaboratively with community leaders, and there is continuous reflection about the implications of the encounter between academia and community, just to mention a few aspects.

This effort, as presented here, is demanding, mainly because it requires more effort, time and a commitment that goes beyond the traditional work that students and professors are expected to do regularly at the university. However, the modest results that are achieved with each group of students, each teacher who is interested in engaging students with communities, and each community group that recognises the changes that occur in their region, are what encourage us to move forward with the FORJA Program.

There are many unsolved challenges and tasks, whose solutions are not written in any manual and depend entirely on what is done by the university together with the communities, NGOs and state organisations with which the programme is working. What has been corroborated in these three years of development of the FORJA Programme is that this type of a proposal really manages to strengthen the links of the academy with the most vulnerable social groups in the country in a dual sense; one, that the knowledge and academic skills of the university can help improve the living conditions of such groups; two, that the social realities of the most vulnerable social groups in the country impregnate the life of the university, impacting the educational proposal of the students and the academic processes that are developed in it.

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CHAPTER 8

Community Learning and the Arts in Art Education: Experiences in Montenegro

Anđela Jakšić-Stojanović

Abstract

This chapter presents the challenging process of introducing the concept of community learning in art education in Montenegro. The realisation of this project provides an illustrative example of a very successful community learning practice that has led to the significant improvement of quality of many different aspects of teaching and learning process.

Keywords

community learning – higher education – art education – Montenegro

1 Introduction

In the last few decades, higher education institutions all around the world have faced many challenges. Some of the key challenges are how to equip the students with more transferrable skills that fit modern labor market needs, to find and introduce new pedagogical and methodological approaches, thus make strong links between the higher education system and cultural, social and economic dimensions of a society, strengthening the role and the importance of the community in higher education, etc. Under these circumstances, it is quite challenging to establish a higher educational system which will be both competitive on the labor market and in accordance with the educational goals defined by UNESCO: "I learn to know, I learn to do, I learn to be and I learn to live together".

Higher education institutions in Montenegro introduced studies harmonised with Bologna Declaration in 2003/2004 as a pilot project in a form of experimental courses, and one year later this concept was introduced in all higher education institutions in Montenegro. Some of the most important

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changes included the introduction of the educational system based on three cycles, the introduction of European system of credit transfer services (ECTS), diploma supplement and learning outcomes policy and the establishment of National Qualification Framework which is in accordance with European Qualification framework, among others.

The reforms were strongly supported by legal and strategic documents at the national level following the adoption of the Law of Higher Education, Strategy of Higher Education, Strategy of Science and Research, Strategy of Smart Specialisation, etc., which are continuously improving the quality control and assurance in higher education.

Although at a strategic level, the higher education system in Montenegro is harmonised with EU educational systems, there are still many challenges that the system will face should it want to improve and become more competitive in the European higher education arena. The greatest challenge is the introduction of practice in curricula and harmonisation of learning outcomes and labor market needs, which is formally recognised in all strategic documents, but is still not adequately implemented in higher education institutions in Montenegro. The best evidence in favor of the previous argument are the results of much research carried out by the Chamber of Commerce of Montenegro, in cooperation with relevant ministries, which confirmed that the higher education process and labor market needs are not harmonised at all and that graduate students lack practical skills and competences, as well as communication and soft skills. Moreover, the social dimension of the higher education system is still not recognised as one of the main strategic goals of educational process, nor its importance is fully recognised by different stakeholders in educational process.

Therefore, in order to provide future improvement of the quality control and assurance in higher education in Montenegro, it is necessary to establish and develop educational models which will contribute to the establishment of strong connections between higher education system and labor market needs as well as higher education and society.

2 The Implementation of the Concept of Social Responsibility in Montenegro

Activities related to introduction and promotion of social responsibility in Montenegro have been intensified since the middle of the last decade. In the last few years, several research projects regarding implementation of this concept, its main benefits and challenges, the legal and institutional framework,

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comparative experiences in the region and other important issues were carried out. In addition, series of roundtables, workshops and conferences were held and several publications were issued with the aim to promote the concept of social responsibility and share examples of good practice. The UN Global Compact Network in Montenegro has been launched and in 2012, the National Network for Social Responsibility, whose members are representatives of the state and academic institutions, business and professional associations and professional and civil society organisations, was established. In 2013, the Ministry of Sustainable Development and Tourism adopted the Social Responsibility Policy in Montenegro which sets out these key goals:

- Promotion of the concept of social responsibility and raising awareness of the values and importance of social responsibility, through campaigns, research, incorporating the concept of social responsibility into the education system, trainings at all levels, dissemination of information, cooperation among social actors and international cooperation.
- Creation of a favorable environment for the proliferation and faster implementation of social responsibility (the adoption of policies and regulations in line with EU/international policies and guidelines, implementation of incentive instruments, providing financial and other support for the implementation of social responsibility in practice.
- Increase in the number of institutions that systematically apply the principles of social responsibility in their business by development and implementation of corporate social responsibility in the business sector, strengthening the reporting system, trainings and sharing of experiences, improving corporate governance and introducing appropriate standards.

Social responsibility has been recognised as one of the key priorities in all strategic and legal documents at national and institutional level, and appropriate legal solutions have been introduced to regulate various benefits, including those regarding taxes, for philanthropically-minded institutions. Numerous institutes and non-governmental organisations whose main activities are focussed on promoting the concept of social responsibility have been formed. Also, several awards for socially responsible business, philanthropy, volunteerism, etc. have been established and awarded annually by different institutions and organisations, including the Chamber of Commerce, Institute for Social Responsible Business and NGOs.

However, despite the significant progress made in the past few years, there are still many issues to be dealt with, especially in terms of the lack of knowledge about the importance of social responsibility, lack of appropriate information regarding strategic and legislative framework, insufficient support of

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the media in promotion of socially responsible practices and prejudices about the costs of realisation of socially responsible activities. Although formally recognised in strategic and legal documents at the national and institutional level, the implementation of this concept has not been put into practice in an appropriate way, especially when it comes to the education system, where there were no significant changes in implementation of this concept in the last decade. Therefore, it is necessary to work continuously on raising awareness of different stakeholders about the importance of social responsibility, through media, activities of governmental and non-governmental institutions and organisations, business associations and other stakeholders. This may be carried out by the realisation of different dissemination activities, the organisation of conferences and round tables, publishing and dissemination of publications and other promotional materials regarding social responsibility, strong and intensive promotion of examples of good practices, further improvement of legal framework and the introduction of the concept of social responsibility into the educational the system in Montenegro at all levels.

3 The Introduction of Community Learning in Curricula of the Faculty of Visual Arts

In order to promote the UNESCO philosophy and make it essential part of higher education process, the Faculty of Visual Arts introduced the concept of community learning in curricula as a pilot project in a course on painting. The idea was to reach learning outcomes defined by the curricula of the course by partaking inactivities outside the traditional classroom and identifying and solving community problems. In that way, students would become more active citizens who not only take all the advantages and benefits from the society, but also contribute to its welfare. It was assumed that participating in such an activity would improve students' practical, communication, soft, organisational and leadership skills, as well as create a more dynamic, interesting, creative, challenging and motivating atmosphere for learning process.

After the formal adoption of the concept of community learning in curricula at the Faculty's council, students were briefly introduced with the concept itself, as well as some examples of good practices from across the world.

During brainstorming sessions, students decided to undertake the course activities in the children's hospital, situated in the capital of Montenegro, the biggest and the most important institution of its kind in the country. After the formal approval by the hospital management, the prerequisites for the project were met so the activities could start.

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FIGURE 8.1 Initial phase of painting the murals

The project lasted for one semester (four months). Twenty students participated in the project activities. The initial plan was to pain the hall of the hospital, an area of 40 square meters, and students were supposed to spend about 4 hours a week on it. The first phase included brainstorming ideas for the mural, making sketches, selecting the final plan and choosing the colours. The second phase included painting of murals themselves.

Though the students were allotted to spend only around 4 hours a week at the hospital, they ended up spending much more time than that. Even on the first day, they stayed in the hospital until midnight, fully aware of the importance of the activities they were carrying out. After finishing the main hall, students continued to work on murals in other halls, operation blocks and waiting rooms. At the end of the course, more than 500 square metres of the hospital were painted.

During project, students gained high level of practical skills and competences. Further, they also improved their communication and soft skills, as they had to communicate with other colleagues, make agreements, negotiations and compromises, and solve conflicts. This is extremely important, especially for the students of art, since different students have different ideas, styles of painting etc., and all their works, in this case, represent pieces of one work of art. Also, it is important to mention that the atmosphere in hospital itself was extremely stressful, with sick children, stressed parents and medical staff all around the students. This forced the students to further improve their communication, organisation and soft skills.

Instead of being passive observers, students became active participants in the educational process, because they actually defined all the phases of the

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FIGURE 8.2 Initial phase of painting the murals

project and were responsible for the organisation and realisation of all planned activities. They chose the place where they would carry out the activities, created the idea of the mural, a work plan and timeframe for the project, prepared the sketches, painted the mural, chose the most appropriate techniques, colours and materials, and organised their time, giving value to the process itself.

It is important to mention that it was obvious that while carrying out the project activities, students developed empathy towards the various groups in the hospital, which significantly contributed to their awareness of the importance of social responsibility and the necessity of its implementation wherever and whenever is possible – i.e. always and everywhere.

Except for painting murals, students also decided to organise different creative workshops for children, in order to make their stay in hospital friendlier and more comfortable. The children were delighted with these workshops and enjoyed the opportunity to make sketches, paint, make different objects from different materials, act, etc. Not only the children, but their parents and the hospital staff were inspired and amazed, and they also took the opportunity to take a part in these events in order to create an inspiring, creative and homely atmosphere where children could feel comfortable and relaxed.

After the the project ended, a survey was conducted among the students and teaching staff, in order to identify the strengths and weaknesses of the project. The results of the survey were extremely satisfactory, especially regarding the different segments of the quality of teaching and the learning process.

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FIGURE 8.3 Final phase of painting the murals

FIGURE 8.4 Final phase of painting the murals

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On a scale of 1 to 5, students estimated the quality of the teaching and learning processes with an average mark of 5; the creativity, dynamics and challenges of learning process with a mark 5; their own practical skills with a mark of 4.91; their own soft skills as 4.8; and their organisational and leadership skills at 4.7.

These results were compared with the results of the professor evaluations. which included a different model of evaluation than before – instead of evaluating a final artwork and its presentation, professors evaluated all the phases in the realisation of project tasks, as well as students′ communication skills, leadership skills, practical skills, soft skills, their level of engagement, creativity, etc. The average mark of the students was 9, which was significantly better than in the previous twelve years, in which the highest achieved average score was 8.1.

It is important to mention that this project was strongly supported by the management team of the children's hospital, who handed awards to students, as well as by the Mayor of the capital city, who organised a special event in order to thank the students for this project and to highlight the importance of this project for the community. The media in the country and the region gave extensive publicity to the work done on this project which, in turn, provided additional satisfaction to students and their professors.

After the end of this project, community learning became an integral part of the curricula taught at Faculty of Visual Arts. Hence, this project paved the way for similar activities to be carried out in children's hospital in Bijelo Polje, the psychiatric clinic and the Centre for Children's rights.

4 Conclusion

The introduction of community learning in the curricula taught at Faculty of Visual Arts was an extremely challenging process during which many issues seen from different perspectives (conceptual, organisational, etc.) emerged and had to be tackled.

The complete educational process of a painting course was moved away from the classroom and transferred to the children's hospital, in order to try to reach all learning outcomes defined in the course curriculum. Thus, teaching was dealt with in a completely different way: the process was rendered as more creative, dynamic, stimulating, encouraging and useful for students. The project was realised by the students, who were active participants in all phases of the educational process, while professors were there to support, monitor and supervise its realisation.

The results of the survey carried out after the completion of all activities have shown that this concept significantly improved the quality of teaching

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and learning, as well as strengthened the connections between higher education institutions and the community. Students significantly improved their practical skills and competences, as well as their communication, soft, organisational and leadership skills. Further, the quality, creativity, dynamics and challenges of the learning process improved as well.

Furthermore, it is also important to mention the fact that carrying out the project and its related activities developed empathy among the students and raised their awareness about the importance of social responsibility. The role and the importance of the community integration in higher education was strengthened, and strong links between the higher education system and the cultural, social and economic dimensions of society were fostered and developed. All these things led to the creation of a new higher education framework in which social dimension would prove to be an important and unavoidable part.

Taking into account all the improvements, community learning has become an integral part of the curricula, which set completely new standards in the higher education system in Montenegro. This does not mean that this process is completed – in fact, it is only the initial step towards one continuous and long-lasting process. But this initial step is quite encouraging and it represents the excellent base for the future development and promotion of this concept, which may significantly improve the quality of education system, not only in art education, but in other fields as well.

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CHAPTER 9

Higher Education and the Unique Gifts of Persons with Intellectual Disabilities

Anna Nahirna and Olha Mykhailyshyn

Abstract

This chapter gives an overview of the unique experience of the Ukrainian Catholic University, which, with the help of the Emmaus Centre of Support for People with Special Needs, welcomed people with intellectual disabilities into its educational milieu as professors of human relationships.

Keywords

people with intellectual disabilities – Emmaus Centre – Ukraine – human relationships

1 Introduction

The mission of higher education should be more than simply transferring knowledge through learning processes. Ideally, an institution, such as university, should become a platform for the transformation of the mind and heart. Enlightening the vision of the future agents of change is, indeed, indispensable to building a more humane society. It is especially vital in those countries which have suffered from decades of oppressive regimes and ideologies. This chapter will cover the experience of the Ukrainian Catholic University (UCU) and the way it transformed post-Soviet prejudices against people with an intellectual disability through the activity of the Emmaus Centre of Support for People with Special Needs. To obtain a more profound understanding of the special role the Emmaus Centre plays at UCU, the chapter will follow a threefold logical sequence. In the first section, we will draw attention to the unique gifts of people with a disability, as articulated in the works of thinkers such as Jean Vanier and Henri Nouwen. The second section will disclose in more detail the fundamental motives behind the presence of people with an intellectual disability in the university milieu and the functioning of the Emmaus Centre.

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Lastly, we will highlight the activitities of the Emmaus Centre on and off campus, and the impact it has on the formation of the students and university staff.

2 Awakening the Energy of Tenderness and Cultivating Unconditional Self-Worth: The Unique Gifts of 'Friends'

> We are used to being told that weak people need strong people. This is obvious. But inner unity and healing come about when strong people become aware of their need of the weak. The weak awaken and reveal the heart; they awaken energies of tenderness and compassion, kindness and communion. (Vanier, 1997, p. 222)

In 1964, Jean Vanier,[1] a son of the Governor General of Canada, left behind his professorship at the University of St. Michael's College in Toronto to start a community of L'Arche with two men with intellectual disabilities in Trosly-Breuil, France. After he had become aware of thousands of people with developmental disabilities enclosed in psychiatric institutions, he began paying visits to these places to meet them. It was in one such institution that he encountered Raphael and Philippe, in whose eyes Vanier believed to have read the following: "Do you want to become my friend? Do you love me? Will you come back to see me?" (Vanier, 2008, p. 9). Since then, a network of 150 L'Arche communities were founded around the world in response to the fundamental need from which such questions stem. Yet, as it is hinted in the introductory quote, this need is far from being one-sided: it is, in fact, mutual and entails the discovery and recognition of our common humanity.

While responding to this largely neglected need of people with an intellectual disability to be loved and accepted as everyone else, the assistants living in L'Arche, likewise, become the beneficiaries of the unique gifts reciprocally bestowed on them. Living a community life, where people with developmental disabilities are referred to as 'friends', they enter a process of becoming truly human. "Strangely enough", Vanier writes, "this process of becoming human occurred most profoundly for me when I started living with men and women with intellectual disabilities, people who are not very capable on the intellectual or practical level, but who are very gifted in relationship" (1999, pp. 1–2). When we bypass the barriers of fear and open up to the vulnerable other, we come to the discovery and acceptance of own vulnerability, which, individually and collectively, makes us more human. In acknowledging the mutual nature of vulnerability, we no longer experience it as weakness but rather as strength. It is in this way that encounters with 'friends' awaken our inherent energies of

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tenderness and compassion, which inspirit us to do good and become responsible for one another.

Yet, there is more to their gifts than the power to inspire goodness in others. Essentially, we are brought in touch with our innate goodness in the context of genuine and accepting relationships, which encourage us to reveal our deepest identities. In 1986, a renowned Dutch philosopher and theologian Henri Nouwen followed the steps of Vanier and left his teaching position at Harvard University to permanently move to L'Arche Daybreak community in Ontario, Canada. There he was asked to take care of a young man, Adam, with a severe developmental disability. Nouwen's life with Adam and other 'friends' of the community ushered in some of his most profound reflections on the unconditional sense of love and acceptance he had experienced with them. "After my many years of studying, reflecting, and teaching theology", shared Nouwen, "Adam came into my life, and by his life and his heart he announced to me and summarized all I had ever learned" (Nouwen, 1997). To Nouwen, Adam's fragile presence was witness to the deepest significance of the humanity of everyone else. This significance was unfolding, as Michael Hryniuk notes, through the journey Nouwen was making with Adam: "the journey from the life of the mind to the life of the heart, where a relationship of communion is possible" (Hryniuk, 2010, p. 130). This way, Nouwen's friendship with Adam and other members of L'Arche led to him to the discovery of his true self. "By simply being who they are", he writes, "they break through my sophisticated defenses and demand that I be as open with them as they are with me" (Nouwen, 1999, p. 127). In their disarming sincerity, simplicity and vulnerability, 'friends' help us reveal and cultivate our unconditional self-worth beyond the social hierarchies, competition and comparison.

These gifts of people with an intellectual disability, in a subtle way, attest to our profound need for one another and desire for communion. They bring an alternative perspective on social responsibility in which each human being is to be acknowledged and cared about not by pity, but because they are recognised in their inherent value. Uniquely, by inviting to its milieu those who were unjustly marginalised, and by encouraging ongoing contacts with them, UCU became one of the first educational institutions to nurture this genuine perspective on social responsibility.

3 From Intellectual Development to Transformation of the Heart: The Mission of 'Friends' and the Emmaus Centre at UCU

> At UCU we do not only care about the intellectual development of the students. That is why we have invited people with special needs to the

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> center of our university, those whose place should not be here, according to the common way of thinking. […] For us they are professors of human relationships. (The Emmaus Centre, 2019)

UCU began to function in 1994 as an agent of change, providing students not only with quality education, but also with an alternative social vision in which people with an intellectual disability play an essential role. It was through Archbishop Borys Gudziak, a Ukrainian American who shared a friendship with Henri Nouwen, that the ideas of L'Arche were brought to Ukraine and UCU. Having become its first rector, Archbishop Gudziak encouraged the realisation of the idea of welcoming people with an intellectual disability to the university campus, so they could become professors of human relationships as mentioned above. "Back in the nineties when we were brainstorming the idea of the university", he shares, "we discovered that people with intellectual disabilities not only have special needs but also special gifts. They are open, without any masks, their presence breaks the systems which hinder communication" (The Emmaus Centre, 2019). Social status and hierarchy are of little importance to them as they communicate primarily at the level of the heart. In the university, where so much attention is drawn to one's intellectual achievements, encounters with people with an intellectual disability are especially vital – they engender trust, put students at ease and help them radiate their innate human dignity. That is why, in recognition of these gifts, 'friends' at UCU are uncommonly seen as those who have a special mission of transforming hearts.

To support people with a disability in this mission and facilitate their integration in the university environment and society, the Emmaus Centre was established in 2001 as an integral part of UCU. It is worth noting that after nearly 70 years of Soviet ideology that stigmatised and discriminated against people with a disability, the newly democratised Ukraine has been facing many challenges to offer a better life to the weakest of its citizens. It was in this difficult context that the Emmaus Centre began its mission of promoting an inclusive society in which every person with an intellectual disability, including the weakest and most vulnerable ones, is valued and accepted. Currently, the activities of the Emmaus Centre reach the furthermost corners of Ukraine and encompass three spheres, namely: (1) awareness raising, (2) family support and (3) socialisation and integration of people with an intellectual disability into society. Yet, the key processes aimed at social transformation begin with the projects at UCU.

One of the most innovative among them is the Emmaus House – an apartment in the student dorm where people with an intellectual disability live with young assistants in a family-like community. Thus, being side by side with the students, 'friends' are given the space to fulfill their above-mentioned mission

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of transforming hearts. Having the Emmaus House as their home after years of difficulties (e.g. suffering from abuse or living in a psychiatric institution), 'friends' too witness a considerable personal transformation. The loving environment of the House and frequent contacts with students, create fertile ground not only for their gifts as professors of relationships to shine forth, but also for their growth as individuals. Over the past years, 'friends' have become more open, confident, and independent, and they have developed their daily routines and hobbies. For example, some 'friends' underwent a transformation from those who were afraid to take a glass of water without unauthorised permission to those who would point out to the students the need to turn off their cellphone while visiting. Their socialisation level, in fact, has already transcended the university community. Recently, one of the residents of the Emmaus House has been employed. His responsible and admiring attitude to work encourages other 'friends' and evokes sincere respect among everyone else. Transformations as these, where the gifts of 'friends' come to light, are stimulated by the positive atmosphere in the Emmaus House and their ongoing interactions with students who participate in the life and events of the community. As a result, by initiating such mutually-transforming interactions, the mission of the Emmaus Center, as Archbishop Gudziak remarks, goes even deeper "to help the modern post-Soviet and postmodern person recognise and radiate their dignity given by God" (The Emmaus Centre, 2019).

It is often said that UCU is built on two 'Ms': the martyrs of the Greek-Catholic Church and people with an intellectual disability. The martyrdom of the latter, often defined by an acute sense of physical and emotional suffering, remains majorly overlooked around the world. For many, their vulnerability and otherness become a source of anxiety. Having put service to 'friends' and those who are weaker at the basis of its strategy, the experience of UCU, on the contrary, illustrates human vulnerability as a source of unity and how in welcoming it we may learn to welcome and embrace otherness in general.

4 'Being with' as a Source of Genuine Social Responsibility: The Fruit of the Work of the Emmaus Centre at UCU

> Most universities believe that they exist for the sake of academic excellence. We are sure that we exist to serve the people. And that academic excellence is the best way to achieve this. (Стратегія УКУ, 2019, para. 1)

The strategy of the Ukrainian Catholic University for 2020–2025 with a self-revealing title, "The University that Serves", very clearly and concisely proclaims

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that social responsibility is to begin within its walls with the experience of servitude and 'being with' those who are 'weaker'. Now that scientists predict a rapid increase in the proportion of people with higher education both globally (Projected world population, 2016) and in Ukraine (Lutz et al., 2014), the role of universities in shaping future generations increases dramatically. In fact, since the beginning of the 21st century, the university has not only been a structural element in the educational system, but also an institution of personality formation in all aspects of life, including in the direction of social responsibility. At UCU, this responsibility is carried out by the Emmaus Centre, which takes the following practical directions while working with students:

a. *Informative:* Disseminating information on people with an intellectual disability in the university environment, in order to assert their existence and overcome prevailing stereotypes. In particular, the representatives of the Emmaus Centre give presentations on how to communicate with 'friends' during formation sessions for students and university staff, 'friends' are involved in the main university events, literature related to disability is published and disseminated, and thematic events and presentations are often held on campus.
b. *Communicative*: Providing unobtrusive communication with people with a disability to facilitate their positive perception by others and help others acquire basic communication skills with them. To accomplish this task, a series of events are held at UCU, such as Friday Coffee (warm drinks and board games for 'friends' and university staff in the lobby of one of UCU's main buildings), Wish Tree Campaign (fulfilling dreams of certain friends which presuppose interaction), International Culinary Evenings (cooking meals from different national cuisines with students at the Emmaus House), etc. Oftentimes, students themselves initiate various activities to communicate with 'friends', such as movie sessions or singing evenings held in the Emmaus House.
c. *Applied:* Our centre serves as the base for student volunteering and internships in psychology, social work and social pedagogy.

The work of the Emmaus Center bears fruit. Unfortunately, there has been no generalised sociological research on the impact of its activity on the university community, which of course opens directions for further research. The results below are based on a generalisation of the empirical experience of staff of the Emmaus Centre and feedback of students and staff at the university. Epitomising our perennial experience, we can confidently say that the discovery of the gifts of people with an intellectual disability had an impact on both the individual and institutional formation on three levels:

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- *Personal Impact*

  The perception of otherness of the neighbor allows one to re-evaluate oneself. Many students and staff noted that although it was difficult to take the first step in building relationships with 'friends', their communication eventually ushered in the precious discovery of a less complicated world. Nadia Kalachova, a PR manager in the Emmaus Centre, shares that when Paul, a young man from the network of 'friends', told her to straighten up, he was not referring to posture, but rather telling her not to hide her heart and be open to people. 'You are simply divine!' he would say to her and thereby help Nadia rediscover her own individual uniqueness (The revolution of tenderness, 2019). Through their encounters with friends, students, in a similar way to Nadia's, get in touch with their true identity. They arrive at a deeper understanding of themselves and their purpose in life, they reassess their value systems, abandon their fears or complexes and become more open to something new. Those who regularly interact with 'friends' increase their level of discipline, responsibility, tolerance and their ability to care for others. Many of the students eventually witness that communicating with people with an intellectual disability gives an understanding of the relativity and conventionality of material things while appreciating true values.
- *Communicational Impact*

  Internal psychological changes cannot but have an effect on communication. According to the president of UCU, Archbishop Borys Gudziak, this is so "because relationships are the matrix of our life" (Ґудзяк, 2020, para. 3). Tolerance is a reflexive feeling. We are not simply tolerant within ourselves, but first and foremost regarding a phenomenon or person. The deepening of tolerance in all its manifestations helps us understand the needs of the interlocutor better, to get into their position. In addition to the everyday context, changing the quality of communication also has an economic dimension, namely, in terms of customer orientation. This could clearly be observed during the Socially Ingenious Weekend, organised jointly with the representatives of Thomas More Kempen (Belgium). Over the weekend, students of IT and social pedagogy had to work out a prototype of a technical solution or software that would make it easier for a person with special needs to complete tasks like buying and paying in the supermarket. And it was primarily via communication that specific needs of 'friends' were identified. In this context, little does it matter whether the customer has a disability or not – each client has their own needs and vision. It should be noted, in fact, that some IT students discovered social work as a niche for IT practice, which is now primarily business oriented.

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- *Structural Impact*
  The activities of the Emmaus Centre in the institution with a high concentration of intelligence is, indeed, a unique phenomenon for the academic environment. UCU is the first university to begin positioning itself as a university that serves, an agent of change in non-academic fields. The effectiveness of the Emmaus Centre contributes to the fulfillment of the university's mission and its worthy results confirm the accuracy of the path UCU has taken. Such positive innovations, as the establishment of the Emmaus Centre, have found their international support. As the president of the University of Notre Dame John I. Jenkins noted during his visit to UCU, "the aspiration of Catholic education is not simply the importing of knowledge and skills, but the transformation of lives and ultimately the healing of a broken world" (Corcoran, 2019a, para. 2). "It was an inspiration for me" (Corcoran, 2019b, para. 7), said Jenkins of the Emmaus House.

  By integrating the Emmaus Centre into its structure, UCU provides much-needed help for people with an intellectual disability in society. Without the support of UCU, it would undoubtedly be much more difficult for the Emmaus Center to function and spread its vision even in those areas of activity that are not directly related to the university. Being an atypical part of UCU, however, the Emmaus Centre shifts the focus of university activity from purely academic to socially responsible, helping to nurture not only intellectuals but also the morally conscious elite for our society.

5 Conclusion

In today's world we often tend to alienate ourselves from the otherness and vulnerability of the neighbor. As a consequence, this alienation extends to our sense of social responsibility – much is being done for the others without the genuine knowledge of their needs. In this context, the experience of the Ukrainian Catholic University gives a unique perspective on social responsibility, which entails the experience of 'being with' those who are 'weaker' and thereby finding our common humanity. In learning to welcome the vulnerability of 'friends', we, likewise, learn to welcome our own vulnerability and come to the roots of what is common for us all, whatever our culture, faith or gifts. The recognition of our common humanity engenders the recognition of the value and beauty of each human being, which via the academia, can be witnessed to the rest of the world.

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Note

1 Soon after this contribution had been written, the reputation of Jean Vanier came under a cloud with the discovery of his involvement in the sexual abuse of several women without disabilities. The following is the link to the official report made by L'Arche International: https://www.larche.org/documents/10181/2539004/Inquiry-Summary_Report-Final-2020_02_22-EN.pdf/6f25e92c-35fe-44e8-a80b-dd79ede474. As authors of this contribution, we perceive it as our duty to notify the reader of this unfortunate news to avoid any misunderstandings. Yet, however incomprehensible this news is, it does not undo all the good Vanier's inspiration did for people with an intellectual disability around the world.

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CHAPTER 10

Language, Identity and Transformation: The Case of Arabic in Qatari Higher Education

Emna Belkhiria, Mazhar Al-Zo'by and Arslan Ayari

Abstract

The aim of this chapter is to analyse the practical as well as the symbolic features of language selection-based vision in Qatari higher education. The politics of language indigenisation as well as the promotion of native curriculum designs in Qatari higher education are examined in the context of post-colonial nationalisation and identity formation in the age of market-globalisation.

Keywords

Qatar – politics of language – Indigenisation – nationalisation

1 Introduction

The divergence between education as a tool for socioeconomic transformation and education for wider social responsibility ideals has engendered critical debates primarily focussed on change in Higher Education (HE) (Thomas & Irwin, 2017). Recently, universities have aspired to transform themselves into economic agents driven by education while simultaneously generating social benefits and social equity. In this regard, the Gulf Cooperation Council (GCC) countries represent a unique context to explore how HE policies are currently undergoing profound structural as well as intellectual transformations which embody and express this vision. A set of complex and interrelated socio-political challenges of nation building, change and continuity, oil and post-oil shifting economic strategies, and adjustment to the powerful forces unleashed by the process of globalisation have generated an array of reforms to contemporary HE systems in the region. Moreover, some of these countries and their societies are enduring the social repercussions of their rapid economic growth and demographic imbalance, whereby their citizens are becoming a minority

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in their own countries, compounding the real and imagined threats that may affect their national identity and Arabic language (Abdulla, 2010; Belhiah & Elhami, 2015). Qatar, like many other GCC states, has undergone considerable transformation in its education system during the last few years (Murshed & Nakibullah, 2015). Its 2030 National Vision identifies major objectives and challenges including modernisation, preservation of traditions and sustaining the Qatari identity, culture, and the Arab and Islamic values both at the level of the family and the broader social contexts. Accordingly, language and education policies in HE have assumed central status in national development strategies as well its cultural politics. In 2012, the Supreme Education Council (SEC) of the State of Qatar decreed a change in the language of instruction from English to Arabic in its largest HE institution, Qatar University (QU). The changes affected mainly programmes offered by the colleges of Arts and Sciences, Business and Economics, and Law. However, English remained the language of instruction for all science and engineering majors, resulting in two separate and distinct pedagogical spheres of knowledge and cultural modes of production.

Because QU represents a major source of national human and knowledge development in the state of Qatar, this chapter analyses the practical aspects and features of language selection-based visions in the country as well as their symbolic dimensions on individual, social, and cultural identities. Furthermore, the implications for the choice of indigenous languages as a medium of instruction in HE is examined within the context of post-colonial nationalisation projects as well as identity revitalisation movements in the age of globalisation. In this context, the chapter argues that although the English language dominated previous initiatives as a central feature of globalisation on language education policies adopted in Qatar, the current language strategies are guided by local intellectual and cultural strategies and exigencies that seek to promote the Arabic language and preserve traditions, national cultural identity and heritage.

2 Language, Language Policy and Identity Formation

The symbolic and functional utility of language in the socio-political formation of national consciousness has become a cornerstone in the current debate over postcolonial identities, national development, cultural policy, and social justice. A persistent feature within this debate has manifested in the discussion about the role of language planning in public life, educational policy, the revitalisation of linguistic communities against the intrusion, and the imposition

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of global cultural orders in the age of cultural imperialism. Conceived in this manner, language policy has become a vital constituent of national cultures and educational systems in many societies around the world. It is often utilised to cultivate, safeguarded, and strengthen collective national identities as well as speech communities in every-day practices in the age of supranational structures. Such emphasis demonstrates, as Ricento (2006) argues:

> the ways in which language (and language policy) is imbricated in all aspects of social identity and social change. Language is the medium by and through which individuals define and inhabit their own identities and, in the process, assess and ascribe the identities of others. (p. 231)

These linguistically expressed social and imagined identities have generated a wealth of studies on nation-building and identity construction (Anderson, 1983; Gellner, 1983; Hobsbawm, 1992). However, nowhere is this process articulated more crucially than in national educational policy and planning.

The resurgent and rising emphasis on the use of "national language" and educational policies in many countries as well as among ethnic communities around the world is based on the perception (and perhaps realisation) that globalisation, as a monocentric ideological system, has ushered in a new era of cultural and linguistic imperialism. At the core of this process is the reemergence of languages of the Euro-American powers (current and former) as the medium of global political, economic and cultural hegemony. Phillipson (2001) confirms linguicism as:

> the ideologies and structures which are used to legitimate, effectuate and reproduce an unequal division of power and resources (both material and non-material) between groups which are defined on the basis of their language (i.e. of their mother tongue). [This] is best seen within the broader context of linguistic imperialism. (quoted in Reagan & Schreffler, 2005, p. 118)

It is in this broad context that most of the Arab world in general, and the Arab Gulf region in particular, began to construct educational language policies designed to reduce national linguistic subordination. The Arab world, like many other post-colonial regions in the world, was enveloped in dual dynamical modes of linguistic operations – one from below, manifested in the persistent usage of local non-standard accents/dialects in everyday social practices, and one from above, expressed in the "historical and world-wide dominance of monoglot ideologies [...] of linguistic purification [standardisation], the

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market pressures for English, and so on" (Phillipson, 2001, quoted in Reagan & Schreffler, 2005, p. 249). In both cases, the primary objective was to bridge the divide between the "ascriptive identities" and "inhabited identities" in the wider societies in the region in the case of the former, and to reduce the gap between the "local" and "global" in the case of the latter.

It would be both misleading and false, however, to imply here that the challenge for the Arabic language is one of survival – it is certainly not the case, nor will it ever be. Arabic has revered religious and cultural status among its native speakers, has become the code of official and public life throughout the Arab world and is one of the main official languages of the United Nations. The threat to Arabic, therefore, is not its endurance and resilience in everyday life, but is rather to its employment in the academic spheres of knowledge production and knowledge transfer. Therefore, we believe the guiding strategy in these language policies and planning endeavors pursued by many Arab countries has been to ensure that students have a functional knowledge and basic competency in transnational global languages, mainly English, in order to function professionally in an increasingly globalised world, while working to advance a mode of academic and professional language practice in Arabic itself. But beyond the logic of language instrumentalisation in practical needs and given its role as a mediation for identity construction, assertion, and contestation, Arabic has also been used predominantly as a cultural and social asset.

To address the implications of such language policy implementation, we focus particularly on the State of Qatar, as it is one of the few countries that embarked on a remarkably multifaceted instructional language model to meet the new societal and national challenges. The country has implemented two pivotal changes in language policy – an Emiree decree in 2012 to change the medium of instruction in QU, followed in 2019 by a law to protect the Arabic language. In this regard, the country has made tremendous efforts to deploy Arabic as the main language of instruction and of communication in its school system. More particularly, however, we focus on how QU, as the first national university of the country, has given priority to the concept of social responsibility in their agenda to respond to these new requirements and changes.

3 Impact of New Decree and the Revert to Arabic as a Medium of Instruction

Since the mid 1990s, Qatar has launched economic and social reforms in order to modernise and diversify the country's economy. Qatar's strategic vision to

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accomplish a full and sustainable socio-economic transformation has placed education as one of the key priorities of the country. As its sole national institution of higher education, Qatar University (QU) would become a cornerstone in these policy reforms. Established over four decades ago as a college of education, with a first cohort of 57 male and 93 female students (Qatar University, 2013), QU has expanded over time to currently encompass ten colleges with disciplines ranging from Sciences to Engineering and Islamic Studies, and the new college of Dental Medicine.

The SEC established in 2002, as the highest authority in Qatar's education sector, decreed a change in the language of instruction in QU in 2012 from English to Arabic for all Arts programmes offered at the College of Arts and Sciences, all programmes at the College of Business and Economics, and the bachelor of Law at the College of Law. In addition to changing the language of instruction for the programmes, QU introduced English courses in the general education curriculum and modified the admission requirements to meet the new changes. Thus, students were no longer required to complete all requirements of the Foundation Program[1] nor to satisfy a minimum score in the International English Language Testing System (IELTS) or a Test of English as a Foreign Language (TOEFL), a requirement for all students prior to the policy change decree.

When the decree was announced in January 2012, QU had only a few months to prepare for the reforms in order to start full implementation by the fall semester of 2012. The shift represented a dramatic and drastic shift in policy, as for about a decade, the SEC of Qatar appeared to favor increasing the use of English at the university level (Lindsey, 2012; Zellman, 2009) and the adoption of English as the medium of instruction in mathematics and science classes, following the reform of the K-12 system in the country (Ellili-Cherif & Alkhateeb, 2015; Zellman, 2009). In addition, in a country developing as rapidly as Qatar, and to cope with the sweeping forces of globalisation, Qatar had made significant progress in education. It had invested heavily in educational initiatives and projects, such as the world-renowned Education City which hosts a number of foreign, mostly American-style, universities on its campus. Furthermore, there were a number of initiatives embraced by the state that sought a Western-style modernisation of the educational system, including seeking Western accreditation certification.

However, the SEC decree implied a critical concern about, and profound attention to the preservation of the Qatari culture and the Arabic language during this process. One may argue that the SEC decree was aimed at preserving the cultural identity of the country, where the national university should offer an environment that combines and balances the modernisation process

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while at the same time preserving the Arab and Islamic character in the educational system.

4 Language Change: Assessment and Outcomes

In order to assess and evaluate the impact of the decree on the student body and the community at large, different data related to student academic performance, attitudes and achievements were analysed. Keeping in mind that the date of implementation was 2012, data was retrieved from the university's annual fact-books as well as findings from surveys conducted by the university thereafter. Only findings pertaining to the topics addressed and analysed by the present work were taken into consideration. To this end, three categories of respondents were identified and used, which included: employers, undergraduate (UG)-level alumni and students in their senior year.

5 Access to Education: Registration and Graduation

The language change outcomes have been evaluated in terms of offered opportunity for more Qatari students. Indeed, according to Krishnaswamy et al. (2019), for the university to remain socially responsible, it should make HE accessible to all students, regardless of their socio-economic backgrounds. Thus, the number of registered and graduated students' trends were observed since the implementation of the decree. During the period of the study, the total number of Qatari registered students dramatically increased, at least in the three successive years post decree implementation, as shown in Figure 10.1. The increase is also visible in both categories (i.e. Qataris and non-Qataris). Figure 10.2 illustrates similar patterns, where the number of graduates has also considerably increased, with an observed peak three years from the decree implementation, while a plateau is maintained towards the last academic year, in contrast to numbers seen before the decree.

As these figures demonstrate, access to higher education is influenced by the medium of instruction, and the policies addressing these issues should take into consideration their broader context. As established by these findings, the language change policy decree has accomplished, at least to a certain extent, one of its major aims, that is, using the native language (Arabic) as a medium of instruction to attract more Qatari students. This has clearly resulted in a greater number of Qatari students graduating into the workplace.

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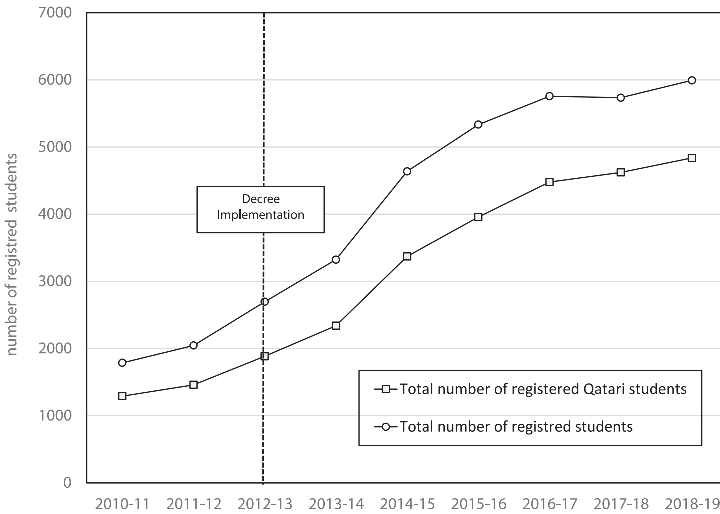

FIGURE 10.1 Total number of students registered in concerned programmes: total number of students vs. Qatari students from AY 2010–11 to 2018–19

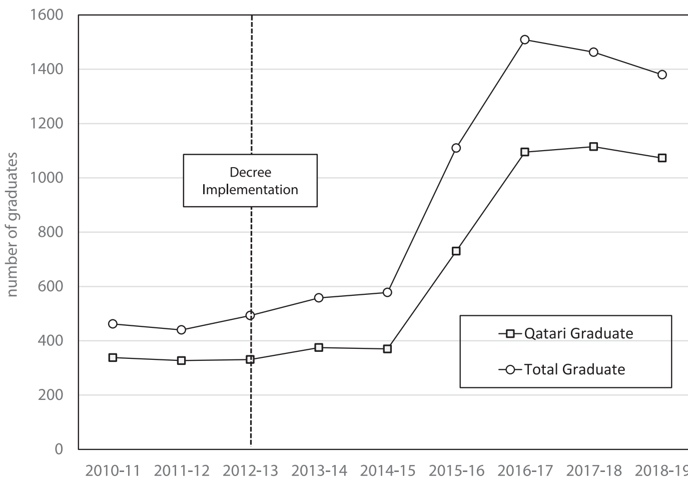

FIGURE 10.2 Total number of graduates and Qatari graduates in concerned programmes: from AY 2010–11 to 2018–19

6 Communication Skills

Mother tongue-based teaching refers to imparting formal education in students' first and native language. Mother tongue in Qatar is seen as a source of great pride, and the community resists any perceived threat to Arabic,

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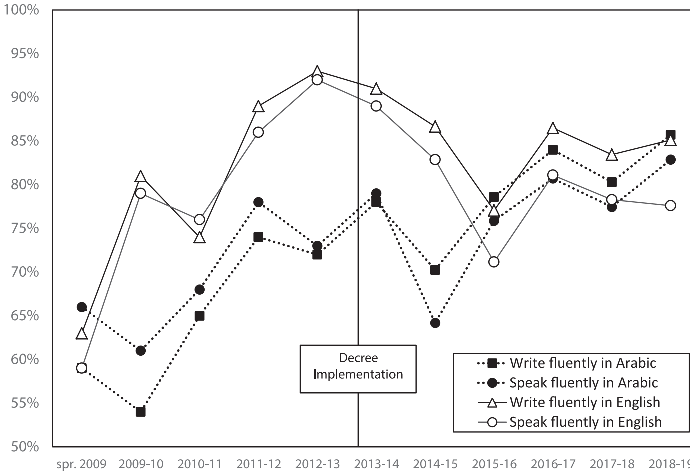

FIGURE 10.3 Trends of perceived communication skills among UG students from spring 2009 to 2018–19

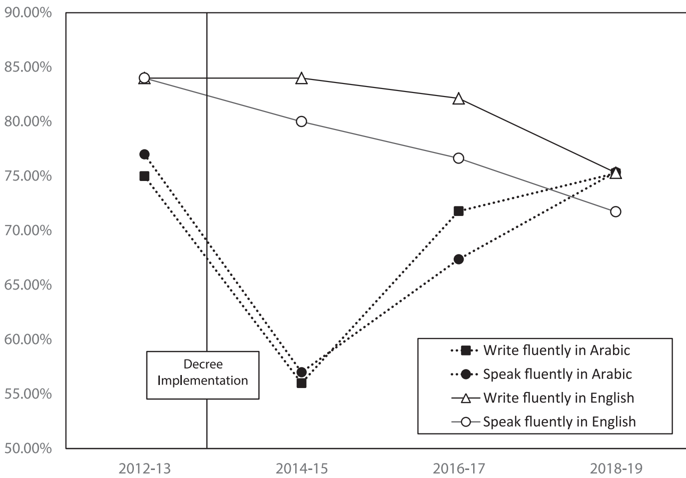

FIGURE 10.4 Trends of perceived communication skills among alumni from 2012–13 to 2018–19

especially by a foreign colonial language (Mustafawi & Shaaban, 2019). Thus, changing the language of instruction has certainly improved communication skills in the native language; however, and more interestingly, it has also enhanced communication skills in English, as illustrated by the data studies here. The competency and fluency of QU on students' communication skills has been analysed using data collected by the university among UG students, alumni and employers, before and after the decree. Data in Figures 10.3 and 10.4 show that just after the decree, there is a sudden drop in the students' reading and writing fluency in English among UG students and alumni in 2013–2014.

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The drop continued for three consecutive academic years from 90% to 75%. However, after 2016, the perception of fluency performance for UG students in English speaking and writing improved once again and stayed at a constant level, ranging between 80% and 85%.

General fluency perception in Arabic reading and writing, by contrast, has been increasing overall before and after the decree to reach a plateau of 85%. Alumni performance, however, tells a different story. The fluency performance in English reading and writing dropped from 85% to 75%, while the Arabic fluency, in spite of fluctuation, did not surpass the 75% limit. This can be explained by the fact that the language change policy decree is "raising the bar" when it comes to expectations of the level of reading and writing in Arabic and English.

When it comes to market needs and expectations, employers' perception seems to be the most realistic, as they consistently have seen an improvement of the Arabic reading and writing skills even though the English skills have slightly improved (Figure 10.5). These findings are difficult to interpret beyond the survey indicators, since we have no access to raw data; however, they confirmed that graduates joining the workplace have professional English working proficiency. Although having the advantage of improving communication skills for employment needs, it is worth investigating the employers' needs in terms of communication and language proficiency. Do employers require monolingual, bilingual and/or multilingual graduates? Perhaps the exclusive use of mother tongue instruction can be counterproductive when the country is operationally multilingual, as the case in Qatar, and is seeking a knowledge-based economy in the age of fierce global competition.

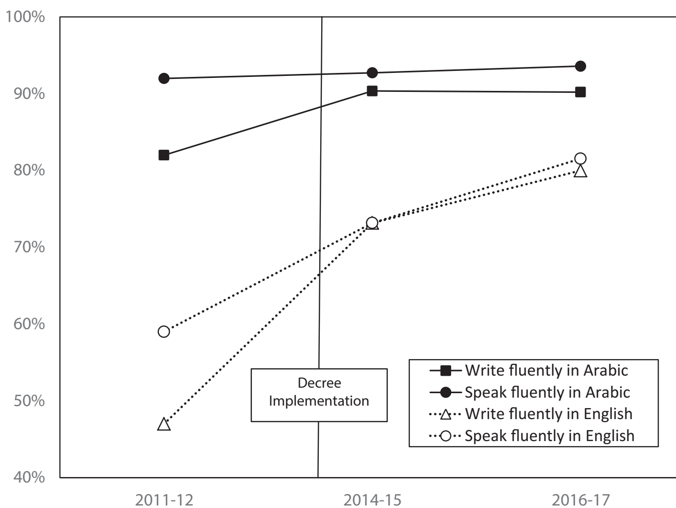

FIGURE 10.5 Trends of perceived communication skills among employers from 2011–12 to 2016–17

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7 Scholarship

Looking at the total number of Qatari students receiving scholarships to study abroad (mainly in Western universities), in Figure 10.6 we can see that the numbers have increased, following the same patterns observed with the number of registered and graduated students. Likewise, after a steady increase for four years, the number of students awarded a scholarship reached a plateau. Qatari scholarship students are committed contractually to come back and join the university as full-time faculty members. This can be considered as a long-term pledge by the university to build the local-based capacity of faculty and to ensure that, in the future, there are enough Qatari faculty members to teach in Arabic after completing their studies. The vital investment and increasing numbers of scholarships awarded after the Arabisation policy illustrates how the language change policy engenders a commitment to knowledge hybridisation, albeit to be delivered and integrated within the Arabic mode of knowledge production.

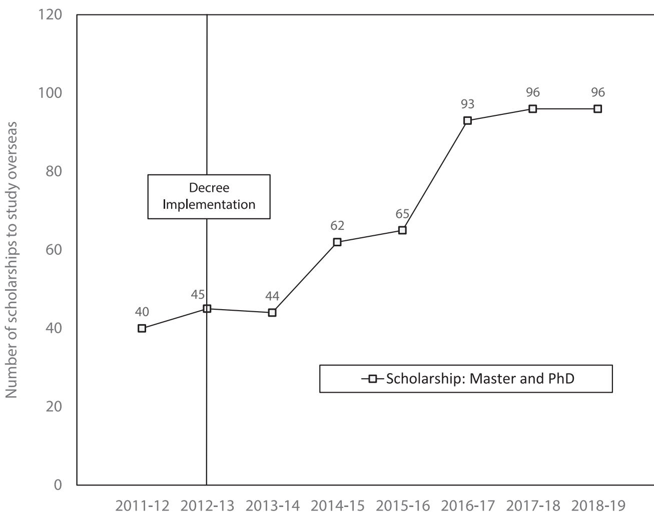

FIGURE 10.6 Number of scholarships awarded to study overseas: from AY 2011–12 to 2018–19

8 Perception of National Identity

Finally, we explored indirect figures related to the impact of change in the medium of instruction on national identity. We linked the results of alumni surveys conducted by QU to their perception in seeing or identifying QU as "reflecting Qatari national identity". This question was inserted by QU in the

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survey after the approval rating of the implementation of the decree increased by 11% since 2015. The 2018–2022 national strategy has raised the presence of challenges related to national identity, heritage, culture and community values and considers the adoption of the Arabic language as a step towards adherence to national values (Ministry of Development Planning and Statistics, 2018, p. 187). It is manifest that the results support the national strategy in promoting the symbolic and functional utility of language in the socio-political formation of national consciousness.

9 Conclusion

It is amply clear that the pedagogical, social and political dilemmas and realities of language policies present unique challenges and promises for language policy-making and implementation. Recognising those challenges enabled both students and educators in Qatar to acknowledge the critical role of national universities in their formation of and contribution to the social and cultural welfare in their organic communities. For instance, when reflecting on the language policy change, some students in QU emphasised that:

> English as a second language can always be acquired, however, what is more essential is to study and anchor the foundations of knowledge that can be the cornerstone of the future, and Arabic [as a native language] is more desirable for this. (AlFakki, 2015)

Similarly, and linking knowledge acquisition to identity formation, the renowned Qatari educator, Ali Al-Kubaisi, observed that promoting Arabic as the language of learning throughout all educational stages will allow students to "build a linguistic reservoir" that is essential to knowledge production, internalisation of social and cultural values, and the preservation of identity (Al-Kheder, 2012). Within this framework, education should not be confined to teaching and learning performance, but more profoundly to its social responsibility and social contract with the community of learners in the broader context of society. In this regard, one of the most crucial aspects about language planning and policy strategies is the reorientation of traditional educational ideas with a new mission of social community building and cultural resilience.

Hence, educational institutions have a vital role in sustaining such missions, especially in areas that cultivate social responsibility, identity formation and cultural development, in addition to academic success in the native languages. In the case of Qatar, and since the change of medium of instruction in

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a number of programmes at the national university, it is clear that some objectives have been achieved that both reflect and advance the country's aspirations in its national vision of 2030.

However, at present, the change of language of instruction has affected only a few programmes. Efforts towards the improvement of social responsibility require a cross-sectoral and holistic approach (Turker et al., 2016). Therefore, transferring the experience from the social sciences to engineering and applied sciences, as well as other domains, is a future implication to be considered in the context of knowledge transfer and knowledge production.

Note

1 Pre-undergraduate remedial courses in English and Mathematics over one academic year that do not count in the credits earned toward a degree.

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CHAPTER 11

Universities and Society in Kyrgyzstan: A Historical, Political and Economic Perspective

Bohdan Krawchenko, Zalina Enikeeva and Tamara Krawchenko

Abstract

Kyrgyzstan – a low-income Central Asian country with a population of 6.4 million – inherited its educational infrastructure from the USSR, including a system of social and spatial stratification. In the post-Independence era, demand for higher education has ballooned. Today there are 51 universities, but connections to knowledge production, labour market demand and social need are weak. This chapter charts the role of higher education in Kyrgyzstan's development path from the pre- to the post-Independence era, outlines challenges facing reform and highlights some innovative approaches from the region.

Keywords

Central Asia – Kyrgyzstan – higher education

1 Introduction

The fate of the Kyrgyz and their homeland Kyrgyzstan – a small, mountainous, landlocked country in Central Asia – has been largely shaped by Soviet colonialism, which established the political, economic and social orders that also moulded higher education. The attainment of independence in 1991 provided an opportunity to advance a Kyrgyz agenda. This low-middle income country entered a period of transition and formidable reforms, including nation and state-building and economic, political, administrative and policy reforms in almost every sector. Higher education was expected to fulfill its core social responsibility of providing the human resources for tasks whose roadmaps were riddled with uncertainty. As Central Asia's most open society, the system of higher education has a unique opportunity to play a major role in helping

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shape the country's future. However, the sector has under-delivered amidst its growth and expansion.

This chapter explores the political economy of social responsibility and higher education in Kyrgyzstan in four parts: (i) the social structures and inequalities that emerged and impacted post-secondary education in the pre-independence period; (ii) the dramatic changes in the economic and social order that reshaped higher education post-independence; (iii) the role that higher education plays, and fails to play, in meeting development needs today and; (iv) prospects for reform and lessons to be learned from select case studies, focussing on the exercise of universities' social responsibility.

2 The Soviet Inheritance of Higher Education: Social and Geographic Stratification and Inequality

Kyrgyzstan became an 'internal colony' as a result of 19th century Imperial Russia's conquest of Central Asia, where the Kyrgyz were given the status of 'aliens' (*inorodtsy*).[1] In the wake of conquest, there followed a large-scale wave of Russian colonisation: by 1912, 87,000 armed colonists (Galuzo, 1926) held 4.5 million hectares of arable and pasture lands, leaving the 780,000 Kyrgyz with 3.7 million hectares (Bartol'd, 1963, p. 31).[2] Although overall development occurred, stratification based on observed cultural differences persisted. Higher education became a terrain of contestation, given its critical role for social, occupational and geographic mobility.

Kyrgyzstan's modernisation occurred after World War II. Drawing on the lessons of the Second World War, Soviet leaders implemented an industrial locations policy that, for strategic reasons, dispersed capacity deeper into the hinterland. In Kyrgyzstan, between 1940 and 1980, the volume of industrial production increased 38 times (Statistika vekov, 2003, p. 93). Development was concentrated in urban centres, namely Bishkek and its surrounds. This growth brought with it another wave of Russian migration, tripling their numbers in the republic, along with other European ethnic groups.

This wave of modernisation did not, however, result in any significant changes in national-cultural stratification. Classical rural-urban migration theory would expect an accelerated exodus from villages, given development conditions (Harris and Todaro 1970). However, geographical mobility was hampered because, until 1974, collective farmers (comprising 70% of the Kyrgyz population in 1959) were not given an internal passport and were prohibited from leaving their villages (Ariutunian, 1972, p. 13).[3] Moreover, the state's job

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distribution policy (*razpredilennia*) directed almost all Kyrgyz graduates to work in the villages. This produced an anomalous situation where 6.7% of Kyrgyzstan's rural population had higher education, the second highest among the 15 republics (USSR, 1979). Kyrgyz represented 17% of the urban population and a mere 10% of the population of their capital (USSR, 1970b, p. 286; Zhorobekov, 1997, p. 224). Occupational mobility was limited because most enterprises were under the direct of control of Moscow and paid little attention to the training and recruitment of personnel from the indigenous population,[4] and calls by the leadership of the Communist Party of Kyrgyzstan for a change in policy ended with Moscow's dismissal of the First Secretary for "errors in nationalities policy" (Vospominaniia, 1996, p. 68). As late as 1990, the Kyrgyz, for example, accounted for only 6% of employees in the electro-energy sector – a leading sector of the economy (Osmonalieva, 1990, p. 81).

Higher education in the Soviet period was driven by an economic-instrumentalist paradigm. The development of a broad university system was never a priority, and Kyrgyzstan, along with nine other republics, had only one university (Obrazovanie, 1977, pp. 226–227). Universities were not centres of research; that was the purview of the Academy of Sciences and scores of specialised research institutions (Graham, 1994). Higher education was dominated by eight specialised 'Institutes' and 45 technicums (middle specialised education).[5] In both types of institutions, planning authorities set quotas on enrolments and the total number of students in higher education was relatively small – 41,437. In 1991, there were 13 students per 1,000 population; by 2002, this number rose to 40 (USSR, 1970a, p. 286; Narodnoe khozaiastvo SSSR, 1971; Shaburov, 2015, p. 257). Entrance examinations and instruction in post-secondary institutions (with few exceptions) were in Russian, placing graduates of Kyrgyz language schools at a disadvantage in admissions.[6] In 1966, Kyrgyz formed 39% of students in higher education (primarily in pedagogical and agricultural institutes) and 28% of enrolment in secondary specialised institutions (Narodnoe KR, 1971, p. 285). Thus, access to higher education in the Soviet system was very unequal.

The various barriers to mobility were a source of frustration that would rise to the fore with independence. In 1991, the Soviet construct imploded. The institutional arrangements that sustained national-cultural stratification were removed and the higher education system had to abruptly face the reality that the economy it was shaped to serve no longer existed.

3 Post-Independence Economic Tumult and Educational Expansion

The USSR was dissolved in 1991. The national movements in the republics wanted independence; however, they did not bargain on the economic shock

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therapy that followed (Asankanov, 1997, pp. 56–57). The structures of the planned economy were dismantled, but none of the stakeholders had any real understanding of how a market economy should function. The newly independent Kyrgyz government had very little capacity to deal with the complex issues it was facing. From 1992, Kyrgyzstan's 'economic transition' followed the templates laid out in Russia, with international financial organisations and foreign advisors playing a key role – macroeconomic stabilisation, privatisation and liberalisation/deregulation proceeded apace (Dabrowski, 1998). Education was not given much consideration, since it was thought the existing stock of human capital could drive growth if market reforms were implemented.

The economy went into a downward spiral. GDP per capita dropped by almost 50%, from $1,096 in 1990 to $535 in 1995, and recovered the 1990 level only in 2018. In 2000, 78% of the population lived below the poverty rate ($3.20 per day); by 2017 it had dropped to 20%.[7] The major drivers of economic recovery were unanticipated. Hundreds of thousands of people started to make a living by becoming astute traders engaged in the re-export of goods brought from neighbouring China to Kazakhstan, Russia, Uzbekistan and other countries.[8] The other was labour migration to Russia and Kazakhstan.[9] Otherwise, there is relatively little formal employment: only 13% of the total working population has formal, contractual employment in the private sector; 17% in the public sphere. The remaining 70% work informally, based on a 'patent' obtained by paying a lump sum monthly tax (Government of Kyrgyzstan, 2020c). In the meantime, the ethno-demographic picture had changed dramatically. The Russian population decreased and the Kyrgyz now represent 73% of the total population, 62% of the urban population and 66% of Bishkek's (Government of Kyrgyzstan, 2020b).

During this time, higher education developed according to its own logic. While playing an important role in meeting the social aspirations of youth and keeping them engaged during vulnerable years, the connections between higher education and labour market demand were weak and it played a limited role in knowledge production and societal engagement.

4 Higher Education Today: Educational Expansion amidst Low Standards

Post-independence, higher education policy and reform were a low priority for the Government of Kyrgyzstan. This is hardly surprising, given the extent of economic and social uncertainty. The government's major decision was to liberalise procedures for establishing universities: institutes and technicums were converted into universities. The government permitted private institutions to be established by domestic entrepreneurs as well as foreign entities.

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Whereas in the Soviet period students paid no tuition and received a stipend, now the government allowed the almost limitless recruitment of fee-paying students. Quality, relevance and innovation were not high on the agenda. The central government focussed its limited resources on the primary to 11 school system, a move heavily influenced by donors' emphasis on the United Nations Millennium Development Goal of "access to free primary schooling" – a goal that had been achieved in the Soviet period.

Universities responded to pent-up societal demand by expanding their enrolments, regardless of graduate outcomes or labour market demand. The expansion was also incentivised by heads of state institutions, who needed revenues to survive, those who viewed universities as a new business opportunity, and foreign organisations for whom establishing universities was part of their assistance mission. The expansion also occurred because of the demographic 'youth bulge', and the remarkable growth of secondary education enrolments: in 2015, the overall net secondary enrolment rate was 80.5%, and in the case of women, 80.7% (Government of Kyrgyzstan, 2020c).[10]

By 2018, Kyrgyzstan had 51 universities, of which 35 were state-run and 16 were private. State-run universities accounted for most of the total enrolment (86% in 2017). They were concentrated in Bishkek, 66% of the total, with the remaining 12% in Osh, the second-largest city, and 21% in the rest of the country, which accounts for two-thirds of the population (Government of Kyrgyzstan, 2020c). Kyrgyz are now the majority of students, as are women. While enrollments increased threefold between 1991 and 1999, they have declined by 35% in more recent years (2007–2017) (Table 11.1).

TABLE 11.1 Enrolments in higher education, 1991–2017

Year	Total enrolment	Women (% of total)	Kyrgyz (% of total)
1991	58,023	50	42
1999	159,209	50	48
2007	250,460	56	71
2017	161,406	53	80

SOURCE: GOVERNMENT OF KYRGYZSTAN (2020A)

Several factors account for the recent decline in student numbers. Migration is a significant factor, since the majority of those who leave have completed secondary education and see no point in going to university only to join the army of unemployed graduates (Sagynbekova, 2017, p. 10). Demographically, the youth

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bulge is slowly shrinking. Moreover, many secondary school graduates now choose technicums (renamed colleges), offering two-three year specialised professional education, whose enrolments grew from 27,000 in 2003 to 92,000, with women accounting for 56% of the total (Government of Kyrgyzstan, 2020c).[11] Some have simply lost interest in higher education because of low returns on investment in higher education, given the labour market. A 2017 household survey found that the monthly salary of households headed by someone with higher education is only 4.1% more if the person has only primary vocational training (National Statistical Committee of the Kyrgyz Republic, 2018).

Looking at the annual output of graduates by fields of study, one would think that higher education exists in a parallel universe. A country of six million people does not need over 5,600 law graduates. Some 13,000 students (27% all graduates) complete economics and management programmes, yet there are hardly any enterprises to manage.[12] In a country where agriculture is the largest employer, universities graduate just 300 students in agriculture and veterinary sciences per annum (see Figures 11.1 and 11.2). Universities continue to produce graduates in mismatched fields, and those in relevant fields are so poorly trained that they are unemployable without significant retraining. For example, although thousands complete IT programmes, as one of the leaders of the industry noted at a recent conference, "We are not getting graduates capable of working in our company. We must train them for 3–6 months before they can start any work. Their degrees are useless".[13] Small and medium business across most sectors face the same issues (Tilekeyev, Bakytbek, Kirbasheva, Niiazaliev, & Abdrazakova, 2019). The lack of qualified personnel is a critical factor blocking the expansion of foreign investments (International Business Council, 2020). A major problem in this regard is the quality of faculty: in 2017, only 6% had a doctorate, 66% bachelors and 28% a candidate of sciences credential (an MA equivalent) (Government of Kyrgyzstan, 2020a). One consequence is that universities have poor capacity to produce research or keep abreast contemporary scholarship.

In 2018, government expenditure on education (overall) was 5.5% of GDP: 18% of the state budget. These proportions are high by international comparison; however, given Kyrgyzstan's small GDP, the expenditure per student in education is just US $377, and per university student around US $382 (Ministry of Finance, YEAR).[14] Higher education stays afloat because state institutions can charge fees: only 16% of students do not pay tuition and receive a modest fee; 84% are fee-paying students (Government of Kyrgyzstan, 2020a). Given the purchasing power of the population, annual tuition fees are low, around $500 at the Kyrgyz National University, for example (Rysmambetova, 2020). Total revenues are enough to cover modest salaries and basic operating costs. The bottom line is better if enrolments remain high and costly disciplines requiring equipment are

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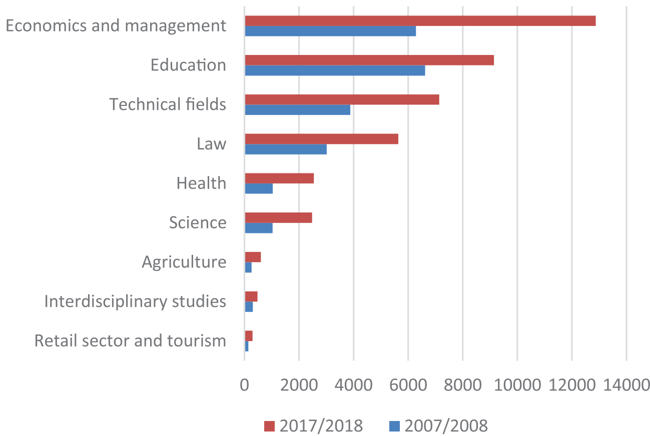

FIGURE 11.1 Kyrgyzstan, number of graduates by field of study, 2007–08 and 2017–18 (Source: Government of Kyrgyzstan, 2020a)

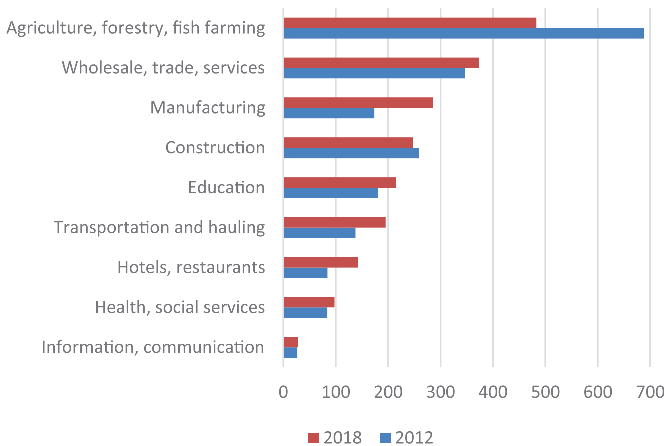

FIGURE 11.2 Kyrgyzstan, employment by sector, thousands of persons, 2012 and 2018 (Source: Government of Kyrgyzstan, 2020c)

not taught. This situation provides fertile ground for corruption, where grades and diplomas can be bought. A recent survey found that 82% of students felt that such practices were common in higher education (Rakisheva, 2017, p. 22).

Universities have the basic social responsibility of providing the human capital required to progress society and the economy, but they are also a place that should nurture informed and compassionate citizens. Today, most are doing neither and are instead breeding grounds of cynicism. It is a sad commentary that a recent survey found that the majority of students state that "the goal of education is to obtain a diploma, not to receive knowledge, skills or know-how" (Rakisheva, 2017, p. 22).

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5 Conclusions: Socially Responsible Higher Education and the Case for Reform

Regarding the university's core responsibility of providing relevant, quality education, government measures, to date, have been piecemeal and often dependent on donor preferences, leading to incoherence in the system (Merrill, 2011). Half-measures have stalled innovation. With government spending only $382 per student, universities would collapse without income from fees. However, since the state taxes tuition income and has done little to foster an enabling environment for philanthropic giving, universities remain in dire financial straits (Ministry of Finance, 2021). While the Ministry of Education has minimised its role in dictating the curriculum, this function is now carried out by various university departments and continues to stifle innovation.[15] The higher education reform agenda is widely recognised, including in the government's declarations (Dzhaparova, 2005; Sabzalieva, 2019). However, how these goals can be achieved is analytically complex and universities have a special responsibility in the search for solutions. Some national experiences provide insights for reflection, especially regarding social responsibility.

The University of Central Asia (UCA) is a greenfield project that has addressed spatial inequalities by locating its campus in a small mountain town, in one of the poorest regions of the country: 70% of students hail from small towns and rural areas.[16] Moreover, it began operations by launching the School of Professional and Continuing Education, offering young people and adults low-cost, quality, short-cycle programmes, focussed on skills development, professional qualifications and international certifications, and has engaged over 30,000 learners (61% female) to date. An alumni survey found that 75% report to have found new or better jobs and 12% started or expanded a business because of the courses; 77% increased their civil engagement; 88% said it helped them stay in the community.[17] UCA's undergraduate specialisations are integrative and cover a wider range of subjects, expanding carrier opportunities, and a co-operative programme secures paid internships, starting the second year, to make students work-ready. Entrepreneurship is taught across the curriculum preparing students to *create* jobs, not just apply for them. Student community engagement is an integral part of the educational programme, and activity is reported monthly. These are some leading practices in the region for socially responsive and engaged higher education.

More generally, measures that granted greater autonomy to universities have seen some reform-minded rectors seize the opportunity to improve their curriculum; the establishment of a Boards of Trustees is the first step in giving voice to community interests. However, more significant changes are a matter

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for the future. Optimism that these will occur lies in the societal changes that have taken place. In the past, Kyrgyzstan lacked leading sectors of society with any meaningful experience of governing or thinking about policy at a national level. Democracy saw forces come to power in Bishkek, representing specific regional interests rooted in traditional structures of Kyrgyz rural society that have remained strong, even after collectivisation.[18] Clan politics and rent-seeking became the bane of the Kyrgyz polity (Collins, 2004). Always a minority of the capital's population, Bishkek had not concentrated the nation's talent and ambitions, acting as a hot-house for the development of new cadres. This is happening now. The groups that could coalesce around higher education reform agenda include civil society organisations, the most vibrant in the region; the new layer of entrepreneurs (many of whom studied abroad) committed to improving the quality of education[19]; reform-minded senior civil servants in the Ministry of Education and elected representatives. Through their combined efforts innovative roadmaps for reform could emerge.

Notes

1 Some 90% of the population of Russia's possessions in Central Asia was classified as 'aliens'.
2 Data is for the Semeriche region.
3 After 1974, the propiska system (which involved getting police permission from the Ministry of the Interior to live in town) posed a hurdle in Kyrgyz efforts to migrate to urban centres, where educational and economic opportunities were concentrated.
4 The largest enterprises held 'All-Union' status, and 'Union-Republic' enterprises for practical purposes, and were also under control by the centre, leaving small enterprises under Republic jurisdiction.
5 Institutes specialised in fields such as engineering, medicine, agriculture, pedagogy (Statistika vekov, 2003, p. 256; Encyclopedia, 1998, pp. 168–169).
6 In 1979, only 33% of Kyrgyz knew Russian.
7 The poverty rate in 2011 PPP. GDP index is 1990=100; GDP per capita in constant 2010 USD. Data from World Bank, World Development Indicators. Last updated 20 December 2019.
8 In 2018, imports from China were valued at $5.5 billion (United Nations, 2020).
9 By 2018, some 800,000 migrants sent remittances from Russia equivalent to 38% of Kyrgyzstan's GDP, which was more than the domestic manufacturing and agriculture sectors combined (The World Bank, 2020).
10 The 'youth bulge' has occurred due to the significant reduction of infant mortality, with mothers still having a high fertility rate.
11 Nurses are trained at colleges; are no university-level nursing programmes.
12 The economics specialisation in Kyrgyzstan is a mixture of economics, accounting, finance and business.
13 Statement by Andrew Minkin, Co-Founder and CTO of Mad Devs Company, "Future of the IT Sector in the Kyrgyz Economy", Conference of IT leaders, 6 December 2019.
14 Ministry of Finance, authors' calculation at 2018 exchange rate of 1 USD = 69.85 Kyrgyz som.

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15 Establishing a broadly-based independent quality assurance agency to monitor and provide guidance on curriculum development would have been a preferred approach.
16 See www.ucentralasia.org
17 The survey was part of an external evaluation carried out in 2017 by the College of the Rockies, British Columbia, Canada.
18 Collectivisation was not as brutal and devastating of rural society as in other republics because it was only through pastoralism that the resources of mountain lands could be used (Isakov, 2016, p. 55).
19 Examples of initiatives by entrepreneurs are: a new national network of schools (https://www.inai.kg/ru); and a new institute of applied informatics (https://www.inai.kg/ru).

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PART 3

Teaching: Engaged Action

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CHAPTER 12

Social Responsibility and Legal Education in India: A Study in Special Reference to National Law Universities

Anita Kumari and Pratikalpa Sharma

Abstract

The further the cause of imparting global-standard legal education, India established the National Law Universities (NLUs) all over the country in the last few decades (Government of India, 1986). Besides dissemination of enriched legal education, NLUs have constantly contributed as valued partners in sustainable development through various Centres for Research and Development. This chapter explores the functioning of the centres established by NLU's in India, with respect to social responsibility. It reccomends the areas to be explored by the Centres in the future and maps the Centres' objectives with the SDGs.

Keywords

academic social responsibility – teaching and research – centre for excellence

1 Introduction

> If you want to find God, serve [humans]. (Swami Vivekanand)

The ancient Indian education system and its teaching pedagogy is amongst the finest examples of institutions imbibing social responsibility attributes in individuals (Nair, 2016). Shishyas, the disciples in the Gurukul system of education in ancient India, served society under the guidance of the Guru – the preceptor – while residing in an aashram – a residential school – in the learning phase of life (Chandwani, 2019; Nair, 2016). Teaching for life and skills to protect, serve and promote the goodness in the society was the essence and outcome of Gurukul education (Chandwani, 2019; Kashalkar & Thakersey, 2013; Sharma & Nemade, 2018).

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Indian literature and epics surface various examples of a student's social responsibility (Yadav, 2018). For instance, Lord Rama, along with his brother, Lakshmana, killed the *rakshasas* (demons) to protect humanity, at the command of the sage Vashishtha (Saran, 2014).

The question arises if we are following the same footprints or have forgotten these values in the journey towards professionalism, money and fame. Does education still target the holistic development of students, or does it focus on materialistic gain? The actuals of social responsibility in educational institutions can answer this.

2 Social Responsibility to Academic Social Responsibility

The social environment, inclusive of family, peers, educational institutions and the virtual world, plays an important role in carving an individual's personality (boocok, 1973; Brofenbrnner, 1979; Otman et al., 2018; Quintero et al., 2015).

Educational institutions, being the formal platform for learning, play a vital role in defining an individual's personality and their holistic development (Perason Academy, 2017). Educational institutions teach their students how to reside in a social order (Infed Org, 2020). Since the role of educational institutions in imbibing the values of social responsibility among individuals is crucial, it is important to explore how social responsibility is approached at educational institutions. Social responsibility is often defined in terms of corporate, trade and business as 'corporate social responsibility' (UNIDO, 2020). A comprehensive definition of social responsibility, in relation to academia, is yet to be articulated. Thus, we define academic social responsibility in research as student participation in activities which have a social impact and service to society through social welfare programmes, policies and practices adopted by educational institutions.

3 Social Responsibility Policy Framework in India and Legal Education

UNESCO's publications and initiatives to encourage social responsibility have escalated the urge for the incorporation of social responsibility among students by Higher Education Institutions (HEIs) across the globe (Tandon, 2014). Although HEIs have their own specialities and diversities, in terms of subjects, faculties and purposes for their establishments, many have foud unique ways to serve societies. For example, the National Law Universities (NLUs) in India

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have established their social responsibility activities by setting up mandatory pro-bono service as an academic requirement (Gupta, 2017).

The Indian governmental institutions, such as the Planning Commission of India (now NITI Aayog), Ministry of Human Resource Development (MHRD) and the University Grants Commission (UGC), along with other different stakeholders, have taken initiatives to ensure that education inculcates social responsibility and connects students to their communities. The sub-committee on strengthening community engagement in higher education in India was set up by NITI Aayog in 2011, and proposed community engagement at universities (UNESCO Chair, 2012). The UGC also established the Centre for Fostering Social Responsibility and Community Engagement at Indian Universities, which includes central, state and deemed universities who receive grants and aid from UGC and are accredited by the National Assessment and Accreditation Council (UGC, 2019). The Bar Council of India mandates the practice of giving legal aid, which is essential to inculcate the culture of social responsibility among students of law, under different provisions of the Rules of Legal Education, 2008, including Part IV, Chapter III, rules 18 and 31; Schedule II, entry 24; and Schedule III, entry 11 (BCI, 2010). Universities in India, including NLUs, have welcomed these initiatives (Gupta, 2017).

4 Social Responsibility and National Law Universities in India

To further impart global-standard legal education to its populace, India established National Law Universities all over the country (Government of India, 1986). Besides teaching legal education, NLUs have consistently contributed as valued partners in achiving the Sustainable Development Goals (SDGs) (United Nations, 2020), through various committees and Centres of Excellence for Research and Development, which initiate activities with social impacts.

The centres comprise of faculties and students with an objective to serve any sector of society. For example, the Centre for the Study of Social Exclusion and Inclusive Policy in NLU Bangalore, the Centre for Disability Studies, the National Academy of Legal Studies and Research (NALSAR, 2020), and the Centre for Human Welfare and Empowerment at NLU Jodhpur. Through these centres, the NLUs have formalised social responsibility and service to communities. Most of the initiatives are free for the public, including blood donation camps and a legal aid clinic by the Centre for Law and Society at Gujarat NLU. The activities, ground functioning and research by the centres evoke policy-based ideas among the student and faculty, resulting in the development of these ideas as recommendations, new or model policies and laws to be

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made and amended. Thus, the social responsibility inculcated in students has become an indispensable part of higher education in India, especially at NLUs.

NLUs in India are constantly working on research projects to evaluate the standard of legal awareness and implementation of welfare legislations at ground level (GNLU, 2020). They provide free legal aid services as well (NLU Delhi, 2020; NLU Jodhpur, 2020; RMLNLU, 2020).

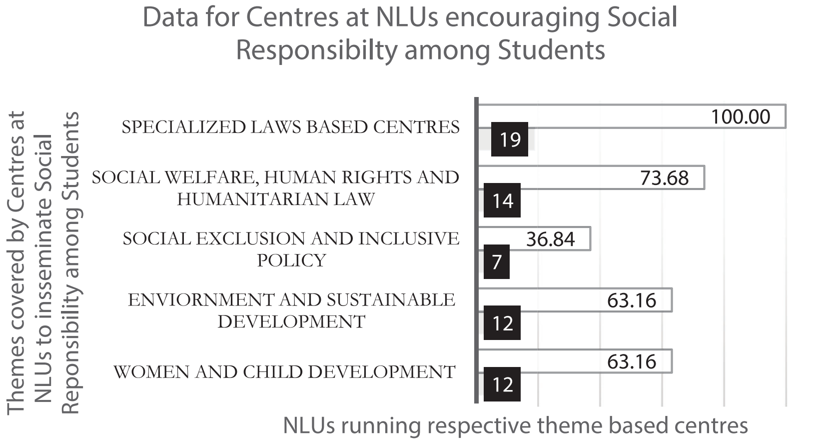

FIGURE 12.1 Data for centres at NLUs encouraging social responsibility among students

Figure 12.1 depicts the data of 19 NLUs in India functioning to incorporate social responsibility among students. Data has been collected from NLUs in Bangalore, Delhi, Hyderabad, Kolkata, Bhopal, Jodhpur, Gandhinagar, Patiala, Patna, Kochi, Cuttack, Ranchi, Vishakhapatnam, Tiruchirappalli, Mumbai, Vishakhapatnam, Nagpur, and Simla, and has been collected from the respective websites. The NLUs have been running between 3 to 23 Centres for Excellence, focussing on advancing knowledge, building a practical approach andresearch in teaching. NLUs in India bring together a wide variety of disciplinary expertise including Law, SWociology, Anthropology, Politics, Science and Technology, Environment, Sustainable Development, International Relations, Human Rights, Economics, Geography and Art History, through the Centres, to examine the interface of law and society. The participation of students in centres seems to be an opportunity for them to directly interact with contemporary issues and challenges, and help them to engage in activities organised by the Centres, such as ground and policy-oriented research, legal aid clinics, environmental protection initiatives, free counselling to women and people from marginalised backgrounds, working in villages adopted by universities, programmes for creating awareness and developing affiliations with society with due responsibility.

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In Figure 12.1, Centres at the NLUs are classified under various themes by the authors, including Women and Child Development; Environment and Sustainable Development; Social Exclusion and Inclusive Policy; Social Welfare, Human Rights and Humanitarian Law; and Specialised Laws Based Centres.

4.1 *Women and Child Development*

There are Centres focussing on women and law, and women's empowerment and child development at 12 NLUs (63% of the total NLUs in the study). These Centres research, organise programmes and hold discussions around the position of women and children in the Indian legal system and society. These Centres are working to escalate women's mobility, build their capacity and leadership skills, and empower them. For example, the Centre for Human Rights, Women Empowerment and Child Development at NLU Jodhpur carries out activities such as liaisoning with local and international non-governmental organisations (NGOs) to organise workshops, training programmes, seminars, state and national level legal consultations and publications (NLU Jodhpur, 2020). Centres focussing on Child Development are engaging in research on the complicated strands that bind the child and law. These include the Centre for Child Rights at the National University of Study and Research in Law, the Centre for Child Rights at Chanakya NLU, Patna and the Centre for Child and Law at Damodaram Sanjiviya NLU.

The Centre for Child and Law at Damodaram Sanjiviya NLU organises conferences, workshops, legal awareness programmes and performs research by involving the stakeholders to realise the rights of children (DSNLU Vishakhapatnam, 2020).

4.2 *Environment and Sustainable Development*

One of the most deliberated issues at a global level is the environment. Climate literacy is important in order to combat and slow down climate change and restore the environment to make it inhabitable. The integration of environmentalism and climate change education in higher education curriculum is important, since education and awareness are key to solving the problems we face. 12 NLUs (63%) are working to promote legal education and research in the field of environmental law. These include the Centre for Environmental Law, Climate Change & Sustainable Development at Gujarat NLU and the Centre for Advanced Studies in Energy Laws at Rajiv Gandhi National University of Law, Patiala.

> The Earth, the air, the land and the water are not an inheritance from our forefathers but on loan from our children. So, we have to handover to them as it was handed over to us. (Mahatma Gandhi)

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We have to acknowledge the intergenerational or intragenerational impact of climate change. The present situation of the COVID-19 pandemic has triggered the re-set button, and nature is teaching us a lesson in forcefully reclaiming its space. It is our duty to educate the younger generation towards this. The GNLU Centre for Environmental Law, Climate Change & Sustainable Development, with its motto of education and research, has different programmes for students, government authorities and other stakeholders. On special occasions such as World Enironment Day and Wildlife Week, we screen small documentaries and share information with students in all classes, to help raise awareness. Workshops for grassroots communities on biodiversity, along with trainings for the Gujarat State Forest officers and Gujarat Biodiversity Board, were organised, to empower the community with policy decisions and legal knowledge around the environment.

Centre for Environmental Law, Climate Change & Sustainable Development at Gujarat National Law University supports studies, research, capacity building and consultation for all the stakeholders, including the grassroots communities, industries and administrative authorities (GNLU, 2020).

4.3 *Social Exclusion and Inclusive Policy*

Some of the Centre at NLUs aspire to create an empowering legal discourse on social exclusion and inclusive policy, disability rights and the rights of the disadvantaged and minorities, through writing and research, teaching and training, dialogue, discussions and consultations (NALSAR, 2020). 7 of the NLUs (37%) have centres working towards creating an inclusive society. These include the Centre for Disability Studies and Health Laws at NLU Asssam, Tribal Rights Advocacy Centre at NLU Cuttack, and the Centre for Disability Studies at the National Academy of Legal Study & Research University of Law, Hyderabad.

4.4 *Social Welfare, Human Rights and Humanitarian Law*

Few Centres at NLUs focuses on human rights, including civil, political, economic, social and cultural rights. 14 NLUs (74%) have centres which support initiatives working on social welfare, human rights and humanitarian law. These include the Centre for Industrial Relations and Labour Laws at NLU Cuttack and the Centre for Human Rights and Citizenship Studies at National University of Juridical Sciences.

The Centre for Industrial Relations and Labour Laws at NLU Cuttack focuses on extensive field work and research to generate authentic and reliable database (NLUO, 2020).

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4.5 *Specialised Law-Based Centres*

All NLUs have various law-based centres in various fields such as intellectual property rights, constitutional law, maritime law, international law, labour Llaws, business and corporate laws, criminal Llaws and air and space law.

They also have innovative law based centres such as the Centre for Legal Philosophy and Justice Education at the National Academy of Legal Study & Research University of Law, Hyderabad; the Centre for Wellness and Counselling at NLU Jodhpur; the Centre for Sports and Entertainment Law at Gujarat NLU; and the Centre for Communication Governance and Centre for Transparency and Accountability in Governance at NLU Delhi.

5 Social Responsibility, SDGs and NLUs

NLUs in India are dedicated and responsible institutions in the field of law, society and policies, integrating different domains of law with an inter-disciplinary approach. With the SDGs in place, NLUs have focussed on initiating activities in relation to the SDGs. Institutions have started collaborating with industry and universities to initiate trans- and inter-disciplinary research, opening up different arenas and dimensions of social responsibility related activities.

SDGs can be helpful to guide HEIs to formulate social responsibility policies. The following analysis, displayed in Table 12.1, shows the incorporation of SDGs in the agendas of the Centres of Excellence at NLUs. The table depicts the possible integration of SDGs in the vision and missions of the Centres of Excellence at NLUs.

6 Social Responsibility and Gujarat National Law University: A Case Study

Gujarat National Law University (GNLU) has various examples of outcome-based teaching and learning processes. The academic delivery at GNLU has resulted in various activities being undertaken by students and alumni.

At the GNLU Incubation Centre, students have received an opportunity to initiate start-ups and activities catering the the larger society. These include:

- Catharsis Magazine: A student-led, online, bimonthly magazine, which focuses on relevant contemporary issues, ideas and culture. The Law Learners: Aimed at familiarising people with the laws, by organising free certificate courses and competitions to spread legal awareness. This project was

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TABLE 12.1 Centres for excellence and SDGs

Goal	Agenda SDG	Role of NLUs	Outcome/contribution
Goal 1	No poverty	Projects, research and publications to highlight actual data on poverty, health and nutrition	Awareness raising to stimulate students to fight against poverty
Goal 2	Zero hunger	Projects, research and publications to highlight actual data on poverty, health and nutrition	Awareness raising to stimulate students to fight against hunger
Goal 3	Good health and well-being	Blood donation camps; sanitation awareness drives; cleanliness drives under the 'Clean India Movement'; taking care of nearby villages, poverty prone areas and school children to make them aware, responsible and healthy citizens	Inculcating the culture of and spreading awareness amongst the students, university staff and people in the surrounding community of becoming healthy
Goal 4	Quality education	Clinical legal education awareness, moot courts, teaching drives	Giving the youth a practical understanding to be the better skilled professionals to contribute to the society at large; making students responsible mentors and guides for the people in need
Goal 5	Gender equality	Drives and events for gender sensitisation, third gender rights and other related issues, sexual harassment at workplace awareness, addressing issues and special policies for female athletes	Educating and sensitiing the students, faculty and staff about gender equality, health and hygiene etc.; spreading awareness about the different laws available for gender related matters, securing and safeguarding the rights related to gender equality and health insurance and other matters; awareness raising about policies and guidance on utilising them

(*cont.*)

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TABLE 12.1 Centres for excellence and SDGs (*cont.*)

Goal	Agenda SDG	Role of NLUs	Outcome/contribution
Goal 6	Clean water and sanitation	Activities for environmental awareness, climate change and sustainable development	Sensitising people about the sustainable use and development of the environment
Goal 7	Affordable and clean energy	Activities related to energy laws implementation; environmental and climate change awareness with renewable resources	Developing responsible behaviour towards energy resources
Goal 8	Decent work and economic growth	Policy suggestions on better economic growth; understanding the intersections of law with economics, business policies and corporate legal framework; promotion of drives and research on equal work for equal pay and better labour conditions	Developing a better future for the economic health of individuals
Goal 9	Industry innovation and infrastructure	Incubation activities to train incubatees; promotion of legal start-ups and innovative approaches to law	Few start-ups and innovative approaches have developed a direct linkwith the different sectors and populations of the society

(*cont.*)

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TABLE 12.1 Centres for excellence and SDGs (*cont.*)

Goal	Agenda SDG	Role of NLUs	Outcome/contribution
Goal 10	Reduce inequalities	Activities and policy suggestions for reducing inequalities and promoting equality in different strata and segments of society; inclusive admission processes, including giving preference to students from underdeveloped nations; committees and centres on disability rights and other marginalised people	Promotion of an equality-based approach and raising awareness about it
Goal 11	Sustainable cities and communities	Awareness drives regarding sustainable development and the adoption of villages	Preparing responsible citizens
Goal 12	Responsible consumption and production	Environmental awareness activities; research in consumer behaviour, rights and other related aspects	Awareness about the responsible choices, consumer behaviour and their rights
Goal 13	Climate action	Activities for environmental awareness, climate change and sustainable development	Sensitising people about the sustainable use and development of the environment
Goal 14	Life below water	Environmental awareness activities in relation with the maritime	Environmental awareness in relation with the maritime

(*cont.*)

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TABLE 12.1 Centres for excellence and SDGs (*cont.*)

Goal	Agenda SDG	Role of NLUs	Outcome/contribution
Goal 15	Life on land	Environment sensitisation programmes at the ground level	Environmental sensitisation
Goal 16	Peace justice and strong institutions	Academic programmes and courses to uphold international law; the Gandhian pproach; legal aid programmes	Sensitisation about peaceful co-existence and methods of dispute resolution
Goal 17	Partnerships for the goals	International collaborations for research and and teaching with academic institutions, corporates and endowment agencies	Cross-section and comparative studies to develop theories, regulations and applications

incubated under GNLU and regonised and funded by the Government of Gujarat, under the Student Startup & Innovation Policy (SSIP). Law Briefs: Law Briefs is India's first legal service platform that prepares on-demand structured case summaries of Indian judgments.

– SoCo: SoCo (Socially Connected) is a social work based start-up, focussing on reconnecting people by giving them a chance to give back to society through social work, and facilitate them to do work that will make a difference. It works with the *Swachh Bharat Abhiyan* (Clean India Movement), teaching programmes, Adopt-a-Village programmes and talk shows, among others. They have spread their work across Gujarat, Assam, Bihar, West Bengal, Delhi and Madhya Pradesh. The Adopt-a-Village programme aims to develop smart villages by planning initiatives on digitalisation, legal and consumer awareness, health and education, and has been conducted in the Rangiya district in Assam and Koba village in Gandhinagar.
– Artists' Adda: By organising open mic events, workshops and seminars, exhibitions, music nights and different competitions to bring out people's artistic capabilities and provide a platform to showcase art and culture, this initiative helps people explore, understand and know the artisit within themselves.

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- LexQuest Foundation: This is a non-profit think tank working in the field of law and policy, catering to the different sections of society. It provides capacity and skill-building workshops, policy advisory programmes, public outreach and stakeholder consultations, and assists the government and private organisations in formulating and executing impactful policies.
- LexADR: This is a platform to learn more about alternate dispute resolution, and helps foster this system in India.
- Acing CLAT: This organisation aims to prodivde students who want to sit for law entrance examinations, including the Common Law Admission Test (CLAT), the All India Law Entrance Test (AILET) and the Law School Admission Test (LSAT). They provide guidance through sample papers, test series, compendiums and blogs.

GNLU also supports the Clean India Mission across the campus, including all students, faculty and staff. This includes students having to dedicate at least 8 hours a semester towards a cleanliness drive at one of the university's adopted villages.

7 Analysis and Recommendations

> Do a little good to someone everyday in your life. You need not be a big social reformer. (Justice D. Y. Chandrachud, Honourable Judge, Supreme Court of India, addressed students at the GNLU convocation in February 2020)

Educational institutions are the best platform to instil social responsibility in students, and NLUs in India are working to bridge the gap between education and social responsibility. Law institutes have often played a vital role in major social reforms. Beyond their primary contribution to society, which includes shaping legislation, judicial processes and policies, the Centres for Excellence have contributed to in research and awareness raising activities for the social transformation and upliftment of the larger society. NLUs have taken ahead the legacy of the ancient Indian education system, in terms of social responsibility. The work being done by the Centres of Excellence at NLUs across India is commendable, and compliments the objectives of the NLUs. However, while challenges do obstruct the way, at times, institutes should continue to function in order to imbibe social responsibility among students.

During the COVID-19 pandemic, the GNLU Centre for Law and Society (GCLS) has been actively involved in coordinating with government authorities

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to arrange transportation, food and shelter for the stranded migrant labourers. To date, GCLS has assisted over 6,000 workers (Legally India, 2020).

Students' involvement in activities carried out by the Centres has helped them develop a connection with the ground reality. It helps them apply and observe the theories in practices, and research helps them in their academic excellence. For example, to create and promote research in law and interdisciplinary studies, GNLU, through its Research and Publication division, provides internships to Sutdent Research Associates (SRAs). The research internship enables students to work with the Dean of Research and Publication, along with the Centres of Excellence at the university, exposing them to the research being done at the university. Clinical legal education helps students learn to apply the law practically, in actual conditions, through particiaption in legal aid clinics and internships with lawyers, providing them with exposure to the courts. The Centres of Excellence stimulate students to fight against social issues and to make the public aware about the laws and their rights. It also builds them as leaders and mentors in the community. Therefore, NLUs work to provide students with a holistic education, imbibing in them not just knowledge, but also the values of social responsibility.

NLUs have now been established in almost all the staets in India. These institutions, dispersed across the nation, and their Centres of Excellence, should now target their work to make an impact on society, including finding solutions to issues in the local, state-level contexts. For example, those NLUs working in states with a large tribal population should work on issues relating to tribes and migration. NLUs should also move towards working on educational reforms, especially in reference to competence-based education, climate change, local art and culture, health and well-being, social exclusion and inclusive policies, migration and refugees, tribal and indigenous issues and digitalisation, among others.

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CHAPTER 13

Engaging the School Community into Diversity and Inclusion: The Case of EHESP School of Public Health

Estelle Baurès and Alessia Lo Porto-Lefébure

Abstract

EHESP School of Public Health is a higher education institution specialised in public health and social welfare. For several years and through a large participatory process, the School intends to achieve collectively the United Nations' Sustainable Development Goals (SDGs) and progressively integrate the diversity perspective in its core missions.

Keywords

sustainability and social responsibility – trans-disciplinary view of the world – systemic, prospective and collective vision

1 Introduction

Since 2015, the Sustainable Development Goals (SDGs) are the blueprint for governments, institutions and communities to achieve a better and more sustainable future for all. They address our main global challenges, including poverty, inequalities, climate change, environmental degradation, the need for prosperity, peace and justice. The world has agreed that the 17 goals are interconnected and, to ensure that nobody is left behind, each of their targets must be achieved by 2030.

Positioning education at the heart of the strategy to promote sustainable development, the 17 SDGs particularly affect Higher Education Institutions (HEIs) in their core missions and organisation (Annan-Diab & Molinari, 2017). Within each HEI, all services, functions and divisions need to foster cross-sector collaboration in order to reach these objectives. The key challenge is to succeed in enabling the internal collaboration among the stakeholders and the

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community members (Wignor-Alvareza et al., 2020). All activities and positions within an HEI can, and must, contribute to SDGs through an enhanced transversal collaboration. Unfortunately, in spite of a wide range of initiatives, social responsibility and sustainability development is far from being fully integrated into the core activities of HEIs everywhere (Pe Symaco & Tee, 2019). However, the EHESP School of Public Health, like many French HEIs, is committed to an integrated approach of Sustainable Development and Social Responsibility (SD & SR) into its strategy, internal organisation and partnerships.

2 Social Responsibility of Higher Education Institutions

Social responsibility falls within the philosophical tradition established by Levinas and pursued by Jonas who considers responsibility as a constitutive part of humanity (Jonas, 1991). To be "responsible" (from the Latin *responsus*: answer, answer from, answer to) is, above all, a moral imperative – the human-being, as human, is obliged to respond to others, although they are not legally required to care and express solicitude for others. In academia, social and environmental responsibility makes it possible to put back the human at the heart of a long-term reflexion (Rolland & Majou de la Debutrie, 2018). By their exemplarity regarding social and environmental responsibility, universities can play a driving role towards both students and staff, as well as companies, communities and suppliers (all stakeholders). They act as role models for future generations and strongly influence not only future professional conduct and practices in the corporate world, but also their graduates' expectations towards their future employers (Galvao et al., 2019; Ipsos & Jobteaser, 2019).

Thus, in the area of research and teaching, social and environmental responsibility brings forth a reassessment of the organisation. This responsibility has a positive impact on issues such as welcoming students or improving the well-being of all users by ensuring the success of all, fighting against inequalities, fostering a favorable atmosphere and a healthy environment for developing skills, a service quality and student satisfaction (Santos et al., 2020). A basic understanding of the social responsibility of HEIs has four main orientations (Annoot, 2012):

– Widening student education for citizenship ethics
– Participating in raising young people's level of qualification and tackling social and educational inequalities
– Widely disseminating the results of the research conducted on education
– Providing academic and research expertise to meet the needs of economy, social life and culture

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In France, since 2009, Article 55 of the Grenelle-1 Law of 2009, implementing the Grenelle agreements on environment, encourages HEIs to implement a SD & SR approach through a "Green Plan". To this end, the Green Plan has led in 2010 to the SD & SR frame of reference (FoR), a steering tool designed by the Conférence des Présidents d'Universités (CPU), the Conférence des Grandes Ecoles (CGE) and the REseau Français des Etudiants pour le Développement Durable (REFEDD). The FoR is built on five pillars:

- Strategy and governance
- Education
- Research
- Environmental management,
- Social policy and territorial anchoring

The Green Plan and the FoR engage HEIs into a permanent improvement process, consistent with the ISO 26000 standards, guidance on social responsibility (International Organization for Standardization, 2010). They also serve as a self-assessment tool for sustainable development actions (strengths, weaknesses, completed actions), useful for communication, exchange of good practices and, above all, as a basis for the certification process.

In the French context, this is particularly relevant as Article 55 of the Grenelle-1 Law allows universities to take an important step towards a national SD & SR certification (Journal Officiel, 2009). At the national scale, the SD & SR certification is a priority project of the roadmap of the 2013 National Environmental Conference (La conférence environnementale, 2013, p. 23) in order to "accelerate the transition towards sustainable campuses" and to "set up corresponding certifications". At the international level, the SD & SR label enables French HEIs to place themselves among the most advanced countries, after the United Nations Conference on Sustainable Development (RIO+20 in 2012).

Since 2015, 31 French HEIs (approximatively 10% of the total French HEI) have engaged towards the SD & SR label, often part of their strategic plan. Even though the label is a growing part of their identity and their branding, there is no sanction or strong incentive for them to implement the SD & SR engagements. There is no mechanism such as, for instance, a ranking showing how sustainable a university is, such as an annually compiled independent student campaigning network, People & Planet which measures the environmental and ethical performance of all the UK Higher Education Institutions (People & Planet University League, 2019). By publicly steering universities towards their social and environmental contributions, initiatives like this one are powerful engines to transform the education sector towards a more egalitarian and sustainable world.

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3 The EHESP's Commitment

3.1 *An Engaged Higher Education Institution*

Within a contrasted French higher education landscape, EHESP School of Public Health has a singular position. As a research-based professional school in the fields of public health and social welfare, EHESP is the cradle of the professional culture for all the managers and executive civil servants of the health and welfare systems. If, by WHO standards, Public Health is defined as the art and science of preventing disease, prolonging life and promoting health through the organised efforts of society (Acheson, 1988), EHESP has, in its DNA, a strong sensitivity for all aspects of social responsibility. Conscious of its role as a leader in public health education and research, the School has the ambition to impulse a promotion process, initiate the first behavioural changes and, thus, lay the essential foundations for collectively meeting the SDGs of the United Nations. Its professional education offerings include 60% of programmes related to the SDG 1: poverty reduction, SDG3: ensure healthy lives and promote well-being for all at all ages, SDG 10: inequality reduction, SDG 16: justice and peace, and SDG 17: partnerships between governments, the private sector and civil society. Every public health registrar is now expected to show evidence of leadership in sustainable development during the training (Quantz et al., 2017).

EHESP School of Public Health obtained, in January 2020, the French sustainability SD & SR certification, awarded by the national labelling committee (managed by CIRSES, the Collective for Sustainable Development in Higher Education) for a 4-year period. This label approves the plan implemented by the school and the quality of its actions in the field of SD & SR. The label followed an audit conducted in October 2019, which evaluated EHESP's SD & SR strategy, and actions carried out in accordance with the commitments and values of the Conférence des Présidents d'Universités (CPU), the Conférence des Grandes Ecoles (CGE) and the above-mentioned frame of reference. The label confirms the sincerity of an approach integrated into a permanent improvement process, enhanced by the sharing of best practices within the group of labelled HEIs. The audit praised the commitment and concerted approach of the whole EHESP community, including staff and learners.

3.2 *Engaging Every Component in a Sustainability and Social Responsibility Strategic Plan*

The whole plan was based on the assumption that an institutional engagement with SD, enhanced by awareness and communication, supported by specific resources and people for SD implementation and a formal planning framework,

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with a specific set of actions, targets, outcomes, responsibilities, timelines and management approach elements, would lead to better achievement of the goals (Filho et al., 2019). Engaging in a multi-step process of sustainability certification (SD & SR label) allowed the leadership of EHESP to structure its practices and involve progressively its entire community and stakeholders in a long-term deep transformation. The goal was clearly to engage every component of the School in the implementation of a collectively designed 5-year sustainability and social responsibility strategic plan. The certification became a management tool for introducing a dynamic of change. The first step was the identification of a Sustainability and SR Officer and a Steering Committee, composed of 17 individuals, each of them representing a constituency of the school.

In the first phase, the steering committee defined the EHESP's SD & SR strategy. By meeting once every two months (6 meetings a year), the committee identified 13 objectives for a strategic plan, along with 5 axes, a methodology for the implementation, and a monitoring process (indicators, communication tools, calendar, etc.). The "SDGs frame of reference" clearly became the international roadmap for sustainable development. As part of this approach, from the very beginning of the process, EHESP aligned, in its SD & SR policy, its own objectives, the SD & SR frame of reference (a sectoral tool for steering and self-assessment of SD & SR approach of French HEI) and the broad international frame of reference for SDGs.

The second phase, the monitoring of the objectives, began with the implementation of the 2019–2023 EHESP strategic plan. Thus, the timing allowed the integration of the SD & SR objectives into the institutional strategic orientations, in connection with the internal and external environments (governance, environment and territorial anchoring).

This second phase also aims at prioritising and designing an action plan with working groups, composed of key resource persons, staff and learners on volunteer basis.

The school is currently working on the implementation of a 'diversity' action plan, in order to promote openness to all forms of diversity and, thus, contribute to the reduction of social and cultural inequalities. A working group on diversity, composed, among others, of all officers in charge of diversity issues (secularism and the fight against radicalisation, equal opportunities, gender equality, disability, etc.) under the leadership of the Dean of Academic affairs, carries out the plan. To coordinate this policy, EHESP created a set of new roles, under the umbrella of diversity officers. But beyond these devoted officers, the massive engagement of the different stakeholders, staffs (from different academic departments, including student life, international relations, human

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resources, etc.) and learners, shows that all the professions within a HEI can and must contribute, through enhanced cross-functional collaboration, in the fight against discrimination.

Finally, cooperation with the communication staff in this area is essential both internally and externally. Today, the Communication Division plays the role of disseminator of reliable, fair and transparent information. In addition, through the internal communication channels (website, social networks, paper media, events, etc.) the School can highlight the scope of its initiatives and commitments (Roussel et al., 2018). Thus, communication is crucial for all SDGs – promoting anti-smoking actions, setting up the first French smoke-free campus in 2018, informing the public about the Human Resources policy in favor of the inclusion of people with disabilities, or the institution's commitments to fight gender discrimination.

4 Diversity, the Social Pillar of an Organisation's Social Responsibility

4.1 *Promoting All Forms of Diversity*

Diversity is an obvious fact in the living word, because nature could not develop or prosper without bio-diversity. In the same way, humanity is diverse. Diversity is a booster for creativity and innovation (Levine & Stark, 2015). Working in heterogeneous groups, where people do not share the same exact beliefs and views, makes people think and argue in a more accurate way, if they want to defend their ideas and convince others.

At the same time, diversity entails many challenges, among them the fight against the exclusion of those who are not alike, without stigmatising them. Inclusive education historically developed as part of special education and was, therefore, initially associated with vulnerable populations, poverty and minorities. Most recently, the conceptual foundation of diversity and inclusion has changed, also thanks to the influence of the SDGs, and moved it from special groups towards a more proactive dimension at the larger scale of national reforms and system-level policy approaches (Schuelka et al., 2019). Consequently, based on the hypothesis that differences are an individual and a collective opportunity, many HEIs have moved towards inclusive management.

In France, the fight against discrimination is required in all companies, in accordance with the Act of November 16, 2001 (Journal Officiel, 2001). In addition to article L 122-45 of the Labour Code, which bans some forms of discrimination in the workplace (sex, origin, religion, disability, pregnancy, political and trade union opinions, etc.), the Act of November 16, 2001 bans discrimination based on sexual orientation, age, surname or physical appearance. Thus,

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the French law stipulates that no one shall be excluded from a hiring procedure or from access to an internship or training opportunity, no employee can be sanctioned, dismissed or be victim of a direct or indirect discriminatory measure, in particular with regard to salary, etc. because of the abovementioned criteria. Diversity management is, above all, a political and a strategic choice, and often leads to structural changes.

Different policies have, therefore, been implemented by EHESP, in order to promote equal opportunities for staff and students, from the very early stage of admission through their training and first job. This is a way for the school to support the following SDGs: quality education (SDG4), gender equality (SDG5) and reduced inequalities (SDG10), no poverty (SDG1), decent work and economic growth (SDG8) and sustainable cities and communities (SDG11). EHESP promotes all forms of diversity in its human resources management, students' education and community and stakeholder relations. In order to state its engagement for professional equality and diversity within education while preventing and fighting discrimination, EHESP has formalised a new, ambitious Diversity Plan 2019–2023 whose objectives are:

– To support disabled people in their requests by adjusting teaching and exams, and handling individual situations (accommodation, catering, etc.) in compliance with an accessibility for all policy.
– To reduce inequality and ensure equal opportunity, including suppressing discriminatory practices and promoting the social, economic and political integration of students.
– To develop creative and innovative learning environments, such as interactive classrooms, distance and hybrid learning, accessible, community and participatory environments, while also ensuring access to all to the necessary hardware and digital literacy.
– To internationalise its human resources by encouraging intercultural diversity and by placing a high value on international experiences.
– To achieve gender equality and prevent all forms of gender-based discrimination, and propose awareness-training programmes for staff members to prevent and fight sexual harassment.
– To implement the principle of secularism, uphold the diversity of opinions, to guarantee in higher education and research a free scientific, creative and critical development.

The cross-functional diversity plan involves all the staff, including student affairs, campus management and operations, faculty, centre for teaching and learning, IT systems, campus facilities, international affairs and human resources. One of the best examples of new cross-bridging actions on campus is the participation

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in the European initiative "Duo-Day". Aimed at a better understanding of the respective professional behaviours between disabled and abled individuals, the annual Duo-Day programme allows organisations to host a number of disabled people, matching each of them with a staff member. The two members of the duo will learn how to overcome preconceptions and stereotypes. In 2019, three EHSP staff volunteered to host a disabled person, and in 2020 this number rose to eight.

What makes EHESP's experience unique is the strict connection between students and practitioners in the Public Health space. The school trains all the health services civil servants and has, therefore, the capacity to introduce a non-discriminatory culture at a very early stage of their professional behaviours and practice. Moreover, in collaboration with the faculty, the practitioners contribute, through their teaching, to develop the learner's capacities to analyse social conditions at risk of discrimination in the field of health.

As an example, Tessier (2017) notes that the question of the diversity of the public housed in the French health care structures is not yet part of the training of health professionals, beyond the basic regulatory recommendations (cultures, religions and secularism considerations). However, discrimination in the healthcare field is strongly interconnected, with several contemporary socio-political issues and difficulties for vulnerable populations (disabled people, the LGBTI community, illegal immigrants, etc.) to access care. Discrimination encourages health inequalities and questions voluntary or unconscious dynamics of a "selective medicine".

4.2 *Interdisciplinary Teaching and Training Future Health Professionals*

The purpose of teaching and, thus, training professionals is to enable them, as part of their public health service, to be able to manage, among other things, an otherness situation (Tessier, 2017) and stimulate reflection and reflexivity for a deconstruction of stereotypes and prejudices (Bruna et al., 2017). The EHESP's teaching philosophy is to develop the citizen consciousness of the learners – future health professionals – including their critical mind and their reflexive capacities, to increase their ethics awareness. At the beginning of the 2019 school year, a half-day training session on diversity (disability, secularism, gender equality, etc.) was introduced for all the incoming civil servant students. The aim was to stimulate their ethical requirements, and capacity for indignation, and to identify strategies and practices that contravene the principles of equality and non-discrimination, and if necessary, to take action in the face of injustice.

Embedding sustainable development only in environmental courses, or creating specific classes not connected to the core curriculum, will not be sufficient to prepare individuals to make the necessary decisions in their daily lives

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to address sustainability challenges. Interdisciplinarity increases the ability to understand complex problems and act on them, aligned to the expected outcomes from education for sustainable development (Annan-Diab & Molinari, 2017).

To this end, in 2020, the school designed a new and mandatory 'climate change, transitions and health' skills set, as climate change and environmental degradation have been recognised as the most crucial public health challenge of our time (Watts et al., 2015). This workshop takes around 30 hours to complete and trains every student, regardless of their programme, in the SD & SR strategy. The course is based on transversal skills frames of reference, suitable for use in all trainings, and is designed to train learners in a systemic, forward-looking and collective vision of tomorrow's world by integrating responsibility while maintaining an ethical vision, and by allowing and encouraging the necessary changes. Thus, the course aims for students to be able to: (1) analyse a health situation through the lens of SD & SR issues, (2) implement strategies to take into account SD & SR issues, and (3) develop advocacy skills in order to mobilise their networks on SD & SR issues.

Through specific inter-professional modules, future health practitioners learn how to interact with other administrations and integrate different perspectives and constraints, in order to work more efficiently together towards the wellbeing of the population. Moreover, EHESP delivers an annual inter-professional module based on active learning. Professionals with different backgrounds and environments are given the opportunity to share, during a time of collective reflection, their knowledge and their multi-professional approaches on interdisciplinary issues related to public health. Indeed, professionals working in the field of public health are numerous and come from various backgrounds and cultures; they play a role in the organisation and implementation of public health policies, in terms of promotion, prevention, care, etc. The rationales vary from one profession to another, from one steering authority to another, from one field to another. Across these differences, the aim is to prepare the future leaders for this difficult exercise of collaboration, which is important for population health improvement and concerted working habits.

Learners are part of the society – while still learning, student life is also a time to develop students' awareness and civic engagement. Therefore, the challenge is to make them aware that they can themselves take action for sustainable development by getting involved in society. They can help to strengthen social cohesion, fight against discrimination and inequalities, and promote responsible behaviours and consumption (Roussel et al., 2018). For this reason, the school is committed to supporting and recognising student initiatives. Thanks to the School's sustainability certification and SD & SR label, students feel encouraged to propose SD related projects. Therefore, new students'

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initiatives have blossomed, such as: "la fabrique à DD" ("do it yourself" workshops), a shared vegetable garden with the residents of a nursing home (the elderly buddy, in French "pote âgé"/"potager"), a musical, a two-man race, or a scientific symposium on including people with disabilities in sport.

5 Conclusion

An intelligent vision and implementation of diversity includes mapping out a path for social innovation, responsible management and the institution's overall performance. EHESP is gradually integrating the diversity perspective in its two core missions: teaching and research. With the adoption of its diversity plan through a participatory process, EHESP takes the lead by committing itself to respond to the SDGs and by progressively getting its community fully involved in social responsibility, including students, faculty, staff, academic partners, public administration and health organisations.

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CHAPTER 14

Service Learning at the Instituto Professional of Chile: Social Responsibility in Higher Technical and Professional Education

José Sepúlveda Maulén

Abstract

Social responsibility in higher education is an opportunity for technical-vocational training. In the chapter, the experience of implementing service learning at the Professional Institute of Chile is analysed. Strengthening the role of implementers and moving towards sustainable institutionalisation are its main challenges.

Keywords

social responsibility in higher education – service learning – technical and professional education

1 Introduction[1]

Higher Education Institutions (HEIs) are mandated to seek the integral development of their students. For this, it is imperative to strengthen the educational process, in the context of personal and social development in a global knowledge society. Globally, the 2009 United Nations Educational, Scientific and Cultural Organization (UNESCO) Conference on Higher Education proposed the concept of Social Responsibility in Higher Education as a key element to solve global social problems (climate change, water management and the food crisis, to name some of the most relevant), and to orient policies to an education that allows the formation of ethical citizens committed to social transformation (UNESCO, 2009).

The ISO 26000 Social Responsibility Guide defines the concept of social responsibility as the "responsibility of an organization for the impacts that its decisions and activities cause in society and the environment, through ethical and transparent behavior" (Valleys, 2019, p. 17).

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Regionally, universities have adopted the concept of university social responsibility (USR), but this has been linked to corporate social responsibility, creating a perception of philanthropic objectives and image washing, among others (CLAYSS, 2014). USR began in Latin America in 2001, with the creation of the Network of Universities called Chile Construye País (Jímenez, 2011). There, USR was defined as a practice with a set of principles and values that, through management, teaching, research and extension, responded to the challenges of the country where it is located.[2] This reflection, in terms of equality, should be broadened as a concept that refers to social responsibility in higher education, including the technical-professional sub-segment.

2 Context of Education in Chile

In Chile, the main institutions of higher education are universities, professional institutes and technical training centres. The last two make up the sub-segment of higher technical-professional education.

The Ministry of Education (Mineduc) has promoted standards to regulate technical-vocational education as the general law on higher education (Law 20,370) and the technical-vocational policy that establishes the legal framework of its operation and that aim, among other things, to ensure the equity and quality of its services.[3]

Service Learning (SL)[4] has been adopted as a strategy to strengthen student learning and linkage with communities. By 2019, its institutionalisation process was at different degrees of progress in HEIs (Pizarro et al., 2019). SL is defined as a pedagogical proposal that allows students to develop their skills or knowledge through a service to the community (Tapia, 2010). The National SL Network, for its part, has promoted a definition that encompasses 4 dimensions: the detection of a social need; the relationship between the curriculum and the service; permanent instances of reflection, and; the participation of students as the protagonist (Caire et al., 2019). Through SL, students act in real contexts, applying their acquired knowledge and solving social needs (Martínez, 2015).[5] It allows students to develop skills through a service to the community and impacts on different areas of their training, including academic, personal, social and vocational (Eberly et al., 2002; Furco et al., 2010; Jouannet et al., 2015; Red de A+S USACH, 2019).

According to Valleys (2019), the SL approach should be incorporated as a goal in the University Social Responsibility (management models to achieve educational and cognitive purposes in a collaborative context), which will

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complement an institution's work to actively integrate with the community to which it belongs (Trilla, 2009), and in a context where students are committed to building a fair and free society (CLAYSS, 2004).

Within the institutions of technical-professional higher education, the Instituto Professional of Chile (hereinafter IP Chile)[6] adopted SL with the objective of inserting the students in activities related to the world of work early on, in addition to strengthening innovation and linking with the environment.

In the current context, the implementation of SL allows a discussion on how the institutions understand the main guidelines, established in the law, and their responsibility and commitment to the environment they co-inhabit.

This chapter approaches the process of the institutionalisation of SL from a descriptive analysis, answering the following question: From the axes of social responsibility, what are the main advances in the implementation of service learning from a model focussed on sustainable institutionalisation?

3 Methodology

This chapter is part of the study of the institutionalisation of SL in HEIS (Rubio, 2015). The main milestones of incorporating SL to IP Chile are presented using the dimensions proposed by Andrew Furco's (2011)[7] institutionalisation rubric.[8] From these dimensions, an analysis of the progress of SL in IP Chile will be carried out.

In reviewing the institutionalisation dimensions of SL, this chapter aims to analyse the progress of SL in the institution through the initiatives implemented.

4 Discussion

The Professional Institute of Chile was establsihed in 2003. By 2019, it had 22,022 students enrolled, offering 52 degrees. It has 4 branches in the cities of La Serena, Santiago, Rancagua and Temuco, in addition to a virtual branch. It is characterised by being part of the Chilean higher education technical-professional subsystem, made up of professional institutes and technical training centres (Law 21,091). It is an institution of technical-professional education that is at the service of people, so that they can perform responsibly and productively in the world of work through its institutional seal (IP Chile, 2020a). The institution has incorporated SL, understanding it as an active methodology that allows meaningful learning in students, fostering a horizontal relationship with the

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community. This is an important aspect of IP Chile's education, considering that most of the students come from low-income sectors of the country.

The implementation challenge is high considering that SL projects are developed with community organisations in which students participate or feel empathy, such as camps, nursing homes, sports clubs, municipal corporations, foundations, etc. The projects are planned at different times of the learning process (from the first year to the degree project) and are heterogeneous in their duration (can last from 1 week to 2 months) and in visits (can be 1 to 5 or more) to a community. Below are some examples of A+ SL projects in the institution:

- In the Occupational Therapy programme, under the subject Community Intervention, students develop strategies of intervention for people in different stages of their life cycle who present some occupational need. That is, who have some difficulty in getting involved in an occupation in a satisfactory manner. Particularly, in the city of Rancagua, students develop the project with children who have an intellectual disability, in partnership with the Coanil Foundation. It is a project that lasts approximately 1 month and includes at least 5 visits to the centres.
- Social Work students carry out a project in the subject of Community Social Work. It aims to detect the needs of the inhabitants of a given community in a vulnerable situation. With the results of the diagnosis, an activity called 'service fair' is carried out, the objective of which is to make the participants aware of their different rights and how to exercise them through state institutions. The project lasts 1 month and the students make 3–5 field visits. In 2019, in the city of Rancagua, the students developed the project with the inhabitants of the Los Paltos camp. The project challenges us to think about initiatives with communities in a situation of social vulnerability.
- Students in the Graphic Design Technician programme, under the subject of Branding, provide advice to microentrepreneurs who need support to implement or improve their organisation's brand. Meetings are held with the microentrepreneurs at least 3 times in which ideas are discussed with the business owners, the brand is developed and finally the results are presented to the community partner. This project is unique in that it is an integrated assessment which includes the contents of all the subjects of the semester, with the SL component serving as the central axis of the learning measurement.

5 Dimension 1: Philosophy and Mission

In 2017, IP Chile begins the implementation of SL with 5 career programmes and 5 subjects (Jouannet et al., 2018). As of 2019, the programme has been

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implemented in 27 career programmes and 36 subjects, with the participation of 6,400 students, 527 community partners and 161 teachers.

The first stage of developing the SL programme was achieved through funds from the Mineduc Mecesup 3 Programme (IP Chile, 2013).[9] A team of academics from the Pontificia Universidad Católica de Chile[10] was hired, who suporedt the design of a curriculum implementation model that was structured in 4 stages: planning, appropriation, implementation and evaluation. This model was overseen and implemented by the Vicerrectoría Académica.[11] In addition, an institutional definition for SL was developed.[12]

In 2019, SL became a part of the Institutional Strategic Plan, in an objective called innovation. This defined coverage goals and a continuous improvement of the processes. It noted that SL "pays tribute" to the institutional mission, although not explicitly, which declares the eudcational project to be to to train responsible people in an innovative context (IP Chile, 2020b). In addition, the institution was mandated to comply with the various educational reforms that the State had declared for technical and vocational training institutions.

By 2020, the Vice-Rector's Office for Linking with the Environment updated its policy, with the objective of forming socially committed citizens. Although the institution's commitment and responsible training are mentioned, social responsibility is not directly alluded to as a management model of USR.[13]

6 Dimensions 2, 3 and 4: Support the Involvement of Teachers, Students and Community Partners

SL is installed in the teaching area in the institution with the aim of ensuring quality teaching in accordance with the implementation of the active methodologies that IP Chile declares as its priorities. This has meant focussing on strengthening the teaching role. Training and pedagogical advisory programmes have been developed in which pedagogical advisors make class observations to provide feedback on teaching practice in reflection activities.

With respect to the involvement of students and community partners, institutionalisation is at an early stage. Each teacher closes the semester by inviting the community members, where the results of the SL projects are presented. Some of the students and partners that implement SL are invited to the closing sessions that take place in each location. In terms of socialisation, in 2019, the first meeting of experiences of SL was held, and 3 experiences were presented at the seventh national seminar of SL of the Childean Network of Service Learning (Red Chilena de Aprendizaje Servicio, REASE). Teachers and students participated in both of these platforms.

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7 Dimension 5: Institutional Support

In 2017, the National Coordination of SL was formed, a unit whose mission is the creation, monitoring and evaluation of policies linked to the stages of the curriculum implementation model. This body was also responsible for budget planning. School teams were involved in implementation planning, ensuring the consistency of learning outcomes versus community needs. In 2017 and 2018, work was done with public funds and, in 2019, the institution continued implementation with its own resources. Each semester, a survey of the perception of the implementation of SL was carried out with teachers, students and community partners, and the evaluation of the performance of teachers and their approval rate were monitored.

Since 2017, four perception studies have been implemented. The actors who have been key in implementing SL claim a high level of satisfaction with what has been carried out (Sepúlveda et al., 2019). Likewise, in 2019, the National Coordination implemented a self-assessment process, following the Furco model, in which the authorities and academic teams evaluated the progress made at the level of institutionalisation of the SL programme.

8 Conclusions

Education must allow progress towards a world with ideals of peace, freedom and justice (Delors, 1997). One of the challenges is to respond to train people who are responsible and committed to their environment. Social responsibility in HEIs opens a space for reflection on how institutions are territorially inserted into their communities, aimed at a horizontal relationship and mutual collaboration and learning.

Chilean education policy does not explicitly refer to social responsibility in higher education, choosing instead to mandate a context of innovation and VCM. However, HEIs have had to generate linkage models, ensuring horizontality in the relationship with communities, a challenge that implies working with responsibility and commitment towards them. Service learning is an active methodology that allows progress towards work in this direction.

IP Chile is moving towards the sustainable institutionalisation of SL. It stands out that its implementation and definition is aligned with the institutional educational project. Even more important, SL is valued by the authorities, academic teams and actors responsible for implementing the methodology. In a recording made in a project, a student points out: "This is 50–50, you learn from us and we learn from you […]. Sometimes life hits us hard, but you are the

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managers of your own change" (IP Chile, 2019). That is the sense of the methodology that our students, despite their difficulties, become better professionals and better people at the end of an SL project.

It has been a challenge to strengthen the role of teachers, community partners and, especially, students, to consecrate sustainable institutionalisation. Among the critical situations of the projects that are currently being developed is the strengthening of teams at each headquarter (with exclusive functions in SL) and the resources associated with the equipment and supplies used in the services to strengthen an interdisciplinary model of implementation of SL projects, with the idea of deepening the learning of the students, community and institution.

The institution has not declared a model of social responsibility; however, the implementation of SL points to the right direction. A social responsibility management model opens questions about how its installation can impact student learning and work with communities, and the internal management model of HEIs.

Notes

1 Vocational education in Chile is called "technical and professional".

2 University Social Responsibility was defined by Universidad Construye País as: "the capacity of the university to disseminate and put into practice a set of general and specific principles and values, by means of four key processes, such as management, teaching, research and university extension, thus responding to the university community itself and to the country where it is located" (Jímenez, 2011, p. 3).

3 In 2018, Law 21,091 established the obligation for institutions to have horizontal links with the communities that live in the territories where they are located. This has meant an adaptation in the management within the higher education institutions, which states that their mission must be fulfilled through the realisation of "teaching, innovation and connection with the environment (VCM), establishing that [...] these initiatives must be consistent with the training of students" (Law 21,091, 2018, p. 1).

4 In Chile, no common name has been reached to describe the pedagogical approach. For example, it is called service learning, learning and service, with the initials S+L, S-L and Spl. The National Network of L+S (REASE) has promoted the use of service learning and S+L (Pizarro & Hasbún, 2019).

5 According to Furco et al. (2002): "the same line defines that learning service seeks to involve students in activities that combine service to the community and academic learning" (p. 25).

6 IP Chile has a constructivist vision of learning, in a pedagogical model based on competencies. It offers careers in 5 areas of knowledge, including Administration and Business, Humanities, Engineering, Health and Industrial Processes and Natural Resources.

7 According to Furco (2011): "The self-assessment rubric on the Institutionalization of Service-Learning in Higher Education is designed to assist members of the higher education community to make adjustments in the development of their efforts to institutionalize service-

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learning in their universities" (p. 11). The Instituto Professional de Chile is a technical-vocational training HEI.

8 This presents three stages of progress for sustainable implementation over time: (1) creation of critical mass, (2) quality building and, (3) sustainable institutionalisation. Progress is measured by analysing the categories of the rubric, which is composed of 5 dimensions: philosophy and mission; teachers' involvement and support; students and community partners, and; institutional support.

9 The Mecesup 3 programme is a competitive fund for HEIs, funded by the Inter-American Development Bank. As stated, "the objective of the MECESUP 3 Program is to improve the quality and relevance of higher education through the expansion of the results-based financing system. In other words, the main objective of MECESUP is to help tertiary education institutions achieve excellence" (Mineduc, 2020).

10 The team was led by psychologist Chantal Jouannet Valderrama.

11 The Vicerrectoría Académica is an office at IP Chile responsible for the management of the institutional policy in academic areas.

12 The definition is as follows: "An active methodology that allows for deep learning and promotes the development of social and disciplinary competencies in students through service to the community" (IP Chile, 2018).

13 For example, in the General Education Law, the Law on Technical Vocational Training incorporates innovation and linkages with the environment as a compulsory area for accreditation. The policy on linking institutions says: "improving the quality of life of the community with which it relates, being a contribution to the development of the territory in which it is located" (IP Chile, 2020b, p. 1). The mission of IP Chile states: "To train people in the technical and professional areas to perform responsibly and productively in the world of work, through a project with an institutional seal [which is] inclusive, student-centred, flexible, which promotes methodological innovation and links with the environment, contributing to improving the quality of life of those who participate in it" (p. 1).

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CHAPTER 15

Towards a New Understanding of Social Responsibility: The Experiences and Challenges Faced by Peru's Law Schools

Renata Anahí Bregaglio Lazarte, Renato Antonio Constantino Caycho and Paula Camino Morgado

Abstract

In Peru, a recent legislative reform obliges all universities to implement social responsibility initiatives. Thus, law schools have promoted clinical legal education. This process has been drastically disparate, due to differences in engagement and resource availability. The proposed chapter aims to identify the structural clinical legal education in Peruvian universities.

Keywords

SRHEI – legal education – legal clinics

1 Introduction

Universities are key players in constructing a more just society, insofar as they prepare students to act with social responsibility in their personal and professional lives (Dima et al., 2013; Giacalone & Thompson, 2006; Naval & Ruiz-Corbella, 2012). In order to fulfill this role, and with the growing importance of social responsibility in higher education institutions (SRHEI), universities have undertaken different initiatives that allow students to engage with society beyond the university's environment (Dima et al., 2013, p. 25).

SRHEI has been defined in different terms across the globe. Some authors understand it to be:

> The need to strengthen civic commitment and active citizenship; […] developing a sense of civil citizenship by encouraging the students, the academic staff to provide social services to their local community or to

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promote ecological, environmental commitment for local and global sustainable development. (Vasilescu et al., 2010, p. 4178)

In Spain, it is understood as the need reconceptualise universities, using values and techniques that promote a greater commitment to society and follow a sustainable model, both internally and externally (Comisión Técnica de la Estrategia Universidad 2015, 2011, cited in Naval & Ruiz-Corbella, 2012, p. 110). In Mexico, SRHEI has been defined as a set of principles and values that respond to the community, and affect management, teaching, research and extension programmes (Aldeanueva Fernández & Jiménez Quintero, 2013, p. 18).

Despite the slight differences in focus and wording between definitions, some key aspects are common to all of them. With these as a starting point, we understand SRHEI to be a series of actions and values, stemming from civic commitment and engagement, that require administrations, students and faculty to engage with the communities around them in a sustainable manner. By its very nature, SRHEI improves education (Dima et al., 2013, p. 25) and establishes bonds with local and national communities (Naval & Ruiz-Corbella, 2012, p. 104). In this chapter, we will briefly examine the way SRHEI has been implemented in Peru, and the significant challenges these initiatives continue to face in law schools in particular.

2 Social Responsibility in Higher Education in the Peruvian Context

In Peru, SRHEI was set aside for many years. At the legislative level, only the constitution provided for the inclusion of solidarity, ethics, civic commitments and human rights as key elements in education. Until 2014, this constitutional provision was not accompanied by any laws or programmes facilitating the implementation of said values.

In 2014, the Peruvian Congress passed Law 30220, Nueva Ley Universitaria (New University Act), in order to properly reflect the constitution and improve structural deficits in Peru's higher education system. The Act contains three provisions that are essential in providing context for our observations:

- Articles 5 and 6 establish that pluralism, inclusion, intercultural dialogue and commitment to the country's development are the guiding principles of higher education, and universities should strive to interact with the community and engage in socially relevant teaching and research.
- Article 124 defines SRHEI as "the ethical and effective management of the impact generated by the university in society", which is understood to "include managing the impact produced by the relationship between the

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university's community and the environment, and other public and private organisations that constitute themselves as interested third parties".

- Article 130 establishes the obligation to implement SRHEI. Per this article, every university should create a Programa de Servicio Social Universitario (University Social Service Programme), through which students apply knowledge in a way that improves the quality of life of people in traditionally marginalised groups.

A systematic interpretation of these articles reveals a legal framework that is aligned to the theoretical framework of SRHEI. Taking the values set out in Articles 5 and 6 as a starting point, we posit that the Act in fact obliges all universities to construct all their programmes with a social responsibility component. This because if a university were to focus strictly on managing impact, as per article 124 of the Act read on its own, it would not be compliant of the principles and obligations set out in Articles 5, 6 and 130. An example of this systematic approach can be seen in Pontificia Universidad Católica del Perú's (Pontifical Catholic University of Peru) social responsibility policy, which states that the university should contribute to the construction of new relationships between university and society by working with communities and other institutions (Pontificia Universidad Católica del Perú, 2014, p. 2).

However, the obligations set out in the Act have had a disparate and difficult implementation. This may be due in large part to the lack of further regulations, policies or government sponsored programmes to accompany the Act. Where universities did not have the necessary expertise or resources to create or enhance SRHEI programmes within their institutions, there was no state-sponsored support for their implementation.

In fact, a 2018 study by Unión de Responsabilidad Social Universitaria Latinoamericana – URSULA (Latin American Social Responsibility in Higher Education Union) found that all 18 Peruvian universities surveyed had difficulty in executing socially responsible initiatives, with results below the regional average (p. 17). In line with this finding, a 2017 study by Peru's ENARSU Network (Network of the National Meeting on Social Responsibility in Higher Education) found that only 43% of the 50 universities surveyed considered SRHEI as a central pillar in their institution (Stojnic Chávez & Jungbluth Melgar, 2017, p. 4). This last report also found that only 36% of universities studied were incorporating SRHEI into curriculums and campus life (Stojnic Chávez & Jungbluth Melgar, 2017, pp. 5–6). These insights are useful in order to understand the level of commitment and capacity that universities have had with regards to SRHEI initiatives and should be kept in mind when looking at the challenges faced by law schools, since most of the challenges stem from lack of institutional support.

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3 Implementing Legal Clinics in Peru

Clinical legal education is a method of teaching that originated in the 20th century in the United States as an alternative to traditional teaching that would bring students face to face with actual cases, alongside practicing lawyers. It sought to, more accurately, prepare students for professional practice (Frank, 1933, pp. 917–918). The method then expanded and began to be implemented in Latin America in the late-20th century, financed by a Ford Foundation initiative. In its current form, clinical education requires students to litigate real cases, so that they learn by interacting with members of the community and reflecting upon these interactions (Kerrigan, 2011). The method allows students to develop practical skills, encourages reflection (Casey, 2014, pp. 319–320) and is better suited to teach ethics and professional responsibility than a traditional classroom setting (Duncan & Kay, 2013, p. 292). In doing so, clinical education provides students and faculty the opportunity to combat structural inequality and approach the law with social commitment (Cavallaro & Elizondo García, 2011, p. 131; Cody, 2015, p. 2015). Students interact with issues of public interest, as cases will often relate to marginalised groups' access to the basic conditions necessary to exercise rights, freedoms and representation (Torres Villarreal, 2013, p. 718), and thus are able to address social justice issues that they have previously approached from a theoretical standpoint (Barry, 2014, p. 35; Meghdadi & Erfani Nasab, 2011, p. 3015).

In order to achieve these goals, clinical education can take many forms. The most common of these are free legal aid clinics and public interest clinics. The first ones provide counsel and litigate cases for people from disadvantaged backgrounds, while the second take on high profile cases through strategic litigation, amicus curiae and advocacy strategies (Mestre & García, 2018, p. 40).

In Peru, law schools have implemented some forms of clinical legal education since the 1980s. This has been done, in most cases, through free legal aid clinics and only in a few cases through public interest clinics (the latter started in Perú with a pilot programme developed at Pontificia Universidad Católica in 2005 as part of a World Bank initiative) (Gonzales, n.d.). Parallel to this, some universities have research institutes – such as Pontificia Universidad Catolica's Institute on Human Rights and Democracy or Universidad del Pacifico's Research Center – with projects and areas dedicated to public interest issues. While said institutes do produce academic content and policy recommendations, and allow for student internships, they are not exclusively designed as social responsibility or legal advocacy centres. In fact, legal advocacy centres dedicated to specific issues (for example, indigenous or LGBT+ rights) are not associated with higher education institutions.

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As such, by the time the University Act was passed, multiple law schools did already have an SRHEI foundation from which to build on. With the added incentive of this now being a legal obligation, the Act opened a window of opportunity to empower clinics and radically transform the way legal education engages with social responsibility (Cavallaro & Elizondo García, 2011, p. 1935; Wizner, 2002, p. 128). However, it seems to have been a missed opportunity. As the data explained below shows, where clinical education was already in place, few steps have been taken to strengthen it, and where it was not, few clinics have been created and most lack institutional support.

3.1 *Key Findings*

The process of implementing SRHEI as standard practice has been drastically different across all law schools, due to vast differences in institutional commitment and available resources. Through an ongoing project to elaborate an in-depth diagnosis of the situation, the authors have had access to information on implementation in 31 law schools throughout Peru.[1] The field research conducted looks at material resources, student and faculty engagement, staff, and success rates, amongst other factors, as markers of the structural needs that social responsibility offices have. Using this as a starting point, we will outline 4 key findings that illustrate the current situation of clinical education in Peru.

First, it is interesting to note that of the 31 institutions surveyed, only 3 have implemented public interest clinics, while the remainder have opted for free legal aid clinics. The latter often function as alternatives to internships, where students can get educational credit and recognition for internship work (27 institutions). The research shows that free legal aid clinics are evenly distributed in public and private universities throughout the country, while public interest clinics are concentrated in three private universities in Lima, Peru's capital. This could be because there only few dedicated public interest lawyers in Peru, and the high courts of Peru (Supreme Court and Constitutional Court) are both in Lima.

Second, we found that almost all universities have chosen to implement legal clinical education towards the end of a student's education, often requiring them to have passed a certain set of classes (usually related to procedural law) in order to participate.

Third, out of the 31 universities, 15 stated that clinics are a compulsory course. While this theoretically allows for better service and more student engagement, the model does not seem to take into account the students' context. By the time students take a clinical class, they may already have chosen to specialise in a different area of the law and are probably occupied with another

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dissimilar internship. These factors may severely hinder the quality of service provided to users and the number of cases taken on.

Fourth, in terms of the areas of the law that clinics work on, most free legal aid clinics (22 universities) accept cases of varying nature. Out of the 31 clinics, 24 free legal aid clinics provided services in family law and 16 provided representation in criminal law cases. Surprisingly, only 15 of the clinics indicated that they deal with civil law cases – an unusual number given that civil law is the most common area of practice in Peru. It is also surprising that only 10 free legal aid clinics stated that they take on administrative cases, given that citizens in Peru often have difficulty navigating the State's heavy bureaucracy and public services tend to provide deficient attention, often receiving complaints from users.[2]

3.2 *Key Challenges*

An initial overview of the situation of legal clinics may paint a generally positive picture – clinics seem to be well ingrained in the curriculum and provide an attractive offer for students and the community. However, a look at resources, workload and ethical components show a different reality.

In terms of resources and institutional support, 16 universities reported that they did not receive university funding, nor did they have a set amount of funding per semester, even though most of these universities did provide free legal services. This problem occurred mostly in public universities – only 3 out of 15 private universities reported it, while 4 of 6 public universities experienced this issue. Likewise, 9 clinics (6 public and 3 private) reported that their offices were underfunded. Not having a fixed set of financial resources not only shows a lack of institutional support, but also creates problems in the provision of services. Where a clinic does not know how much money it will receive in a year, it cannot set goals regarding the number of cases represented, given that a legal procedure inevitably means covering procedural costs. This, in turn, compromises clinics' ability to provide fully free services. In fact, at least 2 clinics reported that they have had to ask users to cover administrative costs, such as transport, printing and photocopying, because the clinic itself could not afford to do so.

With regards to staffing, most clinics reported having only between 1 to 3 teachers in charge. 11 law schools had a single teacher overseeing their clinics, usually a professional lawyer and often a teacher who has to balance clinical work with teaching other courses. This is worrisome when we consider that, on average, free legal aid clinics oversee over 200 cases in a given month. Even with the help of assistants and volunteers, staff will inevitably be overwhelmed by an unreasonable workload. Consequently, in practice, clinics are often

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unable to provide the personalised and detailed teaching they are intended to give students and are unable to provide sufficient attention to the multitude of writs produced per month.

On a different note, a surprising 12 (out of 31) clinics noted that they do not have or do not enforce a set of internal Rules of Procedure. This is particularly concerning given that in order to provide consistent and high-quality services, clinics should enforce rules that allow them to decide on whether to represent a case or not, and should establish certain standards of conduct for their students and lawyers. The fact that over a third of the clinics surveyed do not yet have rules of procedure in place speaks to a lack of professionalisation in the provision of services. Only 12 clinics indicated that they have ethical guidelines for their students and faculty. Although most clinics indicated that ethics was incorporated into the clinic's learning process, no specific information was provided. Most clinics indicated only that it was always considered when teaching and reflected upon with students.

4 Conclusions

Preliminarily, results show that law schools have adopted SRHEI either through free legal aid clinics or public interest clinics, while few have implemented both. These different strategies may be indicative a school's choice to engage with society on an individual basis or by connecting with larger social groups. Considering the number of human rights issues that urgently need to be addressed in Peru – ranging as wide as the prison system, the protection of LGBT+ rights, adequate recognition of the right to identity – we posit that law schools should aim towards establishing public interest clinics. While these certainly are more demanding, in terms of the specialisation of faculty and time demanded of professors and students, they provide for a more in-depth learning experience for students and are more likely to have a transformative impact on the socio-legal landscape in Peru.

Likewise, while the advances in Peru in the past few years are certainly commendable, fully implementing legal clinical education still faces several challenges. In most universities, staff reported that both clinics and legal aid offices tend to be underfunded and overworked. This reflects a lack of institutional commitment and may perhaps demonstrate that university administrations are more concerned with formally meeting their legal obligations than ensuring that students and users receive a high-quality service. If this is the case, then universities have not fully committed to incorporating social responsibility in their programmes.

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There remains a need for schools to not only preach the values and principles of SRHEI, but to fully materialise their commitment by implementing fully funded and properly staffed programmes. Achieving this goal requires commitment both from universities and the government. On one hand, university authorities should be properly trained on the meaning and impact of SRHEI, in order to correctly implement initiatives in their own institutions. However, such information is not readily available, as most of the literature on SRHEI is in English and often behind a paywall. On the other hand, the lack of regulation and national programmes regarding SHREI makes this difficult. Universities – especially public ones – tend to be underfunded and understaffed per se, and in that context SRHEI is not a priority to authorities. If the government were able to provide more funding or guidance to private and especially public institutions, perhaps university leaders would be better equipped to implement well rounded SRHEI initiatives.

Law schools may choose to face the challenges outlined throughout this chapter in multiple ways. For instance, public interest clinics may provide a better alternative when resources and personnel are scarce, because they require teams to engage in strategic litigation as opposed to representing a large volume of cases. In strategic litigation, cases are selected by taking into account the potential ripple effect their resolution might have on other members of a social group (Torres Villarreal, 2013, p. 725). Given that most free legal aid clinics reported that both students and faculty were overwhelmed by the number of cases received, perhaps law schools should be looking towards implementing public interest clinics. As previously mentioned, although these clinics certainly require a further degree of specialisation from professors, they provide an alternative for law schools to provide both a more profound, enriching learning experience for students and a more impactful engagement with the user or community they represent.

Universities should also look to create and participate in existing networks, such as the Global Higher Education Partnership for Sustainability. Taking advantage of networking opportunities can certainly be helpful in increasing outreach and acquiring know-how where resources are limited. By engaging in larger networks that may even transcend legal clinics, universities can access broader funding opportunities, exchange best practices and even collaborate on advocacy in common issues. In Peru, for example, both Pontificia Universidad Católica del Perú and Universidad Peruana Cayetano Heredia collaborate on project "Unicxs". This collaboration allows for Universidad Católica to have a street law clinic on the rights of trans persons, while Universidad Cayetano Heredia focuses on academic research on the issue.

Likewise, as has been suggested in Colombia, legal clinics should look to establish strategic partnerships with NGOs and social organisations that may

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already work in the field of choice. This would facilitate opportunities for strategic litigation (Torres Villarreal, 2013, p. 726), as NGOs tend to have a broader network from which to draw cases, and often have access to more personnel and funding than clinics. In working with NGOs, legal clinics may find that they can reach a greater audience and, at the same time, receive wider recognition. In Peru, Universidad Antonio Ruiz de Montoya has had a successful experience in doing so by establishing a migration and refuge law clinic alongside ONG Encuentros. In this arrangement, the NGO identifies cases and provides funding for the clinic, whilst the university provides students and professors to represent cases. This has allowed the clinic to reach a larger number of users due to Encuentros' previously established networks. This may well be a best practice that should be replicated by other institutions.

Notes

1 The fieldwork for this project was carried out by Cristina Valega, Maria Alejandra Espino and Peter Cruz, through Pontificia Universidad Católica del Perú's Office of Academic Responsibility, part of the university's law school.
2 A 2017 Inter-American Development Bank study found that 83% of government transactions (including use of public services) carried out in Peru were complex because of their duration and the number of interactions they required, well above the regional average of 36%. 48% of people were dissatisfied with the transaction they carried out. Most of this dissatisfaction has to do with transactions regarding the use of social programs, education and health services (Roseth et al., 2018, pp. 59–63).

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PART 4

Partnerships: Renegotiating Knowledge and Society

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CHAPTER 16

Tagore, Social Responsibility and Higher Education in India

Sarita Anand

Abstract

Visva-Bharati, the Higher Education Institution established by Nobel laureate Rabindranath Tagore embodies social responsibility and fosters sustainable practices in and around the campus, working with nearby communities and civil society to promote a more livable environment, using resource-efficient indigenous practices. Working together with the community is the key principle for the progressive development of society.

Keywords

social responsibility – higher education – Tagore and Santiniketan (Visva-Bharati)

1 Introduction

> Turn a tree into a lag and it will burn for you, but it will never bear living flower and fruit. (Rabindranath Tagore)

Higher Education Institutions (HEIs) are centres of knowledge, intelligent talent, teaching and research. Their ways of functioning and, indeed, their entire existence has both a direct and indirect relationship of responsibility with society, because they are the place where the future workforce is nurtured.

Traditionally, HEIs were expected only to perform their core duties of teaching, research and extension activities; however, the scenario has now changed. They are now expected to also exhibit their societal importance through these three functions, by taking their knowledge to nearby communities, as a form of social responsibility. HEIs are, thus, not only a place where theoretical knowledge is imparted and degrees are awarded to students – they are also

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responsible for educating and creating knowledge which can be used for and with the larger society.

2 Need and Significance

'Sustainable practices' refer to actions taken, directly or indirectly, by HEIs to serve the Sustainable Development Goals (SDGs). It is the social responsibility of HEIs to promote and facilitate sustainable practices in and around the campus. Working with the community to make it better is not only good for the community, but also for the academic functioniong of the HEI.

HEIs like Visva-Bharati,[1] Santiniketan, founded by the first Indian Nobel laureate, Rabindranath Tagore, are torchbearers for sustainable practices and the promotion of sustainable development. Tagore's experiments with the Institute of Rural Reconstruction (IRR, established in 1922) and Sikha Satra (a school established by Tagore in 1924) stand as examples of how HEIs can be socially responsible towards nearby communities.

3 Tagore's Original Framing of Social Responsibility in HEIs

> If a true school is to be founded in India, the school must be from the beginning group. The school will make use of the best methods in agriculture, the breeding of livestock and development of village crafts. The teachers, students and people of the surrounding countryside will be related to each other with the strong and intimate ties of livelihood. They shall cooperate to produce all the necessities of their own existence. (Rabindranath Tagore)

The poet, writer, novelist, artist, naturalist and environmentalist Rabindranath Tagore took social responsibility very seriously. In 1906, he released a 15 point Village Reconstruction Charter in Pabna (Bangladesh), which illustrated his vision of autonomous and self-reliant villages, which were not isolated, but remained connected to each other. He stressed the importance of indigenously made goods in the charter, focussing on the training of housewives in local trades to make them self-dependent and add to the family income.

In 1922, Tagore established IRR, now called Palli-Samgathana Vibhaga (PSV), with the main objective of bringing life back into the nearby villages by making them self-reliant and encouraging the revival of village arts and crafts. He successfully implemented a community engagement programme which promoted

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the local, indigenous culture and traditions. Leonard Elmhirst, an Englishman who had studied agricultural economics at Cornell University, USA, helped him build IRR. Tagore also emphasised the practice of local music, agriculture, health and hygiene to connect villagers to their roots, ensuring that people from the nearby villages and communities would acquire the proper training and competency to put modern resources to efficient use in order to improve their physical, intellectural and economic conditions.

The Rural Extension Centre (REC), Department of Adult, Continuing Education and Extension, is one of the oldest departments of PSV, actively working towards improving the conditions of nearby communities and villages. They have formed village development societies, *brati* (youth) organisations, *mahila samitis* (women's groups) and self-help groups in local communities. REC has been working with more than 48 villages under 8 *gram panchayats* (village governing institutes). More than 40 Village Development Societies (VDS) have been formed to organise the reconstruction activities of these villages.

- More than 5 *mahila samitis* have been formed and are presently running in the 5 REC villages. Empowerment and awareness raising training programmes are conducted frequently with the women, along with workshops on health, hygiene, sanitation, child marriage, motherhood, childcare, etc.
- REC has also formed self-help groups, with the objective of empowering the women of the community and engaging the community with HEIs. These groups promote habits of savings, develop cooperation among the community and encourage self-employment, in order to make the villagers more self-reliant.
- Youth organisations, called *brati dal,* have been organised, which include boys and girls between the ages of 6 and 14 years. These organisations serve to develop the spirit of community service, active leadership and physical exercise among the youth. They also serve to raise awareness on issues such as the environment and nature.

REC has also set up rural libraries and mobile literacy services, donating books to these entities. These entities are run by the VDOs, and more than 35 rural libraries have been set up in the nearby villages. One mobile library is also operational, which serves the needs of those villages which do not have adequate library services.

Following Tagore's ideals of promoting agriculture and farming as a social responsibility initiative of HEIs, Visva-Bharti established Palli-Siksha Bhavana Institute of Agriculture in 1963, imparting knowledge in agricultural sciences. Apart from teaching and research, this institute is also engaged in extension activities in agriculture in the surrounding villages. Rural Awareness Work

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Experience (RAWE) and experiential learning are mandatory, and a part of the academic curriculum. Other academic units, such as the agricultural farm, horticultural farm, dairy and poultry farm, soil testing laboratory, library, and the Rathindra Center for Agricultural Sciences continuoustly support and help the surrounding community, as needed. Presently, this department is checking if new crops can be grown locally, by testing the soil and demonstrating their work to the local farmers. This department is also trying to promote modern animal husbandry, in order to support local income. The university has adopted more than 48 villages and is working towards their welfare, providing them access to local fairs as a platform to showcase their handicrafts.

Silpa Sadan is a Centre of Rural Craft Technology and Design, another department of PSV, which works towards the promotion of rural crafts like tie & dye, batik, paper pulp craft, ceramics and others. This centre engages students with local artisans and villagrs.

Students and faculty of the Deparment of Social Work engage with the communities on various issues, including disabilities, health and hygiene, helping senior citizens, awareness of fatal disases and vaccinations. They work to ensure that no child marriages occur in these communities. They also promote the use of kitchen gardens and pits for bio-fertilisers.

The Master of Education curriculum at Visva-Bharati has a practicum on community engagement and social responsibility. For one semester, students learn through hands-on practice by organising awareness programmes on various issues. The students also teach children in the village schools, holding classes on various subjects. Sustainable practices have been built into the co-curricular activities at the Department of Education – students are assigned to various duties such as campus cleaning, composting, bird feeding and tree plantation.

Visva-Bharati tries to balance the modern educational practices of competition in its academic endeavours, while also abiding by Tagore's ideals. The latter includes organising different cultural festivals and fairs. Recently, more than 200,000 people visited Santiniketan on the occasions of *Basant utsav* (festival of colours) and *Poush mela* (arts and craft fair), illustrating that Tagore's vision of social responsibility is still in practice at Visva-Bharati.

Basant utsav and *Poush mela* are only two of the many other festivals and cultural events started by Tagore, which involved the social, cultural, economic and sustainable development of the people in Santiniketan and its surrounding areas, keeping in mind the principles of humanism, sustainability, self-reliance and urban-rural cooperation. The events work to spread awareness on many issues relevant to the local areas, including water conservation, soil

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fertility, agricultural conservation, tree plantation, use of bio-fertilisers, animal husbandry and village handicrafts.

Basant utsav was first started by Tagore as an elegant celebration in praise of spring. The cultural programmes presented by the students based on Rabindra Sangeet (Tagore's songs) is spectacular, providing the students with a great opportunity to reveal their talents in music and dancing in groups, in the presence of thousands of people from all around the nation. Basant utsav is the real picture of social responsibility of HEIs, where they celebrate Spring with the common people and all other stakeholders.

FIGURE 16.1
Basant utsav at Santiniketan

Poush utsav/mela marks the harvesting season. This fair promotes arts and& craft by hands, not by machines, with live performances of Bengali folk music, Boul gaan (Boul song), kirtan (prayer songs) and Kabigan (Tagore's songs). This is Visva-Bharati's biggest fair, extending its social responsibility by promoting the sustainable practices of handicrafts and indigenous knowledge of local tribal communities like the Santal tribes.

Magh mela (Sriniketan utsav) is a rural event for folk culture and cultivation of rural activities, including an exhibition of agriculture products produced by

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FIGURE 16.2 Poush Mela at Santiniketan

FIGURE 16.3 Magh Mela (Sriniketan Utsav) vegetable exhibition

the Palli-ikha Bhavana (The Agriculture Department) and rural handicrafts like batik, tie & die, *Kantha* stitch (Santiniketan's own embroidery), wood work, ceramics, bamboo work, clay work, pottery, and terracotta. The main feature of this fair is to promote sustainable practices of bio-fertilisers, kitchen gardens and handicrafts without polluting machines, promoting indigenous practices like Santhali folk dance and songs and use of many indigenous musical instruments of the Santal tribes.

Nandan mela is an art fair organised by the Kala Bhavana (Department of Arts and Craft) on 1st and 2nd December every year for the community. Various activities like painting, sculpture (wood metals), ceramics, graphics, art works, craft items, diaries, stationery items, and fashion jewellery are available for sale at affordable prices made by teachers and students of Kala Bhavana.

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FIGURE 16.4
Nandan Mela at Kala Bhavana

FIGURE 16.5
Sona Jhuri Mela or Khoai Mela or Sonibar Haat (Saturday market at Sonajhuri)

Sona Jhuri mela or *Khoai mela* or *Sonibar haat* (Saturday market at Sonajhuri) is an old haat (market) or weekly fair held every Saturday at Khoai, Santiniketan. It is famous for the local artisans' ethnic craft, and the baul (folk singers) and Santal dances, since Tagore's time.

Brikharopana utsav, or the tree planting ceremony, was started by Tagore on July 14, 1928, and since then has continued as ritual of Santiniketan with simple and artistic ceremonials accompanied by music, dancing and Vedic chanting, invoking nature's fertility and symbolising its ever-recurring youth. Rabindranath had long bewailed the ruthless deforestation of the countryside. In his own words, he said – "The Creator had sent life, made preparations everywhere for the same. Humans out of greed provided ingredients for killing. Violating the Creator's intent, there are so many curses in the human society. Destroying the forests, greedy humans, invited their own detriment. Trees are assigned to cleanse the air, their fallen leaves provide fertility to the soil, and they are being uprooted. Whatever be the gifts of the Creator for benefit,

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humans having forgotten their own well being, wasted them". Vriksharopana Utsav is celebrated on the 22nd of Shravan (7th August), the death anniversary Gurudev Rabindranath Tagore.

Halakarshan is an annual ploughing day celebrated in the agricultural grounds in Sriniketan during the rainy season on 8th August. It is aimed at endowing the work of ploughing with dignity, almost a sacredness.

4 Other Sustainable Practices of Visva-Bharati on Tagore's Framing of Social Responsibility

There are so many practices introduced by Tagore which are followed by Visva-Bharati even today. The Visva-Bharati administration utilises its human resources for promoting awareness campaigns and cleanliness drives on several occasions such as during and after all the fairs held.

Open schooling is the best practice of schooling in the shade of trees, near nature and saving electricity during the day.

Upasana or weekly prayers at the university are still observed as per the idea of Tagore, held in Upasana Griha (glass prayer hall) on the campus, where not only the stakeholders of Visva-Bharti but also any member of the society can take part. This shows the good gesture of culture and tradition of social responsibility of this HEI towards its community.

On 10th March every year, since 1914, *Gandhi Puniyah* is observed with an annual cleanliness drive at Visva-Bharati. On this day, remembering Gandhi's visit to Santiniketan in 1914, all the members of the Visva-Bharati community do menial work to clean the campus themselves, as a token of respect to the ideals of Mahatma Gandhi and his meeting with Tagore.

Shilpotsav is celebrated on 17th September. It is a secular festival honouring the sustainable practices and promoting local artisans and craftspersons in Santiniketan.

Samavartana, or the annual convocation, is an important occasion organised in the university calendar. Successful students receive saptaparni leaves (seven leaves) from their Acharya (from the Prime Minister of India, who is considered their teacher). These seven leaves signify a message – that an environment-friendly approach and giving importance to nature are still in practice in this university.

Sabujayan is the annual plantation programme organised by the university and the NSS team during the monsoons (in August) every year. It is also a good practice to promote sustainability in and around the campus.

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Varsha-Shesh is a year-end evening prayer done in Upasana Griha as thanksgiving for the end of a peaceful and fruitful year.

The Central Library of Visva-Bharti has a unique feature in its building. The roof of the dome is covered with transparent glass, which allows the sun rays to pass through, providing enough light in the reading area, saving on electricity.

The central administrative buildings, including the Central Library and Academic & Research Sections of the university, are a "No Disturbance Zone", which leads to smooth functioning of the library and central office. Routine tasks are carried out without disturbance and with speed, thereby promoting sustainable practices.

Public transportation provided by Visva Bharti Bus Services saves fuel, and reduces traffic and pollution by more than 80%. Cycling is common on the grounds of Visva-Bharti to move in and around the campus – another sustainable practice of the university.

Car pooling is also normal among teachers from different departments. Many teachers and non-teaching staff follow the 5R principles (Reduce, Refuse, Reuse, Recycle, and Reflect) in their daily lives and encourage students to do so as well.

Rainwater harvesting is promoted. The university's Department of Zoology in Sikha Bhavana (Faculty of Science & Technology) has prepared two or three rainwater harvesting pits which are affordable to showcase the technology, and promote its adoption in the nearby villages.

The *Kindness Bowl of Water* is the most noticeable sustainable practice. At Vinaya-Bhavana (Department of Education) two big cemented water tubs (each of 400 litre capacity) on either side of the department building provide drinking water to cows, dogs, birds and many other animals.

FIGURE 16.6 Cows drinking water from *Kindness Bowl of Water* in Department of Education, Vinaya Bhavana, Visva-Bharati

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Green purchasing is becoming a new trend with the university administration laying emphasis on energy saving electronic devices like use of LEDs in place of CFLs and bulbs.

The swimming pool of the university utilises solar energy. Use of solar energy is increasing.

Visva-Bharti is a 'No Plastic Zone' and single use plastic is banned in the campus canteens and other shops.

Pearson Memorial Hospital at the university uses an incinerator for its waste, a sustainable practice saving us from pollution caused by bio-medical wastes.

7 Conclusion

This chapter is based on personal experiences and observations of the author, some interviews with stakeholders and survey of different departments at Visva-Bharti. This institution is highly devoted towards its sustainable practices in and around the campus taking its social responsibility very seriously.

Improvement of village life, a practice started by Tagore himself, continues till date and is very visible in the villages adopted by Santiniketan. These villages are self-dependent due to the selfless efforts of Tagore who provided several platforms like melas to showcase their talents, cultural practices and handicrafts like kantha stitch, batik, tie-dye, terracotta, etc.

7.1 *Knowledge Exchange between Visva-Bharati, Santiniketan and the Community Intellectuals*

There is provision for exchange of knowledge between academics and community intellectuals at Visva-Bharati. The university engages with the community to help and facilitate them in different ways, such as providing an opportunity to show their talent in different fairs organised by the university. The university invites Boul singers and musicians in several cultural events, the craftsmen and women are engaged in different departments as guest trainers (for example in the woodwork department), and local artisans train the students in the art of weaving.

7.2 *Stories of Today's Students Becoming Engaged with the Community*

Many departments at Visva-Bharati directly engage with the nearby communities, such as the Department of Education. At the department, M.Ed. (Master of Education) students are trained to carry out their social responsibilities towards community by directly engaging with them. Students are assigned the selected 5 villages are per their need base. They go to the villages in their free

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FIGURE 16.7
Kantha stitch by local villagers

FIGURE 16.8 Amar Kutir leather work from local factory run by Tagore's disciple

time (mostly in the evening after classes) and give remedial classes in different subjects as per the village children's demands. They also train the village children in classical dance, music, drawing, painting, sketching, origami, and any other art form based on the talent and needs of the children.

This chapter on Tagore's vision of social responsibility and the present activities at the university, establishes the fact that Visva-Bharati is a true ambassador of HEIs performing its social responsibility wholeheartedly. All

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FIGURE 16.9 M.Ed. Sem-IV students at Majhipara village carrying out their community engagement and social responsibility task

the stakeholders of the institution and its different departments, depending on their capacity and expertise, work to engage with local communities. The university also hires local people and youth for jobs in itsoffices, and gives from social and economic support to community SHGs.

Visva-Bharati in Santiniketan is a premier HEI in India performing its social responsibility sincerely and adopting sustainable practices for almost a century. It truly is an *abode of peace* (Santiniketan), which continues to walk on the great path started by Gurudev Rabindranath Tagore.

Note

1 See http://www.visvabharati.ac.in/

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CHAPTER 17

Preventing University Student Radicalisation: A Social Responsibility for Institutions of Higher Education

Catherine Déri

Abstract

This chapter discusses University Social Responsibility (USR) when higher education institutions face cases of students' radicalisation leading to violence. The radicalisation process is presented as a result of knowledge accessibility jeopardising democracy. In response, prevention initiatives prove to be challenging for universities striving to safeguard citizens while protecting academic freedom.

Keywords

higher education – social responsibility – student radicalisation

1 Introduction

> To be truly radical is to make hope possible rather than despair convincing. (Williams, 1989, p. 118)

Throughout their academic journey, university students may be exposed to knowledge detrimental to their development as responsible citizens. The likelihood of this happening, especially on campus, is of great concern to universities with the social responsibility of knowledge creation and transmission (Ruiz-Lozano & Wigmore-Alvarez, 2011). As a pillar of democratic societies, universities promote sustainable human development by educating students to think critically and creatively, while adhering to fundamental ideals and values. With this in mind, I raise the question of University Social Responsibility (USR) toward students exposed to knowledge deemed radical in nature and their ensuing transformation of perspectives potentially threatening democracy.

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This chapter first looks at the concept of knowledge democracy to examine how knowledge accessibility and dissemination can lead to the radicalisation of university students. Then, the social responsibility of universities in reacting to instances of student radicalisation and preventing such occurrences is addressed by reviewing prevailing initiatives put forward globally by institutions of higher education. Finally, specific mitigating measures and research projects from Canadian universities are discussed. This contribution supplements larger discussions on the phenomenon of student radicalisation, with a view of enhancing knowledge of the problem space and enabling higher education institutions to navigate toward a brighter future.

2 The Flip Side of Knowledge Democracy

Fundamental to understanding knowledge democracy is the consideration that "knowledge is a powerful tool for taking action to deepen democracy and to struggle for a fairer and healthier world" (Hall & Tandon, 2017, p. 13). The advancement of human rights and liberties can be contingent upon individuals promulgating knowledge by educating others while voicing legitimate grievances. From a historical standpoint, individuals have generally acted in pacific ways to further their causes, even if their ideologies were considered radical at times. In fact, the differentiation between radical ideas and radical actions is essential, namely that individuals adhering to radicalised ideologies are not all terrorists (Borum, 2011). Nevertheless, the term 'radical' has received negative press over the past decade, when used in conjunction with extremists carrying out acts of violence.

In the context of this chapter, the term 'radicalisation' will be defined as "the process by which individuals or groups of individuals adopt and (ultimately) use violence to reach political, religious or social objectives" (Stevens & Neumann, 2009, p. 10). Most importantly, radicalisation does not pertain to a single ethnicity, religion or culture, as it is sometimes presumed when Islam finds itself at the centre of discussions on terrorism (Dawson, 2014). For instance, the emergence of domestic groups embracing right-wing ideologies is an example of secular radicalisation. In any case, it has been reported that the enrolment of new recruits by violent terrorist groups targets primarily young adults, through social media, community circles and teaching establishments (UNESCO, 2015). Therefore, I will proceed with the examination of knowledge accessibility and dissemination potentially threatening democracy within these spheres of influence.

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2.1 *Knowledge Accessibility*

The internet creates more opportunities for radicalisation by acting as an echo chamber where individuals share ideas with like-minded people. It is possible for an individual to undergo a complete radicalisation process while having only been in contact with others through electronic communications (von Behr et al., 2013). Someone can easily stumble upon terrorist propaganda online, such as white supremacy websites, aimed at recruiting university students from fields of study with unique skills, i.e., engineers with expertise in explosives (Gambetta & Hertog, 2017). Additionally, extremist groups use social media to post propagandist videos or publicly claim responsibility for terrorist attacks, justified by their political and theological positions. Through this medium, followers can gather information on specific causes revendicated by terrorist groups, while developing a heightened sense of belonging to a community (Stevens & Neumann, 2009). These communities can take various forms in the environment of higher studies where knowledge becomes readily accessible, be it developed through scientific means or not.

In a similar fashion, the participation in extracurricular activities occurring outside of the classroom can represent sources of influence for university students through relationships forming with group leaders or other members. For example, the United Kingdom, United States and Canada confirmed that several individuals, either suspected of extremism or recognised as terrorists, were involved with the Muslim Students' Association (Daly, 2015; Streitwieser, Allen, & Duffy-Jaeger, 2019). The association was established in the 1960s with a goal of raising awareness on the Muslim culture to minimise prejudice and is comprised of several branches on university campuses across the world. In some instances, it served as a recruitment platform to attract new recruits by sharing views opposed to secular western ideologies (Helmer & Dimmock, 2016). Evidently, the leaders of Muslim Students' Associations are not always malevolent and individuals joining these groups do not systematically develop radicalised perspectives. Nonetheless, it is important to recognise that university students will access information from various places outside of their study programmes and that associations of all sorts can represent one of these sources of knowledge.

2.2 *Knowledge Dissemination*

The road toward radicalisation is not only envisaged by individuals based on their personal world views, but also due to consideration for a network of peers with whom they have developed trust (Stevens & Neumann, 2009). Young adults often seek the endorsement of others in the form of support, trust or friendship,

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as a reassurance that they are on the right path (Sands & Tennant, 2010). According to Amarasingam (2016), individuals who migrated toward the territory controlled by the Islamic State were using code words in their electronic communications with others who were financing and facilitating their movements. In this case, the implementation of an action plan was largely dependent on a network formed of members possessing knowledge and resources enabling the migration process to unfold. In fact, contemporary terrorist groups are often composed of cells constituted from existing friendships radiating through the network (Hafez & Mullins, 2015). These pre-existing affiliations facilitate the enrolment of new recruits, embracing a solution responding to community grievances, all the while strengthening the network against potential attacks.

Through the radicalisation process, individuals may share their new perspectives with their entourage, which does not always result in an upsurge of solidarity. Frictions can develop with family members and friends who do not adhere to similar beliefs. The stigmatisation resulting from individuals adopting extremist ideologies can impact their social structure, either by radicalised individuals distancing themselves or others dissociating themselves by objection. Sands and Tennant (2010) examined the reactions of loved ones after someone commits suicide and how new existential meaning is created by survivors. A parallel could be established with the phenomenon of radicalisation representing, for many young adults, a social suicide having a detrimental impact on existing relationships. The resulting isolation forces students in the process of radicalising to look for new allies, coveting perspectives aligning with the ones they are looking to adopt. In order to avoid such a divide, the collective identity of a community must rest on a unicity of beliefs, values and ideals that is well defined (Duchesne, 2017) and, for this reason, universities play a crucial role in the social development of students.

3 University Social Responsibility toward Student Radicalisation

In 2015, UNESCO indicated that recruiters from radicalised groups were targeting postsecondary institutions. Consequently, member nations implemented prevention programmes aimed at deterring young adults from developing radicalised perspectives. Yet, in 2016, the World Bank reported alarming statistics, showing that 25.4% of recruits who had joined the Islamic State received university-level education. Considering the global massification of higher education enrolments, one could argue that a growing number of university students are at risk of radicalised influences world-wide.

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Given that universities represent an environment where the radicalisation of young adults can occur, these institutions have a societal duty to address this growing phenomenon. The University Social Responsibility (USR) framework is recognised as a philosophy whereby universities engage with local and global communities to sustain social, environmental and economic development (Chen, 2015). According to the model proposed by Reiser (2008), in Figure 17.1, socially responsible universities can affect change on four different axes: education, organisation, knowledge and participation. In this section, each of these axes will be discussed by also providing examples of initiatives from institutions of higher education to prevent, react and reverse student radicalisation.

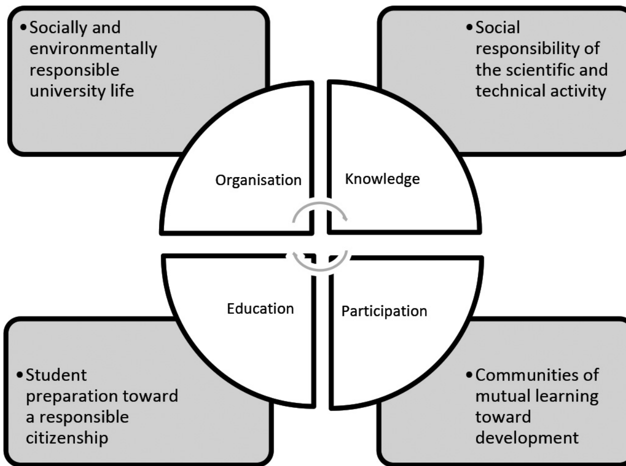

FIGURE 17.1 Four axes of socially responsible university change (from Reiser, 2008)

3.1 *Education Axis: Student Preparation for Citizenship*

Globally, it is recognised that education represents a tool to prevent terrorism and violent extremism (UNESCO, 2015). Over the past decade, several western countries have integrated citizenship education in their curricula of elementary and high schools. As for universities, the debate is ongoing with the delivery of citizenship programmes to undergraduate and graduate students, due to insufficient scientific data supporting successful learning outcomes (Wynne, 2014). Nevertheless, the student population is prepared by universities toward a responsible citizenship through the expansion of knowledge and shaping of attitudes. This is reflected, for example, in the mission statement of Harvard University: to educate the citizens and citizen-leaders for our society. Johnston (2011) emphasises the critical role of adult educators, as change agents, when they draw from poignant current events, such as terrorist attacks, to inspire social transformation. This approach can benefit higher education milieus by integrating teaching moments into existing curricula, through the linkage of

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current events to learning material as a best practice. While discussing with students, if they were to express extremist perspectives, the United Kingdom strategy called 'Prevent' encourages educational staff to refer possible cases of student radicalisation (Streitwieser, Allen, & Duffy-Jaeger, 2019). However, this policy has been criticised for inhibiting academic freedom by stigmatising cultural groups and securitising higher education (Durodié, 2016).

3.2 *Organisation Axis: University Life*

A large proportion of university students find themselves in a defining phase of their adulthood, during which they search for meaning and social identity. Therefore, it is crucial that universities adhere to organisational practices that are socially responsible and lead by example, showing what community living should be. In general, universities have reacted to public announcements of radicalised cases within their student population by organising discussion forums to provide information of associated risks and answer questions of concern. For instance, the Université Paris-1 in France organised a seminar on the topic of radicalisation prevention to better understand the phenomenon; however, the event was cancelled at the last minute, considering the guest speaker as problematic (Vidalie, 2020). The University of Edinburg in Scotland is also systematically assessing risks with external speakers and events, while maintaining its commitment to freedom of thoughts and expression (University of Edinburg, 2019). Nevertheless, mitigating measures implemented by universities are not always effective, since young adults tend to experiment with several avenues prior to forming their identity (Illeris, 2014). For that reason, Cranton (2011) encourages educators to pay attention to local medium, magazines published by diverse associations and activist groups. Furthermore, Ponsot, Autixier and Madriaza (2018) suggest the employment of field practitioners for the detection of radicalised cells forming or, at least, as a deterrent for individuals intending to use university campuses as recruiting sites.

3.3 *Knowledge Axis: Scientific and Technical Activities*

In general, the production of new knowledge is essential to gain a comprehensive appreciation of the student radicalisation phenomenon. Several initiatives have been implemented across the world, among which research bodies focussed on this specific topic were established over the past five years. A world first, a UNESCO Chair on the Prevention of Radicalisation and Violent Extremism was inaugurated in 2018 at Université de Sherbrooke in Canada. This research chair recently launched the Prevention-Impact Project aiming at developing evaluation models for primary, secondary and tertiary education programmes preventing violent extremism. Then again, when taking a closer look at the number of university students who have radicalised over the

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past years, their complete transformation occurs relatively infrequently, even though it can be devastating when it does. We must remember that the positive expressions of critical and free thinking, through various forms of radicalism emerging from institutions of higher education, has traditionally served as catalysts for societal changes. Therefore, it is a delicate balancing act for national governments to safeguard citizens while protecting the academic freedom of university staff and students (Streitwieser, Allen, & Duffy-Jaeger, 2019). In order to preserve academic freedom that lies at the heart of democratic societies, universities have the social responsibilities to protect fundamental principles on which these institutions were built, at the same time as contributing to the general population welfare.

3.4 *Participation Axis: Communities of Mutual Learning*

Although there are studies suggesting that the radicalisation process cannot be deconstructed into a series of stages (Leman-Langlois, 2015), others posit that its operationalisation follows a distinct sequence, ultimately leading to terrorism (Moghaddam, 2005; Silber & Bhatt, 2007). In order to reverse the radicalisation process already in progress, Moghaddam (2005) suggests the involvement of all stakeholders, which, in the case of university students, means the university, classmates, family members, specialists, police services, etc. For instance, when suspecting that her son was developing radicalised tendencies while attending university as an international student, a mother reported him to the authorities, leading to his arrest, repatriation, incarceration and court trial that most likely saved his life (Custeau, 2018). It truly takes a "village" to intervene in such a situation by targeting the network neuralgic points, protecting students against malign influences. In that regard, in addition to raising the awareness of university staff and students, the Université de Liège in Belgium published an information guide for families suspecting students of radicalisation, offering readily available resources (Bousetta & Dethier, 2019). Regrettably, we know relatively little on the reversion of transformation, especially when it is involuntary, other than cases of individuals "de-radicalising" due to the disintegration of groups they belonged to (Della Porta & LaFree, 2012). The same can be stated about students who decide to leave terrorist groups to return to their home countries and reintegrate their original societies. Either way, universities must assume their social responsibilities by rallying with other actors to intervene when deemed necessary.

4 Canada: Student Radicalisation, USR and Future Outlook

Over the past 20 years, Canada has suffered from the radicalisation of students with cases emerging from postsecondary establishments. In fact, it is estimated

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that approximately 50 college and university students left Canada to join terrorist groups, with most of them meeting an unfortunate fate (Government of Canada, 2016). These students are identified as foreign fighters, that is, "individuals who travel to a State other than their State of residence or nationality for the purpose of the perpetration, planning or preparation of, or participation in, terrorist acts" (United Nations, 2014, p. 2). Even though not all radicalised students joining terrorist groups will relocate domestically or abroad to get involved in the activities of said groups, doing so demonstrates the serious nature of their individual transformations.

The Centre for the Prevention of Radicalization Leading to Violence, established in 2016 in Canada, suggests that a search for belonging, meaning and identity motivates students to adopt radical ideologies from terrorist groups (USR: Education axis). Looking at radicalisation with a cultural lens further explains the challenges faced by students who were raised by families of various ethnicities. Notably, students coming from first or second generations of immigrants adopt different strategies to form their individual and societal identities, depending on the degree of intercultural asymmetry between their society of origin and the one they immigrated to (Camilleri, 1998). With a view to embrace a "living-together" philosophy, the University of British Columbia and University of Ottawa have both publicly denounced acts of discrimination, marginalisation and stigmatisation taking place on their respective campuses (USR: Organisation axis). Although these acts were not exclusively aimed at Muslims, Benraad (2015) argues that there is a growing feeling of humiliation, indignation and frustration in that particular community toward international events, suggesting injustice perpetrated by the West. Therefore, it forces individuals struggling with this perception to chose between continuing to support western views, even if perceived unjust, or develop new perspectives clashing with western societies.

In 2017, a Canadian reporter produced a documentary entitled "Where are you Youssef?" to retrace the steps of a university classmate who migrated to Syria to join the Islamic State (USR: Knowledge axis). Essentially, this initiative demonstrates the role that fellow students can play in preventing the propagation of radicalisation by developing a better understanding of the phenomenon. Indeed, university students represent institutions of higher learning as novice scholars, producing new knowledge by engaging in scientific and technical activities. At Queen's University, a doctoral candidate conducted a research project interviewing current and former foreign fighters, as well as parents and closed friends (USR: Participation axis). The results of this study, combined with all other efforts collectively invested by university stakeholders, will indisputably enhance the understanding of student radicalisation for higher education institutions to assume greater social responsibilities toward a brighter tomorrow.

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5 Conclusion

The phenomenon of student radicalisation is a multifaceted topic that warrants a great deal of nuances, while further examination is considered to better understand its implications for higher education. Over the past decade, Western universities developed strategies to prevent, react and reverse radicalised cases emerging from their student population. All the while, the institutions struggled with preserving fundamental democratic values and principles of academic freedom. In general, prevention programmes implemented by universities received critiques of securitising higher education and even targeting specific ethnic, religious and cultural groups. Actually, several examples used in this chapter to illustrate student radicalisation related to recent cases from the Islamic State, because it was the dominating terrorist group over the past decade. It was in no way my intention to support a discriminatory rhetoric, but rather to expose challenges between implementing anti-radicalisation strategies and protecting the rights of free thinking. In that sense, the USR framework proved valuable to examine obligations related to education and knowledge, and may support continued scholarly discussions to further explore issues of student radicalisation in higher education institutions.

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CHAPTER 18

Support for Prospective Refugee Students in Germany: Quo Vadis?

Jana Berg

Abstract

Social engagement can be seen as a crucial part of the third mission of higher education organisations. One aspect of adopting social responsibility is supporting access to higher education for marginalised and underrepresented groups. This chapter describes the introduction and development of support structures for refugee students in Germany. It identifies the principal challenges for and influences on such structures and makes recommendations on how to support their continued existence.

Keywords

refugee students – third mission – access to higher education

1 Introduction

Social responsibility has many facets within higher education – it can be realised in research topics, in promoting and facilitating innovation, in methods and content of teaching, but also in ensuring access to knowledge and formal learning environments, i.e. higher education organisations (HEOs).[1] In recent years, access to higher education for refugees has become a priority for politicians and HEOs alike. Since the peak of asylum applications in 2015 and 2016, many German HEOs have implemented strategies to support refugees in entering higher education (Schammann & Younso, 2016; Schröder et al., 2019; UNESCO, 2018), in the majority of cases by addressing a group that had not been specifically supported or targeted in this context before 2015.

Based on a research project on support for refugee students in Germany, this chapter seeks to contribute to the discussion on social responsibility in higher education by discussing support for refugee students in the context of

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HEOs' third mission and examining the organisational challenges faced in initiating, formalising and maintaining programmes for refugee students. Finally, it suggests how HEOs could be helped to maintain their support for refugee students.

2 Third Mission

Traditionally, the primary objectives of HEOs were understood to be teaching and research. An additional, third, mission has become increasingly important in recent decades – "the dialogue between science and society" (Predazzi, 2012, p. 17). HEOs are expected to leave the safety of their ivory towers and engage with society in order "to take a more visible role in stimulating and guiding the utilization of knowledge for social, cultural and economic development" (E3M, 2012, p. 5). This includes a broad range of activities in the areas of "technology transfer and innovation, continuing education and social engagement" (E3M, 2012, p. 8). The latter may include research and output on relevant and critical topics, teaching strategies such as service learning (Berthold et al., 2010, p. 31), and community engagement. It may also include widening participation and critically questioning the status quo, as well as normative and hegemonic knowledge. HEOs are likely to approach their third mission in close connection to their first two missions, research and teaching (Henke et al., 2016, p. 14). Their engagement with refugee students can be seen as an example of this approach – the majority of support structures address study preparation, with current developments extending support throughout their studies. This creates a "mission overlap" (E3M, 2012, p. 8) between teaching and social responsibility, related to the internationalisation and diversification of the student body.

However, although a general expectation prevails that HEOs will fulfil their third mission, their first mission – research – carries the greatest incentives. With few exceptions, their ratings, reputation and funding are linked to their research performance and output and, to a lesser extent, to excellent teaching (Schneidewind, 2016). Social dimensions are underrepresented in devising university rankings (Nyssen, 2018). Based on a systems-theoretical understanding of HEOs as organisations, this chapter looks at the introduction and development of support for refugee students. It identifies changing focuses and practical concerns, as well as the factors influencing the realisation and modification of support structures for refugee students. Finally, it asks how HEOs may be supported in realising their third mission.

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3 Data and Methods

This chapter is based on 25 expert-interviews at eight German HEOs, including four universities and four universities of applied sciences, located in seven different German states across the country. One university and one university of applied science are located in the same German city and cooperated in introducing a support programme for refugee students. The remaining HEOs are located in different areas. The HEOs were selected based on their regional distribution and emphasis on either internationalisation or diversification in their mission statements. In order to be included in the sample, they needed to offer support for refugee students.

Between the summers of 2017 and 2018, I conducted interviews with the heads of the international offices and the counsellors for refugees, hereinafter referred to as the first contact, at each HEO. At two HEOs, two first contacts were interviewed. Additionally, I conducted follow-up interviews with the first contacts of seven of the sampled HEOs in late 2019 and early 2020. The timing of the interviews allows an insight into the early development (2017), adjustments and further development (2018) and late stages (2019–2020) of the programmes. During the last interviews, the majority of HEOs were awaiting the outcomes of their funding applications for often adapted follow-up projects.

Building on a previous analysis of challenges for refugee students (Berg, 2018), the introduction and formalisation of the support offered at German HEOs (Berg et al., 2021) and organisational semantics on supporting refugees (Berg, in press), this chapter investigates the organisational challenges and factors influencing the realisation and maintenance of support structures, as well as the possibilities for supporting HEOs in order to ensure ongoing support for refugee students. Based on these research interests, a deductive coding scheme was developed, and the follow-up interviews were partly transcribed, with a focus on the changes in existing plans, the plans for new programmes, the challenges in realising them, the aspects influencing the development and realisation of programmes, and structural factors, such as personnel, networks and resources. All interviews were coded according to those topics. For each HEO, a case description was written and, finally, those descriptions were compared in order to identify and generalise the central topics.

4 Higher Education for Refugees

In its fourth sustainable development goal (SDG), the United Nations (UN) aims to "ensure inclusive and equitable quality education and promote lifelong

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learning opportunities for all" by 2030 (United Nations, 2019). However, in 2019 only 3% of refugees had access to higher education. By 2030, the Office of the United Nations High Commissioner for Refugees (UNHCR) aims to increase this number to 15% (UNHCR, 2019). UNHCR's measures to support higher education for refugees include providing guidelines for countries and HEOs, and information on scholarships for refugee students, such as the Connected Learning in Crisis Consortium and the Albert Einstein German Academic Refugee Initiative (DAFI), which offer scholarships for undergraduate refugee students. During recent years, the European Union has also increased its support for refugee students, for example, by funding research as well as funding projects to support HEOs in integrating refugees through the Erasmus+ programme. In Germany, the peak of new asylum applications sparked a discussion on the importance of supporting refugees' education, and also on the potential of refugees for the German labour market (Streitwieser & Brück, 2018). At the same time, many of the newly arrived refugees intended to start or pursue higher education, and approximately one-third were expected to hold the necessary formal entrance qualifications (Brücker et al., 2016). In this context, the Federal Ministry for Education and Research (BMBF) and the German Academic Exchange Service (DAAD) started funding schemes to support study preparation for refugees at German HEOs. Similar programmes were made available at a regional level in some states ('Bundesländer'), leading to the formalisation of support programmes at HEOs throughout the country within a similar timeframe.

In German higher education, the authority for many decisions, such as admission criteria and procedures for individual study programmes, or the eligibility of foreign documents, lies primarily with individual HEOs. Thus, whether and how policy implications and guidelines are implemented depends directly on individual institutional policies.

However, it can generally be stated that, irrespective of their residence status, refugee students are formally treated in the same way as international students from countries outside the European Union. In most cases, that means that they can apply in the usual way as soon as they fulfil the admission criteria, which usually include language certificates and an entrance qualification. Students with credentials that do not meet the criteria for direct entrance have to take an assessment test ('Feststellungsprüfung'). Preparatory colleges ('Studienkollegs') offer courses for international students to help them prepare for this test (Grüttner et al., 2018). Before the refugee influx in 2015–2016, refugees were barely recognised or supported in the context of German higher education. Instead, they competed with all international students for a limited number of study places.

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Generally, refugees face similar challenges to other international students, such as social isolation, financial challenges and lack of language proficiency. Due to the circumstances of forced migration, the rules and restrictions of the asylum procedure and their often-precarious situations, they also face a number of additional challenges, such as trauma or psychological distress, gaps in their educational biography, missing documents or contradictory formal requirements from different organisations (Berg, 2018; Détourbe & Goastellec, 2018; Grüttner et al., 2018; Unangst & Streitwieser, 2018). Further, the processes and requirements of HEOs are built on organisational assumptions about typical students, which can create difficulties for those who do not fit these norms (Baker & Irwin, 2019).

5 First Steps, Experiences and Structural Changes: The Development of Support Offers for Refugee Students

The interviews with HEO members offer an insight into what can be seen as four stages of programme initiation and development at German HEOs. These are preceded by the identification of a topic and a need to act which, in this case, was closely connected to the public discourse on educating refugees as well as to practical demands, such as a rapidly increasing the number of counselling requests from prospective refugee students. This identification of a topic means that HEO members become aware of an issue and not only of the need to act, but also the need to do so in the context of their HEO's mission and scope of action. Previous research has shown high levels of ambition to support refugees among HEO members at all hierarchical levels and has emphasised the importance of this engagement in establishing support structures (Webb et al., 2019). When asked about their reasons for supporting refugee students, HEO members often referred to internationalisation, diversification and a third mission or social responsibility and, from these points, referred to formal self-descriptions of their respective HEOs, such as internationalisation strategies or mission statements. Moreover, refugee students were seen as enriching the diversity and internationality of the student body and as potentially highly motivated new students (Berg, in press). As one interviewee stated:

> As I said, those two aspects, this is just a, a not necessarily new group, but an increasingly important group. Precisely in this entire area of diversity of internationalisation. And in the area of social responsibility. (U1E2)[2]

This shows that the need to support refugee students is understood and communicated within the context of organisational goals and strategy papers

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which already exist. Although refugees are not specifically addressed by existing strategies, these are sufficiently vague to allow refugee students to be newly established as a target-group within their context. This is not merely understood as an act of kindness, but rationalised within the organisation's aims and expected benefits. For example, some participants explicitly highlighted the potential, created by their current experiences with refugee students, to improve the support offered to all international students by raising awareness of their situation and needs (Berg, in press).

5.1 *Four Stages of Programme Initiation and Development*

As previously mentioned, pioneers initiated decentral voluntary engagement. Academic and administrative staff from a range of hierarchical levels, as well as students, became active (Berg et al., 2021). Their engagement included initial networking, counselling refugees after hours, mentorship initiatives and social activities such as sports groups. Law students started refugee law clinics to provide legal counselling for refugees. The importance of these initial decentralised actions was emphasised throughout the interviews and demonstrates that people are crucial in providing these initital impulses and initiating direct action for HEOs' social engagement. The principal challenges faced during that time were on the individual level, working extra hours or managing insecurities in how to address the specific issues of this target-group:

> In summer 2015, many more people that had fled came to the university to get information. And nobody knew where to send them. Everybody felt that this was a completely new topic and, somehow, nobody felt it was their responsibility. Then the state announced that each university should name a contact for refugees [...] In summer 2015, that was sort of pushed on to my colleague [...], who welcomed the task. But it quickly became clear that it was too much, because he could not manage the number of people in addition to his regular job. (U2T1E1)

> Yeah, in the beginning it was resources. Because we had to see how to counsel all those people that turned up in our office. And yes, that was the main issue. (FH4T1E2)

Secondly, this first stage of engagement was followed by the formalisation of offers for refugee students (Berg, 2018; Berg et al., 2021; Iwers-Stelljes et al., 2016; Schammann & Younso, 2016, 2017). Early support offers focussed primarily on study preparation for refugees, in order to facilitate their social and academic integration in German HEOs. The offers of support were typically based on needs ascribed to refugee students and were dependent on local factors,

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such as existing support or networks. They often included language classes and academic preparation courses. At all the HEOs in the sample, one or more first-contact positions were established, whose tasks included counselling, the coordination of all support for refugee students and the establishment and maintenance of relevant contact networks (Berg et al., 2021.). Initial insecurities were often due to a lack of experience with this specific topic and thus, raised questions about how to realise target-group-specific support with little or no official recommendations or guidance. Further challenges were often of a practical nature, such as finding a sufficient number of competent German-language-teachers (UNESCO, 2018) or access to infrastructural resources, such as rooms. Another issue was the lack of information about the efficacy of such study preparation programmes. There is no overall information available on how many refugees successfully apply to German HEOs – apart from in the organisation of specific support structures, German HEOs do not collect data on their students' residence status (Streitwieser & Brück, 2018). Moreover, HEO-members in direct contact with refugees often emphasised that refugees face challenges that cannot directly be addressed by the HEOs themselves, such as poor accommodation or constraints on their movement. The interviewees also expressed concern about excluding refugees from other student groups by establishing exclusive offers of support:

> Because they could not affort to buy tickets. [...] We found no solution. [...] So, they get welfare money, sure. But the money would not be enough for such things. (FH3T1E1)

> The tendency was, we wanted to make it possible for them to get out of this label, as I were. So that at some point they could build a life as regular international students instead. (FH1T1E1)

Thirdly, interviews conducted in 2018 showed the adaption and stabilisation of offers for refugees (Berg, in press) – depending on their experiences and feedback, many HEOs adapted their offers of support. Changes included, for example, revising the times at which support was available, in reaction to the absence of participants due to overlapping asylum-related appointments, family obligations or religious traditions, such as Ramadan. Generally, the established offers were understood to function well. They principally included language and academic courses, counselling and mentoring, as well as HEO-specific individual support, such as business networks to support internships. Voluntary projects supplemented the formalised support structures, but often for a limited period of time. Generally, student engagement appeared to

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decrease. Some HEOs tried to maintain engagement by creating paid positions or the opportunity to collect study credits for intercultural engagement:

> And so we did not develop a general strategy, but watched a little. And, during the last two years, it became more and more clear: what are the actual needs? Where are the needs and related to this, we developed structures. (FH1T1E1)

> And we arranged it so that students who wanted to become involved could also attend an accompanying seminar, in order to be a little more trained for this whole situation. And they have the opportunity to collect credit points with it. And this has been very well received; we just had a semester with over 100 students and refugees. (FH1T1E1)

In individual cases, support offers were reduced due to low demand. The principal insecurities were around whether the necessary funding could be secured to maintain support offers for refugees after 2019. Moreover, personnel changes at some HEOs increased insecurities about the future of the programmes and diverted attention to re-organisation, instead of further developing support for refugees:

> And we ask ourselves internally whether we will have enough participants, even for the language classes. Before, the situation was always 'oh God! We cannot find a slot for all of them! We have to turn so many away. Where are they going to find something?' And this was the situation until just half a year ago. And now, suddenly, it's 'oh! Will we even manage to fill those two classes?' (FH1T1E2)

> We had a project with sport sciences, which was over after half a year because the person was gone again. It is always person-dependent. (U2T2E1)

Finally, the follow-up interviews in late 2019 and early 2020 were conducted after or during the last stages of these programmes, in the sense that funding periods were about to end or, in one case, had just ended. Those HEOs that had applied for further funding had mostly included changes to their programmes in their applications for follow-up projects. The interviews, therefore, show a phase of structural changes and the diversification of further developments of offers for refugee students – different HEOs experienced very different levels of demand. While at some locations the numbers of requests and

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applications were either "slightly increasing" (U3T2E1) or remained "relatively stable" (U2T2E1), at some others they "very distinctly" (U4T2E1) decreased. This reduced demand was one cause for reduced offer of support. All interview partners describe how support programmes for refugees had path-dependently been further adapted. Examples include the increasing use of social media at a university that already had a strong focus on information and contact with the target-group, and an increased tendency to include support for refugee students as offered to all international students. A number of factors provided the orientation and inspiration to adjust the programmes. Exchanges and networks prove to be important opportunities for reflection, including experiences with and feedback from refugee students, from internal network partners, such as teachers or study counsellors, as well as from external network partners, such as exchanges with and reports of the experiences of other HEOs. Funding requirements are another crucial factor: federal and state-level calls for funding applications are said to have shifted their focus from study preparation to study accompaniment and preparations for entering the German labour market. Furthermore, support offers for refugee students were to be opened up to, or integrated with, offers for all international students, which was mostly welcomed by the first contacts because it reflected their previous thoughts.

Two general developments emerged. The majority of HEOs in the sample had applied for funding for further programmes. Plans for the continuation of refugee support were always dependent on the outcomes of those applications. In most cases, the focus of these follow-up projects was supposed to shift: study preparation should continue but, additionally, support should be developed and added in finding internships; training for the labour market and job applications; and subject-specific language classes. Mostly, the support offers for refugee students and other international students were to be integrated. The main insecurities were the imminent termination of project funding and uncertainty about open funding applications. In addition, personnel changes brought difficulties in transferring experience and knowledge. Frequently, a new first contact would start after the previous one had already left, causing them to duplicate previous work, collecting information and establishing routines. Moreover, impressions of the success of programmes for refugee students were principally based on direct contact with the target-group, with a continued absence of any evidence-based overview, due to a lack of data collection. The majority of first contacts did not see this evidence as crucial for their work, but the question of how to measure the success of programmes remained, particularly if those programmes were not intended solely as

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HEO-specific study preparation, but also as general support for refugees' social integration:

> And a new thing is labour market orientation. That was really important to the DAAD in the new call for applications, that additional measures are taken to help refugees prepare for the German labour market. (U4T2E1)

> Mainly based on exchange. So, there are conferences where such topics [possible programme adaptations] are centrally discussed. But there are also smaller rounds. Here in [state] there are regular meetings with other contacts for refugees from other universities and universities of applied sciences and we frequently talk about such topics. But, also, in contact with student counselling for example. They can also give feedback on such things, that certain tasks create difficulties, and then we naturally include this in such applications. (U2T2E1)

> We have our own notion of what one needs to study, and, of course, there is feedback from refugees: what is missing, what they need, what could be done. So, it is a combination of what we believe is good and what we can somehow offer, of our capacities and what needs are announced by the refugees. And, of course, from professors. (U4T2E1)

The second general development to emerge is typified by one HEO, which had not applied for further funding, primarily due to a marked decrease in requests and course-participants. At the time of the follow-up interview, no first contact position was officially in place. The previous first contact had principally been responsible for documenting the project. All support offers for international and domestic students remained open to refugee students, but no specific courses, counselling or project-management were now offered. This also affected communication structures: external networks would not be followed-up and no internal position now existed to bring together all the relevant information and experience for this target group. This demonstrates the importance of a first contact position for maintaining target-group specific knowledge and networks.

6 Support for Refugee Students as Part of the Third Mission

The analysis of the introduction, formalisation and further development of support for refugee students in German higher education indicated three

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crucial points for understanding social engagement as part of an HEO's third mission. Firstly, the term is vague. Although HEOs generally acknowledge their social responsibilities and refer to social engagement in their self-descriptions and mission statements, the practical meaning remains unclear. There needs to be an event or prompt to initiate specific projects or activities. In this case, public expectations, pioneer activities and available funding brought about the introduction of projects for refugees. There are no self-evident topics or actions in social responsibility, but expectations have to be communicated and prioritised. Secondly, personnel are crucial in identifying important areas and inspiring and initiating practical engagement. However, in order to be maintained, those impulses have to be formalised, which usually requires the acceptance or support of the HEO's management. Thirdly, HEOs need incentives and resources which emphasise the importance and support the realisation of social engagement. Then, the third mission could become the first mission, influencing and improving research and teaching (Schneidewind, 2016).

The study participants most commonly discussed support for refugee students in the context of internationalisation, diversification and the third mission, or social responsibility. At some HEOs, the contact between international offices and diversity management increased significantly as a result of their common engagement with refugees. This could offer an opportunity to link these topics more closely and increase cooperation between the respective offices. If the internationalisation of higher education is understood as

> the intentional process of integrating an international, intercultural or global dimension into the purpose, functions and delivery of post-secondary education, in order to enhance the quality of education and research for all students and staff, and to make a meaningful contribution to society. (de Wit, Hunter, Howard, & Egron-Polak, 2015, pp. 29, 281)

Refugees and asylum seekers offer the chance to widen the scope of this process. This could lead to increased diversity within HEOs and society, and give the opportunity to establish support structures that could be used for a variety of marginalised or non-traditional groups of (prospective) students. Since the presence of international students does not automatically mean internationalisation (Knight, 2011), it seems important to focus sustainable programmes on supporting both their social and academic integration. Furthermore, the experiences with refugee students offer possibilities to apply lessons learned from these programmes to other groups. This knowledge should, therefore, be seen as an organisational resource and be reprocessed accordingly.

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7 Quo Vadis? Implications for Supporting HEOs' Engagement with Refugee Students

Based on rising interest in study preparation, the engagement of pioneers and the funding made available by federal and local programmes, German HEOs initiated a variety of support structures for prospective students with the experience of forced migration. The majority of HEOs in the sample started such support programmes in 2015 or 2016, based on existing offers for international students, plus additional, more or less improvised, measures. During the different stages of introducing and developing a support offer for refugee students, HEO members faced a variety of challenges from initial insecurities about how to support this specific target group with little available guidance, to adjustments of the programmes based on experience. They gained confidence in how to support refugee students, but the future of the programmes and their funding remain uncertain.

It can be expected that the landscape of refugee support will grow increasingly diverse, addressing combined questions of social integration, diversification, study preparation and internationalisation. This may present an opportunity to rethink internationalisation strategies, and to combine strategies of internationalisation and diversification, in order to meet the third mission of social responsibility, thus resulting in cross-department engagement. The development of offers for refugees has shown the potential and importance of individual personnel in identifying and initially addressing important topics. In order to formalise and establish support for refugees, and other marginalised groups, HEOs and their staff members could be supported on several levels. The following measures could help to establish ongoing, target-group-specific support structures at HEOs:

– Personnel: A position formally in charge of counselling, networking and the administration of offers for refugees was repeatedly emphasised as crucial to programmes for refugees. This position concentrates personal and organisational knowledge in one place. In order to be able to offer more diverse projects, more than one position was understood to be ideal. In this context, additional funding should allow time for handovers and training new personnel, in the event of personnel changes.

  In addition, paid student positions may increase student engagement and potentially lead to more peer-contact for refugee students.

  In order to realise support offers for refugees, qualified personnel, such as German-language-teachers, are crucial. Relevant training and professional development should be offered.

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- External networks: Many issues cannot be addressed by HEOs, including the majority of issued relating to the living and learning conditions of refugees or the requirements of the asylum regime and welfare state (Détourbe & Goastellec, 2018), and the question of whether refugees are informed of the possibility of higher education. Therefore, it seems elementary to keep crucial official and voluntary figures informed about the possibility of higher education, to find policy solutions to minimise legal insecurities (Schammann & Younso, 2016) and to offer practical solutions to the remaining challenges, such as the recognition of foreign degrees.
- Orientation and information: Although initial insecurities were overcome and support offers for refugee students were stabilised, it seems essential to document the experiences with refugee students and successful support programmes and share this information with all HEOs, inspiring adjustments of individual programmes and benefiting further programmes or other target-groups.
- Funding: The majority of the elements listed above depend on funding. Project-specific funding should include personnel, relevant courses and activities, such as public relations, as well as funding for time-limited additional measures. HEOs should be thoroughly informed about funding possibilities. While the project-specific time limit of funding schemes can allow regular adjustments, project deadlines also cause insecurities. HEOs' applications for further or new funding should be answered promptly and well before the ending of previous funding periods.
- Incentives: In order to emphasise the importance of social engagement, it should become a factor in university rankings.

Notes

1 My analysis was based on a systems theoretical framework. In order to investigate decision making and the initiation, formalisation and further development of support structures for refugees, I looked into universities as organisations rather than institutions.

2 All quotes translated from German by the author.

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CHAPTER 19

50 Years and beyond on Knowledge for Change in Malaysia: The Case of Universiti Sains Malaysia (USM)

Aileen Tan Shau Hwai, Muzaimi Mustapha, Asyirah Abdul Rahim and Darshan Singh

Abstract

Universiti Sains Malaysia (USM), through five decades of academic standing since 1969, has embodied knowledge democracy into its university-community engagement. Here, we feature USM's relevant foundations, notable accomplishments and aspired trajectory in upholding social responsibility and sustainable development as tools for meaningful change, with and for, the society.

Keywords

Malaysia – knowledge for change – sustainable development

1 Introduction

In its quest to address the widening economic disparity, with the aim of producing a progressive nation, in 1969, Malaysia established its second public university in the northern peninsular state called Universiti Sains Malaysia (USM). Since its inception, USM has been mandated to narrow the social and economic imbalances in helping the government to improve the living standards of citizens (Ab Razak, 2009). Underpinned by its vision "We Lead", USM endeavours to be socially responsible in all its undertakings, inclusive of reaching out to the masses with its University-Community Engagement (UCE) initiatives. USM has been governed by five Vice-Chancellors (VCs) in the last five decades. In the first two-decades, though USM addressed societal concerns by solving illiteracy issues and raising education standards, in line with the government's education policies, it never truly engaged in UCE programmes. It was in its third decade, accompanied by the global idea of advocating

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knowledge democracy, that USM began to proactively participate in UCE initiatives. This participation took a firmer footing through the establishment of a dedicated department, known as the Division of Industry and Community Network (BJIM), under the purview of the Deputy Vice Chancellor (Kechik & Arshad, 2019).

In parallel with BJIM, the 'Kampus Sejahtera' (balanced campus) concept was conceived in the fourth decade, with the ultimate purpose of accelerating awareness on the importance of UCE initiatives. 'Sejahtera' is a Malay phrase that carries multiple meanings – peace, tranquility, harmony, wellness and health – viewed collectively by USM as a balanced living in all aspects, from spiritual to physical, intellectual, cultural, ethics, economics, as well as environmental, so as to produce and sustain a balanced society. The Kampus Sejahtera concept promotes the dissemination of knowledge and practices in the university and wider communities through various platforms of teaching, research, and student-led activities for a sustainable, holistic living. Based on these initiatives, in partnership with various stakeholders from the community and government agencies, USM was recognised as a Regional Centre of Expertise on Education for Sustainable Development (RCE) (known as RCE Penang) by United Nation University, Institute for the Advance Study of Sustainability (UNU-IAS) in 2005. This acknowledgement contributed significantly towards the of Accelerated Programme for Excellence (APEX) status by the then Ministry of Higher Education, positioning USM as the premier public University in Malaysia with an APEX theme, "Transforming Higher Education for a Sustainable Tomorrow" (Ab Razak, 2009). Aligned to its main mission as a pioneering, transdisciplinary and research-intensive university that empowers future talents and enables the bottom billions to transform their socioeconomic well-being, the emphasis is on the seven thrusts, namely: future, uniqueness, sustainability, humanity, change and sacrifice.

As USM moved forward into the fifth decade, it strengthened its global UCE-agenda prominence in the region, namely through the Asia-Pacific University-Community Engagement Network (APUCEN), and the UNESCO's Knowledge for Change (K4C) movement. Now at 50 years, USM is set to accelerate its momentum in three core domains – research, outreach, and leadership – to anchor social responsibility. In 2019, in its first appearance in the University Impact Ranking (Times Higher Education) involving more than 450 universities from 76 countries, USM ranked 1st in Malaysia and 49th in the world (QS, 2019). USM's social responsibility initiatives were recognised, as it fulfills many of the UN Sustainable Development Goals (SDGs), including SDG 3 – good health and well-being for people; SDG 4 – quality education; SDG 11 – sustainable cities and communities; and SDG 17 – partnerships for the goals.

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Ultimately, this recognition reflects USM's guiding frameworks as the foundation and practical vision in championing social responsibility and sustainable development as a commitment to SDGs, at both local and global levels. These contributions, in some way, align with the USM Kampus Sejahtera concept for a balanced, sustainable society.

2 The Foundation

USM, as a public Higher Education Institutions (HEIs), is influenced by numerous government policies related to education and economic developments of Malaysia (Chang et al., 2019; Clavirate Derwent, 2018; UKessays, 2016). Since the implementation of the first education policy from the pre-independence era Razak Report (1956), Malaysia has benefited significantly from continuous policy reforms, starting from Rahman Talib's Report (1960), Mahathir's Report (1979), the 46th UNESCO International Conference on Education (ICE) Country Report (1996), and the National Education Blueprint 2015–2025 (Al-Hudawi et al., 2014; Ministry of Education Malaysia, 2013; UNESCO, 2001). Alongside these, USM adapted its core social responsibility by producing talented graduates to meet the labour market needs. USM managed to invigorate its UCE initiatives and has taken the lead in promoting UCE initiatives both locally and internationally through BJIM and its APEX agenda. In response to the rapidly changing and incomprehensible future, USM realigned and leveraged its resources and talents to address the citizens' multifaceted issues (e.g. economic, social and cultural), in accordance with its social responsibility.

The apparent lack of guidelines or specific recommendations for HEI's on UCE frameworks at the national level has prompted USM to initiate, develop and pioneer Malaysia's institutional UCE framework. Led by BJIM, USM actively participated in UCE initiatives, and has gradually motivated other public HEI's in Malaysia to embark on UCE programmes. Since its formation about a decade ago, BJIM has gone through various phases of development. Most of the UCE programmes that were led by USM were carried out to cater to the Malaysian government's transformation agenda (National Economic Plan – NEP). To enhance the delivery of UCE programmes, BJIM has also produced a toolkit (UCE Leadership Toolkit), to aid potential applicants to construct their UCE proposals more pragmatically, in accordance with the government's stipulated transformation agenda (Kechik & Arshad, 2019). In supporting the government's transformation agenda, BJIM also received special funding from the Ministry of Education (MoE). Due to BJIM's past performances, the MoE has entrusted BJIM to conduct training programmes to familiarise HEI's on the

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fundamentals of UCE programmes. The MoE strongly encourages local public and private universities to engage in Knowledge Transfer Programmes (KTP). In fact, the MoE has set up its secretariat at USM, and appointed USM to be the leader for its KTP initiatives.

BJIM's continuous pursuits in improving public lives has ultimately given birth to several worthy UCE programmes. Some of the impactful UCE programmes led by USM have been used as a benchmark to inform potential UCE proposals (Kechik & Arshad, 2019). To bolster BJIM's UCE aspirations across national borders, it has created another wing under its ambit, APUCEN. Motivated by the belief that HEIs can cooperate with the community to translate research findings to enhance the social, economic, health, education, culture/heritage and environment of the community in the Asia-Pacific region, APUCEN was initiated in 2010 by USM, to support the APEX agenda. APUCEN was officially launched in 2011, with 43 founding members from 10 countries. Today, APUCEN has 100 members from 20 countries, expanding beyond the Asia-Pacific region. In addition, APUCEN also encourages the corporate sector, as well as non-governmental organisations (NGOs), to be members, aiming to work together to conduct Corporate Social Responsibility (CSR). APUCEN passionately believes in mutually beneficial relationships and partnerships with communities to address communities' issues and needs; a commitment that is guided by mutual respect among the partners and member institutions and countries; and learning to co-create knowledge with partners.

APUCEN has been entrusted to play a bigger role in promoting UCE initiatives beyond boundaries. In view of its wider networking advantage with foreign universities, APUCEN has received international recognition for its UCE initiatives. APUCEN has played a key role, both domestically and internationally, with its collaborative partners in addressing community plights. APUCEN's UCE programmes have been executed based on the UN SDGs. APUCEN was able to manoeuvre smoothly with its UCE agenda, since it has vast experiences in championing UCE programmes. Recently, APUCEN managed to attain another recognition when the UNESCO Chair in Community Based Research and Social Responsibility invited APUCEN (USM) to be part of the "Knowledge for Change" (K4C) movement, to support the social responsibility agenda internationally.

APUCEN is committed to creating a global university, which is not about one university, but about the combined strength of all APUCEN members to successfully conduct global engagements to address global issues. The partnership between members from different continents can collectively produce ideas to overcome global community issues in a more innovative manner. APUCEN believes strongly in celebrating differences towards the same goal.

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3 We Lead

Most of USM's Kampus Sejahtera UCE initiatives and programmes were conducted in congruence with the national policies, Millennium Development Goals, and the current SDGs. Among many other successful UCE projects to date, we illustrate here some of the meritorious UCE programmes and projects, initiated by USM with different communities.

3.1 *"White Coffin" Project*

White Coffin is a student led Kampus Sejahtera project, which was initiated to ban the use of white polystyrene containers. The project was launched in 2007, when a group of students campaigned to abolish the use of polystyrene containers on campus. The *White Coffin* (Figure 19.1) conveys a strong image regarding the detrimental effects of polystyrene use on human and environmental health. The initiative has garnered the campus community's support, including the university's top management, to provide guidelines for café operators on campus. In support of the White Coffin, solutions for alternate containers, such biodegradable materials and food containers, were finally implemented on campus. The project received unexpected public endorsement and caught the attention of local media, and has convinced other campuses and local communities to follow USM's steps towards a polystyrene-free environment. The project also received international recognition from the Global University Network on Innovation (GUNi) and the Healthy Cities Alliance Conference (Ab Razak, 2009). The project highlighted how a bottom-up approach from the community, with strong support from top management, can lead to swift implementation of UCE projects.

FIGURE 19.1
The White Coffin poster

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White Coffin has empowered student activism and demonstrated the stewardship capacities on campus. Group dynamics and interventions pushed knowledge/belief to a higher level of practice and change at the campus level, an achievement that was recognised by other campuses and organisations. However, as the project was introduced and adapted by other campuses and cities globally (Ab Razak, 2009), USM faced challenges to sustain its momentum. With new students coming in and old students leaving, this initiative has not been passed onto the incoming cohort, unfortunately. This challenge needs to be revisited to ensure that the project is sustained and spearheaded by students on campus.

3.2 *"Sustainable Lifestyle" Project*

After obtaining the APEX status, USM begin to actively engage in global and sustainability agendas (Ooi, 2012; USM, 2008). Sustainable practices, such as recycling and food waste composting, at schools and residences are promoted as a local agenda. Unfortunately, such practices are not common, or are often absent among urban communities. Thus, the then newly established Centre for Global Sustainability Studies (CGSS) embarked on a community-based participatory research project entitled "Enhancing Sustainable Living within USM and its Neighboring Community", launched in 2011 with the aim of promoting and diffusing USM's sustainable lifestyles to surrounding neighborhoods. The research was undertaken within an 8 kilometer radius from USM, with 6 schools and 4 resident associations as the main partners (Norizan et al., 2011). Some of the sustainable activities conducted included recycling campaigns, collection and selling of recycling materials and composting and training of trainers. The Organization for Economic Cooperation and Development (OECD, 2007) suggests that HEIs can contribute to sustainable development by playing a brokerage role in bringing together diverse regional actors and elements of capacity to the sustainability process, and campuses can demonstrate good practices. In this project, CGSS was the broker between academics, practitioners and partners. In addition, USM, as a campus, provided examples of good practices, running initiatives such as: University in a Garden, waste composting and Say No to Plastic.

The relational characteristics of the project are evident from the dialogue and mutual learning that took place between all the players. Knowledge and experiences (best practices, problems and solutions) from USM researchers, practitioners, agencies and residents' associations in Penang that have successfully implemented practices in sustainable waste management, were shared with the partners via hands-on trainings, site visits, focus group discussions and documentations (Norizan et al., 2011). In terms of the structural dynamics

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of the project, the partnerships between the CGSS research team and partners developed from project inception until completion, but the involvement of practitioners was mostly on a one-off basis. Working with a community requires flexibility, and activities were adapted based on collective reflection and feedback from the various partners. A major challenge of the project were institutional barriers, such as transfer of facilities provided or developed by the project (recycling bins and composting unit) to the partners. Reflecting on this project from a social-ecological context, translating the global agenda of sustainable development at the local scale (lifestyle) requires the involvement of all stakeholders. Other than the modules, videos and reports published by the researchers, documentation and analysis of the research process could provide insights into the characteristics of successful UCEs, in efforts to enhance sustainable lifestyle research agenda.

3.3 *"Oyster Culture" Project*

The population in Malaysia has increased tremendously over the past 20 years, and the demand for food is rising every year. This, along with the pressures of climate change, has led to the gradual depletion of fish in the ocean. Fishing communities are facing problems getting a large enough fish supply to sustain their livelihoods. Malaysia is now moving towards aquaculture for food security, rather than capture fisheries. However, aquaculture is not applicable to all because of the high cost involved, which most local communities are unable to sustain. Oyster farming is a newly emerging seafood industry in Malaysia. It has enormous potential for growth, both in local and international markets. The current oyster trade in Malaysia was valued at RM 24 million (Malaysia's Trade Statistics) in 2015. This represents only 14% of the demand (Figure 19.2). The supply is restricted by the limited oyster seed supply and long culture cycles. Currently, oyster farming relies on hatchery-produced seeds instead of natural seeds, which are inconsistent in amount and are seasonal. USM researchers saw a knowledge gap and an opportunity in the oyster industry in Malaysia, and has embarked on this project with the local fishing communities.

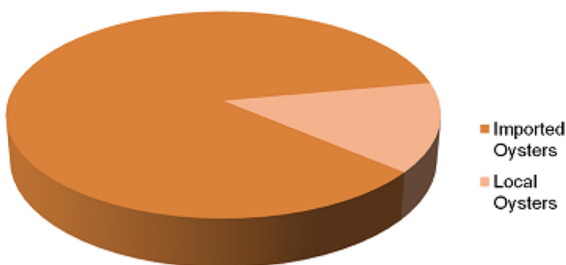

FIGURE 19.2 Oyster trade in Malaysia in 2015

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Under the auspices of the Bay of Bengal Program (1988–1993), the Department of Fisheries undertook the introduction of oyster farming in Kedah, Perak, Langkawi, Johore, Kelantan and Terengganu. Not much attention was given to Sabah and Sarawak during that time. The expansion of the oyster farming industry in Malaysia could be faster, if not for the limited seed supply. Only hatchery production can provide the required supply of seeds, both in terms of quantity and quality, for the expansion of the farming industry. USM engagement is a timely one, because for many years, USM researchers had conducted research on Malaysian oysters. USM extended its knowledge on growing oysters to benefit the livelihood of local communities. Aiming to reduce reliance on imported oysters, local communities were empowered to champion oyster farming in Malaysia. The benefits of oyster farming to the rural communities have been undeniable, as it is a product which is low-risk, halal, low maintenance, and, most importantly, it is a green aquaculture where no additional food or antibiotics are required, unlike in fish or prawn aquaculture (CEMACS, 2020). Oyster farming has become the main research area at the Centre for Marine and Coastal Studies (CEMACS) at USM. Indeed, a commercial-scale sustainable oyster farming system offers economic returns for the local communities, by capturing the domestic and foreign markets, with the training and guidance on the basic method of culturing oysters, inclusive of setting-up their own floating cages. The local communities can produce a continuous supply of oysters and has paved the way to improve the living standards of local communities. It is also important to note that the project has high economic impacts on the community, while being a social responsibility initiative, where USM aims to transfer knowledge to traditional fishermen and village communities. The continuous commitment and support of the researchers are integral for the success of a UCE project.

Oyster farming has proven to be a successful project with the community, and a similar approach can be used to create an industry for Malaysia through partnerships between university, government, industry and community.

4 Conclusion

Malaysia's aspiration to become a developed nation with 'Vision 2020' has now become the 'Shared Prosperity 2030' vision. This vision was recently introduced, and education remains one of its pivotal enablers. In this context, HEI's in Malaysia have to continue to play a more proactive role in promoting social reforms, in line with the SDGs. In the past five decades, USM had embarked

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and continues to strive to meet its core responsibilities by upholding its social responsibility reform agenda, as a leading public HEI's in Malaysia.

Beyond higher education, USM recognises its institutional prowess as a catalyst to instigate positive change to a wider reach, in the form of social and economic progress, in accordance with the SDGs. USM's APEX seven thrusts envisions that a society-centric agenda, which targets the bottom billions, is being translated with social responsibility actions, and UCE projects must yield meaningful impacts to society. Scholarly essence is also heightened through shared responsibility and mutual respect with members of the community and industry partners, while exhibiting responsible, accountable and ethical conduct as key enablers for achieving its UCE mission (Crosling, 2017; Hall et al., 2015).

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CHAPTER 20

Towards a European Framework for Community Engagement in Higher Education

Thomas Farnell and Bojana Ćulum Ilić

Abstract

This chapter presents some of the key conclusions of the project 'TEFCE – Towards a European Framework for Community Engagement of Higher Education'. The project has developed an innovative "toolbox" that supports universities and policymakers in fostering community engagement. It provides a meaningful assessment of an institution's level of community engagement, and thus opens a platform to discuss how to improve institutional community engagement performance.

Keywords

university-community engagement – engagement in higher education – TEFCE Toolbox – critical approach to assessing community engagement in higher education

1 Background

Over the past several decades, increased attention has been paid to the impact of higher education on society. However, the focus of most third mission policies and practice has been overwhelmingly on the economic significance of universities – from the commercialisation of research, to university-business cooperation and to the labour market relevance of graduate skills. Today, however, there is arguably a steady shift in policy towards the broader societal impact of universities, and there is increasing recognition internationally of universities' social responsibility and the role they play in delivering public benefits. At the international level, this is reflected in the current debate on the roles of universities in meeting the UN's 2030 Agenda for Sustainable Development. At the European level, this is reflected by the increasing prominence of Responsible Research and Innovation since 2011 and the emergence of the topic of community engagement for the first time in EU policy on higher

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education within the European Commission's *Renewed Agenda for Higher Education* (2017).

As a response to this emerging agenda in Europe, an EU-funded project was developed entitled *Towards a European Framework for Community Engagement in Higher Education* (TEFCE).[1] 'Community engagement', as defined in the TEFCE project, refers to the development of mutually beneficial partnerships between universities and their external communities, in order to address societal needs – and is, thus, a fundamental aspect of the social responsibility of higher education. In this chapter, we will present the initial results of the TEFCE project and its potential impact of supporting the community engagement agenda in Europe.

2 About the TEFCE Project

The TEFCE project, coordinated by Technische Universität Dresden (Germany) and the Institute for the Development of Education (Croatia) involves twelve partners from eight EU Member States,[2] and is funded through the European Commission Erasmus+ programme. The objective of the TEFCE project is to develop innovative and feasible policy tools at the university and European levels for supporting, monitoring and assessing the community engagement of universities. In order to achieve this, the TEFCE project consists of four work packages:
- Mapping and critical synthesis of existing research, policy and practice on community engagement
- Developing an innovative toolbox (including guidance, assessment and peer-learning) for higher education institutions on community engagement
- Piloting the community engagement toolbox at selected European higher education institutions
- Assessing the feasibility of a European accountability tools for community engagement

The mapping and critical synthesis of existing research, policy and practice on community engagement[3] provided the project experts with additional insights into the definitions, approaches and challenges to community engagement, as well as into the difficulties of developing effective accountability tools in higher education. The literature analysis proved that policy priorities in higher education focus on excellence and global league tables, and do not encourage community engagement. Furthermore, the analysis demonstrated that there is no 'one-size-fits-all' approach to community engagement – it is

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always context-specific. Different places have different histories of university engagement, different cultures and different communities. The value of different forms of community engagement also varies per academic discipline. It is, therefore, important that academic staff retain the autonomy to determine how best to organise their community engagement activities. And to make a central point, the analysis manifested that community engagement is resistant to being measured. In the context of management systems where 'what can be measured matters', community engagement is not immediately available for codification and measurement.

This led the TEFCE team to map existing tools for assessing community engagement in higher education, to analyse the value of such tools and to consider what alternative approaches could be adopted to create an innovative European tool for community engagement. Among the tools analysed by Farnell and Šćukanec (2018) were a number of self-assessment frameworks from the U.S. (e.g. the Holland matrix, the Campus Compact Indicators of Engagement and the Furco rubric) and a number of external assessment framework, such as the AUCEA Benchmarking University Community Engagement Pilot Project (Australia) and the Carnegie Elective Classification for Community Engagement. The analysis done proved that the previous attempts to 'quantify' community engagement have been unsuccessful. For example, in 2011, the European Indicators and Ranking Methodology for University Third Mission (E3M) were developed through a project co-funded by the European Commission, with the objective to develop standard quantitative indicators for third mission activities of universities. Despite having developed a comprehensive database with 98 indicators, their implementation proved impracticable and the developed methodology has not been used after the project's completion. In addition, the analysis demonstrated that institutional self-assessment tools for community engagement can also provide an alternative approach to assessment, although they have their limits. Dozens of tools, primarily in the U.S., Australia and the UK, exist to help higher education institutions reflect upon the extent to which they are community-engaged.

The disadvantages and limits of the existing self-assessment tools analysed are that they focus on the process of community engagement, rather than on outcomes or impact. They are more 'top-down' than 'bottom-up', and do not provide a clear platform for including community perspectives in the process.

The key question faced by the TEFCE project was, therefore: is there any gap within the existing attempts to develop tools for community engagement in higher education, and is there a space for the TEFCE project to develop an innovative approach? If so, what form of tool should be developed, and how to balance internal versus external assessment, and qualitative versus

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quantitative approaches? The following sections describe the main result of the TEFCE project: the development of an innovative Toolbox for Community Engagement in Higher Education (Farnell et al., 2020a).

3 How to Create an Innovative and Critical Approach to Assessing Community Engagement in Higher Education?

The first foundation of the TEFCE approach is that what has been missing in previous tools has been the consideration of *authenticity* of community engagement, in terms of how mutually beneficial the partnerships with communities are. As a concept and set of actions, community engagement ranges from one-dimensional to multifaceted, from superficial to deep and embedded, from transactional to transformational. The TEFCE project team, therefore, referenced literature (mapped in Ćulum, 2018) that adopts a critical approach to defining community engagement, differentiating authentic and embedded engagement to approaches that are more superficial (e.g. Benneworth, 2013; Bowen et al., 2010; Clayton et al., 2010; Hoyt, 2011; Enos & Morton, 2003; Hall et al., 2011; Himmelman, 2001) and eventually synthesised the literature into an overarching epistemological reference framework, as provided in Table 20.1.

The 'ethos' category in the framework above refers to community engagement being built into university core knowledge processes, thereby ensuring effective and, ultimately, sustainable university-community engagement. The 'relationships' category describes positioning of the community representatives, meaning, ultimately, their integration into the life of the university and participating in university life by shaping university decision-making. 'Mutuality' refers to the university planning and organising their engagement activities to maximise the benefits they bring both to university and community. 'Directionality' refers to the level of community partners' involvement as equal partners in various activities, in ways that allow their voices to meaningfully affect activity choices. Finally, 'endowment' refers to community partners being repositioned within power structures to be better positioned to demand their own interests.

Based upon the framework, descriptors of the different levels of community engagement for each of the Toolbox's core dimensions have been developed, leaning primarily on analysing community engagement in higher education from the perspective of power and reciprocity (Himmelman, 2001), arguing that the nuances of reciprocity versus exploitation make those vital variations in university-community engagement.

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TABLE 20.1 TEFCE Toolbox overarching interpretative framework

	Level 1	Level 2	Level 3	Level 4	Level 5	References
	Superficial	**Ad hoc**	**Building block**	**Systematic**	**Hallmark**	
Ethos	Pseudo	Tentative	Stable	Authentic	Sustainable	Hoyt (2011)
Relationships	Transactional	Bilateral	Network	Systemic	Structural/ transformational	Bowen et al. (2010), Enos and Morton (2003), Clayton et al. (2010)
Mutuality	Exploitative	Donating	Assisting	Accommodating	Including	Hall et al. (2011)
Directionality	Dissemination	Hearing voices	Listening to the voices seriously	Creating structures to hear voices	Co-creation	Hall et al. (2011)
Endowment	Betterment	Co-planning	Shared community	Co-determining	Empowerment	Himmelman (2001)

SOURCE: FARNELL ET AL. (2020B)

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4 The TEFCE Toolbox for Community Engagement in Higher Education

In considering methods for the TEFCE Toolbox, the TEFCE project adopted a critical approach to narrow New Public Management (NPM) approaches to performance assessment. Such an approach is highly rigid and undermines the encouraging and rewarding of universities for responding constructively to societal needs (Benneworth et al., 2018).

In proposing a new framework for community engagement in the European Higher Education Area (EHEA), the TEFCE project places community engagement into its wider higher education context, understanding the interrelatedness of constraints and barriers that it faces, and tuning a framework to assist universities in seeking to address those constraints and barriers. The TEFCE project is examining how to balance internal and external assessments, qualitative and quantitative assessments, as well as how to develop a multidimensional, customisable and bottom-up approach to assessment. Rather than being a measurement and ranking exercise, TEFCE Toolbox aims to foster a learning journey for universities towards transformational forms of engagement. The toolbox bases itself on literature that adopts a critical approach to defining community engagement, and its main principles are: (1) commitment to authentic, mutually beneficial community engagement; (2) empowerment of individual actors within and outside university; (3) combined top-down and bottom-up approaches and (4) collaborative learning, rather than comparison of competitive performance.

The TEFCE Toolbox is defined as both a reference tool to understand the dimensions of community engagement in a university context, and a framework for universities to determine how well they perform according to each dimension, as well as where they can improve.

Based on extensive literature reviews, the TEFCE Toolbox is structured around seven core thematic dimensions of community engagement, followed by the 21 sub-dimensions, as illustrated in Table 20.2.

As this range of dimensions suggests, community engagement can encompass a broad range of activities that includes cooperation with the community. However, returning to the key principle of authenticity of engagement, as described above, the TEFCE project differentiates between *levels* of community engagement. The levels of engagement defined for each sub-dimension of the Toolbox reflect the fact that some community engagement activities are more genuine, and mutually beneficial, than others.

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TABLE 20.2 TEFCE Toolbox dimensions of community engagement

Dimension I. Teaching and learning	
I.1	The university has study programmes that include content about societal needs that are specific to the university's context and its external communities
I.2	The university has study programmes that include a community-based learning component for students
I.3	The university has study programmes that are created, reviewed or evaluated in consultation/cooperation with external community representatives
I.4	The university facilitates the participation of community representatives in the teaching and learning process in some study programmes (in a curricular or extracurricular context)
Dimension II. Research	
II.1	The university has research projects about the societal needs of external communities
II.2	The university has collaborative/participatory research projects, which are implemented in cooperation with community groups
Dimension III. Service/knowledge exchange	
III.1	University staff use their knowledge to contribute to public debates, culture and politics related to matters of interest to the community
III.2	University staff use their knowledge to support collective organisations representing professional/community/business interests
III.3	The university contributes to building the capacity of community groups (advocacy groups or groups involved in social enterprise, entrepreneurship and innovation)
III.4	The university visibly creates positive impacts through its community engagement activities (public policy, upskilling, capacity building, economic impact, etc.)

(*cont.*)

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TABLE 20.2 TEFCE Toolbox dimensions of community engagement (*cont.*)

Dimension IV. Students	
IV.1	Students deliver their own community engagement activities through student organisations or initiatives
IV.2	University facilitates matchmaking (e.g. volunteering, NGO employment) between community groups and students through extra-curricular activities
Dimension V. Management (communication and partnerships)	
V.1	The university has long-standing/recurrent mutually-beneficial partnerships with community groups
V.2	The university makes the results of its research, teaching and other activities open and accessible to the public
V.3	The university has jointly-owned, shared, managed or community accessible facilities/services together with community groups
Dimension VI. Management (policies and support structures)	
VI.1	University policies for staff development processes (e.g. recruitment, tenure, promotion) include community engagement activities as criteria
VI.2	The university recognises and acknowledges (e.g. via awards) achievements in community engagement by staff, students and key partners
VI.3	The university has a support structure (e.g. high-level committee, outreach office and/or staff) that embeds and recognises university-community engagement activities
VI.4	The university has a clear mission, strategy, leadership and (funding) instruments that promote community engagement
Dimension VIII. Supportive peers	
VII.1	Academic staff are supportive of their university undertaking community-engaged learning
VII.2	Academic influencers/mavens are active in advancing community-engaged teaching/learning and research

SOURCE: FARNELL ET AL. (2020A)

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5 TEFCE Toolbox Application: Example from the University of Rijeka

The TEFCE Toolbox provided the University of Rijeka (Croatia – hereafter UNIRI), as one of the TEFCE partner institution piloting the Toolbox, with the opportunity to reflect, in a structured way, on how community-engaged their staff and students, as well as policies, study programmes and research projects are. The qualitative and participatory process of applying the Toolbox itself was carried out through a series of steps defined by the TEFCE project/Toolbox: (I) Quick scan – initial discussion by a university/community team of 20 people on the type and extent of current community engagement activities carried out at the university level; (II) Evidence – collecting case studies of community-engaged practitioners throughout the university; (III) Mapping – TEFCE Toolbox matrix was used to map the level of community engagement of the university and to identify good practices, resulting in a background institutional report; (IV) Self-reflection – open and participative discussions among university management, staff, students and the community organisations' representatives on strengths and areas of improvement; and (V) Synthesis – writing an institutional report aiming to promote good practices and their impact, as well as critical self-reflections for planning improvements to university-community engagement.

During a five-week long period, the UNIRI piloting team collected 50 community-engaged practices that were analysed in the institutional report using a TEFCE framework of seven core dimensions and 21 sub-dimensions. Leaning on the TEFCE Toolbox interpretative framework, the background institutional report served as a platform for critical reflection on the following: the authenticity of engagement, type of social needs addressed, the type of communities engaged with, how outspread engaged practices are considering disciplinary provenance, and how (institutionally) sustainable those practices are.

During a subsequent two-day study visit that followed, a series of structured participatory dialogues took place between four external experts and university management (rector), academics, students and community representatives. During the UNIRI piloting visit, an additional analytical framework, developed by the TEFCE project called the 'SLIPDOT analysis', was also used and piloted for the first time. Similar to the well-known SWOT analysis, the SLIPDOT analysis of community-engagement at UNIRI allowed for experts' critical reflection and discussion on recognised areas of strengths, those of low intensity and potential for development (instead of 'weaknesses'), and of opportunities and threats in both the national and European contexts. The experts' in-depth analysis was presented to the piloting team at UNIRI and used as a base for action planning on how to further improve community engagement at UNIRI.

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6 Conclusions Based on Piloting the TEFCE Toolbox

Within the project, the TEFCE Toolbox was piloted by four universities and their local partners (Technical University of Dresden, Germany; Technological University Dublin, Ireland; the University of Rijeka, Croatia; University of Twente, the Netherlands). The piloting of the Toolbox allowed for both a 'testing' of the current framework and for its further improvements. Piloting the Toolbox in four different contexts yielded four main conclusions. Firstly, a broad range of community engagement activities can be captured using the Toolbox, as it is not restrictive or exclusive in its categorisation of what 'counts' as engagement. The value in mapping diverse activities is because this is often underappreciated in institutions and, then, can be neglected as a result. Secondly, the process is context-specific, meaning that institutions can make sense of the dimensions and sub-dimensions in different ways, in light of their contexts, ultimately allowing institutions to take ownership of the process. Thirdly, the Toolbox process is participative and allows for participants – including staff, students and community' representatives – to have a meaningful say in the process and to influence the conclusions of the assessment. And lastly, the Toolbox approach does not allow for direct comparability between institutions, because it is framed as an institutional learning journey. Instead, the instrument seeks to create actionable knowledge to improve community engagement in the institution by empowering participants and acknowledging good work. The improvement mechanisms create an understanding of potential for improvement, but also create the conditions for improvement by mobilising potential participants.

The TEFCE project will continue to explore how the Toolbox could be further improved until the end of 2020. The project will also explore future scenarios for making the use of the Toolbox more widespread and sustainable in the future, through 'bottom-up' initiatives of engaged universities and/or through ensuring 'top-down' support for such a framework at the policy level. Ultimately, the ambition is for the TEFCE Toolbox to serve as a European framework for community engagement in higher education, thus supporting the broader policy agenda of social responsibility in higher education.

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Notes

1 See www.tefce.eu
2 The other TEFCE consortium members are: University of Twente (Centre for Higher Education Policy Studies), University of Ghent (Centre for Higher Education Governance Ghent), Technological University of Dublin, University of Rijeka and the cities of Dresden, Dublin, Enschede and Rijeka, as well as the European Consortium of Innovative Universities, the Global University Network for Innovation (represented by the Catalan Association of Public Universities) and the Public Policy and Management Institute from Lithuania. TEFCE is a three-year long project, lasting from 2018 till the end of 2020.
3 The results of the first phase of the TEFCE project was the publication *Mapping and Critical Synthesis of Current State-of-the-Art on Community Engagement in Higher Education* (Benneworth et al., 2018), available at https://www.tefce.eu/publications

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CHAPTER 21

Policies, Learning and Ethical Positions in the University-Community Articulation: Higher Education Legitimacy in the Southern Cone

Sebastián Fuentes

Abstract

This chapter characterises the policies deployed by some Southern Cone countries as means to address inequalities. It describes the construction of ethical and pedagogical positions in students involved in extension policies, from a qualitative research project developed among students of a psychomotricity course in an Argentine public university.

Keywords

ethics – extension – Argentina – pedagogy

1 The Expansion of Higher Education and University Extension Policies

Since the last decades of the 20th century, societies, states and universities have seen their multiple relationships modified, expressed in social demands for education and knowledge, and in frequently divergent institutional profiles. Since then, we are witnessing an expansion of higher education in the global South, where the demand for greater access to and graduation from university is responded to by the expansion, segmentation or fragmentation of the offer. While some countries are responding to this trend through the privatisation of higher education, others are combining the creation of new courses of studies and universities, the development of scholarships and access programmes for students from previously excluded social sectors, and other actions linked to the territorialisation of universities (Fuentes, 2017; Trinchero & Petz, 2014).

This is the case of universities in the global South of Latin America. While countries like Chile expanded the offer of higher education through the

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growth of the private sector, others, like Argentina, experienced a growth of private universities until the mid-1990s, and, since then, the offerings of public universities, created in two waves – in the mid-1990s and between 2004 and 2014 – grew in greater proportion, encompassing 79% of the enrollment at universities. The case of Brazil, with a very heterogeneous offering of public and private universities, expresses the greatest divergences at the national level in the region, because it combines policies for the creation of public universities with others that strengthened a for-profit private sector. Currently the private sector (for-profit and non-profit) concentrates 75% of higher education enrollment in Brazil.

These clear trends do not entirely reflect the more subtle changes in the socio-cultural relations that universities establish with societies, territories and states. Since the beginning of the new century, universities have experienced a shift in their relationship with local actors and governments; such modifications were built from below and from above. From below, these changes followed alternative traditions, typical of the reformist university ethos and the political commitment that students and teachers developed from the 1960s onwards. These experiences became tradition, and continued in small academic spaces and units: chairs, rural extension programmes, researchers with a historical relationship with indigenous or agrarian movements, etc. From above, the university authorities of public institutions began to assume political and ideological positions that led them to influence, accept and promote institutional policies that would more directly address inequities in access to higher education and the contribution of the university to inclusive development (Arocena, 2011; Arocena & Stutz, 2015). Mato (2013) characterises this as the new forms of university social linkage, involving the processes of teaching and research, as well as extension in the relationship between university and community.

Among those programmes, it is worth mentioning those developed in Argentina, which were deployed both as public policies and through intra-university articulations. The Secretaría de Políticas Universitarias (Secretariat of University Policies, SPU), which is part of the National Ministry of Education, began a line of programmes with specific funding to strengthen university extension in public universities around 2005. The aim was to encourage the articulation of university education with social and community needs, both within and around universities. One such programme – the Programa de Voluntariado Universitario (PVU) (University Volunteer Program) – began in 2006 through the implementation of specific projects developed by professors and extension departments of the universities, subject to an external evaluation

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that determined whether they would receive the endorsement from the SPU and funding.

The PVU enabled the transfer of material resources for the development of community projects, and the expansion of the extension and related teaching activities of national universities.[1] Other programmes, such as "University, Culture and Society", "Cooperativism and Social Economy in the University", "University, State and Territory", sought to generate synergies among teachers, researchers and students of the universities and their social context, encouraging and prioritising – through external funding – the implementation of more specific and complex projects, because they involved transfer actions. Although they did not involve all the courses, professors and students from public universities, those programmes marked a specific orientation and a greater hierarchy and visibility of extension activities, both inside and outside universities.[2] The public universities also outlined their own guidelines.

The Consejo Interuniversitario Nacional (CIN) (National Inter-University Council), created in 1985 as a consultative body for policies affecting the system, is composed of the rectors of the national and provincial universities and carries out its work through working commissions (academic, research, etc.). The Commission of Extension, University Welfare and Territorial Linkage is one of the most important groups, bringing together the Secretaries of University Extension of each institution. It is an articulating body that produces data and defines common guidelines for the institutions. In its orientations and exchanges, the territorial dimension has been crucial. According to a survey carried out in 2015 by the CIN (2016), 61% of the universities developed training instances via university extension for neighborhood leaders, young people and teachers in their territories, 74% deployed projects for older adults,[3] and 63% executed projects at the request of civil society organisations in the jurisdictions where they are located. Many of those initiatives were fostered, coordinated and legitimised through a commission which organises annual meetings and encourages the publicity of extension programmes.

As it happened with the last wave of public universities creation in Argentina, in Brazil, new higher education institutions were conceived in harmony with territories and populations previously excluded from higher education. During Lula's administrations, 14 new federal universities and 124 campuses were created in locations other than state capitals, and 38 federal Institutes of Education, Science and Technology were opened, offering undergraduate degrees at the bachelor, technological and graduate levels (Barreyro, 2010). However, the strength of the policies was the admission of students through scholarship programmes and the modification of the admission systems

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(quotas for African and indigenous populations, as well as from low-income households).

At the national level, extension policies did not have the same impetus as others linked to the evaluation of undergraduate and graduate courses, for example, or the traditional hierarchical structuring of scientific research and the evaluation of researchers through their publications. But, as in Argentina, the set of Brazilian public universities also developed guidelines and articulations within the public subsystem that sought to prioritise extension in public universities. Thus, for example, the Fórum de Pró-Reitores de Extensão das Instituições Públicas de Educação Superior (FORPROEX) (Forum of Extension authorities from Public Higher Education Institutions) has been holding annual meetings for 47 years, establishing mechanisms for the socialisation of extension experiences and the construction and legitimacy of this function in the Brazilian university system. These are spaces for inter-institutional articulation and the delineation of guiding policies – given the university's autonomy – that have the power to lead institutional efforts in certain lines and projections of the university. In the Brazilian case, this is a trend that first materialised in a partnership between FORPROEX and the Ministry of Education and Culture in 1998 – when the National Extension Plan was set up – and was further developed in 2012 in the document defined by the same Forum (Guimaraes et al., 2015). They established the meaning of extension, linked to the dialogical interaction between universities and society, to the interdisciplinary nature inherent in the three university functions (teaching, research and extension) that should promote transformation in the university and other sectors of society.

In general, I observe an idea of social transformation in the region that crosses the formulations and orientations of the actors in university extension policies, which the term 'extension', as we have previously pointed out (Fuentes, 2016), does not fully cover in a relevant way. University policies, in addition to the expansion of the offer through the creation of universities, were generally oriented towards the promotion of student training practices in extra-university contexts, and these contexts were frequently marked by social problems linked either to poverty, cooperation with local states in certain areas (teacher training, youth recreation, etc.) or work with the productive and social economy sectors, both in Argentina and Brazil. A major assumption of these policies is that since universities are still institutions that are not accessible to everyone, the knowledge produced in them cannot be limited to the privileged classes. A second axis, identified as transversal, is the revision of the ideology of university reform: to transform society, it is necessary to transform the university at the same time.

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The Uruguayan case is unique, because of the weight of the University of the Republic, located in Montevideo, which maintains a dominant position over higher education in the country, but which is immersed in internal and external processes of demand for democratisation. In 2006, a process of deconcentration was initiated through the creation of various initiatives called Poles of University Development, Regional University Centers, among other devices deployed in the interior of the country. According to Heinzen (2019), this expansion was achieved through the capitalisation of previous experiences of extension and research that existed in some of the localities, and was articulated through an adaptation of the institutional offer to the possibilities of the territory and the relations with actors and local governments. The interesting thing about this process is that some of these Poles and Centers acquired a striking integration between teaching, research and extension/transfer, positioning themselves as nodes for local development, for the integral territorial deployment of university functions, and not only to expand teaching and deconcentrate it territorially. As Arocena (2011), an intellectual who was also Rector of the University of the Republic and one of the promoters of this policy, says, it is a matter of outlining a response from the South, that is, from the conditions of unequal access to higher education that also produces inequitable territorial profiles. The diagnosis is based on the modification of university structures, that is, on thinking about the relationship between the university, society and its specific territories in more complex ways than the bureaucratic division between teaching, research and extension, or merely the increase of teaching.

In general, these processes linked to social transformation have an inherent relationship with the expansion of the educational/cultural good: they aim to strengthen education/schooling at all levels, seeking to establish a relationship of legitimacy that makes the university contribution to societies more perceptible. At the same time, they strengthen and articulate themselves in relation to other public actors, producing a process of territorialisation and state-university articulation, as a way of giving each other (local states and the university) legitimacy in the local development of educational, social and cultural policies (Fuentes, 2016).

These alliances must be read in the political and ideological context, with affinities and networks of circulation between governing bodies and university leaders, which gives them both strength and fragility over time. The development of these articulations increased in the convergence between governments that defined themselves as progressive and that found a certain ideological linkage with rectors and leading groups in public universities – above all from the governments of the Workers' Party in Brazil, the successive Kirchnerist

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governments in Argentina, and those of the Frente Amplio in Uruguay. The evidence of this harmony, which favored local and national articulations between universities and governments, is that when the governing bodies changed in 2015 (in Argentina) and 2019 (in Brazil), the incoming governments from other political parties deployed budget cuts for public universities and a strong discourse of contestation about their role in national societies.

2 The University Ethos in Transformation and the Community as "Teacher"

In the case of Argentina, national policies, intra-university systems and institutional policies have favored the emergence of an alternative ethos to the dominant professional one. With the term 'ethos', I characterise a position and relation with the institutionalised knowledge that is constituted from a relation of utilitarian possession with knowledge to be applied in spaces of liberal exercise of the profession. This simplified characterisation does not explain the complexity of the Argentine universities, faculties, courses, faculty and students, where other traditions and alternative ways of building the relationship with the disciplinary and university knowledge have been deployed. But it allows for the understanding of the ethos of the courses (law, medicine, psychology, etc.) that concentrate the largest number of students in the country, which follow professional patterns, concentrated on individual performance and/or oriented towards the private economic sector. From the dominant ethos, knowledge is the monopoly of professors and university institutions, and the knowledge acquired has both an instrumental and a symbolic character, that is, it reproduces the prestige associated with the liberal professions.

In 2001, a course in psychomotricity began to be taught at a public university for the first time, the Universidad Nacional de Tres de Febrero (UNTREF). This places it in a tension: to consolidate its prestige, it may have followed the previously installed models of professional formation of the 'nearby' fields, like medicine, psychology, kinesiology, or it could have built its prestige in ways differentiated from the liberal professions. Without being an exclusively dual option, the evolution of the course and the decisions adopted by its coordination placed the course of psychomotricity in a position that, without disregarding liberal training, which seeks to ensure that graduates could enter the labor market in positions linked to individual clinical work, also legitimised other profiles and, above all, another type of relationship with knowledge and its appropriation during the course.

Academic research described and analysed the transformation of higher education in the last decades of the 20th century (Naidorf, 2005; Rubinich,

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2001). The reforms promoted by international financial organisations, such as the World Bank, sought to install not only the criteria of education as a private good, but also a series of regulations for teaching, scientific activity and management that were tied to processes of accountability (Writhg & Rabo, 2010). These widely resisted new regulations were installed and extended through various programmes and policies. Meanwhile, the characterisation that was made of this process in the university institutions accurately identified the emergence of other knowledge-producing agencies (Palamidessi et al., 2007) that competed with the universities. Generally, those dynamics sought to make universities providers of services to the private sector, largely subsuming their political, economic and academic autonomy to this function.

This process pierced the legitimacy of university institutions, in spite of the resistance of their actors, but it gave rise to the visibility of alternative ethos, of the contributions that universities make to society and especially to the territories where they are located. If the monopoly of teaching and the production of 'higher' knowledge were no longer the exclusive patrimony of the university, the relationship that was established with extra-university actors in more subordinate positions acquired greater relevance, because it gave legitimacy to local processes of construction of situated knowledge.

In the case under analysis,[4] it was the authorities and professors who, placing themselves in the traditions of the political commitment of Argentine universities and of the new orientations of university policies (PVU, for example), sought to expand the scope of psychomotricity and their future professionals among organisations, schools, hospitals and other institutions located in the neighborhoods. On the one hand, the implementation of extension projects in institutions allowed for the expansion of social knowledge about the discipline and its relevance in different areas. On the other hand, it facilitated the formation of professional profiles in the country, where the demands for greater specialisation and complexity in the field of childhood and ageing as well as in care practices were and are still growing.

Daniel Mato (2013) speaks of "intercultural collaboration" (p. 153) in the relationship between universities and other actors, to characterise the co-production of knowledge in the elaboration of practical responses to the demands of the communities involved, which allow to value the projection of knowledge from social groups towards the university. Throughout the research, I have come across stories and experiences of students and teachers who valued the learning acquired in the volunteer projects. Diverse and unequal social actors taught the students issues about their position in the neighborhood, and local families shared knowledge about household and parenting practices of care. The research shows that community actors – from children to professionals and educators in neighborhood organisations – become 'teachers' and trainers

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of students and professors, which allows them to overcome both certain paternalistic views – political, religious, philanthropic, etc. – on the 'needs' of the community, as well as the perception of community actors as mere object or spectator of 'superior' knowledge, as if they were devoid of knowledge, which is relevant to the construction of professional mastery, its contextualisation and understanding.

Sennett's (2009) categories of workshop and craftsmanship are useful to understand students' training practices in volunteer and extension projects. The notion of workshop, as studied by Sennett (2009) in the experiences of medieval craftsmen and free software developers, allows us to make visible a community that teaches, trains and places the subjects as apprentices. Understanding university education as the training of artisans, and the community as the workshop where they are trained, favors the valuation of knowledge and practices of people living in contexts of poverty in which the students' volunteer practices are mostly developed as training and learning practices that enrich, challenge and project knowledge towards the university. Sennett's approach also allows for the incorporation of the 'quality' perspective, in the sense that the demands of community actors are what regulate the good work, the exchange and the job well done that the students learn under the supervision of their professors.

In those PVU projects[5] the community and the territory work as a space of artisan training dialogue with the same native perspective of psychomotricity at UNTREF, where what matters the most is the creation of a space of regulation and exchange of knowledge and power, rather than the application of techniques for the solution of individual problems. Students learn how to deal with uncertainty and misunderstandings in their interactions with local families, prioritising dialogues, meetings and their frequent presence in local institutions. Therefore, they learn to manage the exchange of knowledge under the assumption that it is delineated, by means of trust built between them and non-university actors (Vieites & Fuentes, 2019).[6]

In this way, the ethos changes, legitimising the socialisation of knowledge and its projection towards the university, and allowing the re-legitimisation of the university and its formation in specific contexts. Universities also build their public legitimacy on the basis of their extension policy. Activities in the community are usually widely publicised by the institutions' communication offices. In other words, they make the prestige of an institution that is still perceived as relatively closed and elitist. This happens in societies that are widely unequal, such as those in the Southern Cone, and there it acquires its logic.

However, these legitimisation processes have their limits, at least in their public visibility and stability. National political orientations have such weight that they can erode constructed processes. Thus, for example, the PVU in

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Argentina was almost dismantled during the years of the new political administration of Mauricio Macri's government, between 2015 and 2019, with discourses that strongly contested public universities. This makes outreach a field for analysing the relationship between universities and states, both in terms of their strengths and weaknesses.

3 Conclusions: Territorialisation as a Political-Pedagogical Process

The territorialisation of the university as a political and pedagogical process constitutes an institutional strategy to legitimise itself and its role in a sociocultural context, where such legitimacy is not given, since it competes with other knowledge-producing actors and other ways of building social prestige, associated with privatisation or with the mere professional profile. Although the process of global university reforms at the end of the 20th century led to the erosion of the symbolic monopoly over the production of knowledge at universities, the weight of projects and political initiatives, both national and of the university system itself, at the beginning of the new century, counteracted a view centred exclusively on the training of professionals, according to the demands of the labor market, oriented exclusively towards the classical liberal professional practice and ethos.

This installed and hierarchised modes of training, despite not being dominant, represent a political tendency that enjoys its own prestige and relevance, and vary according to political orientations at the national level. Therein lies the confluence of processes produced from above and below in the university system and its limits.

In the research, the processes of listening, diagnosis and reflection on the task carried out by students in community spaces, constituted an axis that allowed them to overcome both paternalistic and technical tendencies in the development of the relationship between university and non-university actors. The relationship enables students to construct an ethical position, valuing the contribution of local organisations in their formation and the local knowledge.

This is fundamental, both for the legitimacy of existing universities, and for the policy of institutional expansion: given the public investment required by the system, universities must deploy as poles of territorial development. Therefore, higher educational institutions should develop an active extension policy, with their legitimacy not depending exclusively on either the entry of new students or any accountability mechanisms. The extension and the territorial commitment and development are present trends, not dominant but prestigious in the field of higher education policy in the global South.

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Notes

1 By 2016, of the total number of extension projects developed at the Public Universities, 62% corresponded to projects financed by the SPU, while the rest received their own funding from the universities.
2 However, it should be mentioned that the extension function remains subordinate in the evaluation criteria of university faculty. In response to this, some universities have established a hierarchy of extension and transfer tasks, as part of the dedication of teachers, and the tasks for which they are evaluated. Other initiatives, which also did not become massive, but marked an attempt to alter the predominance of academic logic, were the promulgation of the system of Social Technological Development Projects (PDTS) within the framework of the National Ministry of Science and Technology and the National Council of Scientific and Technical Research (CONICET). Created in 2013, it allows the homologation of technology transfer projects to social sectors outside the academy and universities, and the researchers are evaluated according to that project, and not necessarily through their scientific publications.
3 As part of the policies of greater articulation between states and universities, since 2009, the University for Integrated Senior Citizens (UPAMI) has installed an initiative of the public social work of national retirees and pensioners so that universities can develop specific courses and extension workshops for their members.
4 Under the umbrella of two research projects: an individual one as a reseracher from CONICET/FLACSO and a collective investigation under my direction carried out at UNTREF, regarding community learning of psychomotricity students.
5 These projects usually involve teachers of psychomotricity and other disciplines that make up university course on psychomotricity, such as anthropologists and psychologists/psychoanalysts.
6 I am not analysing here the persistence of the professional university ethos in the classical liberal disciplinary fields, such as economics, medicine, and law, where the hierarchy of extension is still veiled.

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CHAPTER 22

Trying to Say 'No' to Rankings and Metrics: Case Studies from Francophone West Africa, South Africa, Latin America and the Netherlands

Florence Piron, Tom Olyhoek, Ivonne Lujano Vilchis, Ina Smith and Zakari Liré

Abstract

In this chapter, continuing from Chapter 6, the authors examine examples from Africa, Latin America and Europe to answer the question of how to encourage academics to conduct research that meets society's needs and enhance people's rights, while preserving academic freedom. In particular, they ask how we can use the tools and devices devised by knowledge democracy (science shops, participatory research, community based research) to emancipate open access from the enclosures that for-profit publishers are still trying to impose on academia.

Keywords

open access – knowledge sharing – research quality assessment – social responsibility – social relevance – Africa – Latin America – Netherlands – universities

1 Introduction

In Chapter 6, we demonstrated that the metrics and rankings system not only hinders the development of universities' and researchers' conscience of their social responsibility, but also produces exclusionary effects in the global South or in non-Anglophone European scholarly communities. We also hinted that more knowledge democracy is possible within a polycentric system, taking into account local values and priorities.

In this chapter, we explore four case studies illustrating this polycentricity and its difficulties. We begin this world tour by giving an overview of the situation in two very different African contexts: Sub-Saharan French-speaking Africa, where the open science movement is still very recent and timid, and

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where research infrastructures are very poorly supported, and South Africa, which is predominantly English-speaking and has strong research infrastructures. In contrast, open science is a well-established tradition in Latin America, presented in the following section. We end the chapter with a European case, that of the Netherlands. This country was chosen because it is both very committed to research and open science, while having a strong tradition of knowledge democracy.

2 Francophone Sub-Saharan Africa

For many Francophone Sub-Saharan African universities, CAMES (African and Malagasy Council for Higher Education), a not-for-profit pan-African organisation based in Ouagadougou, is responsible for the promotion and tenure of academics through well-organised pan-African international committee (CCI) meetings once a year. A global policy orientation document in French lists the elements that academics must present to pass to the next level in their career (associate professor, full professor) (African and Malagasy Council for Higher Education, 2017). This document clearly outlines the importance of publishing in "international" journals or "outside the applicant's university and country of practice", but does not explicitly mention the impact factor of these journals. However, "international" here clearly means "from the North". In fact, other internal policy papers show that for four of these CCI committees (Mathematics, Physics and Chemistry Committee, Engineering Sciences Committee, Natural Sciences Committee. and Science and Technology of Physical and Sports Activities Committee), it is necessary for scientists to have at least two papers in a journal indexed in the Web of Science or Scopus to be promoted. We found a few testimonies of scientists having failed to get their promotion because of their inability to publish in such a journal. Since many get promoted in these disciplines, we deduce that they manage to publish there, perhaps with co-authors from the North. A more detailed survey needs to be done.

Another interesting promotion criterion can be found in the CAMES global policy paper about promotion and tenure: "service to the community", a form of social responsibility that can be linked to knowledge democracy. This includes all the services that an academic has to render to the university (participating in committees, etc.), but also mentions their responsibilities towards society, including:

- Participating in civic activities related to their specialty
- Getting involved in a university research centre, company, non-government organisation, community partnerships, etc. (our translation).

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oThe idea that service to the community should be included as a criterion for promotion of academics could be a starting point for the creation of an effective knowledge democracy in this part of the world. The creation of 10 science shops (in Benin, Burkina Faso, Cameroon, Ivory Coast, Guinea, Niger and Senegal) within the SOHA[1] network is also an exciting new social and intellectual movement that will contribute to these goals (Piron et al., 2021).

Research shows that scholarly communities in this region of the world have been very slow to appreciate the opportunities of open access practices and policies, even if many interesting initiatives have been launched, mainly by librarians and the CAMES[2] (Piron et al., 2017). This may explain the very small number of open access journals from Francophone Sub-Saharan Africa. On a positive note, the more numerous local (printed) journals do not interest much the captains of the English-language, for-profit scientific publishing industry, therefore remaining free to treat "local" issues.

In this environment, a Francophone African platform of open access journals has just been created. The *Grenier des savoirs*[3] is a platform that brings together 15 multidisciplinary journals, focussing on themes of importance to Sub-Saharan Francophone Africa. It aspires to be indexed in the DOAJ. Funded by Éditions science et bien commun, located in Canada, while registered in Benin, the platform uses innovative Wordpress-based software. The editorial boards of the platform have together drafted a common, bold and forward-looking editorial policy, using open access under the CC-BY-SA license. In order to reach a larger African audience having problems of connecting to the Web, the *Grenier des savoirs'* software includes the possibility of printing each issue of a journal. Other characteristics of the editorial policy are translation of abstracts into an African language, inclusive writing, a constructive process of peer review, the possibility of practicing open peer review, and a diversity of text types that promote the diversity of knowledges.

A condition for authors to publish in the *Grenier des savoirs* is that they accept a commitment that includes the following values of knowledge democracy:

> I understand that I have to aim for the accessibility of my text, so that it can be read and used in the world of research and teaching, but also in civil society, administrations, companies, etc. Therefore, I am committed to minimizing jargon or explaining all the key concepts I use, especially if they are rare or little known.
>
> I understand that the *Grenier des savoirs*, in its quest for cognitive justice, encourages me to use and cite the work of women researchers and work from other regions of the Global South, such as Latin America or Asia.

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But its most striking innovation regarding knowledge democracy is the creation of a Social Relevance Committee, alongside the Scientific Committee. This is how it is defined on its website:

> The mission of the Social Relevance Committee is to prevent the *Grenier des savoirs* from becoming an ivory tower, cut off from the concerns of the contemporary world and to ensure, through dialogue with the journal teams, that they remain focused on socially relevant issues for Africa and Haiti. This committee also supports the journals in their efforts to highlight both their African identity and their universality, i.e., their relevance to all humanity.
>
> The Committee is made up of people who are not employed by a university or research centre as researchers: they may or may not have a PhD, be in graduate studies, work in the public service or in an NGO, as an entrepreneur or self-employed. What these citizens have in common is that they are aware of the need to promote socially responsible research in Africa and Haiti and wish to contribute to it. They believe in the capacity of the *Grenier des savoirs* to embody this project while aiming for a high level of scientific quality. They have no vested interest in any for-profit industry or business that would wish to influence their participation on the committee.

In February 2020, three journals of the *Grenier des savoirs* have already published their first issue, and six journals have launched their first call for papers. Nearly 80 abstracts were received within a few months (*Grenier des savoirs,* 2020). The enthusiasm of the editorial boards for the project and for open access shows the potential for editorial innovation in Sub-Saharan French-speaking Africa, without the weight of the impact factor.

3 South Africa

According to UNESCO, South Africa is a leading African country in terms of Open Access (OA) policies at the governmental and grass-roots levels. The Academy of Science of South Africa (ASSAf) plays a leadership role in promoting high quality OA publishing across all disciplines through its Scholarly Publishing Programme, which includes a National Scholarly Editors' Forum (established in 2007) and the SciELO South Africa platform, which aggregates 79 high quality journals adhering to both ASSAf and Scientific Library Online (SciELO) Brazil standards. The SciELO South Africa collection was

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certified in April 2013 as a regular, operational national collection, indexed in the SciELO Network Global Portal. All SciELO journals appear on the Web of Science (WoS) search portal within the SciELO Citation Index. SciELO South Africa is an automatically accredited index of the South Africa Department of Higher Education and Training (DHET) (see Chapter 6), together with five other accredited lists. Since 2011, South African university libraries have started offering journal hosting services to South African scholarly journals, in addition to hosting solutions offered by African Journals Online (AJOL) and commercial publishers such as AOSIS. In all three cases (university libraries, AJOL and AOSIS), the Public Knowledge Project (PKP) Open Journal Systems (OJS) open source software is used.

In South Africa, the DHET Research Outputs Policy (2015) outlines the criteria for the measurement and evaluation of research outputs of public higher education institutions (HEIs), and serves as a tool for the distribution of research subsidy to public HEIs in South Africa. The Department subsidises institutions and not individual authors or academics. Without being prescriptive, it cautions institutions against directly incentivising individual authors, as this practice can promote perverse behaviour, in some cases. Publishing in high impact factor journals is not mentioned as a requirement for funding, and funding is solely allocated based on the number of articles published in scholarly journal titles in the DHET accredited lists (WoS, Scopus, IBSS, Norwegian List Level 2, SciELO SA and DHET lists).[4] Since universities compete with one another in terms of global rankings, and since university rankings are, amongst others, based on bibliometric data obtained from prominent commercial publishers, it stands to reason that the pressure to publish in high impact factor journals stems from the institutions themselves.

The DHET constantly evaluates the South African scholarly landscape, which is evident through the following studies commissioned by them in the past few years.

- The quality of South Africa's research publications (2020) (unpublished)
- Twelve Years Later: Second ASSAf Report on Research Publishing In and From South Africa (2019)
- Scholarly Books: Their Production, Use and Evaluation in South Africa Today (2009)
- Report on a Strategic Approach to Research Publishing in South Africa (2006)
- Multiple reports on the peer-review of South African scholarly journals

The studies are used to inform policy and decision-making.

Recent developments and initiatives are an indication that South Africa is increasingly favouring Open Access and Open Science, including the following:

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- The pilot pan-African Open Science Platform project (2016 to 2019) conducted a landscape study of what is happening on the continent, in terms of Open Science, and frameworks for policy, capacity building, incentives, and e-infrastructure were developed to guide African countries at the national level.[5]
- The SA-EU Open Science Dialogue report (2018) was released as an outcome of the SA-EU Strategic Partnership Dialogue Facility. The intention of the framework was to support the South African Department of Science and Technology in the formulation of an Open Science policy and, more broadly, to assist all actors involved in the R&D process with the adoption of Open Science practices and principles. In South Africa, Open Science also has tremendous potential for creating a more inclusive society, towards citizen science.
- The White Paper on Science, Technology and Innovation was adopted as policy by the South African government in 2019.
- The South Africa Science Engagement Strategy aims at communicating and engaging the wider community more fully in science and in an understanding of the knowledge economy to which we aspire.

4 Latin America

The situation in Latin America presents many different challenges from Africa. The continent has the oldest tradition of open access publishing, due to researchers' efforts to expand academic knowledge, starting in the late 18th century. According to Cetto and Alonso-Gamboa (1998), academic journals emerged during the last decades of the Spanish colonial regime, when the scientific community was very small. The first scientific periodical publication in the New Spain was the medical journal *Mercurio Volante*, published in 1772 by José Ignacio Bartolache y Díaz Posada, a physician and mathematician described as "a man with no teacher who conversed only with the dead [via books]" (Glick, 1991).

Since then, scientific publications in Latin America have been managed by the community of scholars, most of them affiliated to universities (whether private or public), research centres, and research societies. All these higher education institutions work as publishers. For instance, universities publish journals and books through their editorial presses or research departments. Most of the journals' editors-in-chief and editorial board members are faculty members of universities who do the editorial work *ad honorem*. With regard to journals, their content has been available in electronic format with no cost to readers or authors since the early 1990s. This is thanks to the efforts of different

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groups of scholars concerned about the under-representation of Latin American production in the commercial journal circuits (Cetto & Alonso-Gamboa, 1998).

Two major projects can be attributed to this goal. First, in 1995, the project Latindex was launched, thanks to the support of the Universidad Nacional Autónoma de México (Mexico), where the bibliographic databases CLASE (1975) and PERIODICA (1978) were created, to list the products of research (articles, essays, reviews, biographies, etc.) in Latin America and the Caribbean. This pioneering project established a set of criteria to evaluate journals, which, at the same time, set the basis for following the developments on open access indices and databases. Second, in 1997, the Scientific Library Online (SciELO) was launched in Brazil, with the support of the Fundação de Amparo à Pesquisa do Estado de São Paulo (FAPESP). Currently, SciELO works as a network of peer reviewed journals that has a presence in 14 Latin American countries, Spain, South Africa and Portugal.

Besides these two major initiatives, other systems of information in Latin America have developed, in the 21st century, to counterbalance the predominance of mainstream journals, where Latin American authors are underrespresented. Redalyc, CLACSO Library, and the network of repositories *La Referencia* are amongst the more relevant. Those systems index millions of documents produced by Latin American authors, or elsewhere, while maintaining a focus on this region as a unit of analysis. For instance, in *La Referencia,* there are 190,150 doctoral theses produced in 10 countries (Argentina, Brazil, Chile, Colombia, Costa Rica, Ecuador, El Salvador, Mexico, Peru and Uruguay). In addition, Latin America is the region where more journals use Open Journal Systems (OJS) than anywhere else in the world (2,840 installations in 2018), which shows the benefits of the Public Knowledge Project (PKP). As a result, "several universities of the region have developed complete collections of their journals on OJS platform" (UNESCO, 2017).

Moreover, some representatives of the organisations mentioned above have pushed national policies of research dissemination, based on the principle of science as a common good. Leading scholars working for those projects have successfully influenced the legislation of governments in Argentina, Mexico and Peru between 2013 and 2014 to include open access.

Despite all these endeavours, most national systems of evaluation of research in Latin America remain built on the simplistic assumption that researchers must publish in 'international', 'top-ranked', 'high Index Factor' journals to demonstrate the quality of their work (Alperin & Rozemblum, 2017; Vasen & Lujano Vilchis, 2017). This is reflective of researchers in Anglophone Africa, Europe and North America. This has created a paradox that Alperin and

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Fischman (2015) identified. On the one hand, most of the governments in Latin American countries invest resources, directly or indirectly, in creating and improving peer reviewed journals, according to internationally recognised quality standards. But, on the other, these publications fail to receive recognition of being as valuable as mainstream journals in the research evaluation system. This is illustrated in the case of disciplines such as natural sciences or medicine, where national policies of evaluation of research explicitly require authors to publish in journals indexed in Science Citation Index (SCI). Latin American journals continue to be underrepresented in these domains.

The 'Latin American circuit of scientific journals' has successfully boosted the dissemination of documents. However, "it has not yet been able to offer regional indicators of the published ST production for its valorization in evaluation processes" (Beigel, 2019, p. 1). In fact, national systems of evaluation in Argentina (Conicet), Brazil (Qualis/Capes), Colombia (Publindex) and Mexico (Conacyt) rely on the data from the Journal Citations Report, Scimago Journal Rank, and, in some cases, Google Scholar metrics such as h5-index.

Despite these hurdles, some initiatives are being developed to tackle the inequalities within evaluation systems based on 'international' citation indices. For instance, Beigel (2018) has proposed the creation of an 'anti-ranking' system to measure scientific production 'in the periphery'. She has worked on a set of research evaluation indicators "to break the vicious circle that commercializes evaluative cultures" (Beigel, 2019, p. 2). The purpose of her work is to provide 'circulation indicators' for open access, peer reviewed articles published in the Latin American circuit of journals, to reach policy making processes at national and institutional levels.

Recently, some countries in Latin America are moving towards reforms of their scientific evaluation systems, especially in the social sciences and humanities. The rationale underpinning the reform is the rights perspective (right to science, education, and information) and the reaffirmation of the discourse on knowledge and science as common goods (CLACSO-CONACTY, 2019). The reflections, expressed in a meeting on scientific evaluation held in 2019 by the Latin American Council of Social Sciences (CLACSO) and Mexico's National Council of Science Technology (CONACYT) of Mexico, suggest that there is political willingness to generate an evaluation scheme at the regional revel. The proposal seeks to include qualitative evaluation criteria, as well as diversity of outputs of academic work, such as "artistic production, social impact, outreach, and contributions to public debate" (CLACSO-CONACTY, 2019). This could be a good opportunity to counteract some trends in science policy that have reduced the relevance of the Latin American circuits of knowledge circulation.

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5 The Netherlands

The dominant methods of evaluating research in the Netherlands has long been based on the number of articles published in high ranked (Scopus, Web of Science) journals. In other words, evaluation was based on citation analysis performed by for-profit companies, including major publishers such as Elsevier.

Now that OA is rapidly becoming the norm, with official government policy demanding 100% open access by 2020, standards regarding assessment of scientists are also changing. The major Dutch research funder, NWO,[6] is going to implement a policy of evaluating research based on the quality of published articles, not on where these are published. The number of articles published is also less relevant than the importance of the individual articles.

According to VSNU,[7] NWO (Netherlands Organisation for Scientific Research) and other academic organisations in the Netherlands, the quest for a new approach that recognises and rewards academics has begun.[8] NWO and ZonMw[9] signed the San Francisco Declaration on Research Assessment (DORA) in 2019. Furthermore, NWO will look for ways to increase the weight of research quality and anticipated impact in its evaluation of researchers and proposals. This process will be done in consultation with ZonMw, the VSNU and academics. The latest conference took place on November 15, 2019 in Rotterdam, the Netherlands under the title "Room for everyone's talent: towards a new balance in the recognition and rewards of academics".[10]

The conference envisaged a renewal in three areas:

- Differentiation of career pathways: Universities and University Medical Centres want to provide academic staff with a choice for specific focus areas – teaching, research, knowledge transfer and/or leadership.
- Renewal of research assessment methodologies: New approaches to evaluating research quality and impact are emerging. The promotion of open science is integral to this development.
- Team science: Alongside recognition and reward for individual accomplishments, there is a push to award the collaborative efforts and accomplishments of teams with the consideration that they deserve.

The main obstacles to be overcome in the Netherlands are human attitudes and habits, alongside publisher monopolies and lobbying activities. A great deal of hope exists concerning the attitudes and habits of researchers, given the long tradition of connecting science and society through science shops in the Netherlands. Socially relevant research has helped develop this goal through a major network called the Living Knowledge Network. Since 2000, conferences have been organised by bringing together all those involved in doing or supporting research with and for communities.[11]

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This is combined with promoting open science and publishing in open access avenues.[12] However, many individual scientists, especially ones with tenured jobs, still value publishing in Scopus or Web of Science ranked journals rather than in open access journals. These same scientists are pressuring the younger generation to publish in the sphere of the knowledge economy, even if there are promising signs of a changing attitude among policy makers. Dutch universities are increasingly negotiating journal article subscriptions deals on their terms with major publishers, and publishers are being forced to change tactics because of large scale subscription cancellations.

The main danger lies in the possibility that big publishers will maintain their grip on scholarly publishing by monopolising Open Access in the same way that they managed to monopolise subscription publishing. The emergence of so-called mirror journals (fully open access journals with the same editorial board and infrastructure as a subscription counterpart) is a scheme to ensure high income from publishing, in the event that subscription journals disappear. Despite their intention, the Coalition S instigated Publishing Agreements (Read and Publish) could, instead of making open access a cheaper publishing reality, make publishing even more expensive for the community.

6 Conclusion

These four examples show that all regions still suffer from an under-valuation of locally produced knowledge, mainly because the value of research is seen as being dependent on it being published in Northern journals, ranked through a system that is controlled by commercial companies owned by scientific publishers and linked industries.

The way out is demonstrated to be to:

1. Publish in locally owned journals and platforms
2. Publish with not-for-profit organisations and publishing companies
3. Evaluate all knowledge outputs, with far more emphasis on criteria other than mere citations, such as social relevance, impact on the UN SDGs, and relevance to solving local, regional and global problems in health, agriculture and other fields.

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Notes

1 SOHA means Science ouverte en Haïti et en Afrique – Open Science in Haiti and Africa. It is a long-term research action project led by Florence Piron.
2 For example, the CAMES launched its institutional repository in 2019 at https://savoirs.cames.online
3 https://revues.scienceafrique.org
4 DHET has included the complete set of DOAJ listed journals in Janunary 2021. See https://bit.ly/3sUsOfn
5 A new continental platform for the open access publishing of journals, monographs and textbooks in Africa has been developed by South Africa's University of Cape Town (UCT) through its library service. See https://bit.ly/3kKM5wO
6 Netherlands Organisation for Scientific Research.
7 Association of Universities in the Netherlands.
8 See the paper at https://vsnu.nl/en_GB/news-items.html/nieuwsbericht/489-vsnu-nwo-nfu-en-zonmw-geven-impuls-aan-verandering-in-het-waarderen-en-belonen-van-wetenschappers
9 Netherlands Organisation for Health Research and Development.
10 https://www.vsnu.nl/conference-on-recognition---rewards.html
11 https://livingknowledge.org/
12 In February 2021 an Open Access platform for Dutch academic journals was launched. See https://bit.ly/3kI77w5

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CONCLUSION

Towards a Framework for Knowledge Democracy

Rajesh Tandon and Budd Hall

This collection of writings, based on practices around the world, has described a wide range of meanings and features of social responsibility of higher education. These features may be locally constructed in a university or Higher Education Institution (HEI), or they may characterise a country and/or region of the world. Taken together, these features constitute a new, more inclusive and robust framework of social responsibility in higher education, which are even more important in the post-pandemic global order. This approach to understanding the meanings of social responsibility and how they can be put into practice are framed within a framework of knowledge democracy, a comprehensive and organic approach to understanding the role of knowledge that transcends the limits of earlier concepts of knowledge economy and knowledge society.

Key features of socially responsible higher education includes elements such as:
- Recognition of diversities of knowledge systems and epistemologies
- Coherence and integration of teaching, research and engagement missions
- Contextually responsive, locally rooted, place based and linguistically plural
- Socially inclusive, seeking diversity amongst students and academics
- Pluriversality replacing universality
- Transcending rankings
- Reclaiming the purpose of higher education as a public good

These features, taken together, are advancing the prevalent discourse on social responsibility of higher education. They complement elements shared in the several aspects of the Introduction to the book. This set of principles strengthens a new, more societally oriented, knowledge democracy perspective on social responsibility of higher education. In the emerging aftermath of COVID-19, such a knowledge democracy perspective is required to re-position and re-align higher education institutions, policies and systems around the world.

1 Recognition of Diversities of Knowledge Systems, Epistemologies

Production, dissemination, teaching and promotion of knowledge is at the core of higher education. Each HEI performs its knowledge functions in its own

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unique way, though national standards, international templates and disciplinary domains tend to tightly specify what is meant by knowledge (scientific?), knowledge production (research?), knowledge dissemination (teaching, publishing, conferencing, etc.?).

Central to the new discourse on social responsibility of HEIs is the recognition, appreciation and valuing of diversity of knowledges, their underlying epistemologies (ways of knowing) and knowledge cultures (norms, values, principles). Historically, the higher education community has defined academic knowledge as only valid, scientific knowledge. Acknowledgement of multiple sites and forms of knowledge is now beginning to be recognised (Tremblay et al., 2015). Respect for such diversity has been reinforced by several chapters in this collection, from a wide diversity of contexts and experiences.

Padayachee et al., in their essay, provide an exploration of a system of higher education based on the African philosophy of *Ubuntu*:

> African indigenous knowledge systems are community–based knowledge systems that members of a culturally specific community have developed and used for centuries for shared livelihood and sustainability [...].
>
> According to this holistic paradigm, the creation of a better society entails developing the individual along natural and ethical lines within the context of the collective, a vision embodied in the spirit of Ubuntu, which includes caring for one another's well-being with mutual support in ways that demonstrate that people are people through other people.

Comparing this African perspective with that of Gandhi, they suggest that Gandhi evolved his philosophy of learning – where head, heart and hands are united – when he lived in South Africa. According to Gandhi, a person was made of three constituents – the body, mind and spirit – and, thus, education must lead to a holistic development of the body, mind and spirit (UNESCO Chair, 2019). His perspective on education through life, in everyday life, resonates with Ubuntu's emphasis on coherence between people, nature and human solidarity. In a similar vein, Nobel laureate Rabindranath Tagore proposed an intimate inter-linkage between the everyday life and livelihood of local rural communities and teaching-learning of students. In her chapter, Anand communicates this differential and unique perspective in founding thesis of the university – Shantiniketan – set up by him:

> If a true school is to be founded in India, the school must be from the beginning group. The School will make use of the best methods in

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> agriculture, the breeding of livestock and development of village crafts. The teachers, students and people of the surrounding countryside will be related to each other with the strong and intimate ties of livelihood. They shall co-operate to produce all the necessities of their own existence.

In analysing the relationship between Nepali society and the colonial system of higher education, Regmi takes a 'lifeworld' approach in his chapter:

> The disconnection at the cultural level is caused by the neglect of knowledge production function of the lifeworld. The lifeworld provides each member of the society with the stock of knowledge that they can use for social interaction. This stock of tacit knowledge "is not the knowledge generated by a single human subject". Social responsibility of the Nepali higher education system is to value local rural-agricultural 'tacit' knowledge.

Promotion of 'sejahetra' is the purpose of education in Malaysia, and higher education can be socially responsible by accelerating the learning and practice of 'sejahetra' by youth, as Muzaimi et al. describe in their chapter:

> 'Sejahtera' is a Malay phrase that carries multiple meanings – peace, tranquillity, harmony, wellness and health – viewed in this concept collectively by USM as a balanced living from aspects of spiritual, physical, intellectual, cultural, ethics, economics, as well as environmental, so as to produce and sustain a balanced society.

While analysing the experiences of higher education institutions in Argentina, Fuentas has demonstrated the perspective and methodology of psychomotricity, and explains the same as providing an alternative epistemology:

> In those PVU projects the community and the territory work as a space of artisan training dialogue with the same native perspective of psychomotricity at UNTREF, in which it is not a matter of applying techniques for the solution of individual problems, but a space of interaction and regulation and exchange of knowledge and power, where uncertainty, misunderstandings, procrastination, and dialogue, meetings and presence and listening are fundamental.

As can be seen from the above, each society has its own diverse meanings and concepts related to knowledge, its purposes and praxis. Ubuntu in East and Southern Africa, sejahetra in Malaysia, psychomotricity in Argentina, Tagore's

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education from life and Gandhi's emphasis on knowledge from rural society are all different manifestations of the same message – higher education can act socially responsible by integrating and co-producing multiple forms of knowledge through respect for diverse epistemologies.

As it has been witnessed through the pandemic, science is not omniscient. Going forward, there is a need to respect and mobilise the various knowledge systems (UNESCO Chair, 2020). In the aftermath of COVID-19, multiple epistemologies may indeed have much greater relevance to human life than acknowledged before.

2 Coherence and Integration of Teaching, Research and Service Missions

Institutional design, faculty role allocations and resourcing patterns of HEIs since the second World War resulted in the *fragmentation* of functions and structures serving the three core missions – teaching, research and service – of a university, leaving them disconnected with each other.

Some departments and centres focus on research; some faculty (mostly junior or graduate students) are assigned teaching responsibilities; and public engagement tasks linked to service to society are either 'out-sourced' to a partner or performed through extension departments. Teaching generally happens in the classroom, research in labs and service over weekends or during holidays.

Socially responsible higher education demonstrates the *integrated* nature of teaching, research and service, through actual practice. Students make meaningful contributions to societal needs while learning and gaining credits for the same. Faculty members are able to integrate enquiry while teaching students in the real world.

Students gain satisfaction that their competencies are helping society. In the process, they improve their learning through contextual theorising. Thinking and doing are not artificially separated, but carry on simultaneously.

Those assigned the task of public engagement and service to society are not ghettoised in a corner or basement or faculty or discipline. Social workers alone need not be assigned such tasks; physicists too can be 'engaged' with society around them.

Several chapters in this collection have highlighted the significance of this integrated approach through the practices followed in their HEIs. In illustrating this approach in Javierana University, Cali (Colombia), Morales and Motta have demonstrated the value of FORJA, which integrates disciplinary

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knowledge with local communities of the region. This approach to service learning has been integrated now in 18 faculties of the university already. According to their principle of integration:

> Training process needs to create conditions that allow students and teachers to confront theoretical concepts with reality, establish personal relationships with different participants in the territory and be nourished by experiences that claim rights and that are based on human dignity.

While all HEIs may not be able to integrate such an approach institution-wide, other examples demonstrate the widespread relevance and impact of this approach in a diversity of disciplines and teaching programmes. Moolman and McMillan have given a critical example of this approach in the Faculty of Engineering at the University of Cape Town (South Africa), which has built a course that takes students to interact with cities, neighbourhoods and communities in a segregated society:

> Inherent in the framing of the course is the understanding that students are present in three intersecting identities: as a student, as an emerging professional and as an active citizen. A decolonial lens requires a different understanding of citizenship and way of structuring learning and being.

In the case from Montenegro, Stojanović, in her chapter of this book, clearly describes a similar integrated approach for the Faculty of Visual Arts:

> The idea was to reach learning outcomes defined by the curricula of the course by partaking inactivities outside the traditional classroom and identifying and solving community problems. In that way, students would become more active citizens who not only take all the advantages and benefits from the society, but also contribute to its welfare. It was assumed that participating in such an activity would improve students' practical, communication, soft, organizational and leadership skills, as well as create a more dynamic, interesting, creative, challenging and motivating atmosphere for learning process.

Learning, teaching and service are, thus, organically integrated, involving students, faculty and the community, in Montenegro.

Likewise, Sepúlveda Maulén describes the experiences of Instituto Profesionalo (IP) in Chile, where the practice of service-learning (SL) is beginning to

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be institutionalised in a manner that is substantially linked to students' learning from and with communities:

> One of the challenges is to respond to train people who are responsible and committed to their environment. Social responsibility in HEIs opens a space for reflection on how institutions are territorially inserted into their communities, aimed at a horizontal relationship and mutual collaboration and learning.

Thomas Farnell's chapter in the book outlines a framework of community engagement in the European context that derives some of its practices from Croatia; it highlights the integrated and contextually embedded nature of teaching, research and engagement.

Socially responsible higher education, in this integrated approach to its core functions, may create major realignments institutionally. Such an institutional realignment may create coherence for students, academics as well as communities. Holistic and coherent curricula, engaged and practical pedagogy and meaningful and usable research functions of a HEI may thus undergo systemic design.

3 Contextually Responsive, Locally Rooted, Place Based and Linguistically Plural

An important facet of social responsibility of higher education is its contextual responsiveness. All institutions derive meaning of their purposes in a contextually responsive manner. Institutional culture is deeply influenced by local culture, even if it is designed to be insular. For most responsiveness, context matters. In HEIs, what is taught, what is researched and what is served derive purpose from being responsive to the context. A university located in a mountainous region should be teaching geography and hydrology differently than one located near the ocean. Management education in a country with two-thirds of the workforce in small businesses should be undertaking research and teaching programmes predominantly covering small business ecosystem.

Several chapters in this collection bring out nuances of such a contextually responsive nature of higher education. In examining social responsibility of higher education in Peru, for example, Bregaglio et al. highlight the provisions of the New University Act (2014):

> Pluralism, inclusion, intercultural dialogue and commitment to the country's development are the guiding principles of higher education,

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> and universities should strive to interact with the community and engage in socially relevant teaching and research.

However, most legal education in Peru has focussed only on providing the service of 'free legal aid' through legal clinics, a methodology they learnt from American universities and have been practicing since the 1980s. The new Act demands a contextually responsive higher education, and Law Schools in Peru could take up more urgent public interest matters, as the authors point out:

> Considering the number of human rights issues that urgently need to be addressed in Peru – ranging as wide as the prison system, the protection of LGBT+ rights, adequate recognition of the right to identity – we would posit that law schools should aim towards establishing public interest clinics.

Given the vast indigenous population in Peru, with a long history of displacement from their natural resources, it is also noteworthy that laws that affect indigenous communities, as well as indigenous legal systems, are not really the focus of teaching and research in Peru. While the new Act creates the mandate for a contextually responsive higher education, Peru's law schools have yet to embrace it more fully. This is an interesting case, where national policy is far more supportive of socially responsible higher education, while actual practice of curriculum, pedagogy and research are yet to operationalise the same in both letter and spirit.

In a similar vein, the chapter on the National Law University system in India provides some examples of how students and faculty are providing legal aid and public interest research on issues of relevance to their local contexts.

Reliance on European languages for higher education has been a major instrument of colonisation of knowledge systems and world views. Even today, several countries (like Uganda) officially de-recognise any teaching and research in higher education if it is not conducted in English. Many decades ago, Gandhi argued that local languages must be the basis of learning and education, even in higher education. Witnessing the increasing homogenisation of cultures, lifestyles and thoughts, Gandhi had cautioned the country against this trend and urged for the popularisation of not just mother tongue scholarship, but also of vernacular thoughts and actions. He highlighted the need to revive the languages that belonged to the masses and which defined them (UNESCO Chair, 2019).

Language of teaching and research can significantly shift the composition and participation of students in higher education, making it more accessible

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and usable. Krawchenko et al., in their chapter, have described the local disconnect in Kyrgyzstan during the Soviet era, where the medium of admission and instruction was Russian language only, thereby excluding a large percentage of local youth population. Recent changes to admission and teaching in local language has now resulted in rapidly expanded higher education system of Kyrgyzstan. However, the curriculum and pedagogy have not been localised, resulting in further disconnect:

> In a country where agriculture is the largest employer, universities graduate just 3% students in agriculture and veterinary sciences.

In contrast, the University of Central Asia in Kyrgyzstan is located in a poor region, uses local language for student recruitment and teaching, and has mandated community engagement for student learning and research. As a result, it is able to act in a socially responsible and locally respected manner.

The most significant shift towards local language in a higher education system happened in Qatar recently. Describing this shift in the chapter, Belkhiria et al. have narrated a powerful story of recent shift to Arabic (from English) as the medium of admission, teaching and research in Qatar University across all disciplines and faculties, other than science and engineering. As the analysis presented in their essay has demonstrated, in less than 5 years of the shift to Arabic language, the percentage of local Qatari students increased substantially. In addition, the authors argue that:

> Promoting Arabic as the language of learning and teaching throughout all educational stages will allow students to "build a linguistic reservoir" that is essential to knowledge production, internalisation of social and cultural values, and the preservation of identity.

From this vantage point, Qatari experience shows that use of local languages in teaching and research can demonstrate social responsibility in many profound ways:

> Hence, educational institutions have a vital role in sustaining such missions, especially in areas that cultivate social responsibility, identity formation and cultural development, in addition to academic success in the native languages.

The significance of locally rooted and linguistically plural higher education as socially responsible education is further illustrated from the experiences

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of Francophone African countries. Critiquing English language journals as the sole source of metrics for comparing citations of research, Piron et al. have described, in great detail, the hegemonic and exclusionary control over research in sub-Saharan African countries in their chapter. Describing some innovations to transcend such control, they provide an interesting illustration:

> In this environment, a Francophone African platform of open access journals has just been created. The *Grenier des savoirs* is a platform that brings together 15 multidisciplinary journals, focusing on themes of importance to sub-Saharan Francophone Africa.

This network's editorial policies include commitment to translate and publish in local African languages and an assessment of research from the vantage point of its 'social relevance' (to be assessed by a group of concerned citizens, not domain experts or academics).

This approach, rooted in local language and culture, to academic research and knowledge dissemination is a manifestation of socially responsible higher education.

As several authors have highlighted, socially responsible higher education is contextually responsive and locally rooted. Its curriculum, pedagogy, themes and methods of research and priorities for service are responsive and relevant to local contexts, communities and society. Additionally, social responsibility of higher education is further enhanced if the languages of teaching, writing, research and communication are pluralistic, including locally and culturally prevalent ones. International comparative education and global theories are not dismissed; neither are European languages excluded. But, locally articulated theories, in local idioms, concepts and languages are recognised, valued and then integrated.

4 Socially Inclusive, Seeking Diversity of Students and Academics

Another key principle of socially responsible higher education is the nature of inclusion it seeks to value and promote. Deviating from the historical role of the university as 'producer' of society's elites, a contemporary socially responsible system of higher education makes special efforts to embrace, value and facilitate diversity of perspectives, communities of experiences, as reflected in the student body, teaching and research staff, and societal engagement so promoted.

Recognition of diversity and social inclusion in higher education is not merely an instrumental arrangement; social inclusion of diversity is acknowledged as

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providing the impetus to responsible teaching and research. Several chapters in this collection have presented both theoretical and empirical materials in support of such a renewed and inclusive meaning of social responsibility.

Examples of inclusive enrolment and curriculum by changing the language of higher education away from European-colonial imposition to locally practiced, everyday languages have been provided in the previous section. Both Kyrgyzstan and Qatar stories demonstrate, albeit in rather different contexts, how shifting policy and practice to local languages as the medium of admission and teaching resulted in hugely inclusive admission and better academic performance by local students, who had otherwise missed out.

Likewise, in analysing the criteria for assessment of academic scholarship, Piron et al. have proposed a system which does not impose Euro-American metrics on African scholars:

> The concept of such a polycentric system is not difficult to understand. The scholarly community of the United States of America, if they wish to, can keep the impact factor system for their journals, since it reflects their reality. It should not prevent the French-speaking scholarly community, the Spanish-speaking one or the Chinese-speaking one to create a quality assessment system for their journals that is more appropriate to their needs, their languages, their contexts and their research concerns, one that could cover any discipline, not only social and human sciences. In Africa, […] the different scholarly communities should be able to create several quality assessment systems that will respond to their needs, concerns and languages.

Diversity of assessment frameworks, thus, would lend local societal relevance to academic efforts, making it more feasible and incentivised for practice.

Several chapters in this collection have examined diversity and inclusion from the perspective of students. In analysing the French higher education system, Baurès and Lefébure argue that the new legislation in 2009 brought a distinctive emphasis on diversity and social inclusion

> In France, since 2009, Article 55 of the Grenelle-1 Law of 2009, implementing the Grenelle agreements on environment, encourages HEIS to implement a SD & SR approach through a "Green Plan". To this end, the Green Plan has led in 2010 to the SD & SR frame of reference (FoR), a steering tool designed by the Conférence des Présidents d'Universités (CPU), the Conférence des Grandes Ecoles (CGE) and the REseau Français des Etudiants pour le Développement Durable (REFEDD).

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In analysing the experiences of the EHSP School of Public Health within the above perspective, the authors define this approach to diversity and inclusion in practical terms:

> The school is currently working on the implementation of a 'diversity' action plan, in order to promote openness to all forms of diversity and, thus, contribute to the reduction of social and cultural inequalities. A working group on diversity, composed, among others, of all officers in charge of diversity issues (secularism and the fight against radicalisation, equal opportunities, gender equality, disability, etc.).

Another illustration of social inclusion comes from Ukraine, where the inclusion of disability is mainstreamed in a socially responsible manner. In their chapter, Nahirna and Mykhailyshyn have described the origins and practices of the Emmaus Centre within the university as a place for inclusion of disability in everyday academics:

> This chapter gives an overview of the unique experience of the Ukrainian Catholic University, which, with the help of the Emmaus Centre of Support for People with Special Needs, welcomed people with intellectual disabilities into its educational milieu as professors of human relationships.

The strategy of the Ukrainian Catholic University for 2020–2025 with a self-revealing title, "The University that Serves", very clearly and concisely proclaims that social responsibility is to begin within its walls with the experience of servitude and 'being with' those who are 'weaker'.

Another illustration comes from Germany, where Berg describes the inclusion of Syrian refugees as students in higher education institutions:

> At some HEOs, the contact between international offices and diversity management increased significantly as a result of their common engagement with refugees.

However, the practice of inclusion was not uniform across Germany. With some new public support funds, Berg believes that more would happen in the coming years:

> It can be expected that the landscape of refugee support will grow increasingly diverse, addressing combined questions of social integration, diversification, study preparation and internationalisation.

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A common theme in social inclusion of students and academics is 'moving beyond educating the elites'. Social inclusion is achieved not merely through national policies, but also through deliberate efforts inside each institution. Many cases in this collection have demonstrated the need for both policy support and strong leadership of institutions of higher education. As has been argued in these chapters above, social inclusion is not merely a social charity, but an integral component of strategy to enhance the quality of learning and research in higher education. Inclusion of hitherto excluded experiences, perspectives and knowledge capacities makes higher education systems more robust and resilient, a critical feature for post-COVID institutional designs.

5 Pluriversalism Replacing Universalism

A significant aspect of this new framework of social responsibility of higher education is recognition, appreciation and valuing of the pluriversal character of teaching, research and service. By calling it a university, there seems to be an emphasis, howsoever hidden, on universal nature of curriculum, teaching, research and faculties. The emphasis on *universal* tends to make higher education homogenous in concepts and theories, underlying world views, epistemologies and knowledge, disciplines and structures of admission, certification, graduation and accreditation.

These tendencies towards a 'universal' nature of higher education have given rise to international comparisons. Various forms of national and international ranking systems have been created to measure the performance of higher education institutions. As authors of the chapter on rankings have argued, such a system of ranking is actually causing higher education to become increasingly irrelevant to society. Rankings are imposing further homogeneity, which is neither existent, nor feasible, least of all desirable.

Not only do rankings tend to attempt false comparisons, the metrics are biased in favour of western knowledge systems, European institutional designs and American models of quality benchmarks, like publications in English language journals, intellectually and materially controlled through a small domain elite, located in such elite institutions. The author of this chapter in this volume, who identifies itself as University Wankings, argues:

> However, there is a fundamental fault line running through this assertion, in that rankings articulate a singular, universal model of 'good' which provides a particular kind of university and a specific social group with leading status and an unassailable advantage. […]

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> Global university rankings can then be seen as an act of white supremacy in that they systematically establish and preserve the dominance of a tiny selection of elitist universities in the white majority global North. Those 'top' universities, too, are predominantly white, in terms of their staff and students, due to their particular positions within those countries.

Therefore, socially responsible higher education institutions are diverse in design, structure, models and methodologies, which are responsive to diversity of contexts, communities, ecologies and challenges. Rankings make universities socially *irresponsible,* in that they tend to disconnect with local context, language, knowledge and culture.

6 Higher Education for Public Good

In order to understand and encourage the use of this framework of social responsibility of higher education, it is important to return to the basic question: what is the purpose of higher education in society? If the answer to that question is to promote personal fulfilment, human capital and talent development, preparation and supply for global labour market, and produce research and innovation to fuel the knowledge economy, then this framework will not be very appropriate, indeed. It is this very neoliberal, commercialisation of higher education systems around the world that propelled and justified rankings, gradings and the resultant homogenisation, one-size-must-fit-all!

How far will this commercial knowledge economy model travel? The current pandemic has shaken its roots. International student mobility, and resultant recruitment of fancy, fees paying international students, are unlikely to privilege universities of North America, Europe and Australia, in the future. Globalisation, in its current form, is already shaken. Preparation of knowledge solutions and talent for local economy and society is likely to be the 'new normal'. The present 'scientific' paradigm of instrumental rationality treated ecological contexts as 'unlimited resources to be exploited forever'. The colonial project deliberately 'killed' local, indigenous and diverse knowledge systems and epistemologies. That journey of epistemicide is now haunting humanity, and COVID-19 is an imminent manifestation of this phenomenon. As stated by Hall and Tandon (2020),

> If the futures of education are to promote universal learning to become, then education has to be seen as serving the public and the well-being of

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> humanity as a whole. […] It is the public purpose of education alone that will prepare humanity for sustainable futures. Such a commitment to the public purpose of education needs to be societally embedded and not merely dwell amongst 'educationists' alone. The perspectives and principles of knowledge democracy will help to embed this societal commitment in the futures of education.

It is time that all societies begin to 'reclaim' the public purposes of higher education. It is important to 're-set' knowledge within a public knowledge common, where respect and transparent sharing of knowledge happens in non-academic and academic, Indigenous and non-Indigenous, and intersectional contexts; where knowledge plays a transformative and active role for the benefit of the public good. It is time that teaching/learning, research/knowledge and service to society are aligned to a common goal of well-being of all people. In this 'refresh' lies the seed for re-imagining socially responsible higher education locally, and globally.

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