

**AN EXPLORATION OF COMMUNITY ENGAGEMENT IN RURAL INDIA: A CASE
STUDY OF THE BHAGAT PHOOL SINGH MAHILA VISHWAVIDYALAYA
(WOMEN'S UNIVERSITY)**

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Sciences at Durban University of Technology

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Date :

DECLARATION

I, Lyrise Naidu, declare that the research reported in this dissertation is my original work, except where otherwise indicated. All sources used or cited have been explicitly acknowledged by means of complete references. This work has not been submitted previously to the Durban University of Technology or to any other institution for any purpose.

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ABSTRACT

Introduction

A significant part of social work field education, particularly service learning provides a powerful yet underutilised opportunity to advance both community engagement and social justice, which is the ethical imperative of the social work profession. The program developed by the Department of Social work at Bhagat Phool Singh Mahila Vishwavidyalaya Women's University, entails engaging the local community, with the intention of understanding community needs and mobilising and empowering local villagers to address issues of concern. In doing so, the rich space of the village community is transformed into an active teaching and learning space for students.

The current study was undertaken at the Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University), as it sought to understand how academics and students within the Department of Social Work conceptualise community engagement and what values and principles are used to guide the engagement process with the surrounding local village community. It further explored how community based learning is enhanced through the immersion of students within the village milieu.

Purpose of the study

The purpose of this study was to explore how community engagement is operationalised at the Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University). It sought to understand more deeply the values and principles that guided community engagement in a rural context in India. The study also investigated the processes that underpin community engagement within a rural context as well as the benefits that this engagement had for students, academics, and the community.

Methodology

This study is based on a qualitative research approach as it sought to extract rich information pertaining to the engagement process and experience. There were two samples in this study, one included social work academics, and the other, students

from the Department of Social Work. Two data collection techniques were used viz. semi structured interviews and focus group discussions. Data was collected till saturation. In total, 6 academics and 11 students involved in community engagement were interviewed. In addition a focus group discussion was held with academics and students separately. All data collection occurred at the university site. The process of data analysis was guided by the steps of thematic analysis. This enabled the search through the transcripts to be reduced to patterns and similar themes. Words and phrases were generated to represent these themes and sub-themes. The themes served to illustrate the essence of students and academic responses.

Findings

The broad themes that emerged from the analysis included viz. conceptual issues, student values, principles, processes underpinning engagement with rural communities, social justice action, and learning from the community and transcending challenges. The study found that a diverse range of values and principles were used to guide engagement with the local community. Some of the critical values and principles that emerged from the study were that of respect for diversity, non-discrimination, demonstration of humility and empathy, self-determination, social justice, and effective communication. Moreover, the community engagement process was found to be characterised by being socially responsible, rapport building, continuous interaction with the community and the interconnectedness of teaching, research, and engagement. In addition, the findings reflected that due to exposure, diverse cultural groups, students, and academics learnt valuable lessons from the community, such as unity with the community. This learning was linked to positive behaviour that promotes social tolerance, personal and interpersonal development, and openness to diversity. The findings also reflected that engagement is a core pillar along with teaching and research within the Department of Social Work. Effective teaching and extensive learning is asserted by active learning. This is reflected in the current study which demanded that students not merely acquire effective cognitive skills and logical skills, but also personal and interpersonal skills. Furthermore, the placement of students in the villages was important as it promoted the development of genuine community-university partnerships and created awareness of the importance of such collaboration.

Conclusion

The field education component easily transforms itself into service learning within the context of the Department of Social Work, at Bhagat Singh Phool Women's University. The study highlighted critical issues around the conceptualisation of community engagement, its processes, and the social justice imperative as part of community engagement. It captures the salience and benefits of community engagement in social work, where the beginnings of community engagement are being stirred. This is crucial given the lack of empirical attention that documents its value in India. More importantly, it highlights how service learning can be harnessed as a pedagogical approach, as students were able to develop intercultural skills, negotiate difficult conversations in the face of cultural dynamics, understand and practice democratic principles, as well as fulfill the social justice mandate of the profession.

DEDICATION

I dedicate this work to all the special individuals in my life who have influenced and contributed to the individual I am today. Thank you for your part in my journey... May this be another beginning, to many more successes ahead.

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TABLE OF CONTENTS

Contents

DECLARATION	i
ABSTRACT	ii
DEDICATION	v
ACKNOWLEDGEMENTS	vi
TABLE OF CONTENTS	vii
LIST OF APPENDICES	xi
ACRONYMS	xii
CHAPTER 1	1
INTRODUCTION	1
1.1 INTRODUCTION	1
1.2 BACKGROUND OF THE STUDY	3
1.2.1 Rural Villages in the Indian Context	4
1.2.2 Current research study	6
1.3 PROBLEM STATEMENT	7
1.3.1 The Department of Social Work: Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University)	9
1.4 AIM OF THE STUDY	11
1.5 OBJECTIVES OF THE STUDY	11
1.6 RESEARCH QUESTIONS	11
1.7 SIGNIFICANCE OF THE STUDY	12
1.8 DEFINITION OF CONCEPTS	13
1.8.1 Community development	13
1.8.2 Community engagement	13
1.8.3 Service learning	13
1.8.4 Rural community	14
1.9 THEORETICAL FRAMEWORK	14
1.9.1 The scholarship of discovery	15
1.9.2 The scholarship of integration	16
1.9.3 The scholarship of teaching	16
1.9.4 The scholarship of application	17
1.10 OVERVIEW OF THE RESEARCH METHODOLOGY	18

1.11 STRUCTURE OF THE DISSERTATION	18
1.12 CONCLUSION.....	19
CHAPTER 2	20
LITERATURE REVIEW	20
2.1 INTRODUCTION	20
2.1.1 BRIEF HISTORY OF COMMUNITY ENGAGEMENT	21
2.2 CONCEPTUALISATION OF COMMUNITY ENGAGEMENT	24
2.3 COMMUNITY ENGAGEMENT IN A GLOBAL CONTEXT.....	27
2.4 COMMUNITY ENGAGEMENT IN THE INDIAN CONTEXT.....	29
2.4.1 Indian policy and government on community engagement.....	30
2.4.2 Rural engagement in India	32
2.5 BENEFITS OF COMMUNITY ENGAGEMENT	32
2.5.1 The impact of engagement on the various stakeholders	34
2.6 FORMS OF COMMUNITY ENGAGEMENT	37
2.6.1 Service learning.....	37
2.6.1.1 Definition of service learning	37
2.6.1.2 The core components of service learning and the dimensions for institutionalising service learning	38
2.6.1.3 The benefits of service learning.....	40
2.6.2 Community based research	40
2.6.2.1 Definition of community based research	41
2.6.2.2 Background of community based research	41
2.6.2.3 Principles of community-based research.....	43
2.6.4 Student volunteerism	43
2.6.4.1 Definition of volunteerism	43
2.6.4.2 Benefits of volunteerism.....	44
2.6.5 Community outreach	45
2.6.5.1 Definition of outreach.....	45
2.6.5.2 Benefits of outreach.....	46
2.6.5.3 Examples of community outreach	47
2.7 PRINCIPLES OF COMMUNITY ENGAGEMENT.....	48
2.7.1 Strong community–academic partnership	48
2.7.2 Equitable power and responsibility	48
2.7.3 Capacity building.....	49

2.8 CONCEPTUAL MODELS GUIDING COMMUNITY ENGAGEMENT IN HIGHER EDUCATION.....	49
2.8.1 Four conceptual models of engagement	49
2.9 THEORIES GUIDING COMMUNITY ENGAGEMENT IN HIGHER EDUCATION.....	50
2.9.1 Knowledge-flow theory.....	50
2.9.2 Social interdependence theory	51
2.10 CONCLUSION.....	52
CHAPTER 3	53
RESEARCH METHODOLOGY	53
3.1 INTRODUCTION	53
3.2 RESEARCH DESIGN	53
3.3 STUDY SETTING	54
3.4 STUDY POPULATION	55
3.5 STUDY SAMPLE.....	55
3.6 SAMPLING PROCESS.....	57
3.6.1 Inclusion criteria.....	57
3.6.2 Exclusion criteria	58
3.7 DATA COLLECTION PROCESS.....	58
3.8 PROCEDURE FOR DATA COLLECTION.....	59
3.8.1 The data collection tools used	60
3.8.2 Interview and focus group setting	62
3.8.3 The interview process	62
3.8.4 The process for focus group discussions	63
3.9 DATA CAPUTURING AND ANALYSIS	64
3.9.1 Data capturing.....	64
3.9.2 Data analysis	64
3.10 RIGOUR IN QUALITAIVE RESEARCH	66
3.10.1 Credibility	66
3.10.2 Confirmability.....	66
3.10.3 Dependability.....	66
3.10.4 Transferability	67
3.10.5 Authenticity.....	67
3.11 ETHICAL CONSIDERATIONS	67
3.11.1 Voluntary participation.....	67
3.11.2 Informed consent.....	68

3.11.3 Deception	68
3.11.4 Violation of privacy/anonymity/confidentiality	68
3.12 LIMITATIONS	69
3.13 CONCLUSION	69
CHAPTER 4	70
ANALYSIS AND DISCUSSION OF FINDINGS	70
4.1 INTRODUCTION	70
4.2 RELATIONSHIP BETWEEN THE OBJECTIVES AND THE DATA COLLECTION TOOLS	70
4.3 DEMOGRAPHIC PROFILES	72
4.4 THE PROCESS OF DATA ANALYSIS	72
4.5 DATA ANALYSIS AND FINDINGS	73
THEME 1 – CONCEPTUAL ISSUES	75
THEME 2 – STUDENT VALUES	79
THEME 3 – PRINCIPLES AND PROCESSES UNDERPINNING ENGAGEMENT WITH RURAL COMMUNITIES	83
THEME 4 – SOCIAL JUSTICE ACTION	93
THEME 5 – LEARNING FROM THE COMMUNITY	97
THEME 6 – TRANSCENDING CHALLENGES	101
CONCLUSION	105
CHAPTER 5	106
DISCUSSION AND RECOMMENDATION	106
5.1 INTRODUCTION	106
5.2 FINDINGS AND DISCUSSION	107
5.2.1 The values and principles that guided community engagement with the community in a rural context in India	109
5.2.2 The production of knowledge	110
5.2.3 The processes underpinning engagement	111
5.2.4 The benefits of community engagement for students, academics and community.	112
5.3 CONCLUSION	112
5.4 RECOMMENDATIONS	113
5.4.1 More research needs to be done on community engagement	113
5.4.2 More awareness on community engagement	113
5.4.3 Document engagement work	114
5.5 LIMITATIONS	114

REFERENCES	115
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LIST OF APPENDICES

Appendix 1 – letter of permission from Bhagat Phool Singh Mahila Vishwavidyalaya (Women’s University)

Appendix 2 - Letter of Permission

Appendix 3 – Letter of informed consent

Appendix 4 – interview guide students

Appendix 5 – interview guide academics

Appendix 6 – focus group guide students

Appendix 7 – focus group guide academics

Appendix 8 – ethical clearance letter

ACRONYMS

CE	:	Community Engagement
CUE	:	Community-University Engagement
UNESCO	:	United Nations Educational, Scientific and Cultural Organisation
UGC	:	University Grants Commission
CIC	:	Committee on Institutional Cooperation
NASHLGC	:	National Association of State Universities and Land Grant Colleges

CHAPTER 1

INTRODUCTION

“India is a gem of a country, culture and heritage is as unique as it is rich” (Walia 2014: 1).

1.1 INTRODUCTION

The landscape of contemporary India is challenged, by the co-existence of “prosperity and poverty”. Despite India’s economic growth, there are more recently developed forms of social exclusion, urban poverty, environmental degradation, conflict, and violence that have surfaced in the last ten years (Tandon 2014: 4). Although India is witnessing an astounding growth in various economic indicators, their Human Development Indicators remain unchanged (Singh 2017: 1). Higher education institutions, in this context, are seen as having extreme importance, with the potential to offer sustainable solutions to such societal challenges (Singh 2017: 1).

As a result of the above, community engagement has gained momentum, as a “phenomenon seeking a two-way discourse between the communities and the universities”, which is aimed at producing “socially relevant knowledge”, which is inclusive and sustainable (Singh 2017: 1). In order to ensure that there are inclusive development, democratic governance, and sustainable growth, new knowledge, improved levels of human competency, and the development of new institutional capabilities in the country is required. The expectation that higher education finds solutions to these challenges became more evident (Tandon 2014: 4).

The potential missing connection in higher education institutions is its role particularly with regard to societal development (Tandon 2014: 4). Therefore, it was the objective of the 12th Five Year Plan to promote greater social responsibility in higher education in India, as per the recommendations of the Steering Committee on Technical and Higher Education. Some scholars define social responsibility as “a sense of connection to those outside your circle of family and friends and an obligation to help those in the community, nation, or society-at-large who are in need” (Pancer and Pratt 1999 cited in Segal 2011: 268). Witt and Silver (1994: 330-

331) added that social responsibility is described both as an innate inclination for justice that occurs without any human teaching, and as a learned social behaviour. While multiple institutions have already been a part of programmes like the National Service Scheme (NSS), they have been mainly created to help the community (Participatory Research in Asia 2015: 6).

This new perspective on community engagement, which is endorsed by the expert committee set up by the (former) Planning Commission, emphasised mutually beneficial and respectful partnerships between communities, civil society, and institutions of higher education (Participatory Research in Asia 2015: 4). This falls in line with the definition proposed by Bednarz, et al. (2008: 89) which explained that community engagement refers to any ethical, reciprocal, and interactive relationship of shared learning fostered between the institution and the external community or communities.

While the university was previously described as an “ivory tower,” a new image is unfolding which sees higher education institutions becoming more rooted in society. Universities, governments, and industries are now described as the DNA strands of a “triple helix,” forming the powerful building blocks of the knowledge economy. When the strands are salubrious and conjugated, the helix produces the knowledge and technology of thriving societies (Brundenius and Göransson 2011: V).

Universities are both distant from society and a part of society. According to McIlrath (2016: 17), they are distant in the sense that they provide a fundamentally important space, for grasping the world as it is, and more significantly, for re-imagining the world as it should be. Annette and McLaughlin (2005: 64) further stated that “universities are part of society and, in both senses of the word, a critical part, which should be playing a major role in the wider objectives of creating a citizenship culture”. It is futile, unless the accumulated knowledge, insight, and vision are placed at the service of the community. With the privilege to pursue knowledge, comes the civic responsibility to engage and put that knowledge to work in the service of humanity (Higgins 2012, cited in McIlrath 2016: 17).

There are three missions of universities, i.e. teaching, research, and the third mission, being community engagement (Arocena and Sutz 2011: 94). The focus of this study is specifically on community engagement. Community engagement can be

conceptualised as, the collaboration between higher education institutions and the larger communities (local, regional/state, national, global) for the mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity (Schuetze 2010: 25). It involves a link between the university knowledge and resources with the public, service, and private sectors. These partners work in accordance to enrich research, enhance teaching and learning as well as the university curriculum, strengthen the community, and build social responsibility (Bender 2008: 91). Moreover, community engagement encompasses a variety of elements. These include community service, training, community based research, capacity building, technical assistance, economic development, and service learning (Ahmed and Palermo 2010: 1382).

1.2 BACKGROUND OF THE STUDY

Whilst the world may be progressing in relation to increased technological development, a more bolstered economy and materialistic growth, human development is lacking in some ways. India, in particular, has an economy which continues to grow vastly but remains weak with regard to Human Development Indicators. While the former continues to grow significantly, India's position with respect to the latter remains unsatisfactory and idle (Singh 2017: 1).

According to the global GDP (Gross Domestic Product) rankings released by the World Bank in 2015, India secured the 7th position, among a total of 199 countries (World Bank, 2015), while it ranked at 131 out of the 188 countries, as per the UNDP's (United Nations Development Program), Human Development Report 2016 (UNDP, 2016). Due to this, India is characterised by "prosperity and poverty", where "plenty and scarcity" co-exist. Along with this floundering industrial growth and urbanisation, is the deterioration of natural resources; growing political expertise which exists concurrently with insecurity and likewise, democracy has been linked with exclusion (Singh 2017: 1-2).

India has the second largest population in the world consisting of 1.17 billion people. It was ranked 105th out of 175, in the Reporters without Borders 2009, Media Freedom Index. This country, however, has witnessed numerous challenges since it

gained its independence (Watson *et al.* 2011: 63). In relation to Higher Education, there are three types in India. These include government, private aided, and private unaided institutions. There has been a steady growth of enrolment in higher education from 1986 to 1996, with numbers moving from 3.75 million to 6.84 million respectively (Watson *et al.* 2011: 64).

One important institution in India is the University Grants Commission (UGC). The role of the University Grants Commission (UGC) is to maintain and control all higher education institutions in India, a wide-ranging and very diverse country, and to regulate and uphold standards of higher and professional education (Singh 2004: 108-109). The responsibility of the University Grants Commission (UGC) is to oversee and fund Higher Education at a federal level in India. They provide funding mostly for central universities. The UGC has further executed policies related to the promotion of community engagement work (Watson *et al.* 2011: 64). This is in relation to adults' continuing education, extension, and field outreach work. The areas of focus are related to continuing education programmes, communal harmony and peace education, environmental issues, women's empowerment, human rights and rights of vulnerable groups, development issues, health education for the community, and social and gender issues in the Indian context (Watson *et al.* 2011: 65). Moreover, the Higher Education policy environment in India for community engagement is encouraging and the UGC commits to the provision of funds for this type of work (Watson *et al.* 2011: 65).

1.2.1 Rural Villages in the Indian Context

India has a rich cultural heritage and is a land of diversities. The diversity in social life is reflected in multi-social, multilingual, multi- religious and multi-caste nature of the society (Indian society and social change 2011: 5).

Villages form the units of rural societies. These rural societies have their own structures, which are formed on the basis of the elements of family, caste system, internal organisations, religion and economic systems. The communities in rural areas are small in size as they live in small geographical areas with populations

which are less in comparison to the urban areas. The majority of villages are small with an approximate of five hundred each (Kapur 2018: 4). Recently in the villages there has been an establishment of schools, medical and health care centres (Kapur 2018: 1-2). In the villages agriculture is the primary occupation of community members. It is their only source of income but also their way of life (Indian society and social change 2011:11)

Moreover, village social life, which is based on hierarchical exchange relations greatly, influences the behaviour of civil servants in public organisations (Indian society and social change 2011: 11). Village social life norms strengthen the authoritarian and hierarchical norms in administration (Kulkarni 2005: 44). They assist in strengthening the social bonds and bring stability to society in numerous ways. There is a strong emphasis on the importance of family. The bond of kinship and close ties of the inhabitants with the land creates a high sense of community feeling in the village community (Indian society and social change 2011: 13) and in most cases there is a desire for male children (Kapur 2018: 5). Villages believe that males are considered to be an asset to the family and will contribute by bringing in wealth and a good reputation to the family (Kapur 2018: 5).

Furthermore, the country is inhabited by people belonging to all socio-economic strata. They abide by five year plans and several other developmental schemes created by the government, which are geared to the upliftment of the poor and weaker sections of society (Indian society and social change 2011:6).

The cultures of the rural communities are known as folk culture. Folk culture is characterised by traditions, norms and values which are usually in unwritten form and are learned and transmitted in an oral manner. These communities generally lead a simple life and adopt traditional methods and practices for carrying out their daily life activities (Kapur 2018: 5). Villages aid in preserving this culture (Indian society and social change 2011: 5).

1.2.2 Current research study

This study was undertaken under the broader National Research Foundation (NRF), community engagement research study at the Durban University of Technology (DUT) in South Africa. This sought to develop a theoretical and philosophical framework to guide community engagement. The objectives of the above mentioned study were as follows:

1. To explore the philosophy that guides community engagement in South Africa.
2. To inquire about the theory that underpins community engagement at higher education institutions in South Africa.
3. To inquire about what are the key concepts, values, and approaches that guide community engagement in South Africa and in the global South.
4. To explore how community engagement is conceptualised and operationalised in the South and to draw comparisons with South Africa.

This current study forms part of the project as it meets with the objectives of the NRF project. One of the primary objectives of the current study was to compare how forms of community engagement are operationalized in South Africa and to explore also how it is operationalised in the global South. This study partly meets the fourth objective. In order to achieve this, a research visit was undertaken with the principle investigator Professor Raisuyah Bhagwan to India, in February 2016. A collaborative partnership has since been entered into with the Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University) to specifically explore how community engagement was operationalized in a rural context in India.

The university's networking is also considered significant with regard to its promotion of community engagement in collaboration with local civil society. The university has a partnership with the Centre for Participatory Research in Asia (PRIA) on a campaign which seeks to abolish the violence against women in Haryana. This campaign is an initiative headed by the youth and both university students and the youth from the rural community are involved in this initiative. The rural youth are the primary group and they lead the activities for the campaign. The campaign is known

as the “kadamBadhao Campaign”. This presents a distinctive case of triple networking between the university, community, and civil society in an attempt to promote community university engagement (Trembley *et al.* 2015: 120).

The Bhagat Phool Singh Mahila Vishwavidyalaya (Women’s University) is the first University in North India for women. The university is the only women, rural, multi faculty, residential university in the India that provides education from the kindergarten level to the Doctoral level. The vision of Bhagat Phool Singh Mahila Vishwavidyalaya (Women’s University) has been set up with an aspiration, an aspiration to liberate women. The goal is to ensure that women gain equal status in contemporary society, through the pursuit of knowledge and the realization of their rights and responsibilities.

This current study was therefore undertaken at the Bhagat Phool Singh Mahila Vishwavidyalaya (Women’s University) where students and academics involved in community engagement were used as part of the study. The study sought to understand how students and academics conceptualise community engagement and what values and principles are used to guide the engagement process with the university and community partners. It further explored how knowledge is co-constructed with community members. Finally, it sought to develop a framework to guide community engagement in a rural context.

1.3 PROBLEM STATEMENT

The Carnegie Foundation designed an elective classification system in 2006. The system recognised campuses on the basis of their dedication to community engagement through community partnerships and curricular (Driscoll 2008: 39). This work of the Carnegie Foundation has generated widespread attention to community engagement in Higher Education and their work has been validated throughout the country. The same can be said for the Centre for Participatory Research in Asia (PRIA). PRIA was established in 1980 as a network of practitioners involved in awareness generation, community organizing, and adult education to empower the poor and marginalized (Participatory Research in Asia 2014: 3). PRIA undertakes multiple initiatives to advance engagement at higher education institutions in

partnership with civil society and the local communities to promote knowledge production and interactive learning (Participatory Research in Asia 2014: 3).

PRIA has collaborated with academe through a large number of interventions, leading practitioner and community knowledge into the threshold of conventional research institutions and processes. As a result, PRIA has aided Higher Education Institutions in realising their social responsibility towards a community's needs and dreams (Participatory Research in Asia 2014: 2). The United Nations Educational, Scientific and Cultural Organisation's chair, in partnership with the British Council, launched a programme for strengthening "Community Engagement in higher education institutions" in India. Its purpose was to further the need for community engagement, to bring some organisation and boost community engagement at universities in India and for creating awareness on the problem, This programme was aimed at:

- Systematisation and analysis of original practices of community engagement in higher education institutions; recognising them and understanding its effect
- Understanding the views, attitudes, and preferences of higher education institutions regarding their responsibility towards society (Participatory Research in Asia 2015: 5).

In line with the above mentioned aims, the programme involved the four states of India viz. Punjab, Assam and Karnataka. It was implemented in partnership with Punjab University, West Bengal, North Bengal University, Jain University, and Indian Institute of Technology-Guwahati. This research was co-ordinated in Punjab and West Bengal in the beginning of 2014, whilst the programme was conducted in Assam during the middle of 2014, and the last aspect of the project in Karnataka was concluded later in the year 2014 and at the beginning of 2015 (Participatory Research in Asia 2015: 5).

There has been a considerable amount of research done with regards to community engagement locally and globally over the recent years (Hlalele *et al.* 2015: 172; Bivens, Haffenden and Hall 2015: 7). However, little research has been conducted on community engagement within a rural context particularly in India (Tandon 2014: 2; Wafa and Tandon 2015: 116 -118). In India the field of community engagement is

still in its early stages. There are examples of community engagement found integrated into curriculum, but it has not been developed in a widespread manner (Watson *et al.* 2011: 140).

Although university mission statements suggested that universities in the United Kingdom have a growing response to calls to engage with the communities, there is a challenge in finding and sharing productive means in order to operationalize community engagement processes in a manner that is “equitable and genuine” (O’Connor *et al.* 2011: 15). Cox and Seifer (2005: 29) further suggested that there needs to be avenues created for partners in higher education, and communities to share their knowledge and experiences. Holland (2005:12) emphasised that it is crucial to specifically direct scholars’ attention on more challenging questions, such as: “how do we actually achieve the elements and characteristics of effective partnerships?” The following sub-section will review community engagement within a social work context.

1.3.1 The Department of Social Work: Bhagat Phool Singh Mahila Vishwavidyalaya (Women’s University).

Field work is an important component of the Department of Social Work at Bhagat Phool Singh Mahila Vishwavidyalaya (Women’s University). The Department of Social Work has been working in three neighbouring villages surrounding Bhagat Phool Singh Mahila Vishwavidyalaya (Women’s University) intensively for the last six years with the focus being community engagement. The villages that are adopted by the university are KhanpurKalan, Gamdi, and Kasandi, which are all situated within the Gohna block of the Sonapat district. These three villages serve as fieldwork practicum placements for the foundation year of the graduate social work program at the university. The three villages are located within eight kilometres of campus; as a result students can access the villages through public transportation. Students from the first year level, go to the nearby villages for practising their classroom teachings, while students from second year do their concurrent field work in the non-government organisations working in Sonapat, Panipat, and Rothak districts of Haryana. Students from the 1st year Masters level in Social Work, and academics

from this department, also engage with the village community regularly. Every student from the Department of Social Work has to complete thirty days of field practice in a semester.

For the purpose of this study the social work department at the Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University) was selected as the study context. The call for increased community-university partnerships is imperative for social work education (Ishisaka *et al.* 2004: 322). Learning in the field of social work education is integrated with fieldwork practicum experiences, in various community milieus. Hence, it is rooted in social work; within higher education's directive so that academics and students become more engaged (Fitzgerald *et al.* 2016: 224).

The systematisation of community engagement as a principal function of higher education institutions can be considered a challenge to social work education. This is because it requires all disciplines to review how student social responsibility could be attained through the varied types of community engagement, if it is implemented into the various programmes at university level. In view of the social work perspective, there are a few universities who are only starting to adopt service learning into their curriculum (Maistry 2014: 149). The Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University) conceptualises the engagement done through the Department of Social Work as both active learning and service learning because students are first taught in the classroom and then guided to implement those teachings in the field area.

Service learning provides a distinct approach to incorporating social work theory and practice. Although service learning provides a system for the promotion of student social responsibility, it however demonstrates a challenge to universities that are rooted in the concept of fieldwork practice and are under-resourced. Lemieux and Allen (2007:312) provided a difference between service learning and fieldwork practice in social work education. It stated that "with fieldwork practice, the emphasis is on developing student knowledge and skills; with service learning, the student's role is determined by the needs of the community they are serving and not by the learning goals of the student or the institution". It is noted that the experience of fieldwork practicum, places particular focus on student learning rather than on the benefits of students taking on

the responsibility of community engagement or community service (Maistry 2014: 150).

Although there has been some attention in the social work literature to community engagement, service learning, in particular, has been the central focus as a form of engagement in much of the discussions (Ishisaka *et al.* 2004: 332; Maistry 2014: 143; Petracchi *et al.* 2016: 325). Very little literature has focused on community outreach programmes or on adopting the community as a context for strengthening teaching and learning.

1.4 AIM OF THE STUDY

The aim of the study was to explore how community engagement is operationalized at the Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University).

1.5 OBJECTIVES OF THE STUDY

The objectives of the study were as follows:

- To explore what are the values and principles that guide engagement with the community in a rural context in India.
- To explore how community members engage with the university students and academics.
- To inquire how the process of co-production of knowledge with the community occurs.
- To explore the mutual benefits for students, academics, and the community.
- To develop a framework to guide the implementation of community engagement in a rural context.

1.6 RESEARCH QUESTIONS

The research questions for this study were as follows:

- What are the values and principles that guide engagement with the community in a rural context in India?

- How do community members engage with the university students and academics?
- What are the processes that underpin the co-production of knowledge?
- What are the mutual benefits for students, academics, and the community?
- What are some of the core guidelines, to guide community engagement in the rural context?

1.7 SIGNIFICANCE OF THE STUDY

The study will develop a framework to guide community engagement in a rural context. It is important to focus on the challenges expected when engaging in higher education and rural partnership initiatives for the promotion of a successful partnership initiative between rural communities and tertiary education institutions (Ebersohn *et al.* 2015: 61).

This will improve the skills of graduates or professionals who are receptive to the cultural and social needs of the community, i.e. rural, indigenous, and remote communities (Strasser 2010: 5). According to Strasser (2010: 3), community engagement serves as a link between higher education and the community. It creates a mutually beneficial collaboration through which the community is actively involved, thus the community ensures that the students feel welcomed in the community. The partnership also contributes to their educative experience. This is with regard to their understanding and knowledge of local social determinants. A comprehensive understanding of a specific rural context is essential for effective community engagement and empowerment in rural communities (Klipatrick 2009: 42).

The importance of this integrated approach was emphasised since stakeholders (students, academics and community) all benefit from this approach. Through this approach students learn and understand the importance of community engagement and accountability. An extended body of knowledge from this approach will also benefit the scholarly community (Albertyn and Daniels 2009: 420-421; Botha *et al.* 2010: 24).

1.8 DEFINITION OF CONCEPTS

1.8.1 Community development

For the purpose of this study, the following definitions of community development have been adopted. Motarrita-Casante and Brennan (2016: 6) defined community development as “a process that entails organisation, facilitation and action, which allows people to establish ways to create the community they want to live in... a process that provides vision, planning, direction and coordinated action towards desired goals associated with the promotion of efforts aimed at improving the conditions in which local resources operate.” Furthermore, “community involvement and development are part of the broader concept of corporate social responsibility where the emphasis is on strengthening civil society” (Hedin and Ranängen 2017: 1).

1.8.2 Community engagement

According to the Higher Education Quality Committee (HEQC 2004: 19) community engagement refers to the “initiatives and processes through which the expertise of the institution in the areas of teaching and research are applied to address issues relevant to its community”. Driscoll (2008, cited in O’Meara 2011: 84) further defined community engagement as a “collaboration between institutions of higher education and their larger communities for the mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity”. The Nexus community partners and building the field of community engagement partners (2014:1) described community engagement as “a process that includes multiple techniques to promote the participation of residents in community life, especially those who are excluded and isolated, by engaging them in collective action to create a healthy community.”

1.8.3 Service learning

“Service learning can be described as an educational experience based upon a collaborative partnership between the college and the community” (Berea College n.

d, cited in Kropp, Arrington and Shankar 2015: 45). According to Bringle and Hatcher (1996: 112), “service learning is a course based credit bearing educational experience in which students participate in organised service activities, that meets identified community needs and reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline and an enhanced sense of personal values and civic responsibility”. For the purpose of this study this definition of service learning was adopted to guide an understanding of how the Bhagat Phool Singh Mahila Vishwavidyalaya (Women’s University) integrates fieldwork into their course work. Their field work practice is considered “course based credit bearing” as each student has to complete thirty days of field work in a semester and the report on this carries 6 credits in each semester.

1.8.4 Rural community

The study adopted the following definitions of a rural community. Community refers to “local rural areas and targeted impoverished groups with common needs and problems, a sense of identity and a common set of objectives” (Roberts 1979, cited in Netshandama 2010: 348). The rural development framework (1997: 192) described rural communities as “sparsely populated areas, in which people farm or depend on natural resources, including villages and small towns that are dispersed through these areas.”

1.9 THEORETICAL FRAMEWORK

A theoretical framework is defined as “any empirical or quasi-empirical theory of social/ or psychological processes, that can be applied to the understanding of phenomena” (Anfara 2012: 2). This study adopted Boyer’s framework for university-community engagement. Boyer (1996: 11-16) suggested that scholars work in four interconnected areas, developing knowledge that addresses communal needs. He proposed that the university should be committed to searching for answers to critical social, civic, and moral issues through the four dimensions (Boyer 1996: 11-16).

The model presents the four dimensions of community engagement, i.e. scholarship of discovery, scholarship of integration, scholarship of teaching, and scholarship of

application as a form of knowledge exchange between universities and communities (Holland 2005: 13). This theoretical framework was adopted to guide an understanding of how the Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University) implements community engagement in the Department of Social Work. The university places its focus on working with the community as part of its course work. This is an attempt to help communities with the current issues they are facing as well as to develop students' civic and social responsibility. The four dimensions are discussed further below:

1.9.1 The scholarship of discovery

This first dimension of Boyer's framework (Greenhow and Gleason 2014: 4) is defined as "original research that expands or challenges current knowledge in a discipline." It may include systematic qualitative inquiry and theoretical speculation or statistical analysis. In the context of community engagement, the scholarship of discovery advances the motive of collaborative research between universities and communities. As such, it uplifts research as one of the key outcomes of community engagement. Boyer has a perception that any healthy engagement activity should be established on the production of new knowledge for either the community or the academic community (Mtawa, Fongwa and Wangenge-Ouma 2016: 127). The Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University) has been involved in collaborative research projects with the YMCA in New Delhi. This project was related to child marriage and was conducted in five different villages viz. Kasandi, Kasenda, Gamdi, Kakana, and Gardhiujalakha. The university has also collaborated with the Centre for Participatory Research in India (PRIA) to understand how rural women can be mobilised at the village level. Moreover, under the guidance of academics, students also do small action project studies on topics like education, health, prevalence of domestic violence, and anaemia among adolescents and others within the village community. This reflects Boyer's scholarship of discovery. Scholarship of discovery is also closely related to another important aspect of Boyer's framework of integration.

1.9.2 The scholarship of integration

Boyer (1990:18) defined integration as “giving meaning to isolated facts, putting them in perspective and making connections across the disciplines, placing specialists in various context, illuminating data in a revealing way, and educating non-specialists”. This conception of scholarship of integration resonates with connectivist values of designing and expressing a network of relationships across disciplines (Greenhow and Gleason 2014: 6). In the context of community engagement, integration may play a critical role in linking expertise from different disciplines, but also in combining varied forms of knowledge in communities. Furthermore, integration could lead to providing a theoretical understanding of local/indigenous knowledge whilst covering complex issues in a more comprehensible manner for local stakeholders (Mtawa, Fongwa and Wangenge-Ouma 2016: 127).

The Bhagat Phool Singh Mahila Vishwavidyalaya (Women’s University) carries out various schemes and programmes with the village community. They host medical health check-ups in collaboration with the Ayurveda department at the university. They have also collaborated with Nehru Yuva Kendra as part of a celebration of international youth day and capacity building workshops. Students and academics from the social work department engage with the community members to provide solutions to issues the community may be facing. They have established a resource centre to aid in this initiative. In addition, female elected representatives from the village are taken on visits to the Institute of Social Sciences so that they can understand how they can be a role model in their village and earn awards for village development. As a result each department brings a different set of skills and expertise to the field when engaging with the community. This reflects Boyer’s scholarship of integration.

1.9.3 The scholarship of teaching

According to Boyer (1990) the scholarship of teaching is about how academia is perceived by others and the impact it has on academics. Essentially the crucial components for those who teach, are reading vastly and being intellectually engaged (Mtawa, Fongwa and Wangenge-Ouma 2016: 127). In the context of community

engagement, this scholarship enables the building of environments within which students, staff, and community members are mutually involved in teaching and learning processes. As such, Boyer refers to this as a “communal act” as it enables knowledge to be communicated to different partners, while keeping the flame of scholarship alive (Mtawa, Fongwa and Wangenge-Ouma 2016: 128).

Thus, teaching in community engagement does not only move teaching from a theoretical to a practical level, but also elevates all partners involved in community engagement to be active, encouraging critical thinking and lifelong-learning (Boyer 1990). Scholars, who practice the scholarship of teaching, may benefit from an increased ability to facilitate active, co-created learning experiences (Greenhow and Gleason 2014: 7). With regards to the current study, academics and students from the Bhagat Phool Singh Mahila Vishwavidyalaya (Women’s University) involve themselves in engagement with the communities. Students learnt new skills and knowledge during their fieldwork practice and these experiences are shared with academics and other students through reflections in the classroom. The students also learn problem solving skills as engaging with the community brings about new challenges which are sometimes not taught in the classroom. This reflects Boyer’s scholarship of teaching.

1.9.4 The scholarship of application

The fourth dimension of the framework is aimed at serving the interests of the larger community through active interaction between theory and practice (Greenhow and Gleason 2014: 8). This type of scholarship involved moving from theory to practice, and from practice to theory (Mtawa, Fongwa and Wangenge-Ouma 2016: 128). In the context of community engagement, the aspect of application is crucial, as it enables the generation of new knowledge, as well as it makes it applicable and relevant in the day-to-day lives of communities (Mtawa, Fongwa and Wangenge-Ouma 2016: 132). Holland (2005:12) emphasised that higher education institutions must become active participants in an immensely complex learning society where discovery, learning, and engagement are interlinked in activities that include numerous sources of knowledge produced in diverse settings by various contributors.

The Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University) adopts this approach to teaching as the university ensures that field work and visits are integrated into every course programme. Students at the university are taught theory in the classroom. Thereafter they are guided to implement what they have learnt in the classroom during their field work practice. Students are also given the opportunity to reflect on their experiences of field work in class. This reflects Boyer's scholarship of application. Boyer's framework of university – community engagement supports the purpose of this study and it resonates with the objectives of the study. The framework was used to categorise and illustrate the university's approach to community engagement with the village community surrounding the Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University).

1.10 OVERVIEW OF THE RESEARCH METHODOLOGY

For the purpose of this study a qualitative approach was selected. The study focused on a case study method. This approach was selected as the researcher sought to gain an in-depth understanding of how community engagement is operationalised in a rural context in India. The study consisted of three samples i.e. academics, students, and community members. Interviews and focus group discussions were used to collect data. Purposive sampling was used as it is appropriate since the study requires participants who have knowledge and experience in the field of community engagement and rural engagement. The data was analysed using the steps of thematic analysis.

1.11 STRUCTURE OF THE DISSERTATION

Chapter 1 – Introduction

Chapter 2 – Literature review

Chapter 3 – Research Methodology

Chapter 4 – Presentation and discussion of the findings.

Chapter 5 – Recommendations and conclusion of the study.

1.12 CONCLUSION

The introductory chapter provides an overview and outline of the topic under study. The chapter presented a discussion on the problem statement, rationale for the study, objectives and research questions, and the significance of the study. A description of the theoretical framework that was used to guide the study and its relevance was provided. A brief overview of the methodology was also presented. The following chapter will present an in-depth discussion of the literature that grounded the topic under study.

CHAPTER 2

LITERATURE REVIEW

“ ‘Community-university engagement’, one of the most talked about phenomena in global higher education circles today, has assumed profound importance amid the many challenges faced by the world today.”

Tandon and Singh, 2015

2.1 INTRODUCTION

The chapter presents a review of the literature on community engagement over the past few years and the various aspects that interface with community engagement. A literature review is defined by Mouton (2008 cited in Delport *et al.* 2011: 302) as a review of an existing body of knowledge, which assists researchers in understanding how other scholars investigated or explored the research problem that is of interest to them. This review of literature consists of information pertaining to community engagement within the global context, as well as in the Indian context. It will emphasise aspects such as the definitions of community engagement and rural engagement. It will also interrogate the various forms of community engagement, its benefits for students, faculty and the community, before finally looking at theories that guide engagement.

Over the years there have been calls for universities to engage with their communities, challenge them “to be part of and not just in the community” (Watson 2003: 16; Wood and Zuber-Skerrit 2013: 1-2). From their study of research literature, Garver *et al.* (2009: 1) proposed three rationales that drive higher education to encourage student community engagement, firstly the desire to prevent perceptions of universities as isolated ivory towers (Benneworth 2016: 223), secondly a desire for graduates to become balanced citizens and not merely employable, and thirdly the benefit of providing opportunities for students “to broaden their learning through real world location in which to apply skills they have learned in the classroom” (Garver *et al.* 2009: 2).

2.1.1 BRIEF HISTORY OF COMMUNITY ENGAGEMENT

Community engagement is not a new phenomenon in higher education. Higher education institutions have always emphasised that their mission is to educate the community and provide a service to the community. However, since its establishment in higher education in the United States, there have been dramatic changes to the engagement agenda (Fisher *et al.* 2004: 13). Due to consistent societal changes universities had to adapt over time, as a result affecting how universities functioned over the years. Engagement, however, occurred only when it benefited the institution, not the community (Wade and Demb 2009: 5; Beere, Votruba and Wells 2011: 12; Benneworth and Humphrey 2013: 165). Martin, Smith and Phillips (2005: 3) stated that American universities became ivory towers and isolated themselves from the community. Thus, partnerships between universities and community organisations were either illusive or adverse (Martin, Smith and Phillips 2005: 2).

However, transformation began in the late 20th century with regard to how universities started to relate to the communities. A shift from a unidirectional approach to a two-way approach highlighted the connections between higher education and community (Weerts and Sandmann 2008: 76). This came in part because of changing societal needs and in part for higher education's stability and sustainability (Roper and Hirth 2005: 16; Weerts&Sandmann 2008: 76). The largest force for change in campus- community relationship was Boyer's concept of the scholarship of engagement. The concept of "scholarship of engagement" has progressed, becoming distinguished into a multifaceted field. This concept may now refer to public service, participatory action research, outreach, contemporary community development, civic engagement and more recently community engagement (Sandmann 2008: 92).

The perception that universities contribute to social development, merely, by impression of its position in educating the citizenry, is ineffective in the progressing international debate on the purpose of higher education in society. Beyond shifts in the language of engagement, there was a shift in the focus regarding community engagement's purpose in higher education and the development of a new engagement agenda. Apart from teaching and research, there is the role of higher

education, which is conceptualised as the ‘third mission’ by UNESCO (Bernardo *et al.* 2012: 187). Previously the focus was on gaining support for community engagement by advocating for it to be included in the current higher education system (Sandmann *et al.* 2016: 8). Scholars emphasised that the standards of practice in higher education appreciate peer-reviewed scholarly work, as well as engagement peer-reviewed all partners viz. community members, students and faculty and having outreach in the field, improved the authenticity of community-engaged research and teaching as academic as well as scholarly pursuits (Sandmann *et al.* 2016: 8). Through that recommendation, the term scholarship of engagement emerged and became an important reference in today’s community engagement literature (Bringle and Hatcher 2002: 504; CutforthFretz, Nicotera and Thompson 2011: 37; Khalaf 2017: 29-30).

During this period, Holland (1999) broadened this notion as she recommended guidelines for deepening the institutionalisation of community engagement through the engagement principles being integrated into the current institutional structures and culture. Driscoll, Sandmann and Rosaen (2001) went on to develop guidelines, two years later that evaluated engaged scholarship which reflected the quality expectations for conventional scholarly work (Sandmann *et al.* 2016: 8). Over the last ten years, the broad concept of the scholarship of engagement has grown. What was previously a generalised call for higher education to be more responsive to communities is now an elaborate field of responses (Sandmann 2008: 91).

According to Fitzgerald *et al.* (2012: 10), attention to the origins of societal commitment emerged towards the latter period of the 20th century, with declarations that higher education had become too distant from its public motive, particularly regarding student preparation for effective citizenship and its teaching mission. Critics called for an intense focus regarding the quality of the students experiences, a comprehensive definition of research, service and scholarship based teaching, and the establishment of genuine university-community partnerships hinged on mutual benefit and reciprocity (Ramaley 2000 cited in Fitzgerald *et al.* 2012: 11).

This third mission of higher education, recognised as community engagement, expands the duties of universities beyond the traditional duties of instruction and research (Bernardo *et al.* 2012: 187). Many authors recognise the several shifts in

emphases and values for the third mission of higher education (Roper and Hirth 2005: 16; Kopelyan 2017: ii). These shifts are traced from offering service to the community, to extending and reaching out to it, as well as to engaging the community in two-way relationships and connections (Roper and Hirth 2005: 16).

While primary higher education roles have conventionally focused on research and innovation, as well as teaching and training, a third critical component is the role higher education institutions portray in community development (Goddard 2007: 13; Duke 2008: 91). Higher education institutions are required by the current model to re-evaluate their structure, philosophy and pedagogy, assimilation of teaching, research, service, and reward systems (Fitzgerald *et al.* 2016: 226).

Supporting this improved approach to engagement is the ability to comprehend that not all expertise and knowledge is situated in the higher education institution, and that both expertise and exceptional opportunities for learning in scholarship and teaching is also situated in a non-academic milieu (Bruns *et al.* 2011: 8). This extensive philosophy of engagement is enhanced by an understanding that most societal issues are complicated and fundamentally multi-disciplinary. Presently, complicated societal concerns cannot be completely addressed as there is an insufficiency with regard to the forms of specialised knowledge that impacted on the later stages of the 20th century (Fitzgerald *et al.* 2016: 227).

In order to completely integrate community engagement into all features of the institutional mission in higher education, problems related to the roles of faculty and responsibilities, institutional benchmarks, student learning environments and outcome measures, particular institutional definitions of engagement, community involvement in community engagement and rewards for illustrations of engaged learning, teaching, research, and service, needs to be overtly addressed (Austin and Beck 2011: 247).

2.2 CONCEPTUALISATION OF COMMUNITY ENGAGEMENT

Higher education institutions associate with their neighbouring communities in conducting some functions. They are predominantly understood as serving their primary missions of teaching, research, and service through the various functions they conduct. “Community engagement involves the interaction of a variety of forms of engagement, both with each other and with the academic mission of universities” (Jackson 2008:1). Engagement of higher education institutions with communities is mainly perceived through the lens of service. It is imperative to mention that the engagement role of higher education institutions, with regard to communities, is not restricted to its service function alone, and incorporates the other missions of teaching and research as well (Tandon 2014: 1-2). The powerful triad of community-university engagement is composed of community based research, service learning (otherwise formally known as community based experiential learning), and community based continuing education (Jackson 2008:1).

Globally community engagement has been described as “a process of inclusive participation that supports mutual respect of values, strategies, and actions for authentic partnership” of people affiliated through geographical location, shared interests, and situations to address the concerns which affect the well-being of the community (Ahmed and Palermo 2010: 1383). Duke (2009: 179) noted that the language began to evolve from that of community service and outreach to engagement, which conveyed notions of the reciprocity of relationship, and more particularly, the shared and joint conceiving, creating, owning, and use of research. In line with this contemporary approaches to community engagement have shifted from the mere delivery of service and knowledge to the public, to one of an “interactive exchange of knowledge between higher education institutions and their communities in the context of partnership, reciprocity and mutual learning” (Weerts and Sandmann 2008: 79). This led to further conceptualisations of engaged scholarships, as being a bidirectional relationship between the university and the community that is underpinned by mutuality in the relationship (Franz 2010: 35; Sandman *et al.* 2016: 6).

When the present design of university strategic plans in Canada was released, it was stated that language spoken surrounding university-community engagement has

become more eminent. The University of Victoria spoke of civic engagement; whilst other universities use other conceptions. The previous idea of a “third mission” for higher education viz. teaching, research, and community service, with its limited and distinct realm of community service, is being substituted by numerous ways to demonstrate community engagement that intersects both the teaching functions and research (Hall 2009: 15). There has been a substantial increase over the last decade with regard to the domains of experiential-service learning, community-service learning and service learning, particularly in India. Service learning may be perceived as experiential learning from a student’s perspective; this means that students learning also occur in a non-academic milieu through action projects with marginalised or disadvantaged communities. One of the popular programs is the University of British Columbia’s Learning Exchange, the program provides opportunities for undergraduate students to engage in Downtown East Side of Vancouver (Hall 2009: 15).

Roper and Hirth (2005: 12-13) stated that in 2005, the committee on engagement of the Committee on Institutional Cooperation (CIC), in partnership with National Association of State Universities and Land Grant Colleges (NASHLGC), issued the third key report “Resource Guide and Recommendations for Defining and Benchmarking Engagement”. The report included the definition of community engagement proffered by the American Association of State Colleges and Universities as follows:

“The publicly engaged institution is fully committed to direct, two-way interaction with communities and other external constituencies through the development, exchange, and application of knowledge, information, and expertise for mutual benefit” (Roper and Hirth 2005: 13).

The Committee on Institutional Cooperation went on to develop its own definition of the third mission and benchmarks for assessment to aid transition into objectives for faculty roles, student learning, and institutional development. It stated that “engagement is the partnership of university knowledge and resources with those of the public and private sectors to enrich scholarship, research and creative activity; enhance curriculum, teaching and learning; prepare educated, engaged citizens,

strengthen democratic values and civic responsibility; address critical societal issues; and contribute to the public good” (Drezner 2013: 140).

Since then more definitions on community engagement have emerged and the HEQC (Bender 2008: 87) referred to community engagement as the “initiatives and processes through which the expertise of the institution in the areas of teaching and research are applied to address issues relevant to its community”. Driscoll (cited in O’Meara 2011: 84) further defined community engagement as a “collaboration between institutions of higher education and their larger communities for the mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity”.

The Nexus community partners and building the field of community engagement partners (2014: 1), expressed that community engagement was “a process that includes multiple techniques to promote the participation of residents in community life, especially those who are excluded and isolated by engaging them in collective action to create a healthy community”. McCloskey et al. (2011: 3) went on to further explain that community engagement was “a process of working collaboratively with and through groups of people affiliated by geographic proximity, special interest or similar situations to address issues affecting the well-being of people”.

Jacob et al. (2015: 1) defined community engagement in higher education as having partnerships, communication media, sustainable networks and activities between higher education institutions and communities at local, national, regional, and international levels. The activities implemented during engagement between communities and higher education may be considered formal or informal.

As it stands, the Carnegie Foundation for the Advancement of Teaching (2006 cited in Weerts and Sandmann 2010: 632) provided the most comprehensive definition of community engagement as “the collaboration between institutions of higher education and their larger communities (local, regional/state, national, global), for the mutually beneficial exchange of knowledge and resources, in a context of partnership and reciprocity. The purpose of community engagement is the partnership of college and university knowledge and resources with those of the public and private sectors to enrich scholarship, research, and creative activity; enhance curriculum, teaching and learning; prepare educated, engaged citizens;

strengthen democratic values and civic responsibility; address critical societal issues; and contribute to the public good.”

Community engagement involves a link between the university knowledge and resources with the public, service, and private sectors. These partners work synergistically to enrich research, enhance teaching and learning as well as the university curriculum, strengthen the community, and build social responsibility (Bender 2008: 91). Community engagement is discussed further in the sections that follow; the literature will cover community engagement in the global context.

2.3 COMMUNITY ENGAGEMENT IN A GLOBAL CONTEXT

Community engagement has grown globally. Countries such as Mexico, China, Indonesia, Canada, South Africa, and several other countries have implemented community engagement within their higher education institutions (Preece *et al.* 2012: 12). The activities being implemented across a few countries is detailed below. Local higher education institutions in China, for example, are becoming more universal in terms of cultural diversity and experience, and Chinese students studying at Chinese higher education institutions are also becoming more knowledgeable about opportunities and possibilities that are presented before them as students, and following graduation in partaking in community engagement (Jacob *et al.* 2015: 14).

In the USA, a lot of the research has focused on specific areas of community engagement such as service learning, out based reach work, and student volunteerism in countries such as the United States. One study by Zeldin (2004: 628) explained how youth violence in the United States can be prevented through community engagement. It found that through participation of youth in the community, they were able to develop a sense of community, while making them active agents in their own development and improving their communities (Zeldin 2004: 623). In Britain, a study on student volunteering was done in the North and South West of England. The study found that student volunteering was considered to be self-evidently beneficial, and that encouraging student civic engagement will have favourable consequences for students, local communities, and universities (Holdsworth and Quinn 2010: 124).

In Indonesia community engagement activities can be detected to its independence day during the year 1945 or it may even date back over longer periods depending on each university's history. Some popular universities in Indonesia have their own background of community engagement activities, since they originated. Almost every higher education institution in Indonesia has also institutionalised its community service activities under a framework known as "*Lembaga Penelitian dan Pengabdian Masyarakat*" (LPPM) which is translated to "Institute of Research and Community Engagement" (Trembley *et al* 2015: 129).

In a South African context, community engagement was introduced in the 1990's. A community Higher Education Service Partnership was launched to help higher education institutions in South Africa with the conceptualisation and implementation of community engagement as an important function (Lazarus *et al.* 2008: 59). This is how community engagement started in South Africa. Hence there has been a struggle to conceptualise or define community engagement in South Africa. Numerous definitions have been proposed in an attempt to conceptualise community engagement. During the year 1999, the Community Higher Education Service Partnerships (CHESP) was founded in South Africa. This program was funded by the Fod foundation. It aimed at helping higher education institutions in South Africa with the planning and operationalization of community engagement strategies. The Community Higher Education Service Partnerships initiated five programs at the beginning of this partnership viz. capacity building, grant-making, monitoring, advocacy, resource and innovation services, as well as evaluation and research (Jacob *et al.* 2015: 15).

Nationally, the Department of Education (1997) provided an effective basis for community-based research and engagement initiatives in higher education, included in this was the base White Paper titled "*Programme for the Transformation of Higher Education*". The Department of Higher Education and Training had recently published a White Paper for Post-School Education and Training in 2014, which provided critical guidelines on how higher education institutions can help satisfy the needs of all South African communities, including adult learners who have not completed or graduated from high school (Jacob *et al.* 2015: 15).

The following sub-section contains literature on community engagement in the Indian context.

2.4 COMMUNITY ENGAGEMENT IN THE INDIAN CONTEXT

The reason for the increased emphasis on community engagement in rural India is because the study was implemented in India. Community-university engagement' is presently one of the predominantly discussed phenomena in higher education spheres globally. India has undertaken profound influence amidst the multitude of challenges experienced by the world today (Tandon and Singh 2015: 1). Much of the literature regarding community engagement has emanated from countries such as the United States of America, United Kingdom, Canada, and Australia (Wood and Zuber-Skeritt 2013: 2). Therefore, institutional networks have been built between universities who are actively working towards establishing community engagement as a sphere of scholarship in many of the above mentioned developed countries (Bernardo *et al.* 2012: 187).

In the Indian community-university engagement (CUE) essentially takes six forms: connecting community service with learning, connecting community knowledge with research, sharing knowledge with the community, developing innovative courses and curriculum, including practitioners such as teachers, and social innovation by students (Tandon 2014: 9). An examination of examples and experiences from India and other contexts suggested that a variety of new types of such community-university engagement have started to launch in various higher education institutions throughout the country. These have been more individually focused efforts from members of the institutions, and support from certain civil society actors (Tandon 2014: 8). Policy-makers in India have aligned themselves with the “engagement agenda” that is increasingly progressing due to carefully observing international developments in relation to this. As a result of incessant persuasion by the Society for Participatory Research in Asia, also known more commonly as PRIA, and among others and a series of consultations at sub-committee meetings organised by the government, the University Grants Commission (UGC) initiated a scheme to promote community engagement within Indian universities in October 2014 (Tandon and Singh 2015: 1).

As part of its attempts to advance entry into higher education, the University Grants Commission (UGC), which is the pinnacle body for maintaining higher education in India, has put forward a scheme for the building of a Centre for Fostering Social Responsibility and Community Engagement (CFSRCE) at universities. This scheme was launched in October 2014 and it encouraged the implementation of community engagement in higher education institutions. The main aims of the scheme include fostering community-university partnerships, developing knowledge for improving the lives of the people, promote participatory research and, in partnership with community based organizations, plan and execute projects (PRIA Policy Brief 2014: 1). India then has caught up with the engagement agenda, with an increasing number of universities contributing to projects with a relevant social contribution to society. This trend is emphasised by the multitude of universities eager to submit proposals to the University Grants Commission and by other responses to the new centre scheme (Tandon and Singh 2015: 2).

2.4.1 Indian policy and government on community engagement

The characterisation of the rural university campus as an engaged campus in India draws on three conditions, which consistently forms part of the initial account of the campus. One of these conditions involves a political aspect (Francis 2016: 2). Charles (2016: 764-765) suggested that there needs to be a political will, to support engaged rural university campuses with investment, by national and/or local partners in the new campus and in the revenues associated with additional student places.

Due to recognition of the increase in the significance of social relevance of the Universities, as well as their responsibility towards the communities, the Indian Government has been closely shadowing the international developments. Taking its community-university engagement from international experiences and national requirements, the policy makers have been involved in conceptualizing and designing numerous policies, considering the social responsibility aspect and the gradually emerging framework of community university engagement (Singh 2017: 12). Experts in distinctive fields were invited to guide community engagement activities at undergraduate and postgraduate levels in various universities. These experts were generally non-government organisations (NGO) workers and politicians (PRIA 2015: 15). Along with these experts, students and academics who were aware

of the socio-political situation in their surroundings, undertook numerous efforts in engagement (PRIA 2015: 16).

The Ministry of Human Resources and Development (MHRD) has recently announced a policy on the 'establishment of world class universities', which categorically mentions 'tangible and intangible contribution to the society' as one of the essential characteristics of a world class institution/university (Prasad 2004: 1). Another important higher education regulator in India, the University Grants Commission's (UGC) scheme on the 'establishment of Centres for Fostering Social Responsibility & Community Engagement', has been a landmark development in the country's higher education policy. Its emphasis on 'participatory research, community-university research partnerships' and cross cutting collaborations between universities, NGOs and other institutions, etc., advocates the case of community-university engagement (Singh 2017: 12).

Rosing (2015: 148) suggested the need to incorporate community partners into the engagement process as a means to highlight avenues for how academics could have a positive effect on social, economic, political and ecological issues. Knowledge generated in the university domain has the potential to become politicised within a community engaged context, providing important learning for university students (Brown, Shephard, Warren, Hesson and Fleming 2016: 650).

One of the paramount suggestions of the 1986 *National Policy on Education* was the building of the National Assessment and Accreditation Council of India (NAAC), an independent body built up by the University Grants Commission to evaluate and accredit institutions of higher education in the country (Prasad 2004: 1). Established in 1994, NAAC has been placing particular importance on community engagement in higher education institutions for refining general quality of higher education. NAAC believes that there is a need to give a tangible shape to institution-community partnerships, since both higher education and the community play important roles in modernising a country's human resources, and their interests have a natural affinity (Trembley *et al*, 2015; Prasad 2004: 2).

There have been illustrations of innovation and attempts in this field, with certain universities conducting compelling work regardless of the absence of a standard structured system. For instance, in 2005, the University of Pune launched the

“Samarth Bharat Abhiyaan Programme”. Following through with this initiative, each collage had adopted at least one village. A number of 573 villages in total were adopted for general integrated development. Topics that were covered consisted of environmental awareness, drug addiction, water and soil testing, socio-economic and health, all of which fell under the chosen 12 point agenda (Tandon 2014: 7).

2.4.2 Rural engagement in India

Very little empirical work exists with regard to how community engagement is operationalised in rural India and even in other areas of India. There has been some research directed to understanding community engagement in India (Tandon 2014: 4). Higher education has made attempts to integrate advanced knowledge and skills with social issues. Many of these integrations are being directed in a contemporary context. However, an analysis of these experiences has not been noted yet. Some examples that have been documented are, namely (UNESCO 2014: 5-8):

- The Samarth Bharat Abiyan programme, where each college is responsible for adopting at least one village.
- The Institute of Rural Research and Development which launched a programme called Good Governance where residents are selected from six Villages in Haryana (underdeveloped area) for skills training.
- Some Law schools have legal aid clinics. Students set up legal aid camps within villages to raise legal awareness.
- Participatory Research in India (PRIA) is involved in community engagement, where they work in association with other foundations and universities to launch programmes such as Dalit Girls to address issues of caste discrimination (UNESCO 2014: 5-8).

2.5 BENEFITS OF COMMUNITY ENGAGEMENT

The engaged university is one that generates research which is considered relevant, because it's the student's education and society for effective roles in a modern and diverse world. These objectives are accomplished by maintaining high standards of

scholarship and through extensive partnerships and collaborations with stakeholders and organisations beyond institution (Fitzgerald *et al.* 2016: 230). According to Jacob *et al.* (2015: 3), for higher education institutions to have an impact that is sustainable in society, they are required to be closely established within the local communities. Similarly, for this partnership to be equally and positively maintained, the local community should maintain a network which is continuous and consistent with higher education institutions.

Millican (2008: 2) argued that community engagement projects implemented by students should provide them with opportunities related to skills development, application of theory with practice, reflection on knowledge production, and experiences and their capabilities, and it should also provide them the opportunity to demonstrate social responsibility. These methods are created to convey benefits of enhanced research skills and knowledge for being an active citizen, and opportunities for collaborations with community partners and faculty (O'Connor *et al.* 2011: 10).

Empowering pedagogies of experiential reflective learning and teaching in higher education can also be advanced through community engagement (O'Connor *et al.* 2011: 14). According to Fitzgerald *et al.* (2016: 230) engagement may be regarded as an umbrella as it covers good practice in teaching, service, and research. These are the following benefits:

- Student learning experiences are enriched.
- There are improvements in research as academic thinking is broadened and it creates results which are more impactful and relevant.
- It is underpinned by a curriculum that enhances the development of students as scholars, leaders, researchers, and engaged citizens.
- It creates opportunities for multidisciplinary teaching and research.
- It promotes opportunities for the university to establish an international basis, through collaborative scholarship, research, and service.

- It encourages universities to demonstrate accountability, especially because we live in a generation that is overflowing with scrutiny and demands for return on investment.
- It builds rapport between the university and their communities.
- It provides opportunities for researchers to test hypotheses in a real life context which allows for an increase in innovative practices.
- It creates unanticipated outcomes which encourage innovation and creativity.

2.5.1 The impact of engagement on the various stakeholders

Community-university engagement refers to a coalition of practices that have an influence on numerous students, scholars, and higher education institutions. Community-university engagement takes the form of new methods to the co-production of knowledge that connects university researchers to community activists, and to the engagement of students in community action projects or movements (Hall and Tandon 2017: 17).

Its impact can be summarised as follows:

a. Students

Students are at the focal point, at which these initiatives revolve. Students and the community are affected by these forms of engagement in multiple ways, as outlined by Erickson (2010: 8). The practical experience gained during the process enhances their employability quotient and broadens their career choices, post their university degree. Being in sync with societal realities and the challenges of sustainability and livelihoods, inculcates, among the students, a sense of citizenship and responsibility towards the society they live in (Kuh 2009a: 698; Trowler 2010: 32). Thus, they gradually evolve to be ‘good ethical citizens’ instead of being merely a “good workforce” (Singh 2017: 8).

b. Researchers

Another valuable stakeholder in community engagement partnerships are researchers. They are a significant component in the structure of the university and

in the projects that they undertake. Hence, their involvement in engagement inevitably has a dynamic impact on both the community and themselves (Dempsey 2010: 14-15). In the field of research, great emphasis is laid on first hand field experiences, which gives the research much credibility and validation in national and international academic circles. Therefore, community-university engagement gives such researchers an opportunity to connect with the realities while pursuing their research, which in turn broadens their knowledge base, contributes to their personal academic trust-worthiness, and enhances their professional credibility (Trowler 2010: 31; Singh 2017: 8).

c. Academics and faculty

In regard to this aspect, teachers are considered valuable as they may be known as innovators in the practice of community engagement. They take up creative pedagogic methods and motivate students to be a part of these creative pedagogic methods. Hence, teachers are vital stakeholders to the process of community engagement. In addition to the enhancement of knowledge from the viewpoint of practical realities, integration of practical implications gives the teachers an opportunity to think more holistically and deploy more learner-centric pedagogic techniques in the classroom (Krause and Coates 2008: 495). Moreover, community engaged activities enhance their efforts through social relevance; as such it contributes to its credibility. This form of engagement results in an increase in respect and recognition within the professional and academic spheres. Furthermore, pathways for collaborative initiatives are opened up due to direct engagement with the community. These pathways may be in the form of workshops, where there is an exchange of knowledge between the academics and the community (Singh 2017: 9).

d. Community

The community is the principal stakeholder in the engagement process; hence they are in a position that is mutually beneficial for them. This relationship through engagement has a positive influence on their lives and enhances it in multiple ways, the most important aspect being the favourable outcomes which unfold through such engagement. This contributes to the sustainability of their livelihoods and their well-being. Community-university engagement, grants due recognition of their indigenous

knowledge, through this their confidence is instilled, which motivates them to be involved more in such interventions. As a result, they are motivated towards self-initiated endeavours, in attempts to improve their living conditions. Engagement is a “give and take”, hence relationships that are mutually beneficial with the higher education institutions, has a significant role in merging them with the mainstream society, as a result it eradicates community exclusion (Lizzio and Wilson 2009: 70). When the community is given due value, recognition, and respect in the academic sphere, it opens up a gateway of multiple opportunities for them, for the future, both professionally and personally (Singh 2017: 10).

e. University as an institution

The community university engagement process helps the university emerge as an institution of social and academic relevance, as a result “breaking the glass ceiling” that is related to academic knowledge, besides the individual influences it has on these respective stakeholders (Benneworth and Arbo 2006: 30). Among the prominent consensus and emphasis on “University Social Responsibility (USR)”, it is able to project itself as an institution following this prime principle, and practices it by contributing to societal development as well (Jongbloed, Enders and Salerno 2008: 318). Apart from gaining popularity, respect, and recognition within national and international university spheres, community-university engagement also gives the universities an opportunity to raise their level with regard to rankings, both nationally and internationally, due to the increasing importance placed on the development of knowledge that is socially relevant, while ranking the universities (Jongbloed, Enders and Salerno 2008: 321; Singh 2017: 10-11).

Community engagement encompasses a variety of elements. These include community service, capacity building, training, technical assistance, community based research, service learning, and economic development (Ahmed and Palermo 2010: 1382). The following section contains literature on the more common types of community engagement practiced in higher education, i.e. service learning, community based research, student volunteerism, and community outreach.

2.6 FORMS OF COMMUNITY ENGAGEMENT

2.6.1 Service learning

After a steady growth over the last decade, the shift in service learning has situated itself in a more suitable position in higher education. The service learning approach has been adopted by a considerable number of faculties throughout an increasingly diverse range of administrative offices, academic courses, and centres who are committed to encouraging its use. It is also notably cited on homepages of institutions, in president's speeches, and in brochures related to marking (Butin 2010: 24). It is important to note that service learning differs conceptually from volunteering, as it is incorporated at various levels into the students curriculum (O'Connor *et al.* 2011: 10). Annette (2002: 100) described it as a crucial aspect of learning in higher education institutions in the United Kingdom and the United States and its growth internationally in other universities. The following sub-sections contain definitions of service learning, the dimensions and components necessary for effective service learning, and the benefits of service learning.

2.6.1.1 Definition of service learning

Service learning is conceptualised as an experiential learning program in which students learning is enhanced through engagement in services through a collaborative partnership with the localised community. It consists of reflective learning activities which allow students to improve significant skills and abilities, and develop an increased sense of civic engagement and active citizenship. Service learning programs should expand over an appropriate period of time in order for students to completely benefit from it, it also requires students to be inspired to be reflective and to connect their experiential learning to their classroom theory (Annette 2002: 83). "Service learning can also be described as an educational experience based upon a collaborative partnership between the college and the community" (Berea College n. d cited in Kropp *et al.* 2015: 45). According to Bringle and Hatcher (1996: 112), "service learning is a course based credit bearing educational experience in which students participate in organised service activities that meet identified community needs and reflect on the service activity in such a way as to

gain further understanding of course content, a broader appreciation of the discipline and an enhanced sense of personal values and civic responsibility". This is exactly the focus of the current inquiry in this study. The community engagement activity at Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University) can be conceptualised as both service learning and active learning. Their field work is considered course based credit bearing, students from the Social Work Department are credited for the work they do in the community.

2.6.1.2 The core components of service learning and the dimensions for institutionalising service learning

Service learning has six components (Schoenfield 2004 cited in Kropp *et al.* 2015: 45-46). They are as follows:

1. Learning components and service are linked.
2. Reflection on personal changes and changes to others.
3. Reciprocity in which the student devote their energy, time, creativity and knowledge to address any particular concerns that the community is facing, which in turn results in students also gaining direction as well as professional advice from faculty, mentors, and the community.
4. Critical thinking in which students utilize reflective and analytical thinking and in which they develop creative and effective problem solving skills as they work in various situations.
5. Social responsibility as the students' multicultural environment allows them to expand their compassion and civic awareness.
6. Experiential learning in which students learn to take initiative and assume responsibility through their hands on experiences.

Service learning stems from experiential education, which promotes the transformation of students, enhances their knowledge, and amends their practice. It also improves their perceptions and interpretations of the world (Keeton cited in Lazarus *et al.* 2008). According to Dewey (cited in Giles and Eyler 1994: 80), in order for service learning to be truly educative it must have the following characteristics:

1. Provoke interest;
2. be intrinsically beneficial;
3. demonstrate challenges that will spark a newfound curiosity and stimulate a demand for knowledge;
4. extend over a substantial period of time and have the capacity to foster development over time.

Moreover, Furco (2002:1) developed a rubric to guide the institutionalisation of service-learning. The rubric forms a road map that may serve as a guide to students, faculty, and higher education institutions that are dedicated to rooting service learning into their curriculum and courses in their institutions. This rubric functions as an assessment mechanism that can either be formal or informal, to guide the development along the institutional route. Furco (2002: 5) operationalised institutionalisation throughout five particular domains that are considered to be critical components for service learning in higher education by numerous experts in service learning (Butin 2010: 25).

These five dimensions consist firstly of philosophy and mission; a primary component of service-learning institutionalization is the development of a campus-wide definition for service-learning that provides meaning, focus, and emphasis for the service-learning effort. The extent to which service learning is defined narrowly or broadly will influence which campus elements will or will not participate, which campus units provide financial resources and other support, and the degree to which service-learning will become part of the campus' institutional fabric (Furco 2002: 6). The second dimension is faculty support and involvement, which is considered one of the key aspects for service learning to be institutionalised in higher education, it is the level at which members of faculty are connected with the implementation and progression of service learning in a higher education institution (Furco 2002: 7). The third dimension is student support and involvement; it is the extent of student awareness of service learning opportunities available in higher education and the degree to which they are given a chance to possess a leadership role in the advancement of service learning within the institution. This is considered a key factor in the institutionalisation of service learning (Furco 2002: 9). The fourth dimension is community participation and partnerships, this is a key component for the

institutionalisation of service learning, it emphasises on the extent to which the university fosters its partnerships with the community and motivates representatives from community agencies to take on the role of implementing and advancing service learning at the university (Furco 2002: 11). Lastly, the fifth dimension is institutional support, this means that to enable the institutionalisation of service learning on university campuses, the university is required to provide support and considerable resources towards the effort (Furco 2002: 13). The genuine use and significance of this rubric is merely the fact that it succinctly and clearly displays the step by step addendums by which a university can institutionalise service learning.

2.6.1.3 The benefits of service learning

The promotion of service learning in university course work has increased as numerous studies have documented the benefits of service learning (Butin 2003: 1686; Lane 2008: 1; Bryant 2011: 63). Participation in service learning has proven to enhance student learning outcomes and increase in citizenship skills. Moreover, an increase in self-efficacy, communication skills, and acceptance of cultural diversity, has been noted through insightful reflection on student service experience (Kropp *et al.* 2015: 46). Schoenfield (2004 cited in Kropp *et al.* 2015: 46) further stated that students have an advantage to improve their leadership and decision making skills and become autonomous through service learning.

Furthermore, service learning has favourable effects on academic performance. This is in terms of critical thinking and writing skills. It also positively influences choices of a service career and contributes to the continuation of participation in service after the completion of university studies (Astin *et al.* 2000: 30).

2.6.2 Community based research

Community-based research is not solely concerned with the production of knowledge but it also involves the development of knowledge which contributes to a structured difference in the community. Community based research emphasises a multitude of methods of the production of knowledge and distribution of such knowledge

(O'Connor *et al.* 2011: 10). The following sub-sections contain definitions of community based research, its background, and principles.

2.6.2.1 Definition of community based research

In a broad but critical sense, community based research is geared towards social and economic justice. Community based research directly addresses higher education's public directive, which is to serve a greater public motive as a citizen within civil society, this is possibly through centralising questions of political, moral, and social purposes at higher education's historical mission of scholarship, teaching, and service (Strand *et al.* 2003: 11). The term community based research is more recently defined as "a collaborative approach to research that equitably involves community members, organizational representatives, and academic researchers in the design and accomplishment of research projects aimed at meeting community-identified needs." Community based research is intended to provide reciprocal teaching and learning as well as mutual benefit to community members, researchers, and college students. The ultimate purpose of community based research is to enhance the well-being of the community and its members and to achieve social justice (George *et al.* 2017: 15).

2.6.2.2 Background of community based research

The origin of community based research can be found rooted in the action research school. This school was established in the 1940s by Kurt Lewin, who was a social psychologist. The central focus of this school was on the active participation in the research of the individuals affected by the issues being analysed through the process of finding, action, and reflection respectively (Minkler 2005: ii4). However, community based research is more deeply rooted in the methods of research that unfolded through engagement with South American, Asian, and African communities which were marginalised. During the 1970s Paulo Freire, a Brazilian adult educator; provided a critical base for community based research, in his development of an interactive approach. This research focused on non-critical reflection, mutual learning, and action based research (Minkler 2005: ii4).

Scholars from various countries formulated other techniques to inquiry as a direct counter to the often “colonising” nature of research to which marginalised communities were exposed to, in addition to post colonialist and feminist scholar’s further conceptualising richness. They regarded it as a political process, which is dedicated to the enhancement of social practice by changing it and developing self-critical communities. This process involved lay people in theory making (Minkler 2005: ii4). As Israel et al. (2005: 1464) added, other core principles of community based research are that it involves systems development and local community capacity development, and is a co-learning process” to which involves the equal contribution and achievement of maintaining a balance between action and research by outside researchers and community members. Community based research is reflective of deep rooted beliefs in “partnership synergy,” (Lasker *et al.* 2001:180, (Wallerstein and Duran 2006: 317). The synergy that partners desire to accomplish during collaboration involves more than the basic exchange of resources. The partnership enables the creation of something valuable and new together through a combination of the resources, individual perspectives, and the skills of the partners. This is something that is “greater than the sum of its parts” (Lasker *et al.* 2001:180).

Moreover, community based research embodies a deep commitment to cultural humility, in order to reform the power disparities and establish and maintain effective partnerships with the communities, which are dynamic and mutually respectful. One should express an infinite commitment with regard to self critique and self evaluation (Ross 2010: 316). The term cultural humility was not considered solely with relation to ethnicity and race, it was also considered valuable when addressing and understanding the influences of professional cultures. Due to which, it helps mould the interactions between community partners and outside researchers (Minkler 2005: ii4).

Community based research cannot merely be referred to as an approach but rather it is viewed as an adaption to research that may involve any number of quantitative and qualitative methodologies. The unique aspect of community based research is the researchers outlook, which ultimately determines for whom, by whom, how research is conducted and conceptualised, and the location that correlates with power during each stage of the research process (Minkler 2005: ii; Ross 2010: 316).

2.6.2.3 Principles of community-based research

The model proposed by Strand et al. (2003: 11) of community-based research draws on the various background influences and is guided by three core principles that illustrate the primary tenet of community-based research. Community based research utilises the resources of universities and colleges to help communities address critical issues by:

- Acting as a collaborative partnership between academic researchers, viz. students and professors, as well as community members.
- Recognising multiple sources of knowledge and encouraging the use of multiple approaches of discovery and distribution of the knowledge produced.
- Having its aim as active social change for the purpose of accomplishing social justice.

2.6.4 Student volunteerism

Another well-known type of community engagement is student volunteerism; this is supported by the Dearing report. The Higher Education Active Community Fund suggested that volunteering develops a united society, as well as it enables students to develop skills for employment (Yarwood 2006: 358). The following subsections contain definitions of volunteers and benefits of volunteerism.

2.6.4.1 Definition of volunteerism

Volunteerism refers to a favourable outlook toward volunteering, such as volunteering identification and the trivialisation of the psychological and other costs of volunteering. Volunteering hereby refers to the voluntary work that is organised by the university, which is conducted for no monetary benefits. It is focused on helping people within the localised community (Cheung and Wing Lo 2015: 873). Furthermore, volunteering is a form of engagement that promotes students social responsibility, hence the university is supportive of this engagement (Gallant *et al.* 2010 cited in Cheung and Wing Lo: 873). Social responsibility is referred to as caring for and helping community members as well as identifying with them (Cheung and Wing Lo 2015: 874).

Volunteerism requires planned and pro-social behaviours as well as a long term commitment that benefits the community. Engagement generally occurs in an organisational setting (Penner 2002:59). Hence, according to students, volunteerism involves unpaid, optional, externally directed, formal activities conducted inside and outside the university milieu (Demir, Khanna and Bowling 2015: 104).

2.6.4.2 Benefits of volunteerism

The reason that motivates volunteerism is a complex and fascinating sphere for numerous reasons. Fischer and Schaffer (1993: 43) and Sullivan (2017: 13) identified the categories of motivations viz., “altruistic, ideological, egoistic, material/reward, status/reward, social relationship, leisure time, and personal growth motivations”. Handy et al. (2010:353) grouped clustering motivations to volunteerism under three headings, namely “altruism”, “egoism”, and “investment in human capital”. Generally, the motivations behind volunteerism are considered to be altruistic. There is a motivational shift in individual and societal trends towards self-development and egocentrism; this is evident over the last 30 years. In addition to the conventional motivations for helping others, individuals are in pursuit of self-satisfaction and growth (Sergent and Sedlacek 1990: 255; Willis-Jones 2014: ii).

Significant benefits and motives such as those related to the development of careers take precedence in the volunteering discourse, as students are concerned with the need to develop their personal capital (Smith *et al.* 2010: 69). It was found through a national study with a sample of university students from England, that instrumental and altruistic reasons were the most common student motivations for volunteering (Holdsworth and Quinn 2010: 118). The most significant motivations for volunteering were as follows: “to help someone in their community; to learn new skills; to respond to their needs or skills; and, to help gain experience to benefit their future career”.

On the one end of the spectrum, promoting volunteerism is directed at encouraging students to become more connected with and strengthening the idea of self-reliance and self-responsibility. Whereas, on the other end, volunteering can be viewed as a type of moral engagement, through which students develop a sense of duty and responsibility for others (Mitchell 2016: 2). Moreover, an essential component of

student volunteerism is its relation to students' employability once they exit the university context. Students are increasingly being urged to enjoy their life completely, however this is inclusive of contributing to society, and the advantages in relation to future career opportunities, and making the most of their university life, are distinctly identified (Holdsworth and Quinn 2010: 120).

Volunteerism aids in the promotion of a more just and unified society, in which individuals would feel they have support. It also assists with bridging the gap between the local organisations, such as higher education institutions, and communities (Higher Education Funding Council for England 2005: 4).

2.6.5 Community outreach

Another form of community engagement is community outreach. Over the years universities have been engaging in outreach and community service. This involved the participation of experts who applied the knowledge gained through studying to the issues they identified within the community. Previously, the role of the university in community outreach was to utilise research as a mechanism for identifying solutions to issues and to disseminate the new knowledge to the community (Bender 2008: 87). However, the recent responsive model, which is infused and cross cutting, requires genuine and on-going engagement work, which is focused on joint development, and mutually beneficial-reciprocity and collaboration. This new model has a purposeful balance between research, teaching, and engagement activities (Bender 2008: 81). The following sub-sections contain definitions of community outreach, its benefits, and examples.

2.6.5.1 Definition of outreach

Community outreach is an attempt by individuals who are part of an organisation to integrate their knowledge and practices with the general public. Outreach can be defined as education about problems related to a study, theories, and interventions that is interlinked with a campaign (Riesch *et al.* 2013: 3). Buck (2009:73) and Whowell (2016:77) described outreach as an initiative that provides services to communities that may have a lack of access to those particular services. A key

element of outreach is that the individuals involved in the service are mobile rather than being stationary, i.e. they conduct their outreach services within the location of the population/community. These outreach locations are mostly community based. Buck (2006: 74) added further that key characteristics of outreach include engaging with vulnerable, disadvantaged, and hard-to-reach communities. The role of outreach involves raising awareness and education of existing services, apart from service delivery.

Dewson, Davis, and Casebourne (2006: 23-24) suggested that there are 4 outreach delivery models. These are:

- a. Satellite models- outreach that is delivered in a specific site.
- b. Peripatetic models- this involves using another organisations premises such as a room in a community centre.
- c. Detached outreach models- This involves outreach staff going out into the community and engaging with community members.
- d. Domiciliary models- this involves outreach staff visiting people in their own homes.

2.6.5.2 Benefits of outreach

Programmes in community outreach motivate individuals to give their time and skills to help specific marginalised or disadvantaged groups at service organisations assigned to them; this is generally conducted in small-scale groups consisting of multidisciplinary teams. These groups work cooperatively on a shared task with individuals from different regional backgrounds, and racial and social class. The level of intensity and the duration of activities vary from projects which are short term and includes minimal commitment to long term projects involving well established relationships (Bartel 2001: 382). Moreover, community outreach programs connect and synchronise organisations with important stakeholder's viz. government agencies, health care centres, and schools in its independent context, hence objectives for boundary spanning are met. Programs of this notion are initiated by organisations to gather knowledge about crucial issues that local communities are facing and to embark on these issues through organised active participation (Bartel 2001: 381).

According to Cofie et al. (2014: 6), community outreach fosters various activities which are interrelated, and these activities require the participation of community elders and chiefs who inform the outreach representatives of the selected targeted groups. Community leaders who are active participants also take on the responsibility of identifying suitable venues for meetings or functions and inviting members of the community. Another critical aspect regarding the adoption of community outreach schemes was the strong relationships built between the community members and research team. The outreach initiatives also develop public awareness of research. The outreach efforts also increased the public awareness of research (Mitter et al. 2014: 302). This collaborative partnership impacts on the community in a positive manner (Mitter et al. 2014: 302).

2.6.5.3 Examples of community outreach

Community outreach can be affected in various ways. This can be through delivery of meals to the elderly and homeless, mentoring of children, and refurbishment of inner-city housing (Bartel 2001: 381). Strategies include advisory board, celebration event, building relationships with health care providers and systems; community needs assessment, community forums, appearances at local young family-orientated events, such as parades and health fairs; eliciting a network of study supporters, newsletters, and mailings (Riesch et al. 2013: 2). Other examples of outreach activities include television, direct mailings, newspaper, presentations, booths at public events, and posters (Riesch et al. 2013: 3).

There are numerous programs and elements that could form part of community engagement. However, the aspects mentioned above are the most common forms in higher education. The following section presents a discussion on the principles required for effective community engagement.

2.7 PRINCIPLES OF COMMUNITY ENGAGEMENT

There are several principles that undergird community engagement. These include strong community-academic partnership, equitable power and responsibility, and capacity building. These principles are reviewed in the sub-sections that follow:

2.7.1 Strong community–academic partnership

Mutual understanding of partners goals, capacities, and needs form the basis for a successful partnership. The development of a good partnership requires mutual respect, skills, and more importantly it takes time. It is beneficial to have a formal agreement in these instances; however it cannot merely be sufficient as genuine relationships have to extend beyond legal documents (Ahmed and Palermo 2010: 1382). Tandon (2014: 8) substantiated this by adding that an agreement formed on the foundation of mutual needs and interests of both the institution and the community must be expressed and respected. Mouton (2013:12) and (Sandmann 2006: 81) suggested that universities should engage in a respectful, mutually beneficial manner, with individuals at the local, national, and global levels to advance social justice and equity.

2.7.2 Equitable power and responsibility

Community engagement projects should involve community partners in all functions of the research process. They reflect that both academic and community partners bring expertise to the relationship and there should be academic neutrality and a resource partnership (Sandmann 2006: 81). It is the duty of partners to take on the responsibility for enhancing various research aspects. However, it depends on the availability of support, expertise, levels of interest, and infrastructure. This establishes accountability for all aspects of the project, and mutual respect and equity with regard to power sharing. Community engagement projects don't tolerate but promote diverse perspectives and populations (Ahmed and Palermo 2010: 1382).

2.7.3 Capacity building

Academic and community partners often share resources and funding. Through learning about the components of the research process, the communities have an increased capacity to address any health problems they may be experiencing. Academics increase their own ability to execute research regarding community engagement, improve the credibility of their data, and secure assistance for the recruitment and maintaining of research participants (Ahmed and Palermo 2010: 1382; Sandmann 2006: 81). Moreover, assessments based on the performance of administrators, teachers, and researchers in such institutions should include capacity building in their engagement (Tandon 2014: 8). Tandon (2014: 8) added that students participating in community engagement projects should achieve credits and meet graduation requirements partially. It should also be incorporated into their systems for evaluation, as well as engagement should comprise of the three pillars that strengthen higher education functions i.e. teaching, research, and outreach/practice.

2.8 CONCEPTUAL MODELS GUIDING COMMUNITY ENGAGEMENT IN HIGHER EDUCATION

2.8.1 Four conceptual models of engagement

According to Butin (2007: 35-36) there are four conceptual models by which community engagement can be understood. These are as follows:

- The technical conceptualisation of community engagement focuses on pedagogical effectiveness. It is an excellent way to study the impact of poverty on families. The example is to work with particular poor families within the context of an academic course that uses texts, reflections, and assignments to make sense of the experience. Here, community engagement is one among a number of pedagogical strategies as it serves the function of better teaching for better learning.

- Cultural conceptualisation focuses on the importance that practice holds for the community and institutions involved. As such, with this, community engagement is viewed as an approach to assist students to enhance the respect and tolerance for diversity. It also serves to aid academics in the promotion of engaged citizenship, and to assist universities and communities with controlling continuous divisions in the community.
- The political conceptualisation of community engagement focuses on the historically oppressed/disadvantaged communities in society and emphasises on empowering these societies. Community engagement is perceived as portraying a global perspective that emphasizes social justice, where personal and political components intersect in meaningful practice and where higher education is perceived as a representative of growth towards a just society.
- Anti-foundational conceptualisation is a concept that promotes a state of doubt as necessity for thoughtful deliberation. The experiential elements of community engagement expose questions about fundamental, seemingly “natural” standards, assumptions, and behaviour.

2.9 THEORIES GUIDING COMMUNITY ENGAGEMENT IN HIGHER EDUCATION

Community engagement invokes the theories of Bandura, Freire, Boyer, and Dewey as it has its roots in experiential learning (Lazarus *et al.* 2008: 64). This sub-section reviews two main theories of community engagement.

2.9.1 Knowledge-flow theory

Community engagement has origins in the knowledge-flow theory. It is an examination of the transmission of knowledge within and across contexts, assuming that the knowledge results in the attainment of new attitudes and perspectives or the

increased capability to make knowledgeable choices amidst the varying alternatives, learning, and an exchange of knowledge or opinions. Knowledge-flow theory has been selected in previous engagement studies, as a conceptual framework, and as an approach to identifying the difference between one way and two way methods to university outreach and service (Weerts and Sandmann 2008: 77). There are different values that affect the transfer of knowledge, which the theory acknowledges and manages. They include elements of pride, status differences, reward, and crisis (Khalaf 2017: 23). Knowledge-flow theory as a conceptual framework has been employed in previous studies of engagement as a way to distinguish between one-way and two-way approaches to university service and outreach (Weerts and Sandmann 2008: 77).

2.9.2 Social interdependence theory

The third theory reviewed was the social interdependence theory. The social interdependence theory has primarily guided research with regard to cooperative learning. This theory can be traced to the early 1900s, where Gestalt School of Psychology, a founder of the school, suggested that groups were “dynamic wholes in which interdependence among members could vary” (Smith 2005: 4-5). The interdependence is viewed as the core of the group which is created by common goals; hence it refers to the group as a “dynamic whole”. This means that if there is a change of state, then there will be change of state within the whole group in a member of the group. Secondly, an intrinsic state of tension within group members motivates movement toward the accomplishments of the desired common goals. The social interdependence perspective assumes that the way social interdependence is structured, determines how individuals interact, which in turn determines outcomes (Smith 2005: 4-5). Positive interdependence which involves as cooperation results in “promotive interaction” due to individuals encouraging and facilitating each other’s attempts to learn. However, negative interdependence, which involves competition, results in “oppositional interaction” due to individuals discouraging and obstructing each other’s endeavours for achievement. If interdependence is non-existent, there will be no interaction because individuals will engage without any interchange with each other and they will work independently (Smith 2005: 4-5).

2.10 CONCLUSION

The literature review explored how community engagement is implemented in the global context as well as the Indian context in higher education over the past decade. It presented an overview of the various forms of community engagement, the principles currently guiding community engagement, as well as its benefits to faculty, students, and community members. Chapter Three will outline the design and methods that guided the study and which directed the researcher towards data collection techniques in order to gather important data for the study.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 INTRODUCTION

Research is “a process that demands planning, deliberation, commitment, and persistence. In fact, research is more of a journey than a task; and like any journey, it needs to be managed, navigated, and negotiated from early conception to final destination” (O’Leary 2004: 15). The research process can include a variety of methodological approaches in the collection of data. The methods can be typically placed with qualitative and quantitative approaches (Roberts 2007: 16). This chapter will present the rationale for the selected research design as well as a discussion of the research methods. A discussion on the data collection process and the data collection tools used is also presented, in conjunction with the sampling process, the population sample, and the procedure for data collection and data analysis.

3.2 RESEARCH DESIGN

Research requires a design or a structure before a researcher can proceed with data collection or data analysis. According to Babbie (2007, cited in Fouchè *et al.* 2011: 142), the research design can be described as “the process of focusing your perspective for the purpose of a particular study.” A research design is further defined as “the science of planning procedures for conducting studies so as to get the most valid findings” (Vogt 2011: 276). There are three primary research designs viz. quantitative, qualitative, and mixed methods approaches.

For the purpose of this study, the researcher has selected a qualitative research design. Qualitative research is a descriptive form of research (Welman 2005: 188). According to Creswell (2014: 4), the qualitative research approach emphasises the exploration and an understanding of the meaning that people place on social or human issues. Researchers who engage in this method of research focus on individual meaning and the importance of exploring the complexity of the situation (Creswell 2014: 4). Moreover, Daly (2003: 4) stated that qualitative research focuses on an intensive investigation of multiple features of one or a small number of

phenomena. It is embedded in building an in-depth understanding of the problem and places emphasis on meaning, rather than generality. The qualitative research design consists of five traditions, namely narrative biography, ethnography, phenomenology, grounded theory, and a case study approach. For the purpose of this study a case study approach was selected. This approach is defined as “an exploration of a bounded system or a single or multiple case, over a period of time through detailed, in-depth data collection involving multiple sources of information” (Creswell 2007, cited in Fouche` and Schurink 2011: 321). Case study research generates knowledge and understanding (Mills *et al.* 2010: xxxiv).

A qualitative inquiry had been selected for this study as the study sought to gain in-depth data, as well as extract the authentic experiences and views of the participants. In addition to the qualitative design, the case study tradition had been selected as the study was focused on one institution and its process of community engagement and how the university operationalised community engagement.

3.3 STUDY SETTING

This study was conducted at the Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University) (BPSMV). The university is located at KhanpurKalan, of Sonapat, Haryana in India, which is situated in a rural setting. The University is North India's first state women university and was established in August 2006 (Parameswaran and Singh 2013: 112). BPSMV has undergone a complete transformation; a 75 year old gurukul was established. According to Santhi, Koundinya and Ganesan (2013: 3224), a gurukul “is a type of school in India, residential in nature, where the (students) live in proximity to the guru/teacher”. The gurukul that started with only three girls has turned into a modern university with approximately 7000 girls on its rolls connecting tradition with modernity. The University provides placement assistance to all its students (Singh and Kumari 2013: 84). BPSMV has its origins in the ideas of the social reformer Bhagat Phool Singh. Bhagat Phool Singh was a Patwari (revenue collector), who turned into a social reformer under the transforming influence of Arya Samaj and the idealism of the freedom fighters of the times, particularly Mahatma Gandhi. During the 1930s, when

even the existing institutions were struggling for survival, Bhagat Phool Singh dared to establish a new one against all financial and cultural odds (Anon 2016: 1).

3.4 STUDY POPULATION

A population within the context of research methods extends beyond the general everyday life definition, which refers to “every person who resides in a given country, town, state or province.” In research methods, the concept of population is referred to “every individual that fits the criteria that the researcher has laid out for research participants” (Saumure and Given 2012: 644). Vogt (2011: 239) further defined a population as a “group of persons that one wants to describe or about which one wants to generalise.” Moreover, Palichev (2011: 853) described a population as “the universe of units of analysis, such as individuals, social groups, organisations, or social artefacts about which a researcher makes conclusions.” In addition the attributes of a population are considered as parameters (Palichev 2011: 835).

For the purposes of this study there were two population groups’ viz. students and academics. Population refers to the students and academics from the Social Work Department at the Bhagat Phool Singh Mahila Vishwavidyalaya (Women’s University).

3.5 STUDY SAMPLE

According to Unrau *et al.* (2007: 279), “a sample comprises elements or a subset of the population considered for actual inclusion in the study, or it can be viewed as a subset of measurements drawn from a population in which we are interested.” A sample can also be referred to as a target population (Vogt 2011: 239). There are two major categories for sampling viz. probability and non-probability sampling (Strydom 2011: 222). The quantitative approach focuses on using probability techniques for sampling, whereas the qualitative approach focuses on the use of non- probability sampling techniques (Strydom 2011: 222). Due to the nature of this study being a qualitative inquiry, non-probability sampling has been selected as the sampling technique. It is important to note that non-probability sampling consists of 4

main techniques viz. convenience, quota, snowball, and purposive sampling (Strydom 2011: 231). However, for the purpose of this study, purposive sampling has been selected as the key sampling technique. Purposive sampling was selected for this study as the participants involved in the study were required to be involved in community engagement as this was the central focus of the study. There are two samples in this study. Each sample, and the sample size and objectives, are reflected in Table 1 below.

Table 1: Table reflecting the relationship of the samples with the objectives

Sample	Sample size	Objectives
1. Students	n=15 Data collected till saturation.	To explore what are the values and principles that guide engagement with the community in a rural context in India. To explore the mutual benefits for students, academics and community. .
2. Academics	n=15 Data collected till saturation.	To inquire how the process of co-production of knowledge with the community occurs

A sample size of 15 was initially recruited; however data had to be collected to saturation. Saturation is the point in data collection when no new or relevant

information emerges with respect to the newly constructed theory. If the researcher does not attain data saturation, any resulting theory may be unbalanced, incomplete, and essentially untrustworthy. As a result, the data collection process is considered to be complete only when saturation has been achieved (Given 2008: 14). The data collected during the interviews had gaps and as a result more data was required. A focus group discussion with students from the social work department was then conducted. Five (5) academics and eleven (11) students in total, involved in community engagement, were interviewed. In addition, a focus group discussion was held with both academics and students respectively.

3.6 SAMPLING PROCESS

Purposeful sampling was selected as the sampling strategy for all three samples. Marlow (2005, cited in Strydom and Delport 2011:392) referred to this kind of sampling as typical case sampling where typical cases are sought and selected for the study. Purposeful sampling is seen as appropriate as the sample will possess most of the required attributes of the population which serves the study. It will ensure the provision of rich data (Erlandson 1993, cited in Strydom and Delport 2011: 392). Purposeful sampling has been chosen, as the study only required individuals who were involved in community engagement at the Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University) The students and academics who had experiences of being involved in community engagement were able to contribute to the study as they were experts in their field and had direct experience that enabled them to give more insight into the study. A research study must include the criteria for selecting participants to be involved in the study viz. Inclusion and exclusion criteria. Inclusion and exclusion criteria are composed of a suitable criteria that is used to determine which individuals from the target population are included or excluded from the research study (Velasco 2010: 589).

3.6.1 Inclusion criteria

Velasco (2010: 589) described inclusive criteria as "a set of predefined characteristics used to identify subjects who will be included in a research study". The following subjects were included in the study:

- Social work students who engage with the village community.
- Academics from the social work who engage closely with the students and the village community.

3.6.2 Exclusion criteria

Velasco (2010: 438) described exclusion criteria as “a set of predefined definitions that is used to identify subjects who will not be included or who will have to withdraw from a research study after being included”. The following subjects were excluded from the study:

- Students and academics that have no experience working with the village community.
- Students and academics that are not part of the Social Work Department.

3.7 DATA COLLECTION PROCESS

Qualitative research uses both interviews and focus group discussion as its primary method of data collection (Bryman 2004: 485). Interviewing is a process that comprises of the interaction between two or more individuals (Olsen 2012: 33). In qualitative research there are different methods of conducting interviews. These methods include unstructured interviews and semi structured interviews, which are considered to be one-to-one interviews. Focus groups also form part of the methods used to conduct interviews (Greeff 2011: 347-360). For the purpose of this study, semi structured interviews and focus groups were used to collect data. These two methods will be explained further in the paragraphs that follow.

Semi structured interviews were selected to conduct interviews for sample one and two. According to Diccio et al (cited in Greeff 2011: 351), a semi structured interview is centralised around particular areas of interest, while a considerable flexibility is still allowed in scope and depth. Interviews were appropriate for data collection, as they provided in depth information and allowed for a direct, accurate, response in the words of the participants.

Focus group interviews were also used to collect data for sample one and two. According to Davies (2008: 101- 103), focus groups are associated with gathering data using an extended and controlled discussion between a small group of selected participants. A focus group is further described as a carefully planned interview through which data is collected through group interaction on a defined area of interest (Morgan and Kruegar 1998, cited in Greeff 2011: 361). The key characteristics of a focus group includes a small group of participants, as it is a discussion and the discussion is guided by a researcher whom is responsible for steering and stimulating the discussion (Davies 2008: 101-103). Focus groups are selected for Sample one and two, as it allowed the students and academics to give various responses and also make them feel comfortable and confident to give feedback due to being in a group.

All data collected was captured on a tape recorder. Permission was obtained from participants to allow same.

3.8 PROCEDURE FOR DATA COLLECTION

A research visit was undertaken with a team of researchers to India in February 2016. Participatory Research in Asia (PRIA) helped facilitate the visit to six universities and out of the six universities, PRIA suggested that the Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University) was one of the most appropriate universities to be used as part of this study, as it was situated within a rural community and the university engaged closely with the community members. It was then that a research-collaboration was entered into with the Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University) and the Durban University of Technology. A memorandum of understanding was drawn up and signed by both the institutions. The Head of Department of Social Work at the university helped to facilitate the liaisons between the researcher and the university. Through consistent communication with the university, a visit to Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University) was planned to collect the data that was necessary for the study.

Participants were selected prior to data collection as they had to avail themselves in advance due to other commitments. The participants that were selected were academics and students who were part of the Social Work Department. These participants were selected as they were constantly engaging with the community as part of their practical placements. They were informed of the study by the HOD. The HOD aided in setting up of the interviews and focus group discussions at the university. Once the necessary arrangements were made, data collection proceeded. Before each interview and focus group discussion a letter of information (refer to appendix 2) and informed consent (refer to appendix 3) was given to each participant. Participation was voluntary. All interviews and focus group discussions were captured on a tape recorder, with permission from the participants. A translator was required, as English was not the first language for some participants. The HOD enabled the translation and valuable data was collected. Interviews were conducted for sample 1 and sample 2. An interview guide and a focus group guide (refer to appendix 4, appendix 5, appendix 6 and appendix 7) was used to guide the interviews. After the interviews were reviewed, the researcher decided to conduct a focus group discussion with sample 1 and sample 2, as the data had gaps and more data was needed for saturation to be reached.

3.8.1 The data collection tools used

This researcher used of an interview guide and focus group guide, to conduct the interviews and focus group discussions. Each sample and the data collection instrument used are reflected in Table 2 below.

Table 2: Table reflecting each sample and the data collection instruments used

Sample	Data collection instruments
1- Academics	Interview guide
2- Students	Interview guide

The interview guide

The interview guide (refer to appendix 4 and appendix 5) was used to collect data for samples 1 and 2. The interview guide is a necessity for conducting interviews as it gives the interview process direction. It is therefore important to draw up an interview guide before conducting interviews (Kennedy 2006: 1). An interview guide is commonly used as a data collection tool as it creates a platform for the researcher to ask follow up questions, to elaborate on the original set of questions and, it promotes probing (Morgan and Guevara 2008: 470). The interview guide serves as a basic framework for the interview, in addition to allowing the researcher freedom and flexibility when asking questions (Morgan and Guevara 2008: 470). An interview guide is related to the research questions that guide the study; however the researcher must acknowledge that the interview questions are not the same as the research questions (Kennedy 2006: 1; Mason 2011: 518). It focuses on aspects that need to be covered in a semi structured interview, in order to produce an effective interview (Mason 2011: 518).

Question one in the interview guide allowed participants to share their understanding and thoughts of what community engagement is viz. definitional and conceptual issues. The subsequent questions and the probing questions allowed the researcher to obtain more in-depth information about their experiences and knowledge that they gathered while working with the villagers. This was required to fulfill the other objectives of the study.

The focus group guide

The focus group guide (refer to appendix 6 and 7) was used to collect data from sample 1 and 2. A focus group guide was used to guide the focus group discussion. It is considered important for two main reasons viz. it ensures procedural efficiency, and procedural consistency. Nelson and Jayanthi (2002: 78) described a focus group guide as “a protocol that stipulates in writing the questions to be asked of the participant”. A focus group guide is important for two main reasons. It provides procedural efficiency and procedural consistency. Procedural efficiency allows the researcher to conduct a well-planned focus group and allows it to run smoothly. Moreover, it provides the researcher and participants an opportunity to direct their

attention to the topic of discussion. Procedural consistency ensures that the same questions are being asked and the same message is being conveyed across all focus group sessions conducted for the study (Jayanthi and Nelson 2002:79). This ensured that the data gathered is trustworthy and that there are no gaps.

3.8.2 Interview and focus group setting

In qualitative research an appropriate interview and focus group setting is essential for data collection. The participants involved in the research study have to feel a sense of comfort and security (Edward and Holland 2013: 43-52). For this reason, Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University) was adopted as the venue for conducting interviews. Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University) is home to the students, academics, and community members. In this setting, the participants were comfortable as Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University) was a familiar environment for them. Presenting the participants with an environment familiar to them had decreased feelings of intimidation and hostility. This enabled participants to express their views clearly and comfortably during the interview, which resulted in the data elicited being rich and in-depth in nature.

The interviews and focus groups were conducted during the period of November 2016. The dates for data collection were arranged through consistent liaison between the researcher and the co-supervisor. The dates and times had to be negotiated as they had to suit all participants' availability.

3.8.3 The interview process

The interview process was considered when conducting interviews for sample 1 and sample 2. The process of interviewing requires that various steps and procedures be undertaken before the actual conversation between the researcher and participants can take place. Before an interview can be conducted, proper protocols have to be followed to enable the interview process (Brinkmann 2008: 471-472). Firstly, the researcher had to liaise with the HOD from Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University) to draw up a memorandum of understanding

(MOU). This MOU enabled the opportunity for this research study between the two institutions i.e. Durban University of Technology and Bhagat Phool Singh Mahila Vishwavidyalaya. The MOU had to be signed by both institutions. Once the formalities were completed, the dates and venue were then discussed for data collection.

Upon agreement of the dates and venue the actual interviews were conducted. The participants were selected with assistance from the Head of Department. A specific set of participants were required for the study. In the initial stage of the interview, the researcher had sent a letter of information (refer to appendix 2) and a letter of informed consent (refer to appendix 3) to each participant. Only once the participants understood the purpose of the study and voluntarily signed the consent form did the researcher commence with the interview questions. Each interview proceeded for duration of approximately 60 minutes. The interview data was captured on a tape recorder. However, before using the tape recorder the researcher had obtained permission from the participants to be involved in the research study.

3.8.4 The process for focus group discussions

The process for focus group discussions was considered for sample 1 and 2 as well. The focus group discussion was conducted at the university. A venue, where academics and students hosted university functions, was used to accommodate the session. This was comfortable for participants as it was an environment that was familiar to them. Participants were recruited with help from the university. Sample 1 and 2 consisted of students and academics from the Social Work Department. Some Students could not converse in English, as such a translator was provided. The study was introduced and explained at the beginning of the session. Barbour (2007: 2-3) suggested that it is essential at the start of the session to explain the purpose of the group and the study, as this gives participants an understanding of the process. Informed consent forms (refer to appendix 3) were signed voluntarily before the session began. Permission from the participants was obtained to capture the data on a tape recorder. Once the formalities were completed, the focus group discussion was conducted. The duration for the discussion was approximately 60 minutes.

3.9 DATA CAPUTURING AND ANALYSIS

3.9.1 Data capturing

Data was captured using a tape recorder for both interviews and focus group discussions. Consent was sought from the participants to record the sessions before the sessions began. Once the data was recorded, the audiotapes were labelled so that the data was in order and was easily accessible (Schurink, Fouche' and De Vos 2011: 404). The recordings were clearly labelled with a non-personalized identifier as soon as possible after the recording had been made (Bloor and Wood 2006: 16). The recordings were then stored in a secure file and in a secure and safe location, as the data were confidential.

The interviews and focus group discussion data was transcribed word-for-word as accurately as possible by the researcher. This was done by the researcher with rigour to ensure that the exact wording of the participant was captured. Although this process was time consuming, it ensured accuracy in reflecting the interview and the focus group data. After transcribing the data from the interviews and focus group discussions, the recordings were listened to again and the written transcripts read simultaneously. This process enabled the researcher to become familiar with the data and to get a sense of the interview and focus group data as a whole.

3.9.2 Data analysis

Data analysis refers to data that is classified in a meaningful manner. Researchers transform voluminous data into comprehensible and insightful analysis through analytic processes. This is a fundamental requirement for a qualitative inquiry (Liamputtong 2009: 133). Data analysis has various approaches that can be used for analysing data viz. narrative analysis, semiotic analysis, discourse analysis, and thematic analysis (Liamputtong 2009: 133).

For the purpose of this study a thematic analysis approach has been adopted. Thematic analysis is the most commonly used method of analysis in qualitative research (Guest *et al.* 2012: 13). Thematic analysis is a type of inductive analysis of

qualitative data that can involve multiple analytic techniques (Guest *et al.* 2012: 4). It requires more involvement and interpretation from the researcher (Guest *et al.* 2012:13). The focus is on identifying and describing both implicit and explicit ideas within the data (themes). Codes are then typically developed to represent the identified themes and link to raw data as summary markers for later analysis.

The following steps were adopted when analysing the data.

Step 1- Familiarisation with the data

This involves reading, re-reading for the researcher to be immersed and familiar with the data. The researcher read through each transcript carefully and repeatedly to ensure familiarity with the data. Similar, meaningful extracts that emerged were noted.

Step 2- Coding

This involves generating labels for important information from the data and information that is relevant to the research question. Once the researcher was familiar with the data, it was then labelled with specific codes which reflected the research objectives. Colour coding was used. The coding was done manually and independently by the researcher.

Step 3- Searching for themes

This involves examining the codes and collated data to identify significant broader patterns. As transcribing and typing were carried out, patterns in the data were noted, whereby similar meanings emerged (known as themes).

Step 4- Reviewing themes

This involves checking the candidate themes against the data set, to determine that they tell a story of the data and one that answers the research question. The researcher reviewed all the grouped colour coded extracts under the initial themes, in order to identify the patterns and to check if they reflected the meanings in relation to the data.

Step 5- Defining and naming themes

This involves developing a detailed analysis of each theme, working out the scope and focus of each theme and determining the story of each. It also involves deciding on an informative name for each theme. The researcher further analysed each theme and refined them. Each theme was then labelled accordingly.

Step 6- Writing up involves weaving together the analytic narrative and data extracts and contextualising the analysis in relation to existing literature. The researcher reported, in a written account, of how the themes and sub-themes were interrelated using actual quotations from participants' phrases.

3.10 RIGOUR IN QUALITATIVE RESEARCH

According to both Cope (2014: 89- 90) and Lincoln and Guba (1994), rigor in qualitative research must involve the following criteria:

3.10.1 Credibility

Credibility attributes to the truth of the data, in relation to the participants views and the interpretations and representation of these views by the researcher. In order for credibility to be achieved the researcher must describe his/her experiences as a researcher as well as verify the research findings with the participants. Credibility was enhanced by the researcher professing engagement, methods of observation, and audit trails.

3.10.2 Confirmability

Confirmability relates to the researchers ability to present data in a non-biased manner. The data depicted should represent the participant's responses and not the researcher's biases or viewpoints. Confirmability was demonstrated by provision of rich quotes from the participants that showed each emergent theme.

3.10.3 Dependability

Dependability refers to the consistency of the data over similar conditions. Dependability is achieved when another researcher coincides with the decision trails of every stage of the research process. The research process and description elevated the study in terms of it being deemed dependable.

3.10.4 Transferability

The key aspect of transferability is that the findings must relate/ apply to various settings or groups. Transferability is achieved when the findings have meaning for individuals who have not participated in the study and readers can relate the findings with their own experiences. Sufficient information related to the informants and the research context was provided to enable the reader to evaluate the findings and capabilities of being transferable. The participants' excerpts added to a rich description and interpretation of the data to enable readers to understand the context.

3.10.5 Authenticity

Authenticity involves the researcher's ability to present the participants emotions and feelings related to their experiences in a reliable manner. Authenticity in this study was ensured in that an adequate amount of data was obtained and excerpts of participants' exact words were used. The excerpts were presented to a panel of students to validate the data.

3.11 ETHICAL CONSIDERATIONS

When conducting the study, the researcher has ethical obligations which he/she needs to adhere to. Ethics are preferences which influence behaviour in terms of human relations i.e. the researcher would have to conform to a code of principles or professional standards of conduct (Strydom 2011: 114). The ethical principles that were considered in this study are discussed in the following sections. They were elucidated by Strydom (2011:115-122) as follows:

3.11.1 Voluntary participation

All participants must partake in the study according to their will. No one should be forced to be part of the study. Every participant must be informed of the study before hand and their permission should be requested using an

informed consent form. The participants were informed well in advance about the study and what it entails through correspondence with the university. An informed consent form was signed by each participant involved in the study before interviews and focus group discussions were conducted.

3.11.2 Informed consent

Participants must be given full information regarding the study. This includes the goal of the investigation, duration of the participants' involvement, the procedures of the investigation, the possible dangers, the advantages and disadvantages of the investigation, and a written informed consent is necessary. Participants will be able to make a voluntary and thorough decision about their participation when they are given complete information. All participants were given a letter of information and informed consent. This document contained all details regarding the study and the participants had the choice of being involved in the study or not.

3.11.3 Deception

Deception involves withholding or giving participants misleading information about the investigation in order to force participation. This must be avoided, it is necessary to be honest and give the participants complete and accurate information regarding the investigation. All information pertaining to the study and interview process was available to the participants. There was no information withheld from any participants involved in the study.

3.11.4 Violation of privacy/anonymity/confidentiality

Every participant has a right to decide when, where, to whom, and to what extent their views, attitudes, and perceptions can be revealed. The researcher must ensure that the participant's privacy and identity is protected. The data collected from the study was labelled using pseudonyms to protect the identity of the participants. The audio tapes as well as the transcripts were stored in a safe and secure location, only the researcher had access to the data.

3.12 LIMITATIONS

- Due to the nature of the study being a case study approach, the study was limited to one institution resulting in a small sample size. However, the data collected was rich and valuable.
- One participant refused to be audio taped. This limited the researcher from listening and focusing on the interview as notes had to be taken during the interview. This meant that important data may not have been captured.
- There were some participants that could not communicate in the English language. A translator had to be enlisted. This made it difficult for the researcher to collect data directly in the participants' words. However, the data collected was of rich value, following translation.

3.13 CONCLUSION

This chapter provided an overview of the research methodology used to guide the study. It outlined each aspect of the research design and its rationale for being used. The data analysis and discussion of findings will be presented in the chapter that follows.

CHAPTER 4

ANALYSIS AND DISCUSSION OF FINDINGS

4.1 INTRODUCTION

This chapter presents data collected from this study through interviews and focus group discussions. It also presents a discussion of the findings made. The main purpose of this study was to explore how community engagement is operationalised at the Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University). The study was conducted at the university which is situated in the rural village of Sonapat, Haryana, in India. This study sought to explore the values and principles that guided community engagement in a rural context, how community members engaged with the university students and academics, as well as the mutual benefits engagement provides for students, academics, and the community. Data was collected using semi structured interviews and focus group discussions. Both sets of data collected were analysed through a process of thematic analysis and coding. The data in this chapter is presented according to themes and sub – themes, that later emerged following the analysis. Themes served to illustrate the essence of student and academic responses. Rich descriptive data was obtained through the students, and academics experiences of engagement with the rural community.

4.2 RELATIONSHIP BETWEEN THE OBJECTIVES AND THE DATA COLLECTION TOOLS

The objectives and data collection tools used for this study are presented in Table 4.2.1.

Table 4.2.1: Objectives and data collection process

Objectives	Data collection process
1. To explore what are the values and principles that guide engagement with the community in a rural context in India.	<p>Academics</p> <ul style="list-style-type: none"> a. 1 focus group discussion b. 5 interviews <p>Students</p> <ul style="list-style-type: none"> a. 1 focus group discussion b. 11 interviews
2. To inquire how the process of co-production of knowledge with the community occurs.	<p>Academics</p> <ul style="list-style-type: none"> a. 1 focus group discussion b. 5 interviews
3. To explore how community members engage with the university students and academics.	<p>Academics</p> <ul style="list-style-type: none"> a. 1 focus group discussion b. 5 interviews <p>Students</p> <ul style="list-style-type: none"> a. 11 interviews
4. To explore the mutual benefits for students, academics and community.	<p>Academics</p> <ul style="list-style-type: none"> a. 5 interviews <p>Students</p> <ul style="list-style-type: none"> a. 11 interviews

4.3 DEMOGRAPHIC PROFILES

The demographic profiles of the study participants are provided in Table 4.3.1 below.

Table 4.3.1: Demographic profile of participants

Participants	Number of interviews	Number of focus group discussions	Department/ level
Academics	5	1	Social work
Students	11	1	Social work students from first year – Masters

4.4 THE PROCESS OF DATA ANALYSIS

The process of analysing interviews and focus group discussions started at the beginning of the data collection process, i.e. during the interview and focus group sessions. The researcher was able to pick up certain patterns while conducting the interviews and focus group discussions. These sessions were also recorded in audio. Once the sessions were recorded in audio, using a tape recorder, the researcher then transcribed each audio recording. These transcripts were then read numerous times in order to analyse the data accurately. The data was analysed through the process of thematic analysis, as described in detail in Chapter three. The process began with the researcher becoming immersed in the data, so as to familiarise herself with the data. Immersion in the data resulted in the emergence of meaningful extracts. Thereafter, the researcher developed codes, which involved the generation of labels for important information drawn from the data and that was relevant to the research questions. Themes were then derived from the codes. The patterns with similar meanings that emerged were categorised into broad themes. A further analysis of the themes was conducted to determine that they tell a story and that they answer the research questions. This analysis resulted in themes and sub-

themes which were labelled accordingly. Finally themes and sub-themes were explored to check for interrelatedness. The excerpts and existing literature was used to provide a critical analysis of the data as follows. These findings are presented below.

4.5 DATA ANALYSIS AND FINDINGS

The following section presents the findings. The data has been grouped into 6 main themes and 31 sub-themes which were identified from the responses of the participants. These are presented in Table 4.5.1 below.

Table 4.5.1: Derived themes and sub – themes

THEMES	SUB-THEMES
1. Conceptual issues	1.1. Definitions of community development 1.2. Definitions of community engagement 1.3. Characteristics of a rural community
2. Student values	2.1. Respect for dignity and worth of community 2.2. Non-judgemental attitude 2.3. Non-discrimination 2.4. Respect for diversity 2.5. Humility 2.6. Empathy
3. Principles and processes	3.1. Democratic engagement

underpinning engagement with rural communities	<ul style="list-style-type: none"> 3.2. Confidentiality 3.3. Effective communication 3.4. Allowing self-determination 3.5. Being socially responsible 3.6. Working for social justice 3.7. Rapport building 3.8. Continuous interaction with the community 3.9. Engaging for the community 3.10. Interconnectedness of teaching, research and engagement
4. Social justice action	<ul style="list-style-type: none"> 4.1. Advocacy 4.2. Empowerment 4.3. Empowerment projects
5. Learning from the community	<ul style="list-style-type: none"> 5.1. Feeling of belonging 5.2. Values learned from the community 5.3. Cultural diversity 5.4. Mutual support
6. Transcending challenges	<ul style="list-style-type: none"> 6.1. Language barriers 6.2. Rural lifestyle 6.3. Transcending prejudice 6.4. Lack of infrastructure in the community 6.5. Developing trust and rapport and gaining entry

The themes and sub – themes are discussed below. The meaning of each is presented by using verbatim excerpts from the participants.

THEME 1 – CONCEPTUAL ISSUES

The first theme that derived from the data was that of conceptual issues. The three sub-themes that followed are presented below. The excerpts below reflect the responses of the participants.

Sub-themes:

Definitions of community development

The first sub-theme derived from the data is the definitions of community development.

Student excerpts: Students viewed their work as community development and they defined community development as follows:

“Community development is a process where we work for the development of the community and for the welfare.”

“Community development is also related to economic condition of community and the political status of the community means everything we take in community development.”

“Community development is a process in which people come together to take collective action and to proceed to generate a solution to common problem.”

“Community development is when the people empower themselves political, socially economically.”

“Community development, when you organise a program in a community, we organise a program for the development of a community related to any program.”

“Welfare and welfare of the community people's and community and rural areas, we all organise many community development programs in our rural areas life for enhancement.”

“So can I actually then say that community development is basically working to transform the lives and wellbeing of the people you actually spoke about.”

Community work and community development are terms that are used interchangeably (Crickley and McArdle 2010: 16). Theodori (2005: 668) described community development as being perceived as a popular means of improving the social, economic, and environmental quality of life for residents of a community. Here, community development is defined as a process of building and strengthening the community. Furthermore, an example of community development involves people working together to address their shared interests and solve their common problems (Theodori 2005: 665). More recently, Phillips and Pittman (2009: 6) provided a comprehensive definition of community development, where it is described as a process that is involved in developing and increasing the ability to act collectively, and the result of that action for improvement in a community in any or all realms viz. physical, environmental, cultural, social, political, and economic. However, in international development circles a greater emphasis has been placed on the promotion of a sustainable livelihood approach, which has created pathways for concepts such as people participation and empowerment to be introduced (Cook, Halsall and Wankhade 2015: 9). A statement by Swanepoel and De Beer (2011:xvii and 67) affirmed this as they described community development as becoming a human process of empowerment, where the role of authorities and NGO's in community development is then an enabling and supportive one, community development is then concerned with the mobilisation of the people for development and the running of development projects. These conceptualisations reflect the definitions presented by the students and are important to the development of rural communities, such as the one surrounding the university.

Definitions of community engagement

The second sub-theme derived from the data is definitions of community engagement. The definitions presented by students are as follows:

“Community engagement is a process in which people working collaboratively with a community groups to address the issue that will impact on developing further community people.”

“Collaboration of the community people we conduct any programme for their welfare and development.”

“Community engagement is a process where community people's work with coordination co-operation and with community groups.”

“When the Department of Social Work organises so many programs in the community and when the people participate in those programs that is the meaning of community engagement.”

“It is the solution of the community any problem with the community problems. Means when they engage and work together for any activity.”

“Community engagement means those programs we organise in community with the initiative with the community people and in community engagement community some community people take initiative.”

“Community engagement is engaging the people of the community through various approaches, like in education, in different approaches... through education seminars, by one to one interaction, through awareness generation, we can engage the people.”

The definitions on community development, which are presented within the first sub theme, convey that community engagement is happening through the community development initiatives progressing within the Department of Social Work. Moreover, it was important to see that some students have a good understanding of engagement that is evident within the international definition. They reflect definitions posited by McCloskey et al. (2011: 7) that community engagement is the process of working collaboratively with and through groups of people affiliated by geographic proximity, special interest, or similar situations to address issues affecting the well-being of those people. It is a powerful vehicle for bringing about environmental and behavioural changes that will improve the health of the community and its members. Moreover, community engagement in higher education can be defined to be sustainable networks, partnerships, communication media, and activities between higher education institutions and communities at local, national, regional, and international levels (Jacob, Sutin, Weidman and Yeager 2015:1). Engagement activities between communities and higher education may be formal or informal.

These engagement initiatives comprise of establishing relationships; collaboration initiatives; co-sponsored meetings, conferences, and research projects (Jacob, Sutin, Weidman and Yeager 2015:1). This is reflective of community engagement globally.

Characteristics of a rural community

The third and final sub-theme derived from the data under the theme conceptual issues is the characteristics of a rural community. The characteristics presented by students are as follows:

“The main occupation of the rural community is farming and agriculture, they totally depend on agriculture.”

“Mostly joint family are staying in rural areas.”

“Rural families are staying in rural community, in rural area. Joint family inadequate mass media is there. There are not much available, the services which are currently running. They are illiterate.”

“There is electricity.”

“Drinking water only, poor sanitation facilities.”

“They believe in the caste system.”

“Community consciousness.”

Most descriptions of a rural community are reflected with a global context. According to Panwar, Mathur, Chand, Dhaka, Singh and Moxley (2014: 987), both males and females in the village are involved primarily in farming and agriculture. Theodori (2005: 663) also defined a community as a place-oriented process of interrelated actions, through which members of a local population express a shared sense of identity while engaging in the common concerns of life. These visible features include a physical location with geopolitical units (i.e., places such as villages, hamlets, townships, boroughs, towns, and cities) contained therein; a demographic profile; a social class structure; social, economic, and political institutions; and natural resource endowments. Barker et al. (2007: 5) described it as living in a joint family. Furthermore, Chatterjee et al (2003: 57) stated that most villages lack appropriate roads, electricity, and safe drinking water. The rural community are

considered the most socioeconomically disadvantaged. This is reflective of the rural community of Hararyana, surrounding the university.

THEME 2 – STUDENT VALUES

The second major theme derived from the data reflected the values participants demonstrated during engagement with the rural community members. Seven sub-themes emerged from this data. These sub-themes are presented below. The excerpts below reflect the responses of the participants.

Sub-themes:

Respect for dignity and worth of community

The first sub-theme derived from the data was respect for dignity and worth of community.

Student excerpts:

“We believe that every individual has their worth so they all must be treated equally.”

“Worth and dignity because every individual has worth and dignity, we should respect that and when I interact with the community people.”

“We have to give the same respect.”

“The first is the respect and dignity because every human being has dignity so we apply the value of respect and dignity with working the community people”.

Relationships are at the heart of university-community engagement. Effective university-community engagement requires that each of the partners in a relationship respect and value what each person has to contribute to the relationship (Jobling and Nanere 2007: 40; Ahmed and Palermo 2010: 1358). Macklin (2003: 61) also emphasised that respect for dignity is frequently stated as a principle in codes of ethics. It tends to be used in contexts to mean respect for persons and their autonomy; every human being should be treated in this way regardless of who they are or what they have done. The community engagement framework described by Holdfast Bay (2015-2018: 5) suggested that the engagement process respects the values, interests, and knowledge of those involved and engagement activities and includes an implicit understanding and appreciation that different people will respond

in different ways, depending on their individual circumstances. Community engagement should focus on service ethic characterized by respect and a community first attitude (Weerts and Sandmann 2009: 97).

Non – judgemental attitude

The second sub-theme derived from the data was a non-judgemental attitude.

Student excerpts:

“It means we can’t judge someone before we can’t judge someone... we can’t do pre-judging.”

“We should take care of non-judgemental attitude; we should be free of all prejudice.”

“I learned the ‘we feeling’... like when you work in the community we should never be narrow minded, we should be broad minded.”

“Non – judgemental attitude we apply in the field specifically when we are conducting awareness programme, health check-up programmes and awareness programmes in the community.”

Chu, Tsui and Yan (2009: 289) stated that one of the primary principles of social work is maintaining a non-judgemental attitude. Social work relations aim to create an atmosphere which is relaxed and non-judgemental (Rojek, Peacock and Collins 2012: 15). This is affirmed in community engagement as well. Community engagement scholar, Preece (2017: 42), added that an essential feature of building a relationship is building trust, credibility, and a non-judgemental attitude. This is, however, considered hard work for all participants in the engagement process but it is a requirement for the university-community engagement process. This is in-sync with the student’s views on non-judgemental attitude.

Non – discrimination

The third sub-theme derived from the data was non-discrimination.

Student and academic excerpts:

“Discrimination should not be done, that the discrimination should not happen through our students. We have to convey that to the community people.”

“Our profession is based on our human welfare values, I always motivate my students because village people, if you visit there you can also observe that there is a we feeling, they are believing in ancestors and they are also believing in team work... working with each other.”

“Non- discrimination against females, gender equality”.

Marginalisation and differentiation occurs within communities themselves affected by external discrimination and exclusion. This principle is based on the need to respect community practices and structures without participating in or endorsing discriminatory standards. We believe that in order to unearth the reality of any given community, the rights of every group in that community need to be respected and not infringed or suppressed (Centre for Applied Legal Studies 2014: 22). Moreover, Adult Education and Training Centres and other public higher education and training institutions operating in countries such as South Africa have anti-racism and anti-discrimination policies in place as well as grounding programmes that focus on building an inclusive society (Keet and Swartz 2015: 16). These statements are reflective of student and academic views on displaying a non-discriminatory attitude.

Respect for diversity

The fourth sub-theme derived from the data was respect for diversity.

Student and academic excerpts:

“Take care of the cultural values where we are working... if you want to work in Delhi it will be different, if you want to work in rural area you have to take care of cultural values.”

“When we are interacting with the rural women, what language we should adopt, where we should talk with a woman because in rural areas especially Haryana women will not talk to you in front of their male counterparts, if in-laws are there, father-in-law is there... they will not be able to talk to you.”

“On the issues we will talk that is also an important, suppose I want to talk on HIV/AIDS, condoms etc.... I can talk easily with a women who is in Delhi or in the city but it is very difficult for me to talk about the serious issues with the women who is working in the rural villages. So they have different cultural values.”

“Also in values, one way that we try to ensure is the way we use languages, like in language also there are terms that are delicately considered, so we try to develop in students the right words.”

“The right language that should be used when interacting with different stakeholders especially when we talk to people who are lower down the hierarchy pyramid system, the language that is used, to be used how to address them.”

“Every person is similar as well as unique.”

“Every person look like the same but their problems are different... their solution are different.”

The data presented is supported by Butin (2010:5), who suggested that those doing the serving should always be respectful of the circumstances, outlooks, and ways of life of those being served. The implementation of community engagement is quite challenging. Geographic, social, and cultural diversity must be seen as strength and an opportunity rather than an impediment or barrier to cooperation and collaboration. Successful community engagement is dependent on empowering the community to be a genuine contributor to all aspects (Strasser 2010: 4). Furthermore, the focus needs to be on developing graduates that are more engaged, and ethical global citizens that are both socially and environmentally active and responsible, through experiences that make them confident with regard to working with community members who possess different cultural and linguistic frameworks (Sachs and Clark 2017:87).

Humility

The fifth sub-theme derived from the data is humility.

Student excerpts:

“We have to be really humble with them because they are humble way beyond our expectations they welcome you like we are a part of their own family. So their value for others and for themselves is really high. So that’s a really big thing that we can learn from them.”

O’Meara and Jaegar (2007: 6) also advocated for greater engagement between graduate programs and the public and for reciprocal university-community partnerships that are characterized by humility, genuine concern, and long-term commitment. Stephenson (2011: 105) added that the university should approach the community from a position of humility and with an eye to helping those with whom they engaged actively and successfully within their own adaptive work. Humility was a value most students believed should be exercised when engaging with rural community members.

Empathy

The sixth sub-theme derived from the data is empathy.

Student excerpts:

“We need to empathise their problem that they are facing when giving the sympathy we should feel what they are feeling, we should be empathetic on that problem that they are facing”.

Buys and Bursnall (2007: 82) supported this by stating that empathy and understanding of the community partners’ situations is important for fostering good relations and breaking down the barriers arising from the institutional context. Musil (2009: 63) also emphasised that developing affective qualities of character, integrity, empathy, and hope, are crucial educational objectives of community engagement.

THEME 3 – PRINCIPLES AND PROCESSES UNDERPINNING ENGAGEMENT WITH RURAL COMMUNITIES

The third theme derived from the data included the principles and processes underpinning engagement with rural communities. There are 10 sub-themes presented below. The excerpts below reflect the responses of the participants.

Sub-themes: Principles underpinning community engagement

The following sub-themes represented are that of the principles underpinning community engagement with rural communities.

Democratic engagement

The first sub-theme derived from the data is the principle of democratic engagement.

Student excerpts:

“Then we apply the democratic behaviour, we not biased to anyone this is the higher and this is the lower class people for all people according to us same”.

Community partnerships in a democratic-centred framework of engagement have a direct and purposive democratic dimension framed as inclusive, collaborative, and problem-oriented work in which academics share knowledge generating tasks with the public and involve community partners as participants in public problem-solving (Saltmarsh, Hartley and Clayton 2009:9). Education that enables democratic engagement is fixed on a shared commitment to deep, theoretical, and practical understandings of the values and processes of democracy (Saltmarsh and Hartley, 2011).

Community engaged scholarship is guided by deliberative democracy which allows for demographically representative groups of people to engage in discussions, designed to move talk towards action (Kliwer and Priest, 2016). According to, Dzur (2008: 13), in the collaborative process, academics are described as giving rise to a more deliberative democracy in universities and communities by encouraging norms of equality, collaboration, reflection, and communication. Deliberative democracy is apparent within the work undertaken by the social work department at the Bhagat Phool Singh Mahila Vishwavidyalaya (Women’s University) as they engage community leaders, elders, and the local villagers to be involved in identifying problems that they feel are important to act upon.

Confidentiality

The second sub-theme derived from the data is the principle of confidentiality.

Student excerpts:

“Ethics, confidence, social work code of ethics”.

“So we follow professional ethics means confidentiality”.

“When she goes to the community there are some people who share their personal things with her, so why they share these things with her because she maintain that confidentiality”.

This was reiterated in the literature as balancing the importance of individual confidentiality and creating opportunities for action and advocacy can be a challenging experience (Reid and Brief 2009: 7). The National Association of Social Workers code of ethics also emphasises the importance of respect for the clients' right to confidentiality and of preventing harm to the general public. According to the code, social workers should protect the confidentiality of all information obtained in the course of professional service, except for compelling professional reasons (Reamer, 2009: 97). Furthermore, the community engagement framework described by Holdfast Bay (2015-2018: 5) stated that confidentiality and privacy should be respected and the personal information shared by the community members should not be openly revealed.

Effective communication

The third sub-theme derived from the data is the principle of effective communication.

Student excerpts:

“Proper and effective communication.”

“Communication we apply in the field specifically when we are conducting awareness programme, health check-up programmes and awareness programmes in the community.”

“I learn how to interact with community people, how can interact with how can conduct a session and activities how can mobilise the community people how can organise a programme and how can interact with community people”

Effective communication emerged as an important sub-theme in terms of engaging with the community. The data reflected that good communication is required in order

for the students and community members to interact with each other in an understanding and meaningful manner. Buys and Bursnall (2007: 82) reiterated that interpersonal factors such as communication between the university and the community are considered vital factors that influence the processes of collaboration. Open communication is important for clarifying the roles and objectives of each party and keeping all parties in the loop. Trust is fostered through open communication and this was considered an important factor in university-community engagement. Above all, communication was said to be the most important factor in collaboration (Buys and Bursnall 2007: 820). Schmied et al. (2010: 3522) also elaborated on their understanding of successful collaboration systems by highlighting some key elements which included ensuring suitable communication and information-sharing systems that include an understanding of participants' value systems. University-community partnerships require sustained and continuous communication and liaison (Preece 2013: 1001). Furthermore, a plan that includes effective communication channels, the choice of the right individuals who have a greater chance of influencing others, and maximisation of staff and student networks will be important in persuading individuals to take up new ideas (Collins 2007: 76).

Allowing self-determination

The fourth sub-theme derived from the data is the principle of self-determination.

Student excerpts:

"We can't impose our thoughts to the people we just only show them a right path we just only show them social justice."

"We can't pressurize them that you have to do this it's their will it's their wish whether they'll apply our suggestion or not so it's a right to self-determination it's a value of social work."

Self-determination has for a long time been one of the fundamental principles stated for social work practice. In the social work context, self-determination is a crucial concept (Banks 2012: 61). It is based on individual and community self-determination and involves individuals (or groups) interacting together and gaining power to make choices and transform them into desired actions and outcomes

(Nelson, Lord & Ochocka 2001). Marullos and Edwards (2000: 907-908) however stated that in university-community engagement the community that is being served should have the determining role in all decision making, and the community should be empowered to work as much as their resources possibly allow them. Moreover, this is emphasised by, Tindana, Singh, Tracy, Upshur, Daar, and Singer (2007: 1452) who stated that community engagement is about “building authentic partnerships, including mutual respect and active, inclusive participation; power sharing and equity.” This suggests that students engaging with the community should not be the ones who only suggest meaningful and relevant services but rather the community should be responsible for articulating what services they require as well (Butin 2010: 5).

Being socially responsible

The fifth sub-theme derived from the data is the principle of social responsibility.

Student and academic excerpts:

“Our University and our department our social work department also gave most important ruling, community enhancement our department organise many programs for community enhancement and for improvement the community status.”

“For social responsibility purposes... For the sake of the betterment of the people surrounded by the university.”

Along with teaching and research, community engagement is one of the crucial pillars of the higher education system. Universities are called upon to demonstrate social responsibility and their commitment to the common good by making available expertise and infrastructure for community service programmes. A key objective is 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 (Francis *et al.* 2016: 2). The role of higher education, including our research universities, in developing responsible citizens and promoting civic engagement, has long been, and continues to be, important (Soska, Sullivan-Cosetti and Pasupuleti 2010: 139). Singh (2017: 2) emphasised that “Higher Education Institutions have a crucial role in a country’s development, along with addressing

various social concerns, termed as Social Responsibility of Universities. It is this role of the University that has the potential to erase the discrepancies and inequalities in our societies.” Panwar et al. (2014: 987) stated that to lead engagement, structures like the Center for Society and University Interface and Research at the Bhagat Phool Singh Mahila Vishwavidyalaya (Women’s University) University was introduced in the hope of promoting social responsibility. Through this, students can gain additional experience in key areas of local development involving folk medicine, alternative energy, and microfinance which would benefit the community as well (Panwar et al. 2014: 987). Bore and Wright (2009: 242) added that sensitising graduate social work students to those quality of life challenges while they learn to take action to influence those using local and institutional strengths and assets, is a distinguishing quality of social work education offered by the department. It is an aim consistent with the founding of the university policy which is to undertake community engagement in partnership with local villages, an emerging focus of social responsibility in higher education.

Working for social Justice

The sixth and final principle derived from the data under the theme principles and processes underpinning community engagement with the rural community is social justice.

Students and academics excerpts:

“We provide them social justice or we can tell them about right to believe in democratic values as the woman of the community.”

“Our University organise too many function in the rural area like we celebrate International Women's Day in the community woman's come in our University to join the program they aware their rights how can they deal in a difficult situations some cases and come in our function like some department from Police Departments they tell them their rights how to deal with in a difficult situation they tell them the techniques do the expert that how can you protect yourself during the time.”

“Actually University conduct many programs and awareness camps in The Village, like the University of adopt 5 villages where the community conduct the programs on various issues like human rights awareness.”

“So create awareness of their human rights...which specific sectors, I gave you a list of target groups, the oppressed the women...tell me who you should be levelling community development and engagement work towards.”

“People exploited by higher groups. We create awareness of discrimination and exploitation ... So who are the target groups, you know them because you are working with them... Who are they that you are working to transform... The schedule caste people, women, the old people and children with disabilities... so these interventions are geared towards, these sectors of people.”

Marullo and Edwards (2000: 898-899) supported this stating that social justice is encompassed by factors of empowerment and transformation, and as such service learning courses have the objective to facilitate empowerment of communities that are considered traditionally disempowered. Furthermore, Bansal, Panwar and Bhatt (2015: 8) suggested that the Department of Social Work at Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University) had been working in the adopted villages intensively in the field of community engagement. Some of the activities of community engagement which the Department of Social Work had implemented in the adopted villages were area awareness generation camp of breast feeding week, as well as awareness generation on relevant social issues like domestic violence, and women's health and nutrition among others.

Sub-themes: Processes underpinning community engagement

Rapport building

The seventh sub-theme derived from the data is the process of rapport building.

Student excerpts:

“If we rapport build with them we can easily know the things.”

“Our rapport building, how we can build our rapport. When we are interacting with the women we are interacting with the males... the dress code is also important

value, when we send our girls for field work they're supposed to wear traditional clothes."

Similarly the literature suggested that trust, and sustained relationships among institutions and external stakeholders are essential to building effective two-way relationships with community partners (Maurrasse, 2001). Panwar et al. (2014: 990) noted that students gained entry into the community by building a relationship with the community. This was orientated by interacting with members of religious organisations and youth clubs to enhance the understanding of the adversities community members experienced and more importantly gain a deepened understanding of what young girls and women face. As a result, the students got to know the community first through informal engagement before walking through the village to better understand both its geographical space and socio-economic challenges.

Continuous interaction with the community

The eighth sub-theme derived from the data is the process of continuous interaction with the community.

Student excerpts:

"First we take...basic background...we took some orientation of the village that we was placed in last year."

"First we interact with the villagers to the families and then we spend one to one and a half hours there so that they can interact with us so they can freely to talk with us and then we observe the problem if it is any then we interact with them so that they can tell freely about their problems."

The data reflected that continuous interaction with the community is an important process when engaging with the community. It was reflected that consistency in spending time and interacting with the community is vital to maintaining a relationship with the community. Similarly, in the literature it was indicated that students had to be prepared for community engagement learning experiences. This process started with a student orientation in the village before the students were immersed in the village (Panwar et al. 2014: 990-991). Communications between the

community partner and the investigators are ongoing. The partners sustain the relationship and the research outcomes after the project ends. Investigators engage the community partner before, during, and after the research (Ahmed and Palermo 2010: 1383).

Engaging with the community

The ninth sub-theme derived from the data is the process of building community partnerships.

Academic excerpts:

“You should also be working with the villagers.”

“BPS University is one of the important Universities in India, linked with the community. We are running four add on courses directly linking with the community.”

“Department of Social work is working in 4 villages directly, linked to the community, Department of education.... they are also directly linked to the community.”

“Indirectly every university is contributing to the social development, towards the rural development.”

“Central University of Rajasthan, the Department of Social Work, they are also directly connecting themselves with the community, there are lot of community based work... there are a lot of engagement with the grassroots level organisations and the department of social work in that University is directly working with the community with the collaboration of these NGO's.”

“The University has adopted five villages, students who come here for education, so it is the responsibility of the university to take care of the villages. The vision and mission of the university.”

“The university is the ideal institution for their village and society people and the teacher is the ideal person for the people, as we are community people.”

University-community partnerships have emerged as vital for teaching, research, and practice (Butterfield 2013: 1). Field instruction or practical work takes place simultaneously with intellectual and theory learning. Unlike some other professions

such as medicine and psychology, social work students commence field instruction early in their course of study. Under the supervision of an experienced worker, individual students work directly with people both promotively, preventively, or therapeutically, applying their theory knowledge and developing their helping skills. Practice and theory education come together in field instruction and by experiencing both components simultaneously, the student learns in a cyclical framework of thinking and doing (Maistry 2012: 147). Panwar et al. (2014: 988) supported this by stating that given the numerous number of villages in the state of Haryana, the concentration of villages close to the BPSMV campus, and the university's mandate for community engagement, action learning in the foundation year of graduate social work education takes place through the engagement of three neighbouring villages viz. KhanpurKalan, Kasandi, and Gamdi. This engagement prioritizes students' understanding of village life, and student involvement in working with village women and girls to help them advance their quality of life, wellbeing, and life opportunities.

Interconnectedness to teaching, research and engagement

The tenth and final sub-theme derived from the data under the theme principles and processes underpinning community engagement with the rural community is the process of teaching, learning, and research.

Student and academic excerpts:

"As a teacher, I learn about the university... it is not about only teaching, it's about research also... There is a lot of emphasis on society engagement.... not only education within the community."

"I realised universities are not only for the research work in which case the university should be directly linked to the society, as per my observation... universities are not directly linked with the society, universities are working directly for the society."

"They prepare students... they give them training on different disciplines and management, social work and sociology.... after completing their degree they are benefiting the society."

The data is aligned with the literature as it states that engagement must encompass all the three functions of institutions of higher education viz. teaching, research, and

outreach/practice (Tandon 2014: 8). Tandon (2014: 5) further explained the mission of service is seen independent of teaching (or education) and research (or knowledge). In other words, the focus was on the teaching and research functions of higher education institutions and service was undertaken afterwards. Hence, the recommendation that universities need to more actively manage curricula design and learning experiences both in and out of the classroom (Rudd 2007: 75). Embracing community engagement as an academic practice, the traditional academic activities of learning and teaching and of research, can gain perspectives which serve to develop academic practice and augment the possibilities of linkage with the community (Collins, Curtis, Curtis and Stevenson 2007: 87). If we place community engagement, research, and learning and teaching together as a whole in terms of academic practice, we bring into play the possibility that they work together in a symbiotic relationship for the university and the community. This contextualisation of university academic practice places it within the post-modern world, where values are no longer fixed, where learning is a lifelong activity and where the need to be creative, flexible, and change oriented makes it possible to adapt to the demands of the knowledge economy (Collins, Curtis, Curtis and Stevenson 2007: 96).

THEME 4 – SOCIAL JUSTICE ACTION

The fourth theme derived from the data was that of, rural engagement in action. There are four sub-themes presented below. The excerpts below reflect the responses of the participants.

Sub-themes:

Advocacy

The second sub-theme derived from the data is advocacy.

Student excerpts:

“Advocacy, in Kanpur village where I’m placed we organise programme on domestic violence, we celebrate there and conduct our rally there and we aware the people and aware the women regarding domestic violence act. So we aware them that domestic violence too, should not tolerate that, they should raise their voice against that.”

“Advocacy in a social work it is basically concerned for the vulnerable people for the weaker section of the society and under the vulnerable people we have some children woman and man, we can also take an our vulnerable section and old-age people so advocacy is for like those people who not able to speak themselves so on that case I've used the term advocacy like I have ensured them about their rights their values their norms their goals their objective.”

“Rally campaigning in the village regarding their rights we aware them through rally their rights that you should aware their rights that if you face any problem that you can take a strict action if you know their right.”

“We will help to help the community peoples to helping them to know their rights we'll use, we will aware them. We'll aware them about their rights, about the policies which were made by them, made by the government for them.”

“So we are telling about the sexual harassmt and aware them and provide legal aid and in Legal law, articles which are in the Indian constitution, so now in this we apply the advocacy.”

“Women Empowerment policy in India 2001 and other is right to education act for children so these are some topics on which we give advocacy to the village people.”

“Okay like when we do advocacy for the particular topic, for the particular issue, we conduct some camping...like in the last year we conducted our camping in a village, so people became aware about what are the issues are generating in our society.”

“I share my experience when I visit in nearby Village, Kanpur then I observe them Brick factory area then we observe the small children's are playing like growing balls then my co-workers and all students are decided we take self-initiative then we decided every day we give one two hours to spend with the children's and they gave some important information.”

Advocacy emerged from the data as the second important principle. Most students hosted numerous advocacy projects in the communities they engaged with for the empowerment of community members. Brown et al. (2016: 643) had identified an outcome space where university people conceived their community engagement in three ways i.e. within an expert/novice discourse, as advocacy, and in the most complex conception, as reciprocal learning. Advocacy attempted to redress a

societal imbalance (Brown *et al.* 2016: 649). This includes empowering and advocating for community members who are discriminated against based on race, sex, social class, disability status, and religion (Marullo and Edwards 2000: 899). The advocacy related initiatives coalesce with the broader mission of the university.

Empowerment

The third sub-theme derived from the data is empowerment.

Student and academic excerpts:

“Our university also play an important role because it provide coaching to the women for their development, it’s a good opportunity for the rural women and they also come in this university and take opportunity to study.”

“What the university does for the community engagement the university has started this stitching Centre.”

“Our University is you know totally based on just like women empowerment so the main motto of our University to empower a woman. So according to my education is a weapon for the empowerment of a woman if the woman empowered with the help of Education.”

“Empowerment is basically like that we can make them capable to make that decisions on their own and we just help them we just show them the right path.”

Empowerment of the community members emerged as an important principle in engagement with the community. Empowerment was considered the main philosophy of the Bhagat Phool Singh Mahila Vishwavidyalaya (Women’s University). This was substantiated in the literature by Panwar *et al.* (2014: 986) who stated that “the Bhagat Phool Singh Mahila Vishwavidyalaya (Women’s University) mission has at its core a deep commitment to the empowerment and development of women, as well as to the community”. Panwar *et al.* (2014: 986) added to this by stating that Bhagat Phool Singh Mahila Vishwavidyalaya (Women’s University) has grown quickly, engaging young women from the local villages as students. Empowerment of women in villages was one of the policies of community

engagement emphasised by the University Grants Commission (University Grant Commission: 2006-2007).

Empowerment projects

The fourth and final sub-theme derived from the data under rural community engagement in action is empowerment projects.

Student excerpts:

“We organise a program for the development of a community related to any program like daughter schemes... BetiBadhaoBetiBachao.”

“Our University organise too many function in the rural area like we celebrate International Women's Day in the community woman's come in our University to join the program they aware their rights, how can they deal in a difficult situations.”

“Some cases and come in our function like some department from Police Departments they tell them their rights how to deal with in a difficult situation they tell them the techniques do the expert that how can you protect yourself during the time.”

“I'm trying to organise a health camp.”

“I am focusing on women's sanitation...in the community there is no toilets, no facilities for women.”

The data reflected that students were involved in various empowerment projects involving the community members so that community members are aware of their rights and the importance of sanitation and having health check-ups. There is good evidence, from literature reviews and single studies, showing that empowerment interventions increase participants' psychological well-being, including self-efficacy, confidence, and self-esteem (Woodall *et al.* 2010:12). Panwar *et al.* (2014: 986) reiterated that students from the Department of Social Work held rallies and talks on the importance of cleanliness and good hygiene as well as arranged health camps on exercise and yoga, in conjunction with academics from the Department of Ayurveda at the Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University). Community empowerment concerns power relations and intervention strategies

which ultimately focus on challenging social injustice through political and social processes (Woodall *et al.* 2010: 10).

THEME 5 – LEARNING FROM THE COMMUNITY

The fifth theme derived from the data was that of learning from the community. There are 4 sub-themes presented below. The excerpts below reflect the responses of the participants.

Sub-themes:

Feeling of Belonging

The first sub-theme derived from the data is the feeling of belonging.

Student excerpts;

“I learn many things through village people like in rural areas community people have belongingness and we feeling also when I placed in urban areas then I can't see these kind of belongingness and we feeling they only live in self-centred they only think about self but when I work in rural areas then I observe this in rural areas mostly community people work together, live together and they share common goals, values and attributes.”

“Community people have “we feeling” they means what if they faced any kind of problem they get together and try to sort out that thing so I also learnt where should co-operate to us and we should also apply this thing.”

This is aligned with literature as it stated that various advocates suggested that service learning is an ideal means by which to support and extend civic engagement, and enhance individuals’ sense of community and belongingness to something greater than themselves (Butin, 2010: 9). A value such as connectedness to the local environment might be realised through student involvement (Rudd 2007: 75).

Values learned from the community

The second sub-theme derived from the data is values learned from the community.

Student excerpts:

“Their love and care, their respect for us, they speak with us so lovingly, they care for us.”

“I have learnt through my field work, first of all engaging myself with the community people and with the village people. They were very calm, accepted us and they were very humble.”

“We learn a lot of things from the community. First unity because the people of the community did work with unity, we live in the community as a group as a Unity they work together as for the welfare of wellbeing... they have respect of every individual they help every individual when they find any person in a problem so we learnt from the community people.”

“I learnt I develop myself I learn I build a confidence level. My major learning is when I enter in the school of social work I learnt how to motivate own self and how to enhance our capability.”

The data reflected that students learnt numerous values from the community while engaging with them. Values of love, care, and respect emerged from the data as well as a sense of unity and togetherness. Students also learnt a sense of confidence which developed through engaging with the community. These are values that are aligned with literature by Bowen (2005: 2) who stated that students who continued to engage with the community realised that there was a potential of learning from the community, the literature resonates with the data in this regard as it emphasised that students learnt the value of family and community which coheres with the value of unity (a value that emerged from the data). Bowen (2005: 4) further went on to describe that the value of mutual respect and a strong rapport was evident in community engagement partnerships. According to Ncube (2010: 80), the value of Ubuntu is considered important in engagement, one of the aspects that underpin ubuntu is the spirit of caring and compassion and this resonates with the value of care. Moreover, Panwar *et.al.* (2014: 993) also expressed that there was an increase in the practice of self-efficacy as such students gained confidence in engaging with the village members.

Cultural diversity

The third sub-theme derived from the data is cultural diversity.

Student excerpts:

“Engaging myself with the people...how I can engage myself with different community people ...with different cultures...having different languages...but yes through these principles and values...I can engage with them.”

“I have learnt actually basically community is like we have three components included in that first is like they have a common interest they live in a particular area and a community from different cultures may be they have the same culture but mostly in a community they have different norms different customs the different rituals and different goals different objectives.”

“So I've learnt that they are adjusting their self in any kind of environment like the people I have told you earlier it's a new experience for me that I took admission of the here.”

“I belong to Delhi basically so it's also a new you experience for me I'm in a community area like the people are just being their self in any kind of environment some don't even have even a bed to sleep they are just lying on the floor so I got to know everything that the people that I also being a social worker I also have to adjust myself in any kind of environment.”

Cultural diversity emerged as an important lesson for participants from the community. The data reflected that students learnt how to engage with culturally diverse groups. This is with respect to learning languages that were spoken in the particular communities that the students practiced community engagement. Moreover, students understood that there was a prevalence of many groups in the community that practiced different norms, rituals, and customs. Panwar et al. (2014: 993) stated that students were able to learn the language prevalent in a village and build communication skills in its use through engagement with the community. The literature also highlighted that community-based research is conducted with learning and understanding of beliefs, perspectives, and norms being essential when working with diverse groups. Also, empirical work on community engagement reflects that students who have community engagement experiences become more culturally

aware, and appreciate similarities and differences across cultures (Hunt &Swiggum, 2007).

Mutual support

The fourth and final sub-theme derived from the data under the theme learning from the community is mutual support.

Student excerpts:

“The cooperation of the community people I like the most because the village community people are very cooperative if we are conducting any program from my any awareness camp.”

“The community people help us as they can because they provide us resources for the program means they help us too much because we need many resources in the community, we have no personal resources so we manage the resources from the community. So they provide us resources and the human resources are there because we also we don't only need material resources also human resources.”

“They have a cooperation they work with cooperation they have cooperation feeling they having a very helpful nature I learnt from community people these things they having a very helpful nature they help us even for example when we our field work area when we feel very much hungry they provide to us food and we went there home and it some foods.”

The data reflected that the students learnt the importance of being in partnership with a community that is supportive and mutually beneficial. They found that the cooperation from the community better abled them to implement programmes and engage with the community. Morin, Jaeger and O'Meara (2016: 151) supported the data saying that “reciprocal, mutually beneficial interactions between graduate students, faculty, and members of the public” are vital factors necessary for the success of engagement activities. This implies that the partnership is mutually beneficial and based on the foundation of a give-and-take relationship by both sets of partners (Bansal *et al.* 2015: 2).

THEME 6 – TRANSCENDING CHALLENGES

The sixth and final theme derived from the data was that of challenges students and academics experienced while engaging with the community. There are 5 sub-themes presented below. The excerpts below reflect the responses of the participants.

Sub-themes:

Language barriers

The first sub-theme derived from the data was language barriers.

Student excerpts:

“When I was in the rural area they spoke in a local language their local Haryana language that time I was not able to understand them but now after some time. I try to understand them first.”

“The challenge was for me was the language was a barrier. I tried to learn their language as you know in the rural community...by their body language.”

A major barrier that emerged from the study was the different language spoken by community members and students. This is highlighted in the excerpts above. Ebersohn and Bender (2010: 93) reiterated that many of the students experienced language as having been a communication barrier during the practicum. Pillay and Kometsi (2007: 375-376) stated that language is often a challenge for practitioners in non-urban settings. Students expressed that the language barrier may have affected their ability to implement their interventions (Ebersohn and Bender, 2010: 93).

Rural lifestyle

The second sub-theme derived from the data was the rural lifestyle of the community.

Student excerpts:

“Time management because as you know the rural people are mostly engaged with agricultural activities so they are very dedicated towards their work so they always saying why we went there.”

“Also they are very much busy in their agricultural activities and the woman of the village I engage with their household activities so they are not giving us that much time as they want. So first of all we have to form a rapport in front of them like we make them in our confidence like introducing ourselves sharing our thoughts with them”.

“When we went in Village they're went in the field work in agriculture, indulged in agricultural sector, we can take female or we can take male...they both are doing work in agricultural sector.”

“Rural community people rarely they accept the change in their life...they don't want change in their life, because they have very busy schedule...in their domestic chores.”

Rao et al. (2017: 2) also stated that women from rural communities in developing countries like India have a high physical workload, including both farm labour and domestic chores. Agricultural innovations, social, and cultural factors often acted as a barrier to change as their main occupation was farming. Women were more likely to work full-time in farming than men and to carry the burden of all household chores (Barker et al. 2007: 4). This resonates with the village of Haryana, surrounding the university.

Transcending Prejudice

The third sub-theme derived from the data is transcending prejudice.

Student excerpts:

“They use to think that she is a girl so what the girl will teach us because they are a male dominated society so they do not respect that a girl is teaching them.”

Newman and Glass (2015 21-228) and Erasmus 2014 (100-118) also stated that as part of becoming a learning organisation, the university should not view its knowledge as the only legitimate form of knowledge but through the process of engagement. The approach to the generation of new knowledge will contribute to transformation of the curriculum and the addressing of epistemic biases and prejudice, thereby contributing to social justice.

Lack of infrastructure in the community

The fourth sub-theme derived from the data is lack of infrastructure in the community.

Student excerpts:

“Woman is working in home come to program they go too fast doing the work, woman is housewife working. So any program organising in community by department social worker timing is important for women because some time is electricity problem so come to electricity woman is going ok I’m going I’m working I’m not attending program.”

“If she plans any activity and she wants to show any documentary movie in the village so when the lights go off the whole program is spoils, she is saying that this is another problem she faces. That whenever she organise anything like this so the lights goes off and she cannot show that documentary.”

“Most challenges transportation because the buses not come to the villages so our most challenge is transportation.”

The data reflected that a lack of infrastructure facilities in the rural community has proven to be a challenge for the students engaging with the community. This is substantiated in the literature as it stated that villages struggle with infrastructure, environmental, and standard of living issues that create serious challenges for achieving a level of quality of life that village residents seek for themselves (Planning Commission 2009: 23). Varshney, Chen, Abelson, Nowocin, Sakhrani, Ling, Spatocco (2015: 42) emphasised that many of the rural poor, live in remote villages without access to roads and communication services. A high concentration of population without access to energy is found in India, where the largest number of people in any country in the world without adequate energy access lives (Bhattacharyya, 2015: 3387).

Developing trust and rapport and gaining entry

The fifth and final sub-theme derived under the theme transcending challenges is developing trust and gaining entry into the community.

Student and academic excerpts:

“First the basic challenge is the communities are not for us because we are not interacted with the community and when we are going in the rural area I mean the village interacted a community people they don't know who are us, they don't know about you is the social worker.”

“We are aware them about master of social work then tell them about our objectives to come in the community and tell them why we are working with the community people so this is the main challenge to aware the community people.”

“The other challenge is to convince them that the program and service we are conduct in the community are for their benefit because they think all this all these are there for time wasting so we are convince them that all these are for the benefit of the community and community people so please attend these program and apply the services and schemes which government implemented for the community people so in this way we are working with the community people and dealing these challenges.”

“The biasness of people, they don't accept us, they talk to us rudely ...what we want. Why we came... Regular meetings and regularly interactions then they accept us”.

“We tried to convince them that, no, we don't waste your time and we are here for your help and we are here your development and we try to convince by meet some of the basic interaction and task. We give some examples that the university has adopted some of the villages for the development ...and we take your free time. So that is how we build the relationship with them.”

“What I have experienced, most of the women don't come to the camp... and the old ladies come it is another challenge for us. No we don't like send our daughter's”.

Panwar et al. (2014: 993) also emphasised that the community's lack of awareness of social work as a profession became a barrier to gaining support from community members, this ultimately led to mistrust from the community. Many universities

feature diverse populations of students and as a result, there are increasing challenges in terms of building linkages with their surrounding communities. If higher education institutions are to function as organisations of leadership, then thought should be given to how they select students to be involved in campus matters and community engagement (Rudd 2007: 75). When working with and within communities, we suggest that university people should be supported to approach community engagement as reciprocal learning rather than adopting approaches that render community partners in passive roles (Brown *et al.* 2016: 643).

CONCLUSION

This chapter presented the data analysis. It reflected the six main themes and thirty one sub-themes. The main themes and sub-themes extracted from the data are presented in Table 4.5.1. A deeper understanding of how engagement is operationalised in a rural community was derived through the interviews and focus group discussions, this was with regard to the values, and lessons learned, processes and challenges of engagement. The chapter that follows presents the conclusion and recommendations for this study.

CHAPTER 5

DISCUSSION AND RECOMMENDATION

5.1 INTRODUCTION

The main purpose of this study was to explore how community engagement is operationalised at the Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University). The data presented in Chapter four reflected that there were six main themes and thirty one sub-themes. These were in respect of both interviews and focus group discussions. A discussion of the data analysis was provided in Chapter four.

The main themes cohered with Boyer's framework for University-Community Engagement were presented in Chapter one. The data reflected the interconnectedness of the scholarship of discovery, integration, teaching, and application. This is evident with the fieldwork placement at the Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University). The fieldwork practicum placement at this university may be considered as service learning, as students are exposed to authentic issues, people, and their cultures beyond the spaces of academe. This element of community engagement is a "form of experiential learning that actively engages students in a project which provides a service to the community and a connection to course content" (Jeong, 2016: 347).

The university has been involved in numerous collaborative research projects, and small action projects are conducted by students in their fieldwork placements as well. Furthermore, the Department of Social Work also hosts health check-ups and medical camps, in collaboration with the Department of Ayurveda. A resource centre in the community has also been established. Moreover, the students are involved in engagement activities with the communities, which enables them to learn new skills and knowledge during their fieldwork practice and these experiences are shared with academics and other students through reflections in the classroom and lastly the students are able to implement the theory they have learnt in the classroom in their

field placements. These points holistically reflect Boyer's Scholarship of discovery, integration, teaching, and application at the Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University). The discussion that follows summarises the critical findings made in respect of the themes and sub-themes that were presented in chapter four. This chapter concludes with brief recommendations, conclusion, and limitations.

5.2 FINDINGS AND DISCUSSION

The six main themes drawn from the data viz. from interviews and focus group discussions were as follows:

THEMES	SUB-THEMES
7. Conceptual issues	7.1. Definitions of community development 7.2. Definitions of community engagement 7.3. Characteristics of a rural community
8. Student values	8.1. Respect for dignity and worth of community 8.2. Non-judgemental attitude 8.3. Non-discrimination 8.4. Respect for diversity 8.5. Humility 8.6. Empathy
9. Principles and processes underpinning engagement with rural communities	9.1. Democratic engagement 9.2. Confidentiality

	9.3. Effective communication
	9.4. Allowing self-determination
	9.5. Being socially responsible
	9.6. Working for social justice
	9.7. Rapport building
	9.8. Continuous interaction with the community
	9.9. Engaging for the community
	9.10. Interconnectedness of teaching, research and engagement

10. Social justice action

- 10.1. Advocacy
- 10.2. Empowerment
- 10.3. Empowerment projects

11. Learning from the community	11.1. Feeling of belonging
	11.2. Values learned from the community
	11.3. Cultural diversity
	11.4. Mutual support

12. Transcending challenges

- 12.1. Language barriers
- 12.2. Rural lifestyle
- 12.3. Transcending prejudice
- 12.4. Lack of infrastructure in the community
- 12.5. Developing trust and rapport and gaining entry

The discussion below presents the critical findings of the study with regards to the key themes and sub-themes that emerged within the study.

5.2.1 The values and principles that guided community engagement with the community in a rural context in India

The data revealed many salient values, which participants viewed as pertinent to practice during engagement with the rural community. The fieldwork site where students and academics undertook their engagement consisted of village members who belonged to different cultural backgrounds. In addition, they followed a hierarchy system. This means that their language, beliefs, and lifestyle choices are different to that of the students and academics from the university. As such, the key values that emerged were that of respect for the dignity and worth of the community including diversity, a non-judgemental attitude, non-discrimination, and an attitude that demonstrates humility and empathy. These findings concurred with the views of several community engagement scholars, who emphasised the importance of respecting the community (Holzer, Ellis and Merritt, 2014: 5; Fitzgerald, Bruns, Sonka, Furco and Swanson, 2016: 228).

Moreover, the data supported the need to adopt certain key principles such as self-determination and social justice during community engagement. The Department of Social Work in this study, appears to be following community engaged learning processes, which are characterised by this type of reciprocity, collaboration, respect, and the coming together of community partners, academics, and students to map the needs and expectations of both groups (Smith, Shaw, Wood and Campbell, 2014: 58). Hence, community engagement is therefore about the community being served and it emphasises the community's determining voice in decision making (Marullos and Edwards, 2000: 907-908). This is possible by establishing authentic partnerships, including mutual respect and active, inclusive participation; power sharing and equity (Butin, 2010: 5).

In terms of social justice, student engagement was aimed at the transformation of groups who have experienced discrimination based on their gender, caste, and age. Hence, a social justice imperative is a key guiding principle to engagement. Students were also able to understand the issues associated with a lack of social justice and

advocate and mobilise around these issues in the community such as domestic violence. This reflects that through the service learning process, students were able to develop an in-depth understanding of social justice, both theoretically and practically. Hence, when students were immersed in field learning activities with social justice goals, activities and outcomes, one of the most important outcomes is the “realization of the vital role of social workers in advocacy and systemic change efforts” (Birkenmaier and Cruce, 2011: 222). Thus, this integration of values and principles embedded within both social work and community engagement philosophy reflects an innate collaboration and strengthens social work as a natural disciplinary home to pursue the engagement agenda.

5.2.2 The production of knowledge

Community engagement can be a powerful context for knowledge production to occur. The data revealed that students and academics acquired valuable lessons during engagement. Musil (2009: 62) stated that learning about communities and cultures through engagement enables “appreciation of the rich resources and accumulated wisdom of diverse communities and culture; understanding how communities can also exclude, judge, and restrict, willingness to move from the comfort zone to the contact zone by transgressing boundaries that divide, and the capacity to describe comparative civic traditions expressed within and by different cultural groups”. The findings resonate with this, as students and academics were exposed to different cultural groups with whom they had to engage with regularly. As such, learning is connected to altruistic behaviours that foster openness to diversity, social tolerance, and personal and interpersonal development. Another key aspect to note is that there was a consensus in the view that the value of “feeling of belonging” is significant. Rovai (2002: 2) agrees that community can be seen demonstrating a feeling of belonging. This feeling is described as a feeling that people matter to each other and are part of that particular community and it is in sync with the notion that being a part of a community where there is a sense of belonging will also involve taking care of each other’s needs, as well as sharing commitments. These are all important requisites to develop well-grounded social work graduates.

5.2.3 The processes underpinning engagement

The data reflects that whilst academics believed that teaching and research were the core activities of the university, engagement was also interconnected with this work. Community engagement should therefore serve all parts of a university's tripartite mission, including "facilitating achievement of their research/discovery and teaching/education goals" (Sachs and Clark 2017: 83). Academics may develop a greater understanding of societal issues that are relevant to the public through consistent engagement with the community (Furco, 2010: 381) and employ this to facilitate teaching and research. Connected institutions are those which are embedded in reciprocal relations that link the university to the communities which they are a part of (Saltmarsh, 2011: 45). This inevitably creates a shift in pedagogy and epistemology, where the relationship between teaching and learning moves from beyond the classroom, recognizes multiple learning styles, and value learning based in experience. Moreover, communities "want us to recognize that they have the capacity to teach us as well as learn from them" (Beere, Votruba and Wells, 2011: 45). Good teaching and deep learning then is posited on active learning, as within the current study, which demands that students not only acquire effective intellectual tools and analytical skills, but also critical inquiry and self- knowledge that anchors their skills in a dynamic sense of self (Zlotkowski, 2011: 122).

The data also revealed that the placement of students in villages was crucial, as this enables authentic community-university partnerships to be developed and raises an awareness of the issues that need to be engaged with collaboratively. Longo and Gibson (2011: 61) agreed that a system of collaborative engagement is unique because it recognises that learners are co-creators of knowledge through democratic education and through the involvement of a diverse range of participants in deliberate discussions, to address existent societal issues. Collaborative engagement then shifts beyond the boundaries of the classroom and goes beyond the traditional teacher-learner dichotomy, by embracing all educational opportunities that are available.

5.2.4 The benefits of community engagement for students, academics and community.

Community engagement is characterised by “partnerships that possess integrity and that emphasise participatory, collaborative, and democratic processes” with benefits to all partners, and thus, encompasses service to the community (Saltmarsh and Zlotkowski, 2011: 7). The advocacy and empowerment related initiatives cohere with the broader mission of the university. It provides an effective example of how a university moves beyond the confines of its academic space, to empower local women and villagers about the value of educating young girls, where the norm dictates that young girls remain at home without formal education. Advocacy and empowerment is related not only to education but other community issues such as domestic violence and substance abuse as well. A deeper understanding of this and the ability to live in communal contexts is critical to learning as part of the engagement process (Musil, 2009: 69).

Whilst the students did not live in the villages, they spent a great deal of time immersed within the local community. This enabled the formulation of numerous strategies for action viz. service, advocacy and empowerment. Moreover, through recognizing issues related to oppression students were compelled to solve complex, real world problems within the villages thereby advancing their own knowledge and learning (Benson, Harkavy and Puckett, 2007: 885). When explored simultaneously it reflects a contemporary understanding of engagement as being, “intentional about working within the norms of democratic culture and determined by the values of inclusiveness, participation, reciprocity in solving problems in the community and an equality of respect for the knowledge and experience that all contributes to education and community building” (Saltmarsh and Zlotkowski, 2011: 7).

5.3 CONCLUSION

The component of field education transforms itself effortlessly into service learning within the context of the Department of Social Work, at Bhagat Singh Phool Women’s University. This study highlighted critical issues around the conceptualisation of community engagement, values, and principles that guide engagement, as well as its processes and the social justice imperative as part of

community engagement. It captures the importance and benefits of community engagement in social work, where the basis of community engagement is starting to make its mark. This is crucial given the lack of empirical attention that documents its value in India. More importantly it highlights how service learning can be employed as a pedagogical tool, as students were able to develop intercultural skills, negotiate difficult conversations in the face of cultural dynamics, understand and practice democratic principles and fulfill the social justice mandate of the profession and the universities mission of empowerment. Deep approaches to community engagement require a shift from charitable gestures to focus more sustainable partnerships that are underpinned by understanding the multiple dimensions of community concerns and strategizing to strengthen communities (Mitchell, 2016). Bhagat Singh Phool Women's University depicts this, through its fieldwork and service learning component.

5.4 RECOMMENDATIONS

Based on the findings of the study, the following recommendations can be made:

5.4.1 More research needs to be done on community engagement

There is still a lack of research pertaining to community engagement in higher education. Much has been said on the definition of community engagement and what its forms are, however the lack of literature on its process or programmes to implement it are not clearly highlighted.

5.4.2 More awareness on community engagement

Community engagement may be on the increase and may be the topic of debate more recently in higher education, however there is still a huge lack of awareness of community engagement. This is with regard to individuals having a complete understanding of what engagement is without confusing it with community development work. Apart from higher education institutions having an understanding, most communities outside the university are not even aware of community

engagement or what it entails. There needs to be more awareness created around this topic.

5.4.3 Document engagement work

Universities need to document the work done on community engagement as most institutions do implement community engagement activities or integrate community engagement into their programmes. However, they do not publish articles or advertise this work. The lack of documenting keeps the knowledge from being shared with other institutions and practiced. This holds back any advancement that community engagement in higher education wants to make. The lack of knowledge will stifle its growth into higher education, as such, in this case study, the Bhagat Phool Singh Mahila Vishwavidyalaya (Women's University) has a myriad of community engagement programmes that they have implemented with the rural community, however, this information on their processes and their programmes are not published in journals or books for others to learn from their example. This information is relevant and should be documented.

5.5 LIMITATIONS

Although this study made important findings with regard to the research objectives, it has a few limitations, as follows:

5.6.1. This study was concentrated in one geographical region. Research with similar groups in other geographical areas will be beneficial. This is because community engagement is critical in India. Studies in other areas will provide greater support for the process of understanding and making community engagement in rural contexts in India operational.

“Universities are the conscience of society. We will get lost if we have isolated ourselves from society in our ivory towers. We must serve our community.”
(Mei Ling Young 2015: 1)

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Professor (Dr.) Asha Kadyan
Vice-Chancellor



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No. BPSMVVC/ 16/ 268

Dated : — 18/10/2016

Sub: Research visit to BPS Mahila Vishwavidyalaya, Khanpur Kalan, Sonapat.

Dear Professor Bhagwan,

I am glad your good self along with two master students Miss S. Rowkith and Miss L. Naidu are planning to visit BPSMV from 19th November 2016 to 23rd November 2016. I am sure that the association between BPSMV and DUT will be fruitful and meaningful and it will lead to academic and socio-cultural exposure for both the universities.

It gives me immense pleasure to invite you along with your two students to BPSMV for the purposeful visit from 19th November 2016 to 23rd November 2016. Certainly, your visit will be of immense benefit to the faculty and students of both the universities.

Looking forward seeing you.

With warm regards,

Yours Sincerely,

Professor (Dr.) Asha Kadyan

Professor Raisuyah Bhagwan (PhD)
Faculty of Health Sciences
Dept. of Community Health Studies
Child and Youth Care Program
Durban University of Technology



LETTER OF INFORMATION

Title of the Research Study: An exploration of community engagement in rural India: A case study of the Bhagat Phool Singh Mahila Vishwavidyalaya Women's University.

Principal Investigator/s/researcher: Lyrise Naidu – M Management Sciences: Public Administration- Peace Studies

Co-Investigator/s/supervisor/s: Professor Raisuyah Bhagwan and Dr Manju Panwar

Brief Introduction and Purpose of the Study: The study aims to explore how community engagement is operationalized in a rural context in India. It also seeks to understand how community engagement is conceptualised and what values and principles are used to guide the engagement process with the university and the community partnership. It then seeks to develop a framework to guide community engagement in a rural context.

Outline of the Procedures: Interviews and focus group discussions will be conducted to collect the required information. Participants are expected to share their experiences and thoughts on the research topic. Questions will also be asked to assist participants in sharing the required information and to guide the participants. Participants who qualify for the study are social work students, academics and community members involved in the community engagement, service learning programme. Participation is voluntary. The interviews will be facilitated at the Bhagat Phool Singh Mahila Vishwavidyalaya University. The sessions are expected to expand over a considerable period of time. If necessary a follow up session will be conducted. The sessions will be recorded on a tape recorder to gather all the information that is being shared, these recordings will be handled with utmost confidentiality. The participant's only responsibilities are to be present on time for the interviews and to share as much information as possible on the questions and topic that will be discussed.

Risks or Discomforts to the Participant: There are no risks or discomforts.

Benefits: The participant gets the opportunity to share their insights. Their experiences and ideas will be a valuable contribution to the research. The researcher will be able to publish articles on the research drawn from the study.

Reason/s why the Participant May Be Withdrawn from the Study: A participant may be withdrawn from the study if he/ she cannot comply with the requirements of the study or if the sessions have an adverse effect on him/ her. Should the participant wish to withdraw there will be no adverse consequences for the participant.

Remuneration: There will be no remuneration for participating in the study (i.e. no payment)

Costs of the Study: Participants are not expected to cover any costs towards the study.

Confidentiality: All information discussed/ disclosed in the interviews will be noted as anonymous. The names of participants will not be revealed for the purposes of confidentiality. The tape recordings will be stored in a safety vault. No person will have access to the recording other than the researcher. The results of the study including personal details will be anonymously processed into a study report.

Research-related Injury: There is no risk of a research- related injury.

Persons to Contact in the Event of Any Problems or Queries:

Please contact the researcher (Lyris Naidu – 0794357761.), my supervisor (Raisyah bhagwan - 031 – 373 2197) or the Institutional Research Ethics administrator on 031 373 2900. Complaints can be reported to the DVC: TIP, Prof F. Otieno on 031 373 2382 or dvctip@dut.ac.za.

General:

Potential participants must be assured that participation is voluntary and the approximate number of participants to be included should be disclosed. A copy of the information letter should be issued to participants. The information letter and consent form must be translated and provided in the primary spoken language of the research population e.g. isiZulu.



CONSENT

Statement of Agreement to Participate in the Research Study:

- I hereby confirm that I have been informed by the researcher, _____ (name of researcher), about the nature, conduct, benefits and risks of this study - Research Ethics
- Clearance Number: _____,
I have also received, read and understood the above written information (Participant Letter of Information) regarding the study.
- I am aware that the results of the study, including personal details regarding my sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report. In view of the requirements of research, I agree that the data collected during this study can be processed in a computerised system by the researcher.
- I may, at any stage, without prejudice, withdraw my consent and participation in the study. I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to participate in the study.

I understand that significant new findings developed during the course of this research which may relate to my participation will be made available to me.

_____	_____	_____	_____
Full Name of Participant	Date	Time	Signature / Right
Thumbprint			

I, _____ (name of researcher) herewith confirm that the above participant has been fully informed about the nature, conduct and risks of the above study.

_____	_____	_____
Full Name of Researcher	Date	Signature

Full Name of Witness (If applicable)

Date

Signature

Full Name of Legal Guardian (If applicable)

Date

Signature

Please note the following:

Research details must be provided in a clear, simple and culturally appropriate manner and prospective participants should be helped to arrive at an informed decision by use of appropriate language (grade 10 level - use Flesch Reading Ease Scores on Microsoft Word), selecting of a nonthreatening environment for interaction and the availability of peer counseling (Department of Health, 2004)

If the potential participant is unable to read/illiterate, then a right thumb print is required and an impartial witness, who is literate and knows the participant e.g. parent, sibling, friend, pastor, etc. should verify in writing, duly signed that informed verbal consent was obtained (Department of Health, 2004).

If anyone makes a mistake completing this document e.g. wrong date or spelling mistake a new document has to be completed. The incomplete original document has to be kept in the participant file and not thrown away and copies thereof must be issued to the participant.

References:

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<http://www.doh.gov.za/docs/factsheets/guidelines/ethnics/>

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Data collection tool

Sample 1 – students

1. Please describe the types of community engagement projects you have been involved in as a student.
2. Can you describe some of your most profound experiences as being a volunteer in your village?
3. What did you learn most related to social work from your experience in the village?
4. How did your work in the village influence your personal/ spiritual values?
5. How did your work in the village enhance your professional values?
6. Briefly describe your university values and how it guided your work with your community?
7. What are the core social work values that have guided the way you have worked within the community?
8. What are the core principles that have guided your work with the community?
9. How would you define community engagement?
10. Describe how you undertook advocacy work in your community?
11. Please provide your thoughts around the role of social work students as volunteers in rural communities.
12. What were some of the greatest challenges you experienced in developing a relationship with the rural community? Please elaborate.

Data collection tool

Sample 2 – Academics

1. Can you describe the nature of the community engagement projects you have been involved in with the local village?
2. How have your personal/ spiritual values guided your work with the community?
3. Can you describe the spiritual values that underpin the university's mission and vision statement? How have these spiritual values influenced the way in which you work with the communities?
4. Can you describe how the co- production of knowledge has occurred through engaging with the community?
5. What new forms of knowledge have been distilled through your engagement with the community?
6. What are particular challenges when working with rural communities?
7. What are the take home lessons for engaging with rural communities?
8. What unique forms of indigenous knowledge can be learnt through work with rural communities?

Data collection tool**Sample 1 – students**

1. Please describe the types of community engagement projects you have been involved in as a student.
2. Can you describe some of your most profound experiences as being a volunteer in your village?
3. What did you learn most related to social work from your experience in the village?
4. How did your work in the village influence your personal/ spiritual values?
5. How did your work in the village enhance your professional values?
6. Briefly describe your university values and how it guided your work with your community?
7. What are the core social work values that have guided the way you have worked within the community?
8. What are the core principles that have guided your work with the community?
9. How would you define community engagement?
10. Describe how you undertook advocacy work in your community?
11. Please provide your thoughts around the role of social work students as volunteers in rural communities.
12. What were some of the greatest challenges you experienced in developing a relationship with the rural community? Please elaborate.

Data collection tool**Sample 2 – Academics**

1. Can you describe the nature of the community engagement projects you have been involved in with the local village?
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MANAGEMENT SCIENCES: FACULTY RESEARCH ETHICS COMMITTEE (FREC)

15 March 2018
Student No: 21202289
FREC REF: 172/16

Dear Ms L Naidu

MASTERS OF MANAGEMENT SCIENCES: PUBLIC MANAGEMENT

TITLE: AN EXPLORATION OF COMMUNITY ENGAGEMENT IN RURAL INDIA: A CASE STUDY OF THE BHAGAT PHOOL SINGH MAHILA VISHWAVIDYALAYA WOMEN'S UNIVERSITY

Please be advised that the FREC Committee has reviewed your proposal and the following decision was made: **Ethical Level 2**

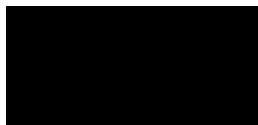
DATE OF FRC APPROVAL: 13 OCTOBER 2016

Approval has been granted for a period of two years (from above FRC date), after which you are required to apply for safety monitoring and annual recertification. Please use the form located at the Faculty. This form must be submitted to the FREC at least 3 months before the ethics approval for the study expires.

Any adverse events [serious or minor] which occur in connection with this study and/or which may alter its ethical consideration must be reported to the FREC according to the FREC SOP's.

Please note that ANY amendments in the approved proposal require the approval of the FREC as outlined in the FREC SOP's.

Yours Sincerely



Prof JP Govender
Chairperson: FREC