



**South African Comprehensive Universities' Community
Engagement: Towards Establishment of a Best Practice
Framework for Community Engagement**

**Submitted in fulfilment of the requirements of the degree of Doctor
of Philosophy in Public Management and Economics in the Faculty
of Management Sciences at the Durban University of Technology**

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FEBRUARY 2021

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Date: 1 November 2021

ABSTRACT

In this study, the researcher interrogated the core fundamental purpose of community engagement (CE) in an attempt to understand the role of higher education institutions in communities. Community engagement as a phenomenon is viewed with much ambiguity, having a very broad and open interpretation and being seen as both positive and negative by others. There is no governing document that mandates how institutions should develop, implement and monitor community engagement. Consequently, each institution has developed their own guiding documents as per their purpose, mission and context.

In South Africa, the Higher Education Quality Committee (HEQC) focused on community engagement in higher education because it recognized the need for academic reconstruction. Community engagement was seen as a potentially powerful instrument that could be used in the transformation agenda in higher education. To date, this view has not changed. The challenge is to shift the academic perspective from the traditional notion of viewing university community engagement as charity to begin to see it as that of pedagogy. In working with five comprehensive universities and a total of fifty participants ranging from Community Engagement Directors, Managers, Project Leaders, students and community members, the study's aim was to understand how community engagement is defined with regard to restraints, exclusions and inclusions. The study explores the nature of its definition; its purpose and challenges; utilizing a transformative approach proposes a framework that can be used as a guide to community engagement.

The study revealed the need for both universities and communities to break their tangible and intangible boundaries to allow community engagement to be conducted in an effective manner using ubuntu, deep democracy and a scholarship approach that can bring about change and add value for both universities and communities. The study also revealed that the ambiguous contextual nature of community engagement

makes it difficult for academics and community members to understand what it is, hence making it open for various universities to develop and implement it according to their own mission and vision. The study therefore recommends that community engagement be approached with a framework of Ubuntu, deep democracy and scholarship. Furthermore, there should be a clear funding model for community engagement or engaged scholarship, along with a monitoring and evaluation framework that measures the community engagement impact.

DECLARATION

South African Comprehensive Universities' Community Engagement: Towards Establishment of a Best Practice Framework for Community Engagement

I, Luleka Mkuzo student number 20102621, hereby declare that this dissertation is my own work. It has not been submitted in part or in full for any other degree or to any other university or educational institution. I declare that where I have used the work of others, it has been acknowledged correctly and referenced in the dissertation and in the reference list.

Luleka Mkuzo

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I hereby approve the final submission of the following dissertation.

Supervisor: Dr I. Govender

Date:

16-3-21

DEDICATION

“I AM BECAUSE WE ARE”

I am a rural girl, a product of indigenous people, their strengths, resilience and love. The communal efforts in contributing to my education haven't gone unnoticed. I dedicate this study to my Mother Mrs. Tandeka Victoria Mkuzo, my late father Mr. Mzwandile Alphius Mkuzo, my rural community Kubha in the Alfred Nzo District previously a “TBVC” country referred to as the “Republic of Transkei” currently part of the Eastern Cape Province and all other rural indigenous communities. Thank you for teaching me the quality of authenticity, allowing me to embrace who I am and teaching me UBUNTU. These traits will remain entrenched in me wherever my path takes me.

ACKNOWLEDGEMENTS

First and foremost, I would like to acknowledge my supervisor, Dr I.G Govender, who was willing to take me under his wing as a student. This journey would have never been possible had he not presented me the opportunity to be part of his community engagement team.

At the time of starting this study, I had just resigned from full-time employment in Johannesburg with the aim of returning to my rural community in the Eastern Cape and continuing with engagements, hoping to find solutions that could be piloted for social change and development. Parallel to starting this dissertation, I then started my social enterprise 'Urglobal'. I credit this research for some of the successes that Urglobal has achieved.

I would like to also thank the following people whose roles have been critical in my research journey:

- My mother Mrs Tandeka Victoria Mkuzo, thank you for all your support financially and otherwise, my siblings and extended family.
- Dr I.T Mutero, thank you for always checking up on me, making time to advise and provide guidance when I felt like I was drowning.
- The students at Walter Sisulu University, especially Miss Zamambo Baleni and Mr Ongeziwe Nonkonyana, thank you so much for helping me around campus and for providing a safe space in your rooms when I could not use the University premises for interviews because of student protests.
- All the community engagement Heads and all participants, community stakeholders, students, project leaders from comprehensive Universities, thank you for your hospitality and willingness to share information.
- Last but not least, our community engagement project team, thank you very much for your support and making sure we all push to progress together.

TABLE OF CONTENT

Table of Contents	Page
ABSTRACT	II
DECLARATION	IV
DEDICATION	V
ACKNOWLEDGEMENTS.....	VI
TABLE OF CONTENT	VII
LIST OF TABLES.....	XIV
LIST OF FIGURES.....	XV
LIST OF ABBREVIATIONS.....	XVII
1 CHAPTER ONE	1
INTRODUCTION	1
1.1.1 Background to the research.....	2
1.1.2 Significance of the research.....	3
1.1.3 Research Problem	3
1.1.4 Research Aim	4
1.1.5 Research objectives.....	4
1.1.6 Research Questions.....	5
1.1.7 Contribution of the study.....	6
1.1.8 Philosophical Paradigms Underpinning the Study.....	6
1.1.9 Population and Sampling.....	7
1.1.10 Data Collection.....	7
1.1.11 Data Instrument.....	8
1.1.12 Data Analysis	9
1.1.13 Pilot Test.....	9
1.1.14 Trustworthiness and Credibility.....	10
1.1.15 Ethical considerations.....	10
1.1.16 Limitations of the study.....	11
1.1.17 Anonymity and Confidentiality.....	11
1.1.18 Chapter Layout of the research.....	11
1.1.19 Chapter Summary	14
2 CHAPTER TWO	15

LITERATURE REVIEW: SECTION ONE-SOUTH AFRICAN CONTEXT.....	15
2.1.1 <i>Introduction</i>	15
2.1.2 <i>The South African Landscape: Political Education History</i>	15
2.1.3 <i>Calls for Transformation and Decolonization</i>	20
2.1.4 <i>Inclusion of Indigenous Knowledge System Epistemes</i>	23
2.1.5 <i>Section Summary</i>	25
LITERATURE REVIEW: SECTION TWO – HIGHER EDUCATION INSTITUTION LANDSCAPE	26
2.1.6 <i>Introduction</i>	26
2.1.7 <i>Higher Education Institution Background and the South African Landscape</i>	26
2.1.8 <i>The South African Higher Education Landscape: Post-1994</i>	28
2.1.9 <i>Comprehensive Universities</i>	32
2.1.10 <i>Legacy of Apartheid</i>	34
2.1.11 <i>The Role of Higher Education Institution Autonomy</i>	35
2.1.12 <i>Multiculturalism in Higher Education Institutions</i>	37
2.1.13 <i>Student Protests in Higher Education</i>	40
2.1.14 <i>Higher Education Institutions continue to grapple with purpose</i>	41
2.1.15 <i>The Global Tournament Frenzy: Rankings and Publications</i>	42
2.1.16 <i>Graduate Employability and the role of Entrepreneurship</i>	46
2.1.17 <i>Section Summary</i>	50
LITERATURE REVIEW: SECTION THREE – THEORETICAL FRAMEWORKS	51
2.1.18 <i>Introduction</i>	51
2.1.19 <i>Ubuntu as a guide to University Community Engagement</i>	51
2.1.20 <i>Deep Democracy and the academe</i>	54
2.1.21 <i>The Scholarship Theory</i>	57
2.1.22 <i>Section Summary</i>	63
LITERATURE REVIEW: SECTION FOUR – COMMUNITY ENGAGEMENT	64
2.1.23 <i>Introduction</i>	64
2.1.24 <i>Community Engagement: Definitions</i>	64
2.1.25 <i>Community Engagement: Definitions from South African Comprehensive Universities</i>	69
2.1.26 <i>Purpose of University Community Engagement</i>	71
2.1.27 <i>Community Engagement: Traditional notion</i>	75
2.1.28 <i>Community Engagement Partnerships and Collaborations</i>	79
2.1.29 <i>Challenges in University-Community Engagement</i>	82
2.1.30 <i>Community Engagement Monitoring and Evaluation</i>	87
2.1.31 <i>Community Engagement: International Perspective</i>	88
2.1.32 <i>Section Summary</i>	95
3 CHAPTER THREE	96

RESEARCH METHODOLOGY	96
3.1.1 Introduction	96
3.1.2 Overall Research Aim	96
3.1.3 Research objectives	97
3.1.4 Research Questions	97
3.1.5 Philosophical Paradigms underpinning the study	98
3.1.6 The Transformative Paradigm	100
3.1.7 Research Approach.....	101
3.1.8 Qualitative Research Methodology.....	102
3.1.9 Research Design.....	104
3.1.10 Research Population.....	105
3.1.11 Sampling.....	105
3.1.12 Sampling Method.....	106
3.1.13 Sample size	108
3.1.14 Data Collection and Research Instrument	109
3.1.15 Data Analysis	114
3.1.16 Pilot Test.....	116
3.1.17 Trustworthiness and Credibility.....	116
3.1.18 Ethical Considerations	118
3.1.19 Delimitations.....	118
3.1.20 Limitations	119
3.1.21 Anonymity and Confidentiality.....	119
3.1.22 Chapter Cessation	119
4 CHAPTER FOUR	120
DATA PRESENTATION AND RESULTS OF THE STUDY: SECTION ONE: RESEARCH RESULTS	120
4.1.1 Data presentation, analysis and interpretation of findings	120
4.1.2 Recitation of the Journey.....	120
4.1.3 Participants' Profiles.....	121
COMPREHENSIVE UNIVERSITY 1: NELSON MANDELA UNIVERSITY	128
4.1.4 Introduction	128
4.1.5 NMU Location and Context.....	130
4.1.6 Community Engagement Office Structure	131
4.1.7 Calls for Transformation and Decolonization.....	132
4.1.8 Inclusion of Indigenous Knowledge System Epistememes.....	136
4.1.9 Ubuntu.....	137
4.1.10 The Global Tournament Frenzy: Rankings and Publications	137
4.1.11 Defining Community Engagement	138

4.1.12	<i>Challenges in Community Engagement</i>	141
4.1.13	<i>Partnerships and Collaborations</i>	143
4.1.14	<i>Monitoring and evaluation</i>	144
4.1.15	<i>Incentives and Recognition in Community Engagement</i>	145
COMPREHENSIVE UNIVERSITY 2: THE UNIVERSITY OF ZULULAND.....		147
4.1.16	<i>Introduction</i>	147
4.1.17	<i>Unizulu Location and Context</i>	148
4.1.18	<i>Community Engagement Office Structure</i>	149
4.1.19	<i>Calls for Transformation and Decolonization</i>	150
4.1.20	<i>Ubuntu</i>	152
4.1.21	<i>Community Engagement definitions, its purpose and principles</i>	152
4.1.22	<i>Challenges in community engagement</i>	154
4.1.23	<i>Partnerships and Collaborations</i>	155
4.1.24	<i>Monitoring and evaluation</i>	156
4.1.25	<i>Incentives and Recognition in Community Engagement</i>	157
COMPREHENSIVE UNIVERSITY 3: THE UNIVERSITY OF JOHANNESBURG.....		158
4.1.26	<i>Introduction</i>	158
4.1.27	<i>UJ Location and Context</i>	159
4.1.28	<i>Community Engagement Office Structure</i>	159
4.1.29	<i>Calls for Transformation and Decolonization</i>	160
4.1.30	<i>Ubuntu</i>	161
4.1.31	<i>Community Engagement definitions, its purpose and principles</i>	162
4.1.32	<i>Challenges in Community Engagement</i>	164
4.1.33	<i>Partnerships and Collaborations</i>	165
4.1.34	<i>Monitoring and evaluation</i>	167
4.1.35	<i>Incentives and Recognition in Community Engagement</i>	167
COMPREHENSIVE UNIVERSITY 4: UNIVERSITY OF VENDA.....		169
4.1.36	<i>Introduction</i>	169
4.1.37	<i>Univen Location and Context</i>	170
4.1.38	<i>Community Engagement Office Structure</i>	170
4.1.39	<i>Calls for Transformation and Decolonization</i>	171
4.1.40	<i>Inclusion of Indigenous Knowledge System Epistemes</i>	173
4.1.41	<i>The Global Tournament Frenzy: Rankings and Publications</i>	174
4.1.42	<i>Community Engagement definitions, its purpose and principles</i>	175
4.1.43	<i>Challenges in community engagement</i>	176
4.1.44	<i>Partnerships and Collaborations</i>	177
4.1.45	<i>Monitoring and evaluation</i>	178
4.1.46	<i>Incentives and Recognition in Community Engagement</i>	178

COMPREHENSIVE UNIVERSITY 5: WALTER SISULU UNIVERSITY	179
4.1.47 <i>Introduction</i>	179
4.1.48 <i>WSU Location and Context</i>	181
4.1.49 <i>Community Engagement Office Structure</i>	182
4.1.50 <i>Calls for Transformation and Decolonization</i>	183
4.1.51 <i>Community Engagement definitions, purpose and principles</i>	185
4.1.52 <i>Challenges in Community Engagement</i>	186
4.1.53 <i>Partnerships and Collaborations</i>	187
4.1.54 <i>Monitoring and evaluation</i>	187
4.1.55 <i>Incentives and Recognition in Community Engagement</i>	188
COMMUNITY ENGAGEMENT INTERNATIONAL PERSPECTIVE: THE CASE OF THE UNIVERSITY OF MINNESOTA (UMN)	189
4.1.56 <i>Introduction</i>	189
4.1.57 <i>UMN context</i>	190
4.1.58 <i>Partnerships and Collaborations</i>	190
4.1.59 <i>UMN: a Certified Engagement Institution</i>	191
4.1.60 <i>UMN Community Engagement Challenges</i>	192
4.1.61 <i>Monitoring and Evaluation</i>	193
4.1.62 <i>Section Summary</i>	194
CHAPTER FOUR: SECTION TWO	195
4.1.63 <i>Voice of Community Engagement: HEADS</i>	195
4.1.64 <i>Ubuntu</i>	197
4.1.65 <i>The Global Tournament Frenzy: Rankings and Publications</i>	198
VOICE OF PROJECT LEADERS	198
4.1.66 <i>Transformation and Decolonization</i>	198
4.1.67 <i>Ubuntu</i>	202
4.1.68 <i>The Global Tournament Frenzy: Rankings and Publications</i>	202
VOICE OF STUDENTS	203
4.1.69 <i>Transformation and Decolonization</i>	203
4.1.70 <i>Testimonials</i>	205
4.1.71 <i>Why Community Engagement?</i>	207
VOICE OF COMMUNITIES.....	208
4.1.72 <i>Transformation and Decolonization</i>	208
4.1.73 <i>Inclusion of Indigenous Knowledge System Epistemes</i>	209
4.1.74 <i>Ubuntu</i>	211
4.1.75 <i>Section Summary</i>	212
CHAPTER FOUR: SECTION THREE	213
4.1.76 <i>SUMMARY OF KEY FINDINGS</i>	213
5 CHAPTER FIVE	216

CONCLUSIONS AND RECOMMENDATIONS FOR FURTHER RESEARCH.....	216
5.1.1 <i>Introduction</i>	216
RECOMMENDATION ONE: AN APPROACH TO COMMUNITY ENGAGEMENT WITH A FRAMEWORK OF UBUNTU, DEEP DEMOCRACY AND SCHOLARSHIP.	216
5.1.2 <i>Ubuntu</i>	216
5.1.3 <i>Deep Democracy</i>	217
5.1.4 <i>Scholarship of Engagement</i>	217
RECOMMENDATION TWO: COMMUNITY RANKING OF INSTITUTIONS AS ENGAGED AND IMPACTFUL IN SOCIETY.....	218
RECOMMENDATION THREE: RESOURCE MODEL FOR COMMUNITY ENGAGEMENT OR ENGAGED SCHOLARSHIP.....	219
RECOMMENDATION FOUR: PARTNERSHIPS (CORPORATES, SOCIAL ENTREPRENEURS AND HIGHER EDUCATION INSTITUTIONS WORKING TOWARDS “PUBLIC GOOD”).....	220
RECOMMENDATION FIVE: MONITORING AND EVALUATION.....	221
RECOMMENDATION SIX: ETHICS FOR COMMUNITY ENGAGEMENT.....	222
STUDY CONCLUSION.....	222
REFERENCES.....	224
INTERNET SOURCES.....	260
APPENDIX A – PARTICIPANT LETTER OF INFORMATION.....	261
APPENDIX B - CONSENT FORM.....	264
APPENDIX C – GATEKEEPER LETTERS.....	265
APPENDIX D – EMAILS TO GATEKEEPERS.....	271
<i>Email Request for Gatekeepers Letter – Nelson Mandela University (NMU)</i>	271
<i>Email Request for Gatekeepers Letter – University of Johannesburg (UJ)</i>	271
<i>Email Request for Gatekeepers Letter – University of South Africa (Unisa)</i>	272
<i>Email Request for Gatekeepers Letter – University of Venda (Univen)</i>	272
<i>Email Request for Gatekeepers Letter – University of Zululand (Unizul)</i>	273
<i>Email Request for Gatekeepers Letter – Walter Sisulu University (WSU)</i>	273
APPENDIX E – GATEKEEPER AUTHORIZATION LETTERS.....	274
GATEKEEPER AUTHORIZATION LETTER - NMU.....	274
APPENDIX F – INTERVIEW SCHEDULES.....	279
APPENDIX G- NVIVO NODE TREES.....	283
APPENDIX H - NVIVO FREQUENCY BY UNIVERSITY.....	286
APPENDIX I - NVIVO WORD MAP BY UNIVERSITY.....	287
APPENDIX J - NVIVO FREQUENCY BY PARTICIPANT GROUP.....	288

APPENDIX K - NVIVO WORD MAP BY PARTICIPANT GROUP	289
APPENDIX L - PROVISIONAL APPROVAL.....	290
APPENDIX M – FULL APPROVAL	291
APPENDIX N- LETTERS OF APPRECIATION TO COMPREHENSIVE UNIVERSITIES.....	293
APPENDIX O – EDITORS LETTER	295

LIST OF TABLES

Table 1: The South African Higher Education Institution Landscape: 1990-1994	28
Table 2: Higher Education Institution Landscape Post-1994	31
Table 3: Higher Education Institutional Types Post-1994	32
Table 4 Contrast Between Qualitative and Quantitative Research Methodology	102
Table 5 Sampling Strategies in Qualitative Research	108
Table 6 Qualitative Data Collection Methods	112
Table 7 Interviews and Focus Group Discussions	114
Table 8 Terminology and Criteria Used to Evaluate the Credibility of Research Findings	117
Table 9 Clarification of Participants by University	122
Table 10 Participants by University and Gender	123
Table 11 Classification of Participants by Years of Service	125
Table 12 Participant by University and Age	126
Table 13 Participants by University and Ethnicity	127
Table 14 Participants by university and Academic Qualification	128

LIST OF FIGURES

Figure 1: Comprehensive University Logos	33
Figure 2 Community Engagement-Traditional Model	77
Figure 3 Community Engagement Pulling Demands	86
Figure 4 Steps in Qualitative Research	104
Figure 5 Research Participants	109
Figure 6 Number of Focus Groups	114
Figure 7 Participants by University	122
Figure 8 Participants by Gender	124
Figure 9 Participant Classification by Years of Service	125
Figure 10: Participants by University Name and Age Bracket	126
Figure 11: Participants by University and Ethnicity	127
Figure 12: Participants by University and Academic Qualification	128
Figure 13 Researchers Journey: DUT-NMU	129
Figure 14 Community Engagement Organogram: NMU	131
Figure 15 NMU Community	146
Figure 16 Researcher's Journey: DUT-Unizulu	148
Figure 17 Community Engagement Declaration: Unizulu	150
Figure 18 Research And Innovation Organogram: Unizulu	150
Figure 19 Unizulu Community	157

Figure 20 Researcher's Journey: DUT-UJ	158
Figure 21 UJ: Community Engagement Types.....	162
Figure 22 UJ Community	168
Figure 23 Researcher's Journey: DUT-Univen.....	169
Figure 24 Organogram: Univen	171
Figure 25 Univen Community	179
Figure 26 Researcher's Journey: DUT-WSU	180
Figure 27 Statue Monument of Walter Sisulu	182
Figure 28 WSU Community	189
Figure 29 Community Engagement Office: UMN	193
Figure 30 University of Minnesota (UMN) Community)	194

LIST OF ABBREVIATIONS

CE	Community Engagement
CHE	Council on Higher Education
CHESP	Community Higher Education Service Partnerships
DET	Department of Education and Training
DOE	Department of Education
HE	Higher Education
HEI	Higher Education Institutions
HEQC	Higher Education Quality Committee
IDP	Integrated Development Plan
JET	JET Education Services (formerly Joint Education Trust)
NDP	National Development Plan
SDG	Sustainable Development Goals
UCE	University Community Engagement
UMN	University of Minnesota

1 CHAPTER ONE

INTRODUCTION

The tenth of May 1994 was an eve of hope, aspirations, expectations and the fulfilment of a longing for freedom that had been obtained through struggle, suffering, torture, torment, tears, death, pain and prayers. South Africa was embarking on a new democratic era. The inauguration of a new black president, Mr. Nelson Rolihlahla Mandela with the approach of steering the nation towards a peaceful democratic order and bringing together a diversity of cultures into a rainbow nation was indeed an exceptional moment. Many people had sacrificed their lives to ensure that on this day the citizens stood united and victorious as a nation. This ushered in changes for the country and higher education institutions. The majority who had been dehumanized, segregated, marginalized and excluded from taking part in many of the country's social, political and economic activities now had hopes of inclusion.

It has been more than twenty-five years since that day and many changes have occurred in the country, but the hopes that teetered on the tenth of May 1994 are now seen as a utopian ideal that was impossible for the democratic government to fulfill. South Africans are currently faced with a dystopian reality of student protests, xenophobic attacks of other African nationals, failing health systems and increasing calls for higher education to engage society through Community Engagement (CE) and innovation initiatives that can drive the public good. Community Engagement is one of the key tools recognized as driving transformation, not only for communities but for higher education institutions as well. As a third world country trying to navigate its way from a colonial past, South Africa is wrestling to be innovative in fighting societal challenges which are a legacy of its past apartheid policy.

The hallmark of engagement is the development of partnerships that ensure a mutually beneficial exchange of knowledge between the University and the community. Community Engagement is transforming higher education in many institutions in nations around the world (UK, Spain, Germany, India, Japan, Vietnam, Thailand, Philippines, Australia, USA, Canada, Mexico, Argentina, Brazil and South Africa, amongst many others). Holland & Ramaley, (2008) see engagement as a distinctive approach to teaching and research that recognizes that some learning or discovery outcomes require access to external entities with distinctive knowledge and expertise. Higher education institutions are challenged to find new ways of pedagogy and are continuously searching for new knowledge - engagement encourages people's participation in developing new societal solutions. This study focused on analyzing existing Community Engagement definitions as well as assessing existing challenges and approaches with the aim of proposing a framework that can be utilized by universities in their approach to Community Engagement.

1.1.1 Background to the research

Prior to the White Paper on Public Service Training and Education (1997), there was no policy that mandated or gave a directive for Community Engagement in the South African Higher Education Sector (Bender, Daniels, Lazarus, Naude & Sattar 2006). In response to the call of the White Paper on the Transformation of Higher Education (Department of Education, 1997), the Joint Education Trust (JET) launched the Community Higher Education Service Partnerships (CHESP) initiative in 1999. The aim of the initiative was to assist South African education institutions to conceptualize and implement Community Engagement as a core function of the academy. In the year 2000, the South African Qualifications Authority (SAQA) requested the development of a discussion document on the role of community service in higher education (Bender *et al.*, 2006). The Higher Education Quality Committee (HEQC) in South Africa identified knowledge-based community service as one of the three areas alongside teaching and learning and research, which are needed for accreditation and quality assurance in higher education (Bender, 2006). In 2004, the SA Council on Higher Education and Higher Education Quality Committee (2004) confirmed Community

Engagement as an integral part of teaching and research and the Department of Education thereby incorporated Community Engagement into the National quality assurance system. The inclusion of service learning channeled higher education onto a new path within South Africa. This study documents the concept of Community Engagement from the perspectives of the five comprehensive universities in South Africa, namely Nelson Mandela University (NMU), the University of Johannesburg (UJ), University of Zululand (Unizulu), University of Venda (Univen) and Walter Sisulu University (WSU).

1.1.2 Significance of the research

The study is significant as it is in line with the objective of the DOE of finding best Community Engagement practices. Higher education institutions are continuously searching for new pedagogy. Proposing a Community Engagement framework will assist them in this objective. Previously, academics have relied on exploratory research to lead to developing new knowledge and social change. An effective Community Engagement framework ensures that research is inclusive not only to the minority students and supervisors, but to communities as well. It is Government's mission to develop underprivileged communities, promote economic and social transformation and HEIs can contribute to the attainment of this objective by ensuring that an effective Community Engagement framework in engaging with communities is used.

1.1.3 Research Problem

HEIs vary widely in the way they locate and give effect to Community Engagement in their approaches (HEQC 2006). Vlok, (2018) iterates that theorists and practitioners of Community Engagement propose different definitions and interpretations of their context, processes, frameworks and strategies. Bender, (2008) asserts that there is a lack of structure, functional frameworks and models for the conceptualization of community engagement in higher education institutions in South Africa. The existence

visible barriers which have been inherited historically cause a divide between universities and communities. These include walls and fences built by universities which keep communities out, resulting in the exclusionary measures that may accelerate community resentment, thus making security more necessary and connections to the people in a community and their issues and concerns more difficult (Bender, 2008). The challenge has been to find organizational forms and programme models within which to embody multiple functions that are compatible with the creation of a strong integrated institutional identity (Department of Education, 2004).

1.1.4 Research Aim

The aim of the study is to evaluate the approach of Community Engagement through the lens of comprehensive universities; analyze existing definitions; assess the progression, partnerships, monitoring and evaluation of Community Engagement; and propose a best practice framework for an effective approach to Community Engagement in Comprehensive Universities.

1.1.5 Research objectives

The study aims to achieve the following objectives:

- i) Describe existing definitions, purpose and principles of effective university community engagement;
- ii) Evaluate partnerships and their role in enhancing Community Engagement at comprehensive universities;
- iii) Evaluate challenges to Community Engagement at Comprehensive Universities;
- iv) Investigate systems for the monitoring and evaluation of Community Engagement interventions at Comprehensive Universities;

- v) Make recommendations to enhance Community Engagement at Comprehensive Universities; and
- vi) Propose a framework for an inclusive effective approach to Community Engagement in Comprehensive Universities.

1.1.6 Research Questions

The following research questions emanate from the aforementioned objectives:

- i) What is Community Engagement, its purpose and the underlying principles that enhance its effectiveness at universities?
- ii) What are the roles of partnerships in enhancing Community Engagement at Comprehensive Universities?
- iii) What are the challenges facing Community Engagement at Comprehensive Universities?
- iv) What are the existing systems for monitoring and evaluating Community Engagement interventions at comprehensive universities?
- v) What recommendations can be made to enhance CE at Comprehensive Universities?
- vi) Which framework can be proposed to enhance an inclusive effective approach to Community Engagement at Comprehensive Universities?

1.1.7 Contribution of the study

Scholars such as Jones (2006), Vlok (n.d.), Bender (2008) and Bernardo, Butcher and Howard (2012) have identified challenges that have resulted in Community Engagement being seen as a multifaceted phenomenon. They note that different theorists and practitioners of Community Engagement propose different definitions and interpretations of their contexts, processes, frameworks and strategies. There seems to be a lack of structure, functional frameworks and models for the conceptualization of Community Engagement in higher education in South Africa. The challenge has been to identify organizational forms and programme models within which to embody multiple functions that are nonetheless compatible with the creation of a strong integrated institutional identity. This study aims to propose a framework for an inclusive effective approach to Community Engagement in Comprehensive Universities.

1.1.8 Philosophical Paradigms Underpinning the Study

Research has been characterized as a systematic inquiry where data is gathered, analyzed and decoded with an effort to understand, clarify, predict, guide or equip and empower individuals in different contexts (Burns, 1997) and Martens, 2005). With the increased number of newly introduced research methods, what used to be simple to define in the past has become very complex in today's world, especially in the social or applied sciences (O'leary, 2004). The researcher adds that the nature of a research definition is mostly influenced by the researcher's theoretical framework. The theoretical framework distinct from a theory is at times alluded to as the paradigm by Bogdan and Bilken, (1992); and Martens, (2005). Moreover, a paradigm greatly influences how knowledge is studied and taught as the choice of paradigm lays down the expectations, intent and motivation for the study. Scholars believe that without selecting a paradigm, there is no foundational basis for selecting literature, the research methodology, methods and research design (Wolgemuth *et al.*, 2015). The Philosophical paradigms underpinning this study are Ubuntu, Deep Democracy and The Scholarship Theory.

1.1.9 Population and Sampling

The target population was all six Comprehensive Universities in South Africa and the sample used was initially a census of all Comprehensive Universities in South Africa, but The University of South Africa (UNISA) could not participate. Hence the study focused on the other five universities, namely Nelson Mandela University (NMU), the University of Johannesburg (UJ), University of Zululand (Unizulu), University of Venda (Univen) and Walter Sisulu University (WSU). Maree (2007) describes sampling as the process used to select a portion of the population for the study, whilst Flick (2011) describes sampling as a strategy for assuring that the selection of participants represents the population.

The researcher purposefully decided on the census as she believes that a representation of all comprehensive universities in this study provides adequate clarity on the selected topic. The five universities that have participated do give a perspective of Community Engagement from the lens of Comprehensive Universities. Maree (2007) states that purposive sampling means that participants are selected because of some defining characteristic which makes them the holders of the data needed for the study. The researcher continues to clarify that sampling decisions are made for the purpose of obtaining the richest possible source of information to answer the research questions. Hence, the researcher selected all of the six comprehensive universities and was successful with five, which she believes acquire the Community Engagement data required from comprehensive universities as a population.

1.1.10 Data Collection

In each Comprehensive University, the researcher requested to interview the Community Engagement Head, who then provided a list of Community Engagement initiatives that the university is involved in. Thereafter, the researcher selected project managers, community and student stakeholders from the list, by random selection then arranging interviews with the project managers in charge of the selected programmes and their stakeholders. The Community Engagement Head provided contact details for the project managers, who in turn provided contacts for the community and student

stakeholders. The researcher planned to conduct interviews and focus group discussions with students and community stakeholders. In some of the universities, the CE Head provided contact details for the stakeholders also linked to the projects. However, the researcher had to communicate with all the project leaders and community and student stakeholders directly to book interviews. The selected individuals were then interviewed, totaling fifty participants from five universities. These were the Director or manager where there is no Director, project Managers, Community Engagement stakeholders from the community and student stakeholders.

1.1.11 Data Instrument

Data was collected through both semi-structured interviews and focus group discussions, with an interview schedule used as a measuring instrument. The measuring instrument was put together using a guide of good practice for Community Engagement in HEIs (HEQC 2006). The document gives guidance on which areas to explore when seeking an understanding of Community Engagement in HEIs. The interview questions have been derived taking into account each objective. The instrument does indicate questions which arose from each objective. Flick (2011) clarifies semi-structured interviews as a method where a number of questions will be prepared, covering the intended scope of the interview. The interviewer can deviate from the sequence of the questions in the prepared schedule as the aim of the interview is to obtain the individual views of the interviewees on an issue. The interview sessions were conducted in locations convenient for the respondents, which were at the University of the respondents or at another convenient location selected by the respondent. At some of the universities, there were student protests during the scheduled interview days, which called for flexibility. As a result, some interviews were conducted in the researcher's car and others in a student residence. The sample strategy was to take into consideration the depth of answers required from the participants, the time-frame available to conduct the study and the resources available to the researcher. The interviews were scheduled for a maximum of an hour. The researcher believes that interviews were the best way to gather information and obtain insiders' insights into Community Engagement in HEIs. Consequently, the researcher

made time to travel to all the universities and spent a maximum of a week at each institution talking to the participants. Interviews allowed the researcher to verify what was said and to seek clarification where it was required.

1.1.12 Data Analysis

In conducting data analysis, the recorded audio data was transcribed and thereafter the researcher, grouped the documents in two ways. She first grouped the data as per institution by participant classification and then made a second grouping in which she consolidated all the data and sorted by participant classification. To analyze the data, the researcher chose to use NVIVO 12.4.0 (3621) software, for which she obtained a licence from the DUT research office. On NVIVO she created each university as a separate project and also created each participant classification group as a separate project to allow her to analyze detailed data. For each project, she identified word frequencies, created nodes which were the themes and then she used the nodes to further look at context detail and create mindmaps which assisted in drawing the frame.

1.1.13 Pilot Test

A pilot test using the interview schedule was done on the 21 June 2017 to check for ambiguity, face validity and content validity. Maree (2007) states that face validity is when a data collection instrument “looks” valid. He confirms that content validity is when the instrument covers the complete content of the particular construct that set out to measure. The test was conducted with five people: three academic staff and two PHD students with experience in the field of Community Engagement. Feedback was received and corrections were made on the interview schedule questions.

1.1.14 Trustworthiness and Credibility

Lincoln and Guba (1985) provide a guide of what to consider when testing for trustworthiness and credibility. They outline four characteristics:

Dependability – The research showed that the findings are consistent and if the study was done again under the same scope, the findings can be repeated;

Credibility – The researcher has confidence in the truth of the findings as she conducted the study herself. She ensured integrity and made sure that there was no manipulation of data;

Transferability – The study reflects that the findings can be applicable in another context; and

Confirmability – The findings are neutral and reflect that they were not influenced by the researcher's bias, motivation and interest.

It is the researcher's intent to ensure that trustworthiness and credibility are maintained throughout the study.

1.1.15 Ethical considerations

Welman, Kruger and Mitchell (2005) state that in considering ethics in a study, four characteristics should be taken into account, these include:

Informed consent – A gatekeepers' letter was sent to the selected sample of HEIs to gain authorization in conducting the research. Each respondent who participated was requested to give consent by signing the consent form.

The right of the respondent's privacy – Each respondent who participated in the study was informed of confidentiality. The researcher intends to respect the respondents and keep their identities anonymous.

Protection from harm – The respondents were given assurance and indemnified from any physical or emotional harm. Participating in the study will by no means result in any harm.

The involvement of the researcher – The researcher maintained objectivity, professionalism, ethics and integrity. She treated all participants with respect as individual human beings.

1.1.16 Limitations of the study

The study was confined to six Comprehensive Universities in South Africa. However, the researcher was then only able to conduct the research in five, excluding the University of South Africa (UNISA). Participants were the Nelson Mandela University (NMU), University of Johannesburg (UJ), University of Zululand (Unizulu), University of Venda (Univen) and Walter Sisulu University (WSU). The study excludes traditional universities, universities of technology, private universities and colleges.

1.1.17 Anonymity and Confidentiality

The researcher ensured that confidentiality was maintained by protecting the identity of the respondents. Their names have been kept confidential.

1.1.18 Chapter Layout of the research

Chapter One – Introduction and Overview of the study

The first chapter introduced the research topic, the background to the study, the significance of the research, research problem, research aim and objectives, research questions, contribution of the study, research methodology detailing the paradigm, population and sampling, data collection, data instrument and data analysis, pilot

testing, trustworthiness and credibility, ethical considerations, limitations of the study, anonymity and confidentiality, ending with the layout of the research.

Chapter Two - Literature Review

Section One South African Context

The second chapter is divided into four sections, the first being the South African Context, second being the Higher Education Institution Landscape, third being the theoretical frameworks and then it ends with a focus on Community Engagement. This section is focused on the South African landscape and political education history; the current calls for transformation and decolonization; and the inclusion of indigenous knowledge systems. A literature review is the focused attempt to become more familiar with what has been done in the area from documented information. The review of literature involves the systematic identification, location and analysis of documents containing information related to the research problem. It is the critical summary of research on a topic of interest (Polit and Hungler 1991). Brink (1996:76) states that the literature review is a process that involves finding, reading, understanding and forming conclusions about the published research and theory on a particular topic.

Section Two Higher Education Institution Landscape

This section identifies the higher education institution landscape pre-and post-1994. It looks at the historical background of higher education institutions in South Africa and the types of institutions that currently exist.

Section Three Community Engagement Theoretical Frameworks

This section draws attention to Community Engagement theoretical frameworks, it focusses on conducting Community Engagement through the approach of ubuntu, deep democracy and scholarship.

Section Four Community Engagement

This fourth section focuses on extracting the Community Engagement definitions identified by various scholars; definitions from comprehensive universities; traditional notion old models of conducting community engagement; partnerships, challenges, monitoring and evaluation; and an international perspective.

Chapter Three – Research methodology

Chapter Three presents a detail of the research aim and objectives, research questions, research paradigm, research design, population and sampling method, research instrument, sample size, data collection and analysis, pilot test, trustworthiness and credibility, ethical considerations, delimitations, limitations, anonymity and confidentiality.

Chapter Four – Research Findings

Section One: Data presentation, analysis and interpretation of findings

This chapter is divided into three sections, the first section being the data presentation, analysis and interpretation of the findings, the second section being the voices from the study participants it then ends with the last section a summary of the key findings highlighting the themes from the study. This section reflects the research results received from the primary data collected through interviews, focus groups and the secondary data collected through records obtained from Comprehensive Universities and research articles. The section presents the findings, the research analysis from the findings and the interpretation of the findings.

Section Two: Research Results: Voices

This section reflects the echoes of the voices from participant groups. It is a summary of what they have expressed in the findings of the study.

Section Three: Summary Key Findings

This section focusses on the themes from the study findings.

Chapter Five – Conclusions and Recommendations

This final chapter is a conclusion of the study. It presents the conclusion and recommendations in line with the aim and objectives set out in the first chapter.

1.1.19 Chapter Summary

This chapter focused on the overview of the research, which includes the background to the study, significance, research problem and aims, followed by the methodology used. The research objectives and questions are also discussed. A brief summary of the limitations, anonymity and confidentiality is also provided.

2 CHAPTER TWO

LITERATURE REVIEW: SECTION ONE-SOUTH AFRICAN CONTEXT

2.1.1 Introduction

This chapter is focused on drawing attention to the history of South Africa, highlighting what led to the calls for transformation in higher education, decolonization and the expressed need for the inclusion of indigenous knowledge systems. This will also set the tone for later understanding the challenges facing Community Engagement in South African higher education institutions and the essential requirements for an inclusive interdisciplinary Community Engagement approach.

2.1.2 The South African Landscape: Political Education History

In the 1980s South Africa was divided into five entities. This was a decision of the National Party, the ruling party at the time, which enforced the Apartheid Policy that was governed by racial segregation and inequality (Bunting, 2006). The entities were as follows:

- The Republic of Transkei (resulting from what formed part of the old Cape Province);
- The Republic of Bophuthatswana (resulting from what formed part of the old Transvaal Province);
- The Republic of Venda (also resulting from what formed part of the old Transvaal Province);
- The Republic of Ciskei (resulting from another area that formed part of the old Cape Province); and
- The Republic of South Africa (composed of extensive land holdings of the old South Africa).

The first four entities were coined as the “TBVC” countries, an abbreviation from the first letter of each of their acronym (Transkei, Bophuthatswana, Venda and Ciskei) whilst the last became known as the “RSA”. The TBVCs were perceived as legally independent countries with no international acknowledgement. They were merely minions developed with the aim of depriving members of South African society their rights and privileges (Bunting, 2006). Additionally, 1984 saw the establishment of a new Constitution which separated the national parliament into three chambers (“the tricameral” parliament), namely “the House of Assembly” focused on representing white voters; “the House of Representatives” focused on representing coloured voters; and “the House of Delegates” focused on representing Indian voters. There was no representation made for Africans in the RSA parliament at that time.

Furthermore, a distinction was made between “own affairs” and “general affairs”, with *own affairs* dealing with issues related to the cultural and value composition, whilst *general affairs* focused on issues that impacted all racial groups. Education, whether primary, secondary or higher, was identified as an *own affairs* issue in the 1984 Constitution, meaning that matters of education would be dealt with in the three created Houses. Only education for Africans was regarded as a general issue and was referred to the *general affairs* government department named the Department of Education and Training (DET). The legacy of ensuring limited access and the negligence of education for black people has created serious implications of inequality and poverty in communities which linger on today. This is part of the reason that the current Government called on higher education institutions to re-think their Community Engagement approach, ensuring that it is aligned to meeting the social needs of communities and reducing the existing equality gaps.

Historically, South Africa has been a country embedded in discrimination, inequality and segregation due to the apartheid policy which was in effect pre-1994. Thaver and Thaver (2015) and Soudien (2015) refer to the pre-1994 period as the period of the

“white South African nation”. The foundations of the white South African nation were built on the consequences of colonialism; the Anglo-Afrikaans wrestle; the location of gold and diamonds; the enhanced demand for low-priced labour and lastly; the apartheid fabric for segregated development which would support the systems that were constructed to support and enhance the white South African nation. Higher education was no exception (Banda and Mafofo, 2016). Historically, black higher education institutions were meant to ensure that the education received by black students was of inferior quality but simultaneously ensuring that black graduates could feed into the required labour requirements supporting the apartheid regime. Cross and Ndofirepi (2017) substantiate that knowledge systems created pre-1994 in African universities were purposefully prioritised to meet the needs of the white South African nation, neglecting the needs of the local population.

The created higher education institution framework perpetuated a differentiated education system between black and white students, promoting separate mandates with dual systemic imbalances (Banda and Mafofo, 2016) and (Muswede, 2017). Higher education institutions were distinguished as either White, African, Coloured or Indian universities with contrasts in student demographics and curriculum contribution. Badat (1999) validates that such circumstances are what augmented national student political organizations to mobilize and become a collective of catalysts inspired to unite and make the Apartheid system diminutive. Student protests materialised as a result of class and race struggles, where disadvantaged students carry many challenges amongst which are being academically under-prepared and financially constrained whilst entering a foreign university culture (Le Grange, 2016). The 1960s saw the beginning and launch of black student protests and a rise in student activism which would challenge existing higher education structures and fight for the freedom of black students (Franklin, 2003). Student protests have increased post-apartheid, taking on different activism methodologies with a core focus on fighting for identity, ideology and circumstances (Klandermans, 2014). Currently, every academic year in South Africa is welcomed by student protests in higher education. Social media has become a big part in driving student politics through collective student identities, drawing attention and support Nationally and Internationally. Student protests continue to challenge

higher education structures, epistemology, culture and fees for the inclusion of black students.

Cumulatively, students continued to strive towards embracing a pivotal role in shaping the South African higher education institution landscape. It is in this context that the emergence of freedom in 1994 and the inception of the new Government which symbolised National unity initiated a revolutionary transformation action that resulted in assumptions of radical change that would transmute the current systems which served the white South African nation and construct stable institutions which would reflect democracy and be inclusive of all South Africa citizens (Muswede, 2017). However, the concern is that Government has endeavoured to modify the colonial systems, but higher education is still entrenched in traditional epistemology.

Khotseng (1992) postulates that universities in South Africa do not resemble the characteristics of operating in a third-world context. The researcher states that universities continue to be perceived as “ivory-tower” institutions that closed to their communities whilst catering to the needs of the elite minority, perpetuating the lack of African character and struggle to adapt and accommodate the country’s majority. Additionally, higher education institutions are construed as perpetuating colonialist systems that maintain epistemological injustice by promoting western ideologies and overlooking epistemology that enhances indigenous knowledge systems promoting African culture and heritage (Tehoho, Phalane and Dalindjebo 2006). Higher education institutions in South Africa are challenged to transform post-colonialism by facilitating social justice thereby ensuring that access is inclusive for those previously disadvantaged and moulding new communities exclusive of race and segregation whilst operating in the 21st century, which compels them to function in the global context (Higgs, 2016). The challenge is meeting the global context demands which prioritize rankings and publications whilst striving to change and meet local community needs, ensuring that previously negated African indigenous populations are heard.

Higher education institutions are challenged to find their balance as, even though focused on meeting local needs, they must still be competitive institutions.

Richards and Hoppers (2011) corroborate that colonialization normally occurs at various stages. They iterate that the first generation is characterised by the vanquishing of physical areas and people and the second generation is focussed on conquering the mind through the methods of pedagogy. When a country undergoes colonialism, its indigenous knowledge systems get disturbed and disrupted, some even vanish. Education advancement results in a significant detachment from the country's historic legacy, making it advance newly imposed colonialist ideologies (Woldegiorgis and Doevenspeck, 2013). Consequentially, this results in local leaders being compromised and their residing legitimacy role as representatives of culture diminished whilst the colonial dispensation takes root by embedding itself in the social fabric of the society. Hountondji (1997) warns against an outward approach for a third-world country recovering from colonization. The researcher states that one of the priorities for a country post-colonialization is individual and collective recovery: the healing process where people are able to revert to becoming themselves again by the state of re-anchoring and finding their own identity. Ngugi (1986) refers to this transitional process as the state of decolonization where knowledge systems that moulded the society's identity, linguistic ability, intellect assets and socio-economic capabilities are radically decolonized and the new formation serves a new inclusive democratic purpose. This provides an assumption that where individuals and societies are unable to undergo this transition, they remain entangled and entrenched in colonist systems, continuing to advance their ideologies.

Cross and Ndofirepi (2017) caution that the phrase 'transformation' is usually used interchangeably with the term 'change' as they emphasize the awareness that change will not always birth transformation. They further add that in education changes that have occurred have led to replicating traditional colonial systems thus creating stagnant institutions instead of fostering transformation. Researchers argue that whilst

change is a necessity, it is not a guaranteed catalyst for transformation. The realization of the need to transform, coupled with the acknowledgement that the higher education system is flawed, has resulted in a quest with various calls from academics, trade unions, student leadership bodies and human rights patrons advocating for a quality higher education system that will be inclusive, recognizing the country's past, fostering the ontological obligation and the right to voice whilst taking into cognisance indigenous knowledge systems as African epistemology (Roux and Becker, 2016); and (Muswede, 2017).

2.1.3 Calls for Transformation and Decolonization

In March 2015, students from the University of Cape Town which was previously differentiated as a 'whites only' university united as a collective with university staff and workers calling for the removal of the statue of Cecil John Rhodes. These protests were called the #TheRhodesMustFall campaign and they became the genesis of a student-led transformation movement. Their call was not limited to the statue, but transcended with the quest for transformation and decolonization of both the curriculum and institutional culture. They issued a statement outlining their demands. Below is an extract taken from their statement (Lockett, 2016):

“Getting a degree here is a form of mental slavery and colonization.

We can no longer breathe!

We want to breathe!

We must exercise the colonial ghost from the curriculum.

We want relevant knowledge.

We want to study African history.

We want to reclaim our black history.

The liberal idea of academic freedom pre-supposes that we are all equal. But we face coloniality.

Students are told that they can't bring this reality into the classroom.

We call on the VC to call out the ghost of coloniality.

My mother once told me that a man born blind can't imagine colour because he has never experienced it.

This is why they (white people?) cannot experience what we experience”

The Rhodes Must Fall movement has sparked various national student protests, followed by calls for transformation and decolonization. Higher education institutions in South Africa constantly find themselves in the public limelight as students from various universities continue to protest, demanding the decolonization and Africanization of epistemology (Maistry and Lortan, 2017). The increased student protests have brought exposure to the higher education epistemic predicament and the concept of epistemic justice in higher education. This has beleaguered institutions and pressured them into understanding their role as public institutions operating in a post-colonial era within communities previously disregarded. Universities have been challenged not only to define their core business but to clarify what constitutes epistemes; why some epistemes are favoured over others; who the target of the knowledge produced is; and what social applicability can be derived as a result of the knowledge produced (Maistry and Lortan, 2017). Such questions have created debates and comparisons between traditional Western epistemes and African indigenous knowledge systems. Higher education institutions are challenged to reassess their mission, driven epistemology and their role and value in society.

The call to decolonize higher education systems contends that people should be given an opportunity to infiltrate the unknown world of academia from the perspective of their history and cultural standing. The argument is that scholars should be allowed to enter the universal through the window of one's specific lens (Chilisa, Major and Khudu-Petersen, 2017). Researchers verify that decolonization is a complex, chaotic multifaceted process due to the violent nature of colonization as it infiltrates deeply into

the society, institutions and systems (de Oliveira Andreotti *et al.*, 2015); (Maringe and Osman, 2016). A part of the higher education mission is to support the action of societal transformation and the process of pursuing a better quality life for all (DoHET, 2013). Radical changes have occurred across African universities. However, teaching and research are still entrenched in traditional epistemes as they continue to retain the colonial historic legacy (Knight, 2018). These European knowledge systems were created between 500-550 years ago by white male scientists creating a curricular rooted in European models. When the colonial universities were created in South Africa by elite settlers, their mission was to set-up disseminators that would be symbols and representatives of European advancement in the colonies they wanted to progress to white supremacy (Heleta *et al.*, 2016); (Hall and Tandon, 2017); (Knight, 2018).

The assumption is that Eurocentric epistemes are more effective compared to the African. To decolonize does not mean to dilapidate other knowledge systems and the global context, it means the recognition of all epistemes whilst avoiding preference of some over others. Louie *et al.* (2017) attest that when universities re-normalize indigenous systems in academia, this will signify the beginning of dismantling a status quo which promotes Western methods as default systems in education. Indigenous students can be free to express their way of knowing whilst non-indigenous students can open up to other epistemes. The Apartheid legacy has created an identity confusion in society as most institutions were created to drive the identity of “white” as being better than “black” and the illusion of “Western” as being of more / better quality than “African”. This has spiralled into generations seeking to be and buying in the notion of what is perceived as better and of quality. There is thus a great need for integrative leadership that will address such multiculturalism challenges in higher education institutions.

Marginalised groups who have experienced colonization either feel helpless to take action in their communities or believe that they lack the resources required to do so. Hence there is a need to scrutinize dominant epistemes and work with communities

in facilitating learning and development, thereby ensuring collaboration and sustainability in the improvement of lives (Wood, 2017). Too and Bajracharya (2015) also iterate that when pursuing change, it is best to negotiate it at the level of groups and communities. It is the responsibility of higher education to address the decolonization calls whilst also reconciling systemic and social inequalities that exist between indigenous and non-indigenous citizens (Pidgeon, 2016). Singh, (2017) asserts that this is an opportunity for higher education to restore their connection with communities. As much as higher education institutions have autonomy, they are still accountable to the public. Their actions and decisions are not only answerable to their institutional bodies and governing community, but they have a responsibility to answer to the broader society, which is in-line with their public accountability principle (DoHET, 2013). Higher education institutions must reconnect with their communities. This is the only way for them to be able to continue adding societal value.

Swanson (2014) corroborates an account where a student from a rural community in the Eastern Cape, while waiting for his Funza Lushaka bursary, was forced to sleep on the floor in a science laboratory. Struggling to get assistance and support from the university, the student approached Swanson for assistance. To resolve the matter all it took was Swanson's title and calls to the same university people that the student had tried to speak to and the tide turned. The illustration is that of power play in structural inequality; system failure in providing support and enablement; and the challenge of being forced to quotidianly pretend a situation is normal while facing racial and class discrimination. This creates an assumption that existing processes and systems are still not aligned to meet the requirements and to support marginalised students from rural communities.

2.1.4 Inclusion of Indigenous Knowledge System Epistemes

There is a Ghanaian proverb derived from the Akan tribe that says “wo pese awuhu nkyene mu duro a bisa dea eso nno” literary translating to “if you want to know how heavy a bag of salt is, ask the one carrying it”. Contextually, the proverb insinuates

that “ask the owner of knowledge as they are the knower of this knowledge, its contents and its spirit” (Sefa-Dei, 2016). The current challenge is that academia has confined epistemes to knowledge obtained from the university. Therefore, there is a great need for academics to acknowledge that knowledge results from numerous places as it is not only bound in higher education institutions (Bhagwan, 2017a). It has been decades but indigenous knowledge systems still struggle to be recognized in academia. They are still regarded as inferior and have been constantly denied a platform in development, with western knowledge systems continuing to dominate developmental thinking (Kolawole, 2004). In relation and contrast to western knowledge systems, indigenous knowledge systems are perceived as unscientific. Below is an extract from students demanding the inclusion of indigenous knowledge systems in higher education (Luckett, 2016):

“Implement a curriculum that critically centres Africa and the subaltern. By this we mean treating African discourses as the point of departure – through addressing not only content but languages and methodologies of education and learning – and only examining western traditions insofar as they are relevant to our own experience. Introduce a curriculum and research scholarship linked to social justice and the experiences of black people. Meaningfully interrogate why black students are most often at the brunt of academic exclusion”

Gaudry and Lorenz (2018) argue that higher education institutions are wrestling with ways to ethically engage with indigenous knowledge systems. They substantiate that administrators, communities and scholars want to engage, but face the challenge of harmonizing their aspirations with a university culture still embedded in marginalisation and the erasure of indigenous systems. Indigenous poses an opportunity for academia to broaden its narrow view of the concept of knowledge production.

Singh (2016) emphasises the need for curricula that will transcend individual realities, pursuing commonalities in people with the aim of connecting them in a larger inclusive African experience: the type of curricula that will connect people together. There have been various forms of appeals made for an education system that can accommodate and support indigenous students and communities. Madden (2015) authenticates that the inclusion of indigenous systems would need to be embedded in respect, relevance, reciprocity and responsibility. She clarifies that there is a need for respect of indigenous knowledge. There is a need for the integration of relevant indigenous content that can help broaden students natural and spirit worlds. Additionally, there is a need to disrupt the current teacher-student vertical top-down hierarchy approach by creating a reciprocal teaching and learning relationship. Lastly, teaching should embrace the notion that knowledge births responsibility to one's relations, including future generations.

2.1.5 Section Summary

This section focused on presenting a historical view of the South African context and highlighting how the calls for transformation, decolonization and inclusion of indigenous knowledge systems occurred, the reason for the required changes and challenges in driving them. The next section focus on the South African higher education landscape.

LITERATURE REVIEW: SECTION TWO – HIGHER EDUCATION INSTITUTION LANDSCAPE

2.1.6 Introduction

This section of Chapter Two is focused on drawing a picture of the South African higher education institution landscape. It starts by presenting data that reflects the higher education institution structures pre-and post-1994 and how these were created, then moves on to discuss key factors that can be challenges in higher education, both from the local and global perspectives. This chapter allows for an understanding to be developed of how Universities were created post-1994 and later brings clarity to the comprehensive university context, as well as challenges encountered in Community Engagement.

2.1.7 Higher Education Institution Background and the South African Landscape

Prior to 1960, the only “historically” black college in South Africa was called the University College of Fort Hare, which was formerly the South African Native college incepted in 1916 through charitable donations, offerings and contributions from the Scottish Presbyterian missionaries (Franklin, 2003). In 1923, the university gained more financial support leading it to expand its course offerings. Moreover, it was known as being the only university that offered residential accommodation for black students in South Africa. Franklin (2003) emphasizes that Fort Hare was more than a university in the eyes of black people and black students it was beacon of hope for many all over Southern, Central and East Africa.

Pressure started to mount in the late 1940s and 1950s with demands for black students to access higher education institutions. This then resulted in the development of four more separate public higher education institutions in 1960. These were the (1) University College of the North at Turfloop in the Northern Transvaal which was

designated for Sotho-Tsonga and Venda people; (2) the University College of Zululand at Ngoya in Natal, designated for Zulu and Swazi people; (3) the University College of Durban, designated for Asians and Indians; and lastly, (4) the University of the Western Cape in Belleville near Cape Town designated for Coloured (mixed race) people. Fort Hare was already removed from the liberal administration of the Presbyterian missionaries in 1951 and placed under the authority of the all-white Rhodes University administrators in Grahamstown. This was a strategy to align the university with the creation of the Bantu Education Act which would be developed under the Department of Bantu education and be headed by the Minister of Bantu Education in 1953 (Franklin, 2003). With the development of four other universities, Fort Hare then became designated for Xhosa and Sotho-speaking people in what was then referred to as Ciskei.

The establishment of the 1984 Constitution in the RSA with the differentiation of “general” and “own” affairs ensured that the apartheid segregation was ingrained in the education system in South Africa (Bunting, 2006). Additionally, pre-1994 South Africa had two institutional types: Universities with a focus on new knowledge production and Technikons with a focus on knowledge application.

Table 1: The South African Higher Education Institution Landscape: 1990-1994

Classification		Universities		Technikons
RSA	House of assembly (for whites)	Language Medium of Instruction	University Name	Technikon name
		Afrikaans-medium	University of the Orange Free State	Cape Technikon
Afrikaans-medium	Potchefstroom University	Free State Technikon		
Afrikaans-medium	University of Pretoria	Natal Technikon		
Afrikaans-medium	The Rand Afrikaans University	Port Elizabeth Technikon		
Afrikaans-medium	University of Stellenbosch	Pretoria Technikon		
Afrikaans-medium	University of Port Elizabeth	Vaal Triangle Technikon		
Afrikaans-medium	University of South Africa (UNISA) (distance education)	Technikon South Africa (distance education)		
English-medium	University of Cape Town	Technikon Witwatersrand		
English-medium	University of Natal			
English-medium	Rhodes University			
English-medium	University of the Witwatersrand			
	House of Representatives (for coloureds)	Afrikaans-medium	University of Western Cape	Peninsula Technikon
	House of Delegates (for Indians)	Afrikaans-medium	University of Durban-Westville	ML Sultan Technikon
	Department of Education and Training (for Africans)	Afrikaans-medium	Medunsa University	Mangosuthu Technikon
		Afrikaans-medium	The University of the North	Technikon North Transvaal
		Afrikaans-medium	Vista University	
		Afrikaans-medium	University of Zululand	
TBVC	Republic of Transkei	medium of instruction is not clear	University of Transkei	Eastern Cape Technikon
	Republic of Bophuthatswana		North West University	North West Technikon
	Republic of Venda		University of Venda	
	Republic of Ciskei		University of Fort Hare	Border Technikon

2.1.8 The South African Higher Education Landscape: Post-1994

This section highlights the background of the South African higher education landscape after 1994 and gives foundational details of the various mergers that resulted in the current universities. As part of the new democratic Government strategy in fostering a transformed democratic higher education system with a focus on a non-racial and non-sexist agenda, a National Working Group (NWG) was entrusted with the task of scrutinizing the higher education landscape and proposing an auspicious tactic for consolidating and reducing the number of higher education institutions in various regions in South Africa (Jansen, 2004). In 2001, the NWG submitted their restructuring proposal to the Minister with details of suggested mergers for each

province. Subsequently, the Minister re-worked the proposal and submitted the changes to cabinet in April 2002 for approval.

The National Working Group (2001) and the Ministry of Education (2002) proposed mergers as follows:

Nationally

- The formulation of one distance learning institution. This would result from the merger of the University of South Africa (UNISA), Technikon South Africa (TSA) and the distance learning campus of the Vista University (VUDEC). This would form part of the **comprehensive university classification type**, offering both Technikon and University programmes.

Eastern Cape

- Port Elizabeth Technikon and the University of Port Elizabeth were to be merged with the Port Elizabeth campus of Vista University (This would also form part of the **comprehensive university classification type**, offering both Technikon and University programmes);
- Border Technikon and Eastern Cape Technikon were to be merged. (This too would form part of the **comprehensive university classification type**, offering both Technikon and University programmes);
- The University of Fort Hare was to be retained as an independent institution; and
- Rhodes University was also to be retained as an independent institution.

Free State

- Technikon Free State was to be retained as an independent institution that would incorporate the Welkom campus of Vista University;
- The University of the Free State was also to be retained as an independent institution and would incorporate the Bloemfontein campus of Vista University.

Gauteng

- The Rand Afrikaans University and Technikon Witwatersrand were to be merged and would incorporate the East Rand and Soweto campuses of Vista University. (This would form part of the **comprehensive university classification type**, offering both Technikon and University programmes);
- The University of the Witwatersrand was to be retained as an independent institution;
- The University of Pretoria was to be retained as an independent institution that would incorporate the Mamelodi campus of Vista University;
- The Technikon Northern Gauteng, Technikon North-West and Technikon Pretoria were to be merged;
- The Sebokeng campus of Vista University was to be incorporated into the Vaal Triangle campus of the merged Potchefstroom University for CHE and the University of the North-West;
- Vaal Triangle Technikon was to be retained as an independent institution.

KwaZulu Natal

- The ML Sultan Technikon and Technikon Natal were to be merged;
- Mangosuthu Technikon was to be merged with the new University formed from the merged ML Sultan and Natal Technikon;
- The University of Durban Westville and the University of Natal, including the Pietermaritzburg campus, were to be merged;
- The University of Zululand was to be retained as an independent institution but restructure its mission and become a **comprehensive university classification type**, offering both Technikon and University programmes.

Limpopo

- The University of the North, University of Venda and the Medical University of South Africa were to be merged. The institution would introduce Technikon-type vocational programmes and qualifications, meaning it would also be a **comprehensive university classification type**, offering both Technikon and University programmes.

North-West

- The Potchefstroom University for CHE and the University of the North-West were to be merged.

Western Cape

- The University of Cape Town was to be retained as an independent institution;
- The University of Stellenbosch was to be retained as an independent institution;
- The University of the Western Cape was to be retained as an independent institution and would incorporate the Dental School of the University of Stellenbosch;
- Cape Technikon and Peninsula Technikon would be merged.

The higher education institution landscape in South Africa is currently as follows: There are 26 public universities and 124 private universities, resulting in a total of 150 Higher education institutions. There is an addition of colleges: 50 technical and vocational education and training colleges (TVETs), 9 common entrance test colleges (CETs) and 252 private colleges, making it a total of 311 colleges.

Table 2: Higher Education Institution Landscape Post-1994

HEI			Colleges			
Public	Private	Total	TVET	CET	Private	Total
26	124	150	50	9	252	311

Below is the current triad of institutions, mainly Traditional Universities, Comprehensive Universities and Universities of Technology. The democratic government has been successful in reducing thirty-six public institutions to twenty-six public institutions in South Africa (Blom 2016; Govender and Rampersad 2016). The figure reflects the three types of higher education institutions in South Africa, with the university names for each classification.

Table 3: Higher Education Institutional Types Post-1994

PUBLIC UNIVERSITIES IN SOUTH AFRICA (Post 1994)	Classification	Name of University
	Traditional universities	University of Cape Town
		University of Fort Hare
		University of the Free State
		University of KwaZulu-Natal
		University of Limpopo
		North-West University
		University of Pretoria
		Rhodes University
		Sefako Makgatho Health Sciences University
		Stellenbosch University
		University of the Western Cape
		University of the Witwatersrand
Comprehensive universities	University of Johannesburg	
	Nelson Mandela University	
	University of South Africa (Unisa)	
	University of Venda	
	Walter Sisulu University	
	University of Zululand	
Universities of technology	Cape Peninsula University of Technology	
	Central University of Technology	
	Durban University of Technology	
	Mangosuthu University of Technology	
	University of Mpumalanga	
	Sol Plaatje University	
	Tshwane University of Technology	
	Vaal University of Technology	

2.1.9 Comprehensive Universities

There are six Comprehensive Universities in South Africa, namely the University of Johannesburg, Nelson Mandela University, University of South Africa (UNISA), University of Venda, Walter Sisulu University and the University of Zululand. These institutions were formed as follows:

- University of Johannesburg - The Rand Afrikaans University and Technikon Witwatersrand merged and incorporated the East Rand and Soweto campuses of Vista University;
- Nelson Mandela University - Port Elizabeth Technikon and the University of Port Elizabeth merged with the Port Elizabeth campus of Vista University;
- University of South Africa (UNISA) - University of South Africa (UNISA) merged with Technikon South Africa (TSA) and the distance learning campus of the Vista University (VUDEC);
- University of Venda – The University of the North merged with the University of Venda and the Medical University of South Africa;
- Walter Sisulu University – Border Technikon and Eastern Cape Technikon were merged; and
- University of Zululand - The University of Zululand remained as an independent institution but restructured its mission.



Figure 1: Comprehensive University Logos

2.1.10 Legacy of Apartheid

It has been more than twenty-four years since the annihilation of the Apartheid system in South Africa. However, higher education institutions continue to struggle with transitioning from an oppressive, discriminatory system that was embedded in differentiation by culture, gender, class and race (Universities South Africa, 2015). The Apartheid system was contrary to the new democratic Constitution, established with the aim of forging a non-racial, non-sexist, socially and economically equal society. Karodia, Shaikh and Soni (2015) believe that the stagnation in transforming is due to the fact that the South African Government was eager for change, but their change strategies were not rooted in intellectual thought, regardless of all the resources that were made available to usher in a thought-through transformation process. Moreover, these researchers highlight that higher education institutions are currently in a state of flux and have not risen to the expectations in assisting communities with sustainable development post-democracy. Higher education institutions were seen as both catalysts and protagonists in leading the Constitution, unifying systematic development that would address the socio-economic needs of South Africa. They were the hope to address and meet the needs of all citizens as the country anticipated that the old education system would be transformed, making way for a new inclusive democratic order (Badat and Sayed, 2014). Patton, (2016) states that higher education was perceived to be the equalizer that would open people to opportunities which they could not access previously.

The challenge of addressing the Apartheid legacy in higher education institutions in South Africa is systematic. Soudien (2008) and Suransky and van der Merwe (2014) corroborate that institutions themselves admit that they have not approached transformation with an open, robust and self-critical methodology. One may conclude that South Africa has not been clear in their approach on what exactly they would like to transform and the methodology to be used in transforming it. The unclear strategies

in decolonising the rigid systems further escalate un-transformed institutions rooted in past ideologies of the Apartheid regime.

Laga and Ramoupi (2014) argue that South Africa's approach is different from the one taken by Tanzania where Nyerere clearly said "our first step must be to re-educate ourselves, to regain our former attitude of mind". He continued to state that an education system in Africa must have the characteristics of being African-orientated to ensure that it meets the needs of Africa. The value contributed by higher education institutions with their intellectual capital to national power supersede that of natural resources. This makes it critical for a country to continuously assess its national education system and critique the value it adds to the needs of society (Symaco, 2012; Wolhuter, et al. 2013; Wolhuter, 2014).

Elliott (2005) and Mouton, Louw and Strydom (2013) confirm that various attempts have been made by the democratic Government to transform. Amongst such endeavors is the introduction of the Education White Paper 3 on Higher Education which focused on the size and shape of institutions; the denotation of autonomy and accountability; the purpose and nature of higher education; management and governance; student demographic distribution; the relationship between free trade and public good; and the roles of student politics.

2.1.11 The Role of Higher Education Institution Autonomy

While agreeing that changes have occurred in the higher education sector, Jansen (2004) further argues that autonomy is the concept that has contributed to the stagnant transformation of universities. He states that autonomy is what has been used by institutions to decide on student admissions and curriculum. Autonomy is also what universities use to maintain colonial systems. Estermann (2015) refers to institutional

autonomy as the persistently changing relations between Government and universities. He adds that autonomy includes the contradictory levels of dominance exerted by Government, depending on context and circumstances. Moreover, autonomy is recognized as an essential requirement for university modernization in the 21st century. Nguyen, Hamid and Moni (2016) argue that autonomy can result in financial success, but it can also encourage higher education institutions to ignore education quality, which can impact higher education negatively by escalating negative consequences in the country. Siroky and Cuffe (2015) corroborate that institutions that have never been autonomous are usually unable to mobilize, resulting from their lack of collective action capacity. Comparatively, those that have been autonomous usually have collective capacity and are able to mobilize, but may lack motivation to take the initiative and act. Redding (2017) validates that traditionally, higher education institutions have assumed the role of transforming societies. They have driven innovation and cooperativeness. This leads to the assumption that to continue achieving this, they require autonomy as it enables them to focus on the requirements of their societal contexts; instead of being driven by competing external pressures, they are able to “work from the inside (local context) out instead of from the outside (global context) in”.

Estermann (2015) believes that the high levels of diversity in universities compel multiple approaches: the “one size fits all” notion will not work. However, he stresses the requirement in finding a balance between autonomy and accountability in response to community demands and clarity in distinguishing public responsibility for higher education institutions. Community engagement is key in driving this objective and ensuring that higher education is held accountable in its core mission of public good through the creation and dissemination of knowledge whilst meeting community needs.

Autonomy results in higher education institutions being gatekeepers for political, social and economic citizenry. Yet they continue to struggle with creating democratic systems that will embrace diversity and foster genuine inclusiveness (Pichler, Bowen,

Kurzweil and Tobin, 2005; Moloto, Brink and Nel, 2014). There creates a need for integrative leadership that embraces multiculturalist approaches in higher education institutions.

2.1.12 Multiculturalism in Higher Education Institutions

Parallel to fostering their transformation agenda in a country with diverse racial and cultural groups, higher education institutions have been challenged to critically re-look at their civic mission and ensure that it aligns with producing a knowledgeable, innovative and responsive civic-minded citizenry to address the country's challenges (Ehrlich, 2000 and Cole and Zhou, 2014). Civic-minded citizens are individuals who see themselves as communal and they recognize themselves as being members of a larger social fabric. They acknowledge community social challenges as part of their own, which leads them to take informed judgements and appropriate collective innovative action in searching for solutions.

Kahn and Agnew (2017) use the illustration of electricity in describing how knowledge is currently viewed. They note that knowledge is desired for "what" it can produce rather than what it is. The focus currently is on "how" things are learned instead of "what" is learned, which has led to the need for interconnectedness, plurality and relativity. They further note that the production of knowledge in the 21st century calls for collectivity. Scholarship resulting from a singular or isolated sources will no longer assist in solving current "wicked" problems. Hence solutions must be driven from deep knowledge acquired with partnership lenses, communities of practice lenses and interdisciplinary lenses. The notion of knowledge being viewed as accessible and a limited resource for a selective elite few must be demolished. Knowledge must flow rapidly in various networks, borders and systems and students must be able to tap into the knowledge flow and equip themselves with required skills (Kahn and Agnew 2017).

Kahn and Agnew (2017) state that there is a need for a deeper examination of the context to allow for a better understanding of our complex and interconnected world and to understand the notion of the required plurality perspective. Van Balkom (2010) refers to this as “the anatomy of perspective” which requires for people to stop imparting truth to deconstructing viewpoints. The researcher challenges one to step away from attempting to re-interpret perspectives that one knows nothing about, but rather allows for transformative learning. The researcher continues to illustrate that “if students are to understand how a Q’eqchi Mayan woman in the lowlands of Guatemala sees her world, they have to dissect the historical, political, gendered, economic, religious, ethnic, cultural and idiosyncratic trajectories and make meaning of her particular viewpoint and the actions that drive her”. In this case, the anatomy perspective encourages that students move beyond the academic analysis confinement of the structural anatomy into a deeper meaning of what it means to be human in a particular time and place. This methodology results in the anatomy perspective as key in the process of transformative learning.

Kahn and Agnew (2017) agree that not all coursework requires global learning outcomes, but it is essential that higher education institutions create institutional cultures that are innovative and responsive, able to produce diverse learning experiences required for the 21st century workforce and civic life. They also emphasize the need for learning strategies that are built with collaborative scholarship and pedagogy founded on plural perspectives, interconnections, networks and engagement with the world. The majority of higher education institutions are still struggling to make this shift. They still linger with epistemologies that are entrenched in 20th century learning, adding little value to societies.

Soria, Snyder and Reinhard (2015) state that existing challenges in the 21st century challenge higher education institutions to adapt to new ways and approaches and foster forward-thinking and leadership. More specifically, there is a need for integrative leadership (Heifetz, Grashow and Linsky, 2009), the type of leadership that enables

the ability to bring together diverse people from different groups and organizations to focus on solving “wicked” complex problems and evoke sustainable social change (Crosby and Bryson, 2010). There is a need for stakeholders with varying degrees of multicultural competencies to work together in creating substantial collective action to existing challenges (Page, 2010). Integrative leadership encourages shared power through collaborations, teamwork and networks, which reflects a shift from traditional theories that emphasize positional leadership relying on hierarchical authority. Integrative leadership abstains from traditional leadership theories which promote “leader-follower” relationships (Sun and Anderson, 2012). Higher education institutions are challenged to create institutional cultures, environments, values and principles that promote collaborations across multiple diverse communities, partners and organizations, ensuring that these traits are also instilled in their produced graduates who can sustainably foster them.

Reid and Garson (2017) caution that diversity in higher education institution campuses is required, but can create insufficient learning conditions when trying to maximize educational benefits. They warn that intercultural learning does not just happen automatically as it is even more challenging with increased diversity. Moreover, imposed diversity will lead to a negative learning impact entrenched in stereotypes that can further escalate a divide between diverse groups. Sanderson (2010) also warns that at times, perceived ideas and assumptions may be harmless but they can also result in prejudice which can lead to hostility or conflict for different cultures. Universities must have systems in place to deal with diversity in order to limit escalations that can occur as a result of perceived assumptions for the various cultural groups.

Yusupova, Podgorecki and Markova (2015) posit the need for harmonizing the development of national cultures and languages, by emphasizing the need for ensuring tolerance within diverse students. Ford (2014) concurs that educators have a responsibility to ensure that students have a deeper and more authentic rigorous and

relevant education experience about the lives of their peers who come from different cultural and racial backgrounds and experiences. This will ensure that all students have “mirrors and windows” in their educational experience, allowing students to approach their learning from their own lenses but also to be open to learning from the views of their peers. One of the objectives of education in multiculturalism is reducing prejudice and discrimination, not only amongst students but amongst societal members as well. The aim is to foster working towards equal access and social justice for everyone whilst also promoting fair and impartial power distributions amongst diverse cultural groups (Santamaría, 2014). This leads to the assumption that multicultural education encourages empathy and supports initiatives that foster socio-cultural and emotional accord. It advances pluralism and sees diversity as a strength which is critical in driving reciprocal, mutual beneficial partnerships with communities and partners. Selmer, Jonasson and Luring (2014) acknowledge engagement as a precondition in achieving positive student outcomes. However, there is a lack of focus on the engagement of faculty members. The researchers note that the engagement of faculty members has been recognized as leading to increased job satisfaction, increased production levels and healthier faculty members. It is important to remember that communities exist in and out of universities and engagement also happens inside and outside of higher education institutions, making it essential for both students and faculties to be involved.

2.1.13 Student Protests in Higher Education

The higher education landscape in South Africa is currently fuelled with protests arising from various campuses nationally. The protests started in 2015 with #Rhodesmustfall which aimed at decolonizing institutions, decolonizing curricula, decolonizing knowledge and decolonizing the mind. Later in the same year, there was a #feesmustfall protest advocating against increasing tuition fees. Since these protests, many have followed, creating a culture where institutions are characterised by protests every year (Bouhey, 2014 and Ndelu *et al.* 2016). South Africa is home to twelve

languages which the fifty five million plus citizens use daily. However, the selected language of use in education is English, which is home language to only 9.6% of the population (Beukes, 2014). The majority of students who are able to receive university entrance dropout or do not graduate. Only 15% of matriculants enter university, whilst less than 50% of that 15% is able to complete their qualification and graduate (Letseka and Maile, 2008). Language plays a pivotal role in equipping and empowering people to be both producers and consumers of knowledge. However, the language dialogue continues to be a sensitive subject in African institutions and they continue with the use of the colonial language. However, the country is experiencing a “Fanonian moment” whereby a new generation has risen and is challenging the state of things in institutions (Becker, 2016). The younger generation demands that things change. They question why colonial systems have been maintained for so long and what is the reason for epistememes and knowledge systems to continue to be rooted in colonial Eurocentric ideology (Heleta *et al.*, 2016). There is currently a notion that student activism in South Africa is characterised by the concept of networked social movements. With access to the internet, an issue may begin small and escalate into a societal grievance, gaining huge support from individuals and groups across the country and the world in general (Luescher, Loader and Mugume, 2017).

2.1.14 Higher Education Institutions continue to grapple with purpose

In today’s volatile, uncertain, complex and ambiguous world, higher education institutions continue to be recognized as the engine in shaping societies. They are seen as catalysts in developing innovative solutions that can introduce new practices and inform the future - this makes their role a crucial one in society (Wheatley, 2001). Becker, Brown, Dahlstrom, Davis, DePaul and Diaz (2018) confirm that universities are regarded as drivers of innovation. They are regarded as pillars in fostering authentic learning that links students to real-world experiences. The researchers believe that it is a priority for institutions to nurture a culture that enhances experimentation; a culture

that will accept failure and understand that it is a part of the learning process; a culture that will foster the notion that all big ideas started through trial and error.

It is essential that higher education institutions are equipped and able to mobilise their diverse workforce by ensuring that there are no divisions and that all available resources are strategically harnessed and used optimally for the benefits of society (Govender, Veerasamy and Noel, 2014). Additionally, society still views education as a one-way approach that is not opposed or challenged, but conforms to the current economic and political trends. It is a view which originated from the elite stage and continued to mass and post-massification. As universities struggle to clearly define their purpose and mission, Xing and Marwala (2017) attest that they must abide by their core mission regardless of the era. They indisputably clarify that the mission of higher education is to guarantee quality learning and ensuring that students are able to access updated knowledge through teaching and research while also sustaining the development of communities through service. Bawa (2017) substantiates that to remain relevant, higher education institutions must critique their curricula and offerings as it is the core in defining themselves. Universities that will remain relevant are those that will be able to simultaneously speak to new realities and contexts, while being able to respond to both local and global requirements.

2.1.15 The Global Tournament Frenzy: Rankings and Publications

Higher education institutions are in a state of epoch, experiencing pandemonium pressure from both the global and local context whilst striving to continue being relevant to their core mission (Bawa, 2017). In South Africa, institutions are trying to navigate operating in a democratic society post-colonialization whilst simultaneously competing for research excellence on the global stage. They are challenged and torn in the contradictory environment by having to respond to globalization pressures and simultaneously fostering the developmental agenda and attending to rectifying the past (Soudien, 2014). Obasi (2008) refers to this mission crisis as a “double tragedy”. He

indicates a need for a proper analysis of the driving motives for the global ranking system. Such analysis can be a diagnostic tool and assist African universities in the improvement of quality and reputation, instead of jumping into this competitive race without thoroughly investigating it.

Moreover, the global environment acknowledges institutional excellence when universities produce PhDs, win research grants and generate research that is published in leading research journals. There is currently an iconic status linked with institutional rankings, which become a crucial tool in the global knowledge race (Altbach, 2012).

When global rankings were introduced in the 1900s, there was a general disinterest. The practice of comparison and being seen in the ranked world has since exploded. The tide turned in 2003 with the establishment of the Academic Ranking of World Universities (ARWU) in China by the Shanghai Jiao Tong University and the Times Higher Education World University Rankings (Scott, 2013). The topic debates have been embraced world-wide, receiving priority features in the world news and causing more and more countries to respond and emulate the process. There are comparisons between countries and between individual higher education institutions. Universities are being judged on where they rank globally, which may not be a fair comparison due to the unequal resource distribution between nations (Marginson and Van Der Wende, 2007).

Ranking systems will be in favour of some of the institutions as they will have their own assumptions and purpose. Scott (2013) states that there are increased debates on whether universities should be globally ranked as the problem with the ranking systems is that it requires a construction of similar indicators to enable realistic measure. However, institutions are contextually operating in very diverse countries faced with multifaceted issues in fast-changing environments, which raises the question - is a common "yardstick" measure of indicators even possible and should it even be considered? Moed (2017) argues the need for the rankings to be embraced. He states

that rankings are here and will stay for a long time. Institutions should strive to understand their requirements; understand the differences between what is “stated” as being measured versus what actually gets measured; and understand the formulas used in calculating the scores and their meaning.

In South Africa, rankings are currently being used for academic promotions and employment when academics apply at university. The Department of Higher Education and Training (DHET) also rewards research output that has been produced in its accredited journals and provides financial subsidies to institutions associated with the researcher, whilst the National Research Foundation bases its academic ratings solely on the selection of academic research publications in peer-reviewed journals (Callaghan, 2018). Such incentivising methodology further escalates the publication tournament and creates problematic pressures for academics. The term “perish” has been coined as some academics have experienced the consequences of facing termination of employment or failure of promotion where they have not been able to meet the required publication performance indicators (Moosa, 2018). There are concerns that the rat race for publications is reducing social science academic focus. Some even refer to the journal publication race as “gamification” that is escalating non-innovative research practices increasing plagiarism, self-plagiarism, ghost authorship and the hijacking of journals (Mouton, 2017 ; Callaghan, 2018). Additionally, great controversy has risen around the investment being made in research publications, the number of people who read such publications and what the genuine benefits research publications contribute to communities and societies at large.

Dlamini (2016) attests that globalization should not be interpreted with a one-dimensional lens. He warns that being recognised as “world-class” comes with responsibilities and obligations, some of which may be different from the realities of South African higher education institutions. He adds that rankings come with an elite status, established order and regulatory standing-realities one cannot ignore. If they intend to operate in the global space, differentiation may be needed. The greater danger is where institutions prioritize and acquire ranking status, pushing to join “super-league” institutions instead of framing their universities around the societal

contextual needs. Institutions should educate with a focus on global engagement that can foster international integration and this should be used as an acceptable measure of academic excellence (Dlamini, 2016). Knight (2003) describes internationalization as “a process of integrating an international inter-cultural or global dimension into the purpose, functions or delivery of post-secondary education”. She simplifies it by saying it is ensuring that all students, regardless of location, can access international opportunities thereby reducing the unequal distribution of human capital and talent.

Rankings are what potential customers of institutions use to assess the status, value and quality offering of a university. Students and parents use them to decide where to study, whilst Governments use them as a guide for resource allocations and as a benchmark when comparing higher education institutions with other institutions locally and globally (Altbach, 2012). The Academy of Science of South Africa (ASSAF) (2006) confirms that publishing connects excellent academic researchers globally which may lead to foreign support and investment for both the university and country. These researchers believe that rapid societal changes require a vision of globalisation that embraces publications as a vehicle that enhances documentation of science-based evidence in addressing wicked societal problems. Okebukola (2015) emphasises the urgent requirement for a new funding model that will recognize the execution of national policy priorities and ensure that higher education institutions operate in sync with the National Development Plan, which requires innovative and sustainable methods of generating resources both publicly and privately. Muller (2017) cautions that some exploit the resource gap due to the current relationship between the state, higher education institutions and private companies. He clarifies that in the quest for resources, private organizations at times provide resource support to higher education institutions with the aim of acquiring work in excess of what they would get from the competitive market. The term used is “rent seeking”. Some refer to it as the washing of the hands- “do something for me I’ll do something for you”. In Latin it is called “quid pro quo”.

2.1.16 Graduate Employability and the role of Entrepreneurship

Pre-1994, a majority of Africans were located in what was called the “TBVC” states. These were Homelands and rural areas located outside the cities. People had to travel for hours to get to the big cities. The homelands were isolated from everything, with very little resources. This challenge persists till today. The under-utilization or sustainable use of natural resources; poor or lack of access to socio-economic infrastructure; low literacy; skills levels and high dependency on social grants and other forms of social security has resulted in many people migrating closer to cities for resources (Report & Evaluation 2013). Additionally, infrastructure is still one of the biggest constraints leading to difficulties in sustaining information and communication technology (ICT) (Moodley, 2015). Technology is seen as an alternative that can reduce the inequality and existing gaps, the lack of infrastructure creates constraints in accessing alternative education platforms or connecting with the global community for better opportunities. Mdlongwa (2012) explains that ICT is a global network where the exchange of information and knowledge is shared through devices such as cellphones and computers to connect people. The assumption is therefore that where there is poor or no ICT infrastructure, people cannot connect to the global network.

Kalule et al. (2016) state that Africa has the world’s youngest population but is confronted with 60% youth unemployment. In South Africa, the majority of people migrate from rural areas to urban areas, seeking access to resources such as higher education and employment opportunities (Lekhanya and Visser, 2016). Moreover, Thorn and Schleicher (2013) state that the advancement of societies is dependent on both knowledge and innovation. Higher education institutions equip societies with knowledge, but the knowledge must lead to critical thinking and innovation. Additionally, Padmini (2012) states that education adds value socially, politically and culturally. It also contributes to the economic transformation of a country, leading to the assumption that there is a link between a country’s human capital resource and its

prosperity. Higher education institutions play a significant role in ensuring that the country has knowledgeable and skillful intellect that can foster innovative solutions.

There has been much debate and criticism on the relevance of higher education institutions. The high unemployment rates of graduates has sparked a dialogue challenging whether graduate skills align with the skills demand required by the labour market and job-seekers (Kalule *et al.*, 2016). This has challenged higher education institutions to re-assess their value in society and explore epistemes that will enhance their mission of knowledge production and knowledge dissemination (Higgs, 2016). There is currently a synoptic view that Community Engagement is one of the key instruments that higher education institutions should be focusing on to improve their value in society and in their mission. There has also been an increase in stakeholder engagements. Literature does suggest a gap in graduate skills and required labour skills. Balwanz (2012) corroborates that higher education puts more focus on technical and cognitive skills and less focus on non-cognitive skills, whilst the job market puts emphasis on the non-cognitive skills. Literature also validates an introduction of third sector organizations (TSOs) to help with the unemployment challenges. The involvement of TSOs has been referred to as New Public Governance (NPG) by Lindsay, Osborne and Bond, (2014). TSOs are seen as organizations that can facilitate innovation and engagement where public service representatives would find it difficult.

Additionally, there is a call for higher education to integrate entrepreneurship as a strategy in advancing human capital development and employability opportunities (Sofoluwe *et al.*, 2013). This is aligned to the risk-taking theory which views entrepreneurship as education that encourages people to take calculated risks that can result in great benefits, stating that individuals who take huge risks have to face greater responsibility. Furthermore, the researchers add that a new type of entrepreneurship has been introduced called Social Entrepreneurship. It is a global phenomenon that has emerged and gained acknowledgement in South Africa as an approach set out to tackling social inequalities that continue to linger decades after the

ban of the apartheid policy. Robinson and Gilbert (2016) cited in (Kriger 2016:178) confirms that social entrepreneurship presents an opportunity to strengthen civil society and fast-track socio-economic development in South Africa.

Social entrepreneurs are defined as “people who develop innovative solutions to social problems and in doing so, challenge traditional models of delivering social service” (Santos, 2012). However, Dees (2001) defines social entrepreneurs as “people who are able to blend a passion for social change with a business-like determination which enables them to play the role of social change agents”. Social entrepreneurs balance the business equilibrium by focusing on both profit and impact, instead of selecting one above the other. Social entrepreneurship has the potential to increase the economic participation of the youth but is failing due to legislation not recognizing it as a legal entity. Growth and the inclusive development of informal and rural sectors is essential to combat the challenges of youth unemployment (Mnguni, 2014). Sofoluwe *et al.* (2013) agree that through the Schumpeter effect (TSE), entrepreneurship and unemployment are negatively related and that an increase in entrepreneurship will lead to a reduction in unemployment as entrepreneurship fosters employability. Consequently, Kalule *et al.* (2016) add that a constrained job opportunity environment leads to speculation that higher education institutions should train students for entrepreneurship that will foster self-employment. In comparison to other third-world countries, South Africa is lagging behind in venture creation. A majority of the youth is unemployed but there are not enough people starting new businesses for job creation opportunities (SAVision2020, 2016).

In a study by Walter and Zondo (2016) which focused on the influence of entrepreneurship education, he found that entrepreneurship education developed students into cross functional innovative thinkers. He found that there has been growing diversity in the courses offered in terms of content and depth and that a majority of entrepreneurial courses are offered in business schools, but now there is a new trend of offering them at non-business schools. According to Munsamy (2003),

entrepreneurship education is required to address socio-economic challenges. Entrepreneurship is relevant to students in all disciplines and entrepreneurship education should be used as a paradigm for developing students into innovative thinkers. Kalule *et al.* (2016) suggest two reforms that can be used to ensure curricula that will integrate skills required by job-seekers and promote entrepreneurship. The first is establishing functional links between curricula and employers and the second is prioritizing community engagement for hands-on training in both private and public higher education institutions.

Higher education institutions are positioned to assist in equipping and empowering societies to take control of their destinies and to effectively deal with their contextual challenges through the optimization of natural resources (Report and Evaluation, 2013). Hatta and Ali (2013) consequently affirm that where inequality disparities occur between rural and urban communities, intervention strategies should be developed to bridge the gaps. Special focus should be placed on the most vulnerable population groups in order to ensure improvement in the lives of those communities. The involvement of higher education institutions in rural communities through engagement will help provide the knowledge, skills and temperament necessary in developing critical thinkers and engaged citizens. Much emphasis has been placed on higher education community engagement that is sustainable, intensified and given recognition in the broader socio-economic development debate at national and regional levels (Munsamy, 2003). This has resulted in higher education institutions genuinely assessing the promulgation of community engagement in driving fruitful and dynamic partnerships with societies.

2.1.17 Section Summary

This section presented an overview of the South African landscape pre-and post-1994. It emphasized the university and Technikon structures pre-1994, the mergers that occurred and the development of the new structures post-1994. The chapter also presents key factors such as multi-culturalism, student protests, purpose, rankings, publications and graduate employability, which play a role in higher education institutions meeting their mission.

LITERATURE REVIEW: SECTION THREE – THEORETICAL FRAMEWORKS

2.1.18 Introduction

The current section discusses the three theories upon which this study is framed. The study draws on Ubuntu as both a theory and worldview; deep democracy; and scholarship theory. The section also provides an anecdotal reference to South Africa in order to frame the discussion within a context where the perspectives are relatable.

2.1.19 Ubuntu as a guide to University Community Engagement

The preceding discussion clearly shows that university Community Engagement is an investment in social infrastructure, where human beings are at the centre of their own development. Realizing that university Community Engagement relates to how people ideate together for the purposes of fashioning solutions to the community's challenges, this discussion proceeds to debate Ubuntu and its nexus with university Community Engagement. Debates around framing community engagement in South Africa through the lenses of the Ubuntu philosophy are gaining traction (Chmela-Jones, 2017). Hlatshwayo and Shawa, (2020) advocate the argument that interventions framed through the Ubuntu philosophy afford the community a voice to negotiate collective values in projects that have a bearing on the present and future of the community. In order to understand fully why such claims are being made, there is a need to further discuss the Ubuntu philosophy itself.

2.1.19.1 I AM BECAUSE WE ARE: Unpacking the Ubuntu Worldview

Mugumbate and Nyanguru (2013) describe Ubuntu as an African philosophy that emphasises “being self through others”. They add that Ubuntu is a notion of humanism that is expressed in the phrase “I am because of who we all are”, translated in the Zulu language as “umuntu ngumuntu ngabantu”. The concept of Ubuntu has been triumphantly utilized in various disciplines. Nzimakwe (2014) agrees that ubuntu is an ancient African concept meaning “human-ness”. It promotes caring and sharing by emphasizing the importance of community. Substantially, he continues to state that ubuntu is the opposite of self-centredness and being selfish as it fosters cooperation between nations, individuals and cultures. An ubuntu style of leadership is that of “humane” governance that promotes collective solidarity and communality, instead of individualism.

The Ubuntu worldview entails that people as individuals work towards creating and maintaining social justice, being empathic, respectful and considerate. Archbishop Desmond Tutu (1999) cited in De Jager (2010) provides the following comprehensive clarification of ubuntu:

One of the sayings in our country is ubuntu—the essence of being human. Ubuntu speaks particularly about the fact that you can’t exist as a human being in isolation. It speaks about our interconnectedness. You can’t be human all by yourself, and when you have this quality “ubuntu” you are known for your generosity . . . We think of ourselves far too frequently as just individuals, separated from one another, whereas you are connected and what you do affects the whole world. When you do well, it spreads out; it is for the whole of humanity.

Nabudere, (2005) states that the Ubuntu philosophy is entrenched in different settings; it is embraced as a way of life; it is recognized as the foundation of the African

philosophy. It is vibrant and dynamic, allowing for the adaptation in various languages. Nabudere (2005) warns that not all Africans are aware of or subscribe to the notion of Ubuntu, whilst others interpret it as “utopian” concept fostering a prophetic illusion. Makuvaza (1996) argues that the entrenching the ubuntu philosophy into core values results in better institutional strategies, vision and mission. Makuvaza (1996) and Shepherd and Mhlanga (2014) together corroborate that African societies traditionally defined an individual by the environment or community they come from. Everything was interpreted in terms of the “common” good, including individual talents which were acknowledged as common assets. Ubuntu was not restricted to individual communities as its values transcend beyond individual communities.

Matolino and Kwindigwi (2013); Matolino (2013) and Matolino (2015) indicate that Ubuntu as an ethical theory and proposed way of life is no longer relevant. Metz (2014a) and Metz (2014b) argue against this view and state that Ubuntu as an ethical theoretic approach is at its infant stage. The researcher denotes that there are solid grounds to propose it as a way of life. Chitumba (2013); Downing and Hastings-Tolsma (2016) and Etieyibo (2017) recognize the Ubuntu philosophy as a theoretical framework that can direct pedagogy, curriculum and policies. They note it as a tool that can provide an alternative path of teaching and impart relevant values for university graduates. Mangena (2016) distinguishes Ubuntu as a phenomenon that aims to break free from the Western intellectual ideology of individualism.

Social capital entails trust, reciprocity and the working together of community members. Thus it has similar constructs as Ubuntu, referred to by Mkhize (2008) as the process of becoming a human being. The Ubuntu worldview requires every individual to maintain social justice, to be empathic to others, to be respectful and to have a conscience. Lutz (2009) states that having a communal culture does not invalidate their uniqueness from each other. Therefore to say African cultures are the same would be as inaccurate as accepting that Western cultures are similar. Moreover,

one of the strengths of Ubuntu as a theoretical notion is the fact that it unites people from diverse backgrounds.

By arguing in support of “Ubuntu of inclusion” as voices, researchers seek to challenge the way in which people view African communal practices. They want people to critique their conception of a knowledge culture (Rancière, 1992); (Rancière, 1999) and Ewalt, (2016). Young (2000) and Shanyanana and Waghid (2016) caution that inclusion by its nature is exclusion. They clarify that Ubuntu as an inclusion phenomenon can be exclusive simultaneously. There is a sense of agreement within researchers for a call to have alternative paradigms in education whereby supporting the inclusion of one does not automatically result in eliminating the other. Nothing happens in absolutes as there is a need for different epistemes (Sarpong, Bi and Amankwah-Amoah, 2015 ; Oviawe, 2016). Ncube (2010) supports this notion and adds that indigenous, innovative value-based leadership in Africa is needed to drive a communal culture of participation towards a common goal.

A conception of university Community Engagement that is guided by the Ubuntu philosophy sets the university in preparing students whose service go beyond the workplace, but who are critical of society around them and are ready to exercise their agency to tackle the different challenges facing society (Brooks, Brant and Lamb, 2019). Essentially, university Community Engagement prepares students not to abdicate on communal responsibilities. In the African context, the Ubuntu philosophy guides people to shun selfishness and contribute to community and public good.

2.1.20 Deep Democracy and the academe

Monzó and McLaren (2015) confirm that the world today has become as soulless as a ghost town. They authenticate that society has misplaced the materialism of a capitalist life which has exploited all social relationships, resulting in a world of valorized non-

beings Researchers believe that there is a need to re-awaken democratic values which encourage the participation of citizens in the structuring of the world. Severe greed and the loss of one's moral compass has led to a collapse socially, economically and politically. Every challenge presents an opportunity. Monzó and McLaren (2015) substantiate that these challenges are a great opportunity for higher education to initiate a cultural and democratic re-birth. There is a need for deep democracy. Appadurai (2019) refers to deep democracy as a theory of "democracy without borders". He cautions that instituting this theory necessitates effort and elaborates that the notion of deep democracy functions within the confines of the nation through organs such as higher education institutions, legislatures and judiciaries, yet its values are deployed and conceived globally.

Deep democracy is defined as "the discovery of spaces and means through which people can assume responsibility for addressing common problems and pursuing collective visions" (Wolin, 1989). Ober (2007) adds that deep democracy "requires processes by and spaces within which citizens can exercise some measure of control over decisions that affect their lives". Hafsteinsson (2013) describes the concept of "deep democracy" as the belief that all voices even those of minority groups are valuable. He continues to say that deep democracy does not favor those with power or money or even the majority as it is rooted in acknowledging all viewpoints. To practice deep democracy is to embrace participatory engagement that will represent a true reflection of community members' voices. Monzó and McLaren (2015) explain "deep democracy" as a mutual responsibility social contract, generated collectively to allow individuals to collectively unite and share their interests and concerns. They argue that the contract utilizes a bottom-up approach to democracy and fosters an enhancement of ethics of mutual immanence which promotes the notion that "individuals come into being by helping others come into being". Additionally, Tanaka (2015) states that "deep democracy" proposes roots, anchors, togetherness, proximity and locality which are all critical associations. He continues to add that mutual immanence and deep democracy are interdependent concepts, mutuality is both the foundation and outcome of deep democracy. McIvor and Hale (2015) emphasize that the concept of deep democracy is not fatigued by both an emphasis on civic skills and social capital, nor by the eloquence of social justice.

Deep democracy draws diverse people from all walks of life, including those of different age groups, races and cultures and provides a platform for them where each is given an opportunity of equal voice (Monzó and McLaren, 2015). The researchers believe that deep democracy promotes values that are required in a democratic society where people does not only listen to one another's concerns, but strive to support the needs of each other. Mathews (1998) and Ramaley (2000) state that societies are able to be democratic when individuals are able to listen to all views, even the ones they disagree with. This requires being skilled enough to navigate conflicting notions into solving problems.

There is a large body of literature discussing the illusions, deficits and limitations of liberal, representational democracy (Crouch, 2003; Baudrillard, 2009; Keet, 2014 and Zizek 2011). Within the liberal paradigm, democracy has mainly been formulated in terms of "the basic structure" of society, encompassing the Constitutional rights, political decision-making processes and social institutions that characterize democracy. One of the major criticisms of the liberal approach to democracy with its principle that all individuals are the same has been *that it ignores the differences at the heart of inequality*. This liberal difference-blind approach equates equality with sameness, assuming that neutral policies are the best way to achieve equality. By now it has become widely accepted that attention should be given to the qualities and attitudes of citizens operating within these structures (Kymlicka and Norman, 2000:6). This current approach to democratic culture means equality of opportunities and possibilities for everyone, including space for difference (IJsseling, 1999). For Young (2002), this entails a deeper notion of democracy that involves situated inclusive conversations and collaborations in which the *personal, political and contextual* meet. Inclusion refers to being sensitive to "unusual voices" and "listening to silences" to allow for diverse narrations of ideas and experiences (Medina, 2013). Concern with this deeper, inclusive notion of democracy has become even more pressing in the light of the earlier mentioned conditions of late modernity.

In spite of the late modern promise of "free choice", choices "always implicate the positions from which one speaks or writes –the positions of enunciation" (Hall, 1990:

222). These positions are located in particular discourses that are time and space specific. The power of discourse lies in its tacit impact in terms of positioning through the often taken-for-granted disciplining of the (inter)actions of individuals. The challenge which will be taken up by this project is to *identify* the ways that the intersection of salient discourses lead to durable tacit sources of societal exclusion and *discover* conditions that would enhance the negotiating capacity of individuals, enhancing resilience to structures of exclusion.

2.1.21 The Scholarship Theory

Historically, the inception of universities was to link them with communities and construct a stronger liberal democratic society (Fitzgerald *et al.*, 2012). The late 20th and early 21st centuries have seen universities struggling and slowly drifting from their core mission of service to society. The volatile, uncertain, complex and ambiguous environment has further exacerbated the volatility of higher education, resulting in an ambivalence situation regarding their core mission and the value they add to society (Delavega *et al.*, 2017). Boyer (1990) advocates for what he names ‘the scholarship of engagement’. This is where universities are challenged to diverge from the macro approach “one size fits all” institutional methodology and also deviate from the micro approach which focusses on course or project methodology into an alternative robust comprehension of how separate disciplinary cultures expound, influence and execute public engaged scholarship. Public engagement scholarship recognizes a variety of collaborative relationships with community partners, fluctuating from those with least reciprocity, transactional relation and uni-directional methodology, like outreach to a mutually co-creation, transformative, multi-dimensional approach (Doberneck and Schweitzer, 2017). Nedashkivska and Bilash (2015) and Boyer (1996) corroborate and call for higher education institutions not just to initiate more programmes, but to search for a bigger purpose; identify a larger sense of mission and seek clarity; and in the communities life. The scholarship of engagement focuses on developing a new environment where academics and society engage constantly, innovatively and

creatively with one another, aiming to alter the human discourse and augment the quality of life for all citizens.

Colbeck and Weaver (2008) define public scholarship as “scholarly activity which generates new knowledge through academic reaction on issues of community engagement, integrating research, teaching and service”, placing emphasis on service. The researcher views public scholarship as inseparable from teaching and learning and research. Service should be infused across in order to effectively address societal needs. O’Meara *et al.* (2011) also validate engagement as “a term used inclusively to mean forms of service-learning, professional service, community-based research and applied research that engage professional or academic expertise in partnership with local expertise to address real-world issues”. The research emphasizes the need for working together for mutual benefit and stresses that institutions should work **with** communities not **on** communities (Heron and Reason 2001; Hardy and Williams 2011); Schubert, Andersen and Kilian 2015) in generating innovative solutions. Giles (2016) also adds that it is imperative to ensure that all voices are heard in the co-generating of knowledge. He points out that community voices should be present at all levels. Shaleh and Hassan (2018) illustrate Community Engagement using the forest analogue. They state that “in forest conservation, activities bring forest people closer to the forest by utilizing their knowledge, constituting the acceptance and recognition of their heritage land, history, livelihoods, traditions, norms and the rules that dictate their behaviors towards the environment”.

Schön (1995) advocates the need for academic disciplines to shift from a uni-directional methodology and shift from the traditional belief that university is the only platform for knowledge production. He further clarifies that a new scholarship requires new epistemology. Steiner (2017) confirms that there has been numerous calls for research collaborative methods due to the fact that there is not much empirical evidence that supports isolated initiatives. However, isolated research approaches still dominate faculty practices for Community Engagement. Nedashkivska and Bilash

(2015); and Steiner (2017) postulate that there is a challenge in aligning university-community engagement values and vision. It is a dialogue of who has the power to decide which human discourse to take. There is great need for an acute collaborative knowledge building mechanism which will alleviate some of these insecurities. Furthermore, Driscoll and Sandmann (2016); Campbell (2017) and Steiner (2017) add that another challenge is the approach in which faculty members are evaluated for Community Engagement activities. There seems to be a mismatch between faculty reward systems and faculty behaviors which results in competing conflicting obligations. Researchers confirm that the lack of funding and logistical support creates much uncertainty for course development and further increases negative perceptions of Community Engagement. Academics already view Community Engagement as time-consuming with additional assessment pressures, whilst also viewed as a non-scholarly practice. Jacoby (2009) mentions that a majority of academics are still entrenched in the belief that being an intellectual amounts to one holding a faculty position in an institution, preferably a tenure position writing in an approach that will be understood by only other academic peers and conforming to an academic reward system that acknowledges disengagement and moreover penalizes academics who focus on popularized engagement work perceived as non-academic. McNabb and Pawlyshyn (2014) advocate for a more inclusive view of clarifying what is meant to be a scholar; an acknowledgement that knowledge is acquired as a result of research, a sequel of synthesis, an aftermath of practice and a by-product of teaching.

Hoyt (2013) and Cushing, Bates and Van Vliet (2013) iterate that higher education institutions are required to produce scholarship that will serve the community needs within the context they operate. The researcher confirms that such an approach requires academic work that will advocate for student engagement in collaborative community-based research methods with a focus on diagnosing community problems and initiating productive solutions. Furthermore, it is believed that enacting change in communities necessitates cultivating deep, sustained societal engagements and collaborations involving local leaders-both Governmental and traditional, non-profit organizations, huge corporates and small-medium enterprises and the citizens at large. A new epistemology that will foster knowledge production which will change the

world as well as challenge the current scholarship used in graduate education is needed (Hoyt, 2013). The scholarship of engagement champions the disruption and expansion of traditional definitions of scholarship and research in higher education. There is a demand for universities to entrench themselves deeper in the communities with which they are working in order to better produce and disseminate new knowledge that can bring sustainable transformation and enhance collaborations and partnerships that will work together in addressing societies' wicked problems (Nedashkivska and Bilash, 2015; Campbell, 2017).

Shaleh and Hassan (2018) state that when academia develops curricula, designs teaching and learning spaces and pedagogy, the scholarship of engagement is usually disregarded, which has resulted in a one-sided education lens. The researchers accentuate that university engagement is the foundation of learning in the 21st century, thus universities need to embrace it and give it the endorsement it deserves. Furthermore, these researchers maintain that there is a need for key players in engagement to facilitate a better worldview and advocate for policy implementation if education is to remain relevant in the 21st century education landscape.

2.1.21.1 Boyer's Scholarship of Engagement

Boyer (1996); McNabb and Pawlyshyn (2014) and Rice (2016) acknowledge that higher education institutions remain the aspiration for intellectual and societal progress. He states that for such aspirations to be achieved, institutions must become robust partners in searching for solutions to societal social, civic, economic and moral wicket problems. Universities proudly emphasize that their core pillars are teaching and learning, research and Community Engagement, but in matters of tenure and promotions, Community Engagement is hardly mentioned. What is more troubling is the fact that academics who decide to prioritize engagement risk their careers. There are increasing concerns that higher education is becoming rather part of the problem

instead of a solution. The perception is that it is becoming a private benefit instead of a public good. This is a plunge considering that higher education used to be held in high esteem, recognized as a country's investment towards the future of the nation. The intellect of the nation was viewed as a commodity too precious to lose. In a report to the Carnegie Foundation, Boyer, (1990) presented data demonstrating that universities were prioritizing pure research but ignoring its application to society and the possible collaboration with other disciplines. Furthermore, he illustrated that academics were being persuaded to focus on research and pay less attention to teaching and community service. Discouragements were expressed by young academics. This is the context that led to the introduction of the notion of engaged scholarship (Boyer, 1990 and Delavega *et al.*, 2017). Boyer's (1990) scholarship of engagement integrates four imperative functions: discovery, integration, application which is the sharing of knowledge and teaching, referred to as scholarship reconsidered.

Scholarship of discovery

- Discovery is the traditional disposition of scholarship. It is the continual search for new knowledge, the discovery of new information and new models and the sharing of the discovery through scholarship publications. It is about research projects, peer review journal articles and books.

Scholarship of Integration

- Integration of knowledge from different sources implies a presentation of research findings; a consolidation of findings from different disciplines to discover connections; identifying trends; and recognizing new knowledge in new ways. Integration includes things like workshops, literature reviews, conferences and non-academic publications.

Scholarship of Application

- Is a discovery of methods through which new knowledge can be used to solve real world problems. New intellectual problems can result from the act of application. This includes consultation with public and private business and industry the convergence of theory and practice. It is the shift from theory to practice and then shifting again from practice to theory to authenticate theory.

Scholarship of Teaching

- Refers to the search for innovative approaches and best practices to develop skills and disseminate knowledge. It is the formal and informal teaching, advising, mentoring. It is the notion that faculty members are also scholars, are learners. It can lead to the development of new or revised curricula, innovative teaching materials and strategies.

Alperovitz, Dubb and Howard (2008) and Shaleh and Hassan (2018) highlight that with the fourth industrial revolution (4IR), the education landscape is experiencing transformation. The advancement in the science and technology space is disrupting the way students learn. The researchers validate that even with an increase in technology gadgets, it has been observed that students learn a great deal through the direct interaction with communities. Cabanilla (2016) also attests that today's students are "digital natives". They are the net generation, growing up with all kinds of technology gadgets such as computers, cellphones, video games, video cams and digital music players. Hence the need to re-define the education environment and incorporate the digital advancement which can enhance education.

Watson-Thompson (2018) confirms that when he reflects on the notion of Community Engagement, he remembers a poem called 'The Road Not Taken' written by Robert Frost: "Two roads diverged in a yellow wood, and sorry I could not travel them both. I took the one less traveled by, and that made all the difference" (Frost, 1931). He certifies that earlier in his career as an academic, he was fortunate to be exposed to

service learning and participatory research which led him to decide to embark on the road less traveled by focusing on community engaged scholarship. He states that his work in Community Engagement has been valued, but the mechanisms for promoting it across faculty getting it entrenched and recognized in reward systems are non-existent. This is a coalesce view amongst academics dedicated to advancing community engaged scholarship. There is a need to entrench Community Engagement activities in key performance indicators so that it can be acknowledged and rewarded accordingly.

2.1.22 Section Summary

This section presented an overview of the theoretical frameworks: Ubuntu, deep democracy and the Scholarship of Engagement. The chapter focused on each in detail and clarified how each can add value as an approach to Community Engagement.

LITERATURE REVIEW: SECTION FOUR – COMMUNITY ENGAGEMENT

2.1.23 Introduction

This part of the chapter aims at discussing Community Engagement in detail by highlighting a myriad definitions linked to Community Engagement (CE); identifying its purpose; assessing the associated collaborations and partnerships; existing challenges; monitoring and evaluation; and ending with an international perspective. This study aims to understand and evaluate university Community Engagement through the lens of comprehensive universities. This discussion is also called in as an aid to frame the underlying principles guiding both the conception and implementation of university CE projects.

2.1.24 Community Engagement: Definitions

South Africa is currently facing increased inequalities, rising social exclusion, a lack of social cohesion and failing health systems amongst a plethora of other challenges. Towards other challenges within Community Engagement, one of the struggles is a broad range of definitions which have led to academics defining and implementing Community Engagement as they see fit (Fierke and Palombi, 2018). Consequently, there is a call for academics to contribute towards proffering solutions to some of these challenges through university Community Engagement. There is a need for clarity on what Community Engagement is or what it is not (Boshoff, 2017). Mattessich, Murray-Close and Monsey (1992) and the Centers for Disease Control and Prevention (CDC) (1997) explain that 'community' is a fluid concept that is viewed differently. They state that one useful approach to clarify community is by utilizing a technique called 'mapping' (Fretzman, John and Mcknight, 1993) which helps to identify primary and

secondary characteristics and resources. The researchers define 'community' as "a group of people united by at least one common characteristic, such as geography, shared interests, values, experiences or traditions". They move on to define Community Engagement as "a process of working collaboratively with and through groups of people affiliated by geographic proximity, specific interests or similar situations to address issues affecting the well-being of those people". The key CE indicators in their view are that (i) CE is collaborative in nature; (ii) contextual; and (iii) there must be commonality within those involved. They specify geographic proximity, which creates the assumption that for Community Engagement to be successful, groups must be within reach of each other. The researchers warn that it is important to understand who is included and who is excluded. A person can choose to be involved or they are automatically involved due to their innate nature such as age, gender, race or ethnicity.

Swick (2001) describes service learning as "a pedagogical strategy that combines authentic community service with integrated academic learning. It offers students opportunities to gain new skills, apply knowledge in challenging situations and contribute to the life of others in meaningful ways". His key Community Engagement indicators are (i) pedagogical; (ii) must have authenticity; and (iii) Integration learning. There is no limitation to geographic proximity, which makes one assume that CE can be achieved within the boundaries of authenticity, pedagogical approach and infusion in teaching and learning and research.

Fourie (2003) adds that service learning is "a programme-based, credit-bearing learning experience in which students participate in an organized service activity that meets identified community needs". The key indicators lie in (i) programme; (ii) credit bearing; and (iii) meeting identified needs. This definition confined Community Engagement to credit-bearing modules. It limits it to only students who have to meet their course requirements, which means students whose modules do not require CE

as a credit-bearing module do not experience or participate in Community Engagement.

The South African Council on Higher Education and the Higher Education Quality Committee (2004) define Community Engagement as “initiatives and processes where the expertise of the institution in the areas of teaching and research are applied to address issues relevant to its community”. They further elaborate that Community Engagement finds expression in a variety of forms, ranging from informal and relatively unstructured activities to formal and structured academic programmes to address particular community needs. The key CE indicator is that university expertise must be used to address community issues. The definition also opens community engagement activities to both formal and informal. It does not limit the definition to geographical proximity or credit-bearing modules and it opens it to being included in the curriculum, ensuring that its relevant to assisting in alleviating societal challenges.

The Carnegie Foundation defines Community Engagement as “collaborations between institutions of higher education and their larger communities whether local, regional, international or global, for the mutually beneficial exchange of knowledge and resources in a context of partnerships and reciprocity” (Carnegie Foundation, 2006; Weerts and Sandmann, 2008). The Community Engagement key indicators taken from this definition are (i) CE is collaborative in its nature, (ii) there must be mutual benefit and (iii) there must be reciprocity. This definition emphasizes the beneficial exchange of knowledge and resources. It points out that this goal can be achieved with collaborations and partnerships from all over, whether local, regional or global, as long as the approach is that of reciprocity. There are no geographic confinements or credit bearing limitations.

McCabe, Keast and Brown (2006); Nelson and Pettit (2004) and Dinham (2005) caution that there is ambiguity around Community Engagement which has been caused by the existence of diverse definitions, processes and applications. They confirm that the sphere of CE is currently being approached with duality and that duality

is a legacy of community development, which was approached with a one-way process. Their definition of community is “linkages of individuals brought together by the sharing of a range of factors including place, interests and governance”. The key indicators in their definition of community are (i) connection, (ii) geographical and (iii) governance. These researchers clarify community and they also see community as that of geographical setting sharing interests and being governed under one umbrella. This limits community and it leads to the assumption that it excludes those scattered globally but sharing an interest if they are not within geographic confinement.

Schuetze (2010) cited in Preece (2013) defines Community Engagement as “the collaboration between institutions of higher education and their larger communities (local, regional, national and global) for the mutual beneficial exchange of knowledge and resources in a context of partnership and reciprocity”, their key indicators being (i) collaboration, (ii) mutual benefit, (iii) Partnership and (iv) reciprocity. This definition opens Community Engagement to that of mutual benefit between universities and communities with reciprocity intent. It does not have to be done within geographic boundaries or even within only credit-bearing modules.

Hall (2010) interprets Community Engagement as “the development of public goods in the third space, that is neither the space of the state nor the market”. His key CE indicators lie in (i) development and (ii) operating in a third-space. This definition places Community Engagement in civic societies and takes control away from the state and market, meaning that it should not be controlled by universities but should be governed by society.

In a response to Hall’s (2010) definition, Slamet (2010) adds that Community Engagement must be approached with a bottom-up methodology because they are differences between universities and communities that must be acknowledged and

reconciled. He emphasises the need to profile all activities identified as Community Engagement.

Rawlings-Sanaei and Sachs (2014) and Olson and Brennan (2017) also postulate that the concept of Community Engagement is ambiguous and multifaceted, with diverse definitions in the context of higher education. They state that the term 'community engagement' might be new but engagement with communities is not a new novel. They moreover define CE as "universities and communities (non-university) members working together to achieve a common goal", their key community engagement indicators being (i) it is collaborative and (ii) has a common goal. This definition highlights the need for "common goals", collaborations and partnerships must be driven by a common objective, if these are not aligned they might not be successful.

In summary, the above definitions theme Community Engagement as: (1) collaborative in nature; (2) contextual; (3) with commonalities; (4) pedagogical; (5) must have authenticity; (6) Integrative learning; (7) programme-based; (8) credit-bearing; (9) meets identified needs; (10) there must be mutual benefit; (11) there must be reciprocity; (12) connection; (13) geographic; (14) governance; (15) development; (16) operate in a third-space; and (17) have a common goal. In the above definitions, there are some who see Community Engagement as geographical whilst others see it as a global phenomenon that should not be confined. Some researchers see it as something which should be linked to credit-bearing modules, whilst others open it to all students. The common understanding is that Community Engagement should be infused in teaching and learning and research and that it should enhance pedagogy. There is much emphasis on mutual benefit and reciprocity, with the belief that CE must alleviate societal challenges.

2.1.25 Community Engagement: Definitions from South African Comprehensive Universities

The University of Zululand defines Community Engagement as “referring to a collective interest group and like-minded people sharing common goals who are interested in collaborating with the university in search of sustainable development solutions” (University of Zululand, Policy on Community Engagement, 2013). The key community indicators are (1) collective interest; (2) like-mindedness; (3) common goals; (4) collaborating; and (5) towards sustainable development.

Walter Sisulu University refers to Community Engagement as “the partnership of university knowledge and resources with those of the external community to enrich scholarship, research, curricula content, process and benefit students while addressing community needs, problems and challenges” (Pretorius 2003, cited from Walter Sisulu University). Their key community engagement indicators are (1) Partnerships; (2) scholarship-driven; (3) student benefit; and (4) address community needs.

The University of Venda (2009) defines Community Engagement as “a phenomenon that ensures that a qualitative symbiotic and reciprocal relationship exists between itself and its community stakeholders. It is a relationship of mutual benefit, scholarship-based and community-oriented, embedded in the academic work of the institution”. Their key community engagement indicators include (1) reciprocal relationships; (2) mutual benefit; (3) scholarship-based; and (4) embedded in community.

In turn, Nelson Mandela University (2012) defines community engagement as “a reciprocal process of mutual sharing of knowledge, skills and resources between the university and the broader community to enrich scholarship, research and creative activity, enhancing teaching and learning, strengthening democratic values and civic

responsibility, contributing to public good and transformation and to enhance social, economic and ecological sustainability”. The key Community Engagement indicators are (1) reciprocal; (2) mutual sharing; (3) enriching scholarship; (4) strengthening democracy; (5) contributing to public good; (6) transformative; and (7) enhance sustainability.

The University of Zululand (2013) defines Community Engagement as “activities undertaken by staff and students of the university, curriculum-based, community-based research in partnership with communities, scholarly or other specialized service to the community, extra-curricular, volunteer work and community projects”. Their key Community Engagement indicators are (1) activities driven; (2) curriculum-based; (3) community-based; (4) partnership-based; and (5) scholarly.

Additionally, the University of Johannesburg (2014) explains Community Engagement as “initiatives and processes that employ the knowledge capital and resources of a higher education institution in the creation of partnerships (whether part of academic programs or not) between the institution and communities that address the development needs of such interest groups”. Their key Community Engagement indicators are (1) initiatives; (2) partnership-driven; (3) developmental; and (4) interest groups.

Lastly, the University of South Africa (2008) states that Community Engagement is “the scholarship activities of academic research and teaching that involve external communities and stakeholders in collaborative activities that address the socio-economic imperatives of South Africa and the African continent while also enriching the teaching, learning and research objectives of the university”. Their key indicators are (1) scholarship activities; (2) involve stakeholders; (3) collaboration and (4) enrich teaching, learning and research.

In summary, the above definitions define Community Engagement from a comprehensive universities' perspective as: (1) collective interest; (2) like-mindedness; (3) common goals; (4) collaboration; (5) towards sustainable development; (6) Partnerships; (7) scholarship-driven; (8) student benefit; (9) address community needs; (10) reciprocal relationships; (11) mutual benefit; (12) embedded in community; (13) strengthening democracy; (14) contributing to public good; (15) transformative; (16) enhance sustainability; (17) activities driven; (18) curriculum based; (19) involve stakeholders; and (20) enrich teaching, learning and research. This leads to the understanding that universities and communities must engage in mutual planning, implementation and the assessment of programs (McNall, Barnes-Najor, Brown, Doberneck and Fitzgerald 2015).

2.1.26 Purpose of University Community Engagement

The 21st century is fraught with challenges such as climate change and social inequalities. The problems currently facing humanity are not isolated but interdependent. Acko (1999) refers to such challenges as “messes “ as their nature reflects complex dynamic diverse systems of challenges which interact and perpetuate themselves over time (McNall *et al.*, 2015). Messes test humanity's collective solving capabilities. Employing isolated impact approaches to these complex wicked problems only delays progress in society. Therefore, a multidisciplinary collaborative approach is required. McNall *et al.* (2015) argue that a way to improve the isolated impact approach is through a systematic approach to solving society problems. This systematic engagement approach proposes that the university involves communities as partners when solving social problems. It comprises essential principles: (i) systems thinking, (ii) collaborative enquiry, (iii) support for ongoing learning (iv) emergent design, (v) multiple strands of inquiry and action and (vi) trans-disciplinary.

This study of university Community Engagement is carried out during the era of liquid modernity, where ideas have more currency than minerals (Bauman, 2013). As a result, (Mutambara, 2018) iterates that nations and states are investing in higher education to create platforms for ideation and thought leadership. Education has been recognized as one of the primary strategies in sustainable development and higher education's role is to equip and empower individuals to be reflective, using multicultural, global and future-oriented lenses in their development approaches (Barth *et al.*, 2014). Community Engagement in this past decade has emerged as an essential notion in higher education across the globe asserts (Vlok, 2018).

Community Engagement encourages a shift from a one-way, top-down approach to a more collaborative two-way approach. Harkavy and Hodges (2012) and Too and Bajracharya (2015b) confirm that the role of communities in the sustainable development agenda cannot be underestimated. Sustainable change is best approached from the level of groups and communities. Government may be required to intervene and facilitate the collaboration of the required stakeholders where there are rigid terrains in participating. The researchers note that for universities to reach their potential and contribute to a democratic developmental decentralization approach, they will have to change how they currently do things. They need to release the burden of history and traditions, find a way to operate within fragmented disciplines and reduce divisions that contribute to escalating isolation between universities and the wider society. Exner, Jansen and Stroud (2017) accentuate that whatever is discovered through research, together with what is taught in class, should be extended beyond the class and be shared for the benefit of the community. This is the responsibility of scholarship in their obligation to society.

In the South African higher education context, there is a lack of a practical systemized framework for the conceptualization of Community Engagement. At a National level, Community Engagement has been acknowledged alongside teaching and research as a core pillar in higher education. It is also encapsulated in the 1997 White Paper

on the Transformation of Higher Education Institutions (Bender, 2008). Community Engagement has also been prioritized in the National Development Plan as a key to fostering responsiveness to needs at a regional and National level (Council on Higher Education, 2006 and Department of Education, 1997). Community Engagement has been identified as a critical pillar underpinning the post-apartheid restoration of the South African Education system. It is a strategy that urges higher education institutions to undertake their social responsibility and their common good by making available expertise and infrastructure for community service programmes. Crowther and Shaw (2017) add that CE happens at the interface of the state and civil society. They explain that this is the place where participatory and representative democracy converge. Additionally, Watson (2009) speaks of the need to establish balance between respect for experience and intellectual rigor, which is a challenge higher education is struggling to address. In Community Engagement, there is no paradigm that is superior to the other as the desired results and identified problems must inform the approach. A misalignment in the selection of the right approach will lead to unhappy and dissatisfied stakeholders.

García and Longo (2013) and Devi (2017) assert that a majority of students complete higher education with very little experience and preparation for citizenry. They add that community engagement presents individuals with opportunities to connect with communities; critique and understand the real world; and reflect on essential social economic, cultural, moral and spiritual issues facing humanity. Munsamy (2003) validates that higher education institutions are challenged to transform from their “ivory tower’ state and connect with societies, hence a need to reflect and assess what good citizenry entails. Dahl (1995) and Ramaley (2000) confirm that good citizenship reflects the qualities of moral reasoning, being open-minded, knowledgeable, empathetic and well-educated. Hatcher and Erasmus (2008) corroborate by stating that higher education must grow individual capabilities that will equip them to engage citizens in their contribution to society-habits of mind that transmit cultural values from generation, to generation continuously contributing to a stable society. It is critical that epistemologies from local communities are embraced and entrenched in the developmental goal (Fourie, 2003).

Isa, Zahari and Yusoff (2015) advocate that globally, higher education is thought of as important to the making of the knowledge economy and key to both individual and societal aspirations. The importance laid on tertiary institutions should not be misconstrued as labelling them as citadels of knowledge with solutions to every existing problem. Societies are by no means blind to the inadequacies of tertiary institutions, as evidenced by the #FeesMustFall and #RhodesMustFall protests which questioned the relevance of the academy in South Africa (Booyesen, 2017). Notwithstanding these calls, higher education institutions remain integral to facilitating the germination of ideas to solve societies' challenges.

Universities are increasingly called upon to engage in research that responds to the real-world challenges facing society on a local as well as a global scale (Wood, 2017). Marino, Lo-Presti and Pellicano, (2019) state that Community Engagement buttresses the role of the academy within the community as a conduit societal development. University Community Engagement does not always refer to activities that the university does outside the institution. The philosophy behind university CE should change the way that the internal public of the university relate amongst themselves and with their environment (Mutero and Govender, 2019a). Therefore, before extending to the external public, genuine engagement begins within the university through following guiding principles or a moral campus guided by the Ubuntu philosophy (Swanson, 2008; Moodley and Beyer, 2019).

While it is apparent from the ensuing discussion that university community engagement is beneficial in improving students' thinking, its emancipatory nature is not always favorable to those who irresponsibly hold onto power. Consequently, there is a deliberate de-coupling of the university from the obligation of public service and community life (Giroux, 2007). Skepticism about education and political cynicism stand in the way of genuine university Community Engagement and the general business of the university. Most of the challenges that the world faces today are human engineered and for South Africa, they are essentially a sign of a leadership crisis (De Kadt and

Larreguy, 2018; Mangcu, 2018). This implies that oftentimes, university Community Engagement is going to be political as it is set to offset the status quo. Wood (2017) also argues that Community Engaged research is inherently political since it aims to challenge and change systems that maintain and perpetuate inequalities. Suffice it to say, university Community Engagement is research conceptualized with the primary intent to achieve common good.

Smith (1981) speaks of Nyerere (1922-1999) philosophy on education and social responsibility which states that “those who receive the privilege of education have a duty to return the sacrifice which others have made”. He continues and emphasises that when the ones educated do not return the sacrifice, “they are like the man who has been given all the food available in a starving village in order to have strength to bring more supplies back from a distant place”. When they do not return, they betray their families and communities and get labeled as traitors. Community Engagement encourages students, employees and other stakeholders to connect and return the sacrifice.

2.1.27 Community Engagement: Traditional notion

Arai and Pedlar (2003) believe that fostering a Community Engagement culture in higher education institutions takes multifaceted efforts, ranging across the various types of Community Engagement activities that a university pursues. There is a unified view amongst scholars that institutionalizing Community Engagement in the university culture is complex and institutions may fail in their early attempts. Arai and Pedlar, (2003) iterate that the problem is creating a notion of community that can give space for the social self and for civic engagement to emerge. A new learning culture that does not only embrace old academic traditions is critical and there is a need for open mindedness, reflexivity and a collaborative participative approach (Adomßent *et al.*, 2014).

There is a need for a network of leaders who subscribe to the notion of Community Engagement-leaders who can come together and articulate a clear vision, mission and strategy for community engagement, allowing it to take its place as a mechanism for social change (Franz, Childers and Sanderlin, 2008). Adomßent *et al.* (2014) also corroborate that existing and emerging challenges are characterized by complexity and require integrative competencies from different disciplines to solve them. Driscoll and Sandmann (2004) note that in driving cultural engagement, change administrators are challenged to ensure the visibility of Community Engagement activities in rewarding faculty, celebrating engaged scholarship, allocating funds for engaged scholarship and ensuring an aligned approach to the vision. Adomßent *et al.* (2014) add that resources are very scarce and having competing disciplines for resources further escalates the gap between those who have (the rich) and those who do not have (the poor). This is reflected clearly between urban and rural institutions in South Africa.

The traditional notion is that the higher education foundation is held by three pillars, mainly teaching and learning, research and Community Engagement. O'Meara and Jaeger (2006) refer to these as the silos of higher education. Bender (2008) takes this notion forward and states that in 2006, there was a HEQC/JET community engagement conference in higher education where attendees were more than 200 nominated delegates from all the twenty-three public and seven private higher education institutions in South Africa, local councilors, local government officials, business leaders and representatives of non-governmental organizations. Resulting from the conference, three models were identified which can be employed by higher education institutions in integrating Community Engagement alongside teaching and learning and research. The models identified were the silo model, the intersection model and the infusion (cross-cutting) model. Each higher education institution has been granted autonomy to distinguish the different notions and select which notion they want to subscribe to in their institutions when it comes to CE and formulating its vision, mission, strategy and objectives (HEQC, 2006).

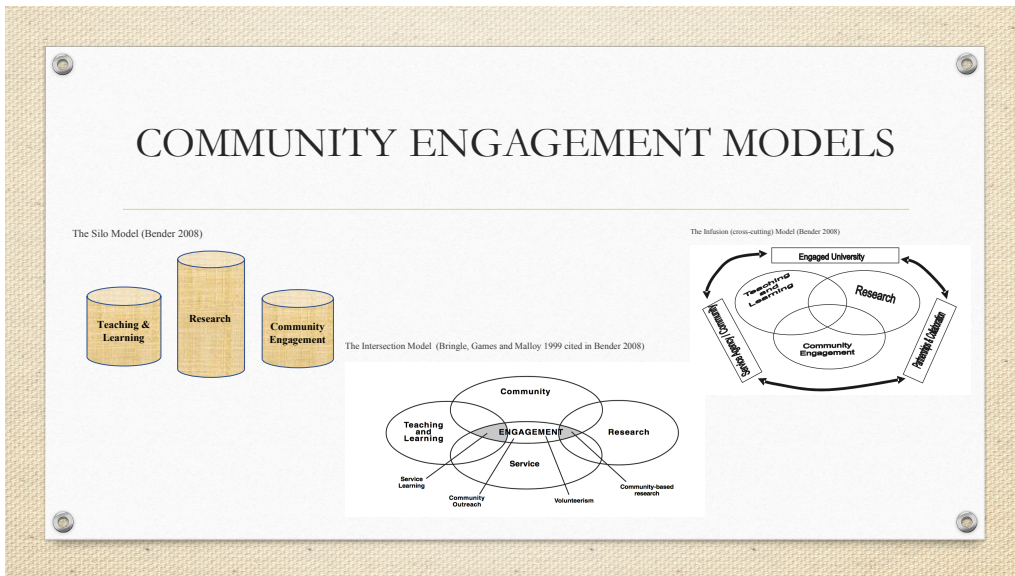


Figure 2 Community Engagement-Traditional Model

The Silo Model (Bender, 2008)

- A higher education institution has three roles: teaching and learning, research and community service (Mokhethi & Gregg, 2013) and pursues *each independently* from each other. This is a traditional notion of Community Engagement and does not perceive CE as a scholarly activity in terms of its contribution to teaching and learning and research. This approach to community engagement is a separate voluntary activity for academics.

The Intersection Model (Bringle, Games and Malloy, 1999 cited in Bender, 2008)

- Higher education has three roles teaching and learning, research and community engagement and acknowledges that there is *some intersection* between them. This approach to Community Engagement assumes that all research and all teaching involves engagement with the community whether direct or indirect, whether impact is social, economic or cultural. It assumes that universities are always engaging with communities in various ways, and supports the notion that education is fundamentally social and relational.

The Infusion (cross-cutting) Model (Bender, 2008)

- Higher education institutions have two fundamental roles: teaching and learning and research. The model defines Community Engagement as a fundamental idea and perspective *infused in* and integrated with teaching and learning and research. Teaching and learning and research are enriched in the context of Community Engagement and Community Engagement in turn is also enriched through the knowledge base of teaching and learning and research. This model is what Boyer (1996) refers to as the 'community engaged university'.

It is important to note from the above three models that:

- Each one involves different kinds and levels of power flows and different levels of responsibilities between universities in the local areas and regions;
- Each model assumes different levels of community participation in and responsibility for decision-making policy, service and governance processes in universities and vice versa; and
- All three models are university-centric. Even though they detail different levels of engaged infusion, they come from the inside-outward perspective.

Additionally, Hall (2009) and Preece (2016) confirm that there is a shift to Community Engagement models in South Africa. The researcher clarify that previously, engagements were done from a deficit perspective where interventions were done from an approach of a-needs-based perspective (NBA). The shift has resulted in the development of an Asset-Based Community Development (ABCD) model over the Needs Based philosophy which emphasized the focus on community problems. Added is the global perspective for what constitutes appropriate community service for HEIs which has changed. There is less emphasis on individual philanthropy and more emphasis on the institutional response to combatting community needs. Community assets are recognized as individuals with skills (practical and vocational); organizational networks (financial and physical); and externally controlled institutional resources such as schools and clinics. The ABCD model recognizes that every

community obtains assets and strengths that can be enhanced for change. It encourages that communities be engaged in identifying their own problems or taking ownership for motivating for change to prevent externally imposed interventions that can result in undermining communities and their own potential and capacity. The ABCD model was used in Taiwan and it became a part of a post-development practice for indigenous development. It was also used in Sub-Saharan Africa. The model highlights six principles, namely:

- Engagement should be focused on recognizing what already exists in terms of social, human and practical resources in a community setting;
- The developmental goals should be community led;
- An appreciative enquiry approach is required to understand what previous success stories can be built on from the community perspective;
- The development process must be participatory to ensure community ownership over decision-making;
- The development process must be collaborative; and
- To enhance the collective process, civil society and other community based organizations need to be involved in leveraging both their constituent members and external resources.

2.1.28 Community Engagement Partnerships and Collaborations

The notion of partnerships is not referring to the macro external community only as the demographic diversity within the university community in itself makes it a microcosmic society (Too and Bajracharya, 2015b). The idea of higher education working together with communities through partnerships and collaborations is gaining momentum. In the past, higher education institutions' approach to communities was presented as working "on" communities. A shift has occurred where higher education realizes the need to work "with" communities in finding solutions to the challenges faced by society (Wood, 2017). Bhagwan (2018) verifies that Community Engagement partnerships offer diversity which can be an advantage in exploring, nurturing discovery, innovation and

learning. She argues that partnerships and collaborations offer higher education institutions an opportunity to work with communities and entrench themselves in society, which will in turn boost their image as caring for the well-being of society.

Vanleeuwen and Weeks (2017) and Angima and Gaebel (2018) add that collaborations and partnerships in Community Engagement promote “a sense of identity; enhance teaching and an enhanced classroom experience; enhance student-staff relationships; and more importantly contribute to a developed range of graduate attributes”. Moreover, Community Engagement collaborations and partnerships “improve academic performance, enhance interpersonal skills, confidence, self-efficiency, moral reasoning and personal social responsibility”. They are essential for student success as they animate students to start exploring new concepts to real social problems which increase their skills and value for industry employers. Working with communities in developing solutions transforms student understanding and leads them to reflect and allow the experience to influence their career choice. Community Engagement promotes community-based research which goes beyond just knowledge production to foster development and a process of learning that has a possibility to transform communities by transforming individuals and changing organizations (Wood, 2017).

Ugbah, Meldrum and Ehiwario (2017) clarify that there is a difference between stakeholder engagement and stakeholder management. They elaborate that stakeholder engagement fosters a connection and a relationship between stakeholders in improving mutual benefits and steering development. In contrast, stakeholder management is where the entire project is planned and designed for the community but without any input from them. Additionally, where partners or collaborators effectively engage, their projects benefit as there will be reduced conflicts and increased alignment and cooperation from all stakeholders involved. The reverse occurs where there is ineffective engagement between partners and collaborators, resulting in conflicts and project problems.

To achieve societal transformation through Community Engagement, higher education institutions need to change from a superficial approach in connecting with communities to a deeper authentic respectful matter for communities, embracing them as partners in the co-creation of relevant knowledge which is essential in changing and shaping society in South Africa (Bhagwan, 2017b). There are increasing calls to democratize research that is focused on driving the “one-sided” approach in research partnerships. Academic engagement is deemed critical where higher education institutions aim to contribute to communities and take their social responsibility seriously (Ebersöhn et al., 2015). The researchers continue to state that democratizing research and participating in research for social justice conveys mutuality, co-creation of knowledge and an improved role in the work and individual lives of civic society partners. Bartkowiak-Theron (2013) explains that Community Engagement necessitates a two-way relationship between higher education and communities. The community outreach approach has been dominant in higher education institutions, promoting an outward approach from academia to the community where community is dismissed as a mere recipient of products or services instead of an equal project partner. Higher education institutions have to shift from their traditional assumptions that their function in communities is to teach whilst the communities role is to share their social challenges which need solving. Moreover, academics must refrain from entering communities from a position of privilege and control as it promotes negative power dynamics.

Power dynamics are one of the challenges expressed in partnerships between higher education institutions and communities. Nelson, London and Strobel (2015) corroborate that power dynamics result in difficulties to maintain collaborations and partnerships. Furthermore, Chmela-Jones (2017) states that any partnership or collaboration consequently presents a chance for the exploitation of one or more parties involved. Due to the lack of training given to practitioners and students participating in Community Engagement, vulnerable communities and individuals are exposed to incompetent individuals who may offend more than assist. Bartkowiak-Theron (2013) adds that the lack of consistency in collaborations and partnerships results in a lack of support for a collective sector-wide methodology that enhances

holistic thinking and unified action to address societal challenges. Researchers have corroborated in noting the lack of financial support faced by higher education institutions in ensuring sustainable Community Engagement activities (Power et al., 2016). Fierke and Palombi (2018) argues that higher education institutions and communities have enjoyed mutually beneficial partnerships and collaborations for hundreds of years. They state that the 1980 CE movement only promoted an increased interest and a renewed commitment in Community Engagement.

Community Engagement encourages higher education institutions to embrace students as partners and co-creators of their learning. This is a change as historically decisions related to teaching and learning were are dominantly made by the academic employees, with students lacking a voice (Bovill et al., 2016). Moreover, researchers believe that students in higher education institutions are an unrealized resource. The increased calls advocating for a co-creation of learning and teaching brings a challenge to traditional notions and practices that are being perpetuated in academia, such as student and academic roles, representation or under-representation of students coming from marginalized or minority communities being made to feel unwelcomed in academic departments. Many students and academic employees have risen to the call for a democratic change in academia.

2.1.29 Challenges in University-Community Engagement

Needless to say, even though Community Engagement is strewn with challenges, challenges and conflict are omnipresent in any environment or institution that has people (Lynch, 2005). University-Community engagement has been variously defined and implemented with both positives and ramifications to the noble pursuit of the practice. However, university-community engagement is littered with a myriad challenges, some that threaten its mere existence, functionality and processes. These challenges include but are not limited to ethical considerations; varied and conflicting

conceptions of Community Engagement both intra and inter institution; limited and competing demands for scarce resources and the valorization of research.

The term 'university-community engagement' is often used at the whim of whoever is leading or conducting university-community engagement. As a result, the gamut of engagement varies from community acknowledgement at a superficial level to Participatory Action Research. The salience of university-Community Engagement to teaching and learning and research has long been established (Mtawa, Fongwa and Wangenge-Ouma, 2016; Bhagwan, 2017b; Bender, 2008). Nonetheless challenges to the successful implementation of university-community engagement persist. Palombi, LaRue and Fierke (2019) posit that a definitional crisis coupled with miscommunication or a lack of shared and overlapping objectives exist within the field of Community Engagement.

Consequently, one of the most urgent challenges facing university-community engagement is the urge to avoid tokenism and misconstruing charitable services as university community engagement (Marullo, S. Edwards 2000; Thomson *et al.*, 2011; Christensen, 2017). This study does not aim to prescribe a definition of university community engagement. At the very least, the study wishfully hopes that university-community engagement stakeholders, especially academic actors, hold true to the values of university-community engagement as dictated by the various definitions that their institutions provide. From the definitions that have been discussed at length earlier in this section of the thesis, university-community engagement is scholarship embedded in communities with a view to providing solutions and insights into people's existential realities.

Moodley and Beyer (2019) argue that the challenge with a tokenistic practice of CE is that it may fail to genuinely empower the engaged communities or fully consider the diversity in these communities. Bender counsels on the dangers of pursuing

community engagement activities as “merely add-on, nice-to-have and philanthropic activities”. While there is danger with following a ‘*necessities*’ approach to Community Engagement, the route is most preferably for most academics both a commitment to genuine engagement and a disrespect of stakeholders who are from outside the university (Mutero and Govender, 2019b). University actors often end up embarking on university-community engagement activities for the purposes of meeting selfish ends such as job-related key result areas (Arnstein, 2019). It is thus desirable that university-community engagement stakeholders hold true to their objectives and set out shared and clear roles and responsibilities (Mihut, Altbach, and de Wit, 2017).

Apart from the untidiness of university-community engagement work which often requires that university actors go out of their comfort zones of air-conditioned offices, libraries and laboratories, CE requires contact with human beings, animals and their environment. The ‘engaged’ aspect of community engagement is coupled with strict observance of research ethics. University actors are at times drawn away from university-community engagement because it is closely intertwined with a robust consent process (Moodley and Beyer, 2019). Genuine Community Engagement is not possible without the participation of the researched communities who, by their very nature of being, are autonomous and can decide not to take part in a study regardless of how well-meaning and beneficial it could have been to a community. Consequently, researchers prefer studies that do not pose too many of ‘administrative challenges’ (Clark, 2017).

Further compounding this challenge is that it is generally accepted that the knowledge-base for what constitutes effective and ethically sound Community Engagement is limited. Concerns have been raised on the elasticity of ethical considerations that are needed when the research is conducted in partnerships outside of the academic world where diverse values, cultures and knowledge systems bring different interpretations of what is ethical conduct (Moodley and Beyer, 2019). The nature of Community Engagement makes it almost inevitable to be in contact with communities that

researchers barely understand and can easily come into conflict with. The diverse conceptions of university-community engagement discussed earlier present a difficult task in deriving a template of procedures to follow when initiating contact with the community. Consequently, there are incidences where Community Engagement causes more harm than good through for example leaving participants hurt and ashamed (Wood, 2017).

In South Africa and by extension the world over, universities encounter funding challenges not just to Community Engagement initiatives, but also to the traditional roles of the university. Community Engagement is often impacted hardest by this lack of resources, particularly in institutions where it was conceived as an add-on. Aleixo, Leal and Azeiteiro (2018) posit that CE financial investments and sustainability are not a first priority for many universities. Consequently, due to difficulties in taking off and sustainability, there is a general lack of buy-in from researchers, students and the community.

Finances are not necessarily the only resource needed in Community Engagement. Some projects have failed to take off or to achieve their potential due to a lack of either one or all of the following capitals: human capital, social capital and cultural capital (Mutero and Govender, 2019b). Farhanah *et al.* (2017) found two main challenges hindering international students from participating in CE: (a) time constraints and commitment and (b) cultural and language barriers. These findings are in line with findings from a study by Franz, Childers and Sanderlin (2008) in the United states.

Institutional perceptions within the HE sector when engaged approaches are not well understood or valued, with community perceptions based on distrust and a lack of support structures for sustaining engagement. HEI agendas have traditionally prioritized research and teaching as scholarly and have relegated engagement with the community as community service. This has led to community engagement being

under-valued, poorly supported and not rewarded and not recognized as a valuable contribution to research and teaching. It has also left communities with the perception that partnerships serve university interests rather than communities' and created mistrust. Aleixo, Leal and Azeiteiro, (2018) advise that universities must conduct research **with** communities and not **on** communities.

The most voiced challenge to engagement work was faculty recognition (Franz, Childers and Sanderlin, 2008). All participants felt that the promotion and tenure system and administrators do not fully value engagement or that engagement does not count. Others articulated challenges such as the time needed to engage and develop partnerships, funding restraints for engagement activities and the difference between academic and community cultures. The focus groups recognized quality engagement as being where feedback was given; communities take ownership of projects; engagement serves a need; solves a problem; addresses real-world problems; is targeted and relevant; and has duration.

Shaw and Crowther (2017) state that Community Engagement happens at the interface between the state and civil society. They note that there are usually contradictions of practice where practitioners are caught in the middle of having to manage the differences and expectations of demand between higher education institution policies and community needs. Policy frameworks can either enable or impede Community Engagement.



Figure 3 Community Engagement Pulling Demands

2.1.30 Community Engagement Monitoring and Evaluation

Available literature for evaluating Community Engagement activities confirms that there is still a lack of evaluation tools for university-community engagement as the creation of effective tools is still at a formative stage (Hart and Northmore, 2011). Rowe and Frewer (2000) and Granner and Sharpe (2004) corroborate that the lack of available standardized measuring instruments for evaluating Community Engagement has been greatly noted in academia. They express that pressure for universities to reflect their socio-economic and cultural contributions at both local and regional levels has resulted in the development of benchmarks and performance indicators. Kezar (2005) and Buys and Bursnall (2007) state that there has been a lack of focus on developing evaluating tools for Community Engagement partnerships and collaborations and the sustainability of these between higher education institutions and communities. This has resulted in a lack robust measures demonstrating benefits for community engagement partnerships and collaborations between higher education and the communities (Goedegebuure, Van Der Lee, and Meek, 2006). The existing measurement tools for evaluating CE partnerships and collaborations are for evaluating individual or group characteristics, ignoring impacts and outcomes (Granner and Sharpe, 2004). In line with Granner and Sharpe (2004); Rowe and Frewer (2000) and Mulvihill, Hart, Northmore and Wolff, (2007) found that literature discussions were focused on procedural criteria rather than substantive, meaning that they focus on the *makings* of an effective process instead of *measuring* outcomes.

The Logical model has gained attention as being the common tool for program development in engagement and has been utilized as an essential tool for program evaluation (Franz, 2014). Additionally, common indicators have been used to describe the value of Community Engagement. Indicators range from “the number of community policy changes to the number of jobs created and number of participants in the program. Researchers caution that the measuring landscape for ascertaining public value for Community Engagement is difficult to navigate.

The HEQC (2006) developed the good practice guide and manuals to promote a quality and development focus with the aim of assisting universities to develop their own quality assurance mechanisms for CE. The guide offers a framework for administering quality Community Engagement at South African higher education institutions.

2.1.31 Community Engagement: International Perspective

This section is focused on university-community engagement from the international perspective of Australia, Malaysia, New Zealand, Nigeria, Taiwan and the United States of America. It seeks to identify how these countries define Community Engagement and the purpose they deem Community Engagement serves.

Bartkowiak-Theron (2013) describes university-community engagement as “based on a naturally beneficial exchange of knowledge and skills between universities and their multiple communities”. It is dependent on universities recognizing community values, cultures, knowledge and skills whilst also being open to collaborate and partner with communities to create mutually beneficial activities. University-community engagement encourages the infusion of engagement into learning and research, making sure that collaborations and partnerships with communities address both community and academic priorities. Programmes are specifically designed to be socially inclusive so that they can produce graduates who are engaged citizens. Farhanah *et al.* (2017) corroborate that university-community engagement promotes interpersonal skills and positive social norms. Students who participate in Community Engagement develop stronger emotional and social connections; their educational outcomes are strengthened in the long-term; and they experience an increase in wellness and mental health.

Furthermore, the researchers add that students should be inducted on the importance of Community Engagement and the significant role it plays in shaping their skills and creating enhanced employability opportunities once they complete their qualifications.

Palombaro, Black, Dole, Pierce, Santiago and Sabara (2017) and Hu, Ching and Chao (2012) emphasize that Community Engagement contributes to the achievement of quality education and is an effective approach to developing civic-mindedness in graduate students.

Franz, Childers and Sanderlin (2008) argue that Community Engagement has been approached as a one-way outreach from the university to the community. They confirm that academics engage based on the need to keep up with industry trends and for them to be aware of existing industry opportunities for students. They do believe that engagement improves teaching and research. They elaborate that engagement adds value to the students as they experience problem-solving from real-life challenges. Students develop reciprocal relationships in seeking the common good whilst their reputations and self-esteem are enhanced. Due to a lack of consistency around the engagement and collaboration agendas of Universities in Australia, the challenge is a lack of support for a collective sector-wide approach that promotes the holistic thinking and collective action required to address issues (Bartkowiak-Theron, 2013).

In Malaysia, Nasir, Salamat, Ghani and Redzuan (2017) identified two main challenges that hinder international students from participating in community engagement, namely (a) time constraints and commitment and (b) cultural and language barriers. These findings are in line with findings from a study by Franz, Childers and Sanderlin, (2008) in the United states. In New Zealand, Hou and Macnamara (2017) advocate for the use of social media for University engagement and community building. Their findings support studies in the United States by Evans-Cowley and Griffin (2012), Earl (2017) and Barrett et al. (2017) which state that social media used for University marketing can improve connectivity and engagement, but currently it is being used as a one-way content production approach. One of the recommendations is that Universities should use social media beyond a spectator sport, namely no longer treating students as passive spectators and consumers but instead empowering them to be partners, contributors and collaborators of university community building.

A similar study was conducted in America by Evans-Cowley and Griffin (2012), Earl (2017), and Barrett, Villalba, Andrade, Beltran and Evans (2017), assessing the use of social media in facilitating Community Engagement. Earl's (2017) study assessed ways in which social media could be used to improve CE. He looked at digital platforms such as Facebook, You-tube and Twitter. His findings revealed that social media platforms can be a great tool to use for engaging the community. However, they do have limitations and each social media platform has its strengths and weaknesses. Some of the limitations were the fact that a majority of posts on the platforms were rather informing instead of collaborating and empowering. Barrett *et al.*, (2017) assessed using digital media to facilitate Community Engagement and risk prevention, specifically for Latino youth. Findings revealed that some of the youth did not engage because they were not interested: some were not interested in the social media platform used; others were not interested in social media in general; whilst others were interested in engaging but did not have the proper mobile device to use or had challenges with the connectivity or internet. Others said that they were too busy. The majority of the youth who did engage were comfortable with liking the posts instead of commenting, sharing or posting user-generated content. The conclusion is that efforts should be made to ensure that the youth is recruited for future programmes and that they are able to access social media to engage and post user-generated content to these platforms.

In Nigeria, researchers Ugbah, Meldrum and Ehiwario (2017) emphasize the need to differentiate between stakeholder engagement and stakeholder management. They feel that the approach used in Nigeria is mostly stakeholder management, which promotes doing initiatives for the benefit of the community without any input from them, instead of stakeholder engagement which increases participation. Effective engagement of stakeholders brings benefits to projects by reducing conflict and increasing cooperation between the organizers and the community. On the other hand, ineffective engagement creates more problems which could set the community back. In Taiwan, Hu, Ching and Chao (2012) conducted a Community Engagement study with the aim of developing a Taiwan student engagement model (TSEM) and testing its psychometric properties.

The study was to contribute to the public by reiterating the importance of achieving quality education through effective student engagement. In the United States of America, a study was conducted by Kranich (2018) focusing on engaging future citizens through school libraries. The study opened opportunities for school libraries to engage students in new and innovative ways, bringing a diversity of future citizens a safe space where they have a voice, listen to each other and share interests, concerns and decision-making. Where librarians are able to grab available opportunities, they will create new opportunities for teaching the kind of critical thinking skills they have embraced for years. The study emphasized that libraries are well-positioned to play a critical role in ensuring that tomorrow's adults take an active role in the collective life of their communities and country and not only focus on individual pursuits. Gruber (2017) supports the view from Kranich's (2018) findings that libraries can play a significant role when it comes to Community Engagement. She states that Community Engagement projects can demonstrate the libraries' value to various stakeholders, both on campus and beyond. She argues that academic libraries own community projects that may include partnerships with area schools, public lectures and events, exhibits and other activities.

Janzen, Pomazon and Hrynkow (2017) looked at faith and engaged scholarship in the new millennium. Their study brought a community engaged perspective into the dialogue concerning how to properly understand the place of faith in contemporary societies. The study invited contributions from the community and University-based researchers, teachers and scholars who actively and purposefully participate in faith-based work. The study emphasized that community engaged research is understood to be community-determined, collaborative and action-oriented. The research process and results are likely to be useful to community members in making positive societal changes. The findings of the study showed tangible illustrations of potential for faith to both motivate and drive Community Engagement. The contributions indicate that faith is more than something held privately. Faith informs community action and helps to clarify the desired outcomes of engagement.

Research done by Smith, Pelco and Rooke (2017) identified the historic roles of urban-serving Universities. They acknowledged that historically, urban-serving universities were geographically situated within urban communities. These Universities co-existed in these communities instead of collaborating with them. The study further notes shifts that have occurred in the American Universities from the 1900s to 2000s. It starts by describing that in the early 1900s, higher education in America prioritized knowledge creation above social problems. In the early 1940s and 1950s, a shift occurred where higher education in America grew rapidly with the period of the Act of 1944 of the Servicemen's Readjustment (The GI Bill). During this period, Universities struggled to keep up with increasing student enrolments. They restructured by decentralizing administrative and teaching tasks and hired large numbers of new faculty instructors throughout the 1950s and 1960s. The faculty were perceived as content experts within narrow areas of specialization that had minimal application to social problems and were disconnected from community contexts and input. The cold war and the country's race to space led many faculty members into research laboratories and away from classrooms and communities. These trends continued throughout the 1970s and 1980s. However, class enrolment size increased. Funding for public Universities started to decrease in the recession of the 1990s as state budgets shrank and elected officials shifted the focus of higher education from public good to an individual benefit.

In the late 1900s University Presidents, faculty members and students started to question and critique their Universities disconnectedness from local communities. Relationships between urban-serving Universities and communities that surrounded them were often strained. A shift started to occur where urban-serving Universities in the country started to reach back out to the communities that surrounded them with community engagement initiatives during the 1900s and 2000s. During this period, University operations were still decentralized so early Community Engagement efforts often developed in silos, with individual academic departments and schools launching their own initiatives and programmes. Gruber, (2017) iterates that it was an age of challenging public discourse and increased pressure for educational accountability. She states that many colleges are renewing their commitments to the public purposes of higher education. More than 450 Presidents and Chancellors from institutions in

America have signed campus compacts (30th Anniversary Action statement in 2016) which re-affirm their dedication to preparing students for engaged citizenship to changing social and economic inequalities and to contribute to their communities as place-based institutions. The reality is that the majority of institutions are prioritizing emphasis for students to get real-world learning experiences through opportunities such as service learning, internships and community-based research.

Lee (2017) investigated community college students' understanding and their application of engagement. The study found that a majority of the literature on student engagement blames community college students for low levels of engagement but overlooked students' own definitions, beliefs and applications of engagement. The researcher emphasized that it is imperative to consider community college students' narratives in student engagement research in order to create and facilitate equitable engagement opportunities, reflect on current institutional practices and explore better ways to serve students with diverse engagement experiences. The findings of the study showed that participants possess diverse understandings and applications of engagement. Three themes of engagement emerged. The first one is compassion, the second is focus and the third is activism. *Compassion* motivated students to become engaged while also motivating others to practice compassion and thereby engagement as well.

Focus was reflected internally and externally. *Internal* focus implied doing things like challenging oneself, following through commitments, prioritizing values and goal-setting, whilst *external* focus included employing good students' habits such as studying good communication, life balance and gained positive outcomes linked to retention, like developing skills, getting good grades and learning how to problem solve. *Activism* suggests that students with strong ties to their identities and struggles consider social and racial justice movements (activism) as a form of engagement. *Engagement* thereby transforms into a method of fighting systems of oppression. The most voiced out challenge to engagement work was faculty recognition (Franz,

Childers and Sanderlin, 2008). All participants felt that the promotion and tenure system and administrators do not fully value engagement or that engagement does not count. Others voiced challenges such as time needed to engage and develop partnerships; funding restraints for engagement activities; and the difference between academic and community cultures. The focus groups recognized quality engagement as where feedback was given, communities take ownership of projects, engagement serves a need, solves a problem, addresses real work problems, is targeted, relevant and has duration.

Consequently, a study done by Swanson (2012) focused on engagement between individual stakeholders and institutions, particularly higher education institutions. The conclusion was that engaged institutions incorporate engagement in institutional missions, strategic plans and goals. Additionally, they clarified that engaged institutions become involved with their communities in meaningful ways and demonstrate commitment to engagement as a core value. The policies, infrastructure and leadership explicitly support engagement. Weerts and Sandmann (2008) conducted a study aimed at examining how public research Universities are adopting a two-way interactive model of engagement on their campuses.

The study explored barriers and enablers that either inhibit or promote engagement at research-intensive institutions. Findings reflected that approaches to engagement at research-oriented campuses are not a “one size fits all” phenomenon. Even though there are similarities in pursuing engagement among research institutions, the study shows that there are also many differences. The study also gave an opportunity to community leaders who gave critical perspective on engagement but are seldom heard in the literature. Higher education was found with a civic mission that calls on faculty, students and administrators to apply their skills, resources and talents to address important issues affecting communities, the nation and the world (Stanton, 2008). The researcher states that during recent years, increasing numbers of colleges and

Universities have engaged in innovative efforts to re-invigorate and prioritize civic and community involvement in their surrounding communities.

2.1.32 Section Summary

This section presented a discussion of Community Engagement by highlighting a myriad of definitions linked to Community Engagement (CE), identifying its purpose, assessing the associated collaborations and partnerships, existing challenges, monitoring and evaluation and ending with an international perspective.

3 CHAPTER THREE

RESEARCH METHODOLOGY

3.1.1 Introduction

This chapter provides a brief overview of the study's selected philosophical research paradigm, the research approach, sampling, data collection tools and data analysis utilized. It ends with the ethical considerations and delimitations of the study.

According to Grove, Burns and Gray (2013); Polit and Hungler (1991), research is a process of enquiry that involves orderly scientific methods to answer questions or solve problems. Research is an undertaking that involves gathering scientific knowledge by means of various objective methods and systems (Welman, Kruger and Mitchell 2005). Graziano and Raulin (2013) state that research is a systematic search for information. It is a process of inquiry. Polit and Hungler (1991) describe research methodology as the processes, procedures and strategies used for gathering and analyzing data in a research investigation. Research methodology assesses and clarifies the logic behind research methods and techniques (Welman, Kruger and Mitchell 2005).

3.1.2 Overall Research Aim

The aim of the study is to evaluate the approach of Community Engagement from the lenses of comprehensive universities; analyse the progression, monitoring and evaluation of Community Engagement; and propose a best practice framework for an effective approach to Community Engagement in Comprehensive Universities.

3.1.3 Research objectives

- 1/ To describe the existing definitions, purpose and principles of effective university Community Engagement;
- 2/ To evaluate partnerships and their role in enhancing Community Engagement at Comprehensive Universities;
- 3/ To evaluate challenges for Community Engagement at Comprehensive Universities;
- 4/ To investigate the system for monitoring and evaluation of Community Engagement interventions at Comprehensive Universities; and
- 5/ To make recommendations that can enhance Community Engagement at Comprehensive Universities.

3.1.4 Research Questions

- 1/ What is Community Engagement, its purpose and the underlying principles that enhance its effectiveness at universities?
- 2/ What are the roles of partnerships in enhancing Community Engagement at Comprehensive Universities?
- 3/ What are the challenges for Community Engagement at Comprehensive Universities?
- 4/ What are the existing systems for monitoring and evaluating Community Engagement interventions at Comprehensive Universities?

3.1.5 Philosophical Paradigms underpinning the study

Research has been characterized as a systematic inquiry where data is gathered, analyzed and decoded with an effort to understand, clarify, predict, guide or equip and empower individuals in different contexts (Burns, 1997 and Martens, 2005). With the increased number in new introduced research methods, what used to be simple to define in the past has become very complex in today's world, especially in the social or applied sciences (O'leary, 2004). Various researchers add that the nature of a research definition is mostly influenced by the researchers' theoretical framework. The theoretical framework distinct from a theory is at times alluded to as the paradigm (Bogdan and Bilken, 1992 and Martens, 2005). Moreover, the paradigm greatly influences how knowledge is studied and taught as the choice of paradigm selected lays down the expectations, intent and motivation for the study. Scholars believe that without selecting a paradigm, there is no foundational basis selecting literature, research methodology, methods and research design (Wolgemuth *et al.*, 2015).

Bogdan and Bilken (1992) and Cohen and Manion (1994) define 'paradigm' as "a loose collection of logically related assumptions, concepts or propositions that orient thinking and research" or simply put, "the philosophical intent or motivation for undertaking a study". Cohen and Manion (1994) and Blatchford (2001) describe a paradigm as comprising of three elements "a belief about the nature of knowledge, a methodology and a criteria for validity". Tracy (2013) clarifies paradigms as a preferred method of understanding reality, gathering information and building knowledge about the world. She explains that a researcher's selected paradigm can differ in relation to ontology "the nature of reality"; epistemology "the nature of knowledge"; axiology "the values associated with areas of research and theorizing"; or methodology "strategies for gathering, collecting and analyzing data". Researchers have different views on these philosophies but the important thing is to understand the primary argument and key compositions that frame a paradigm.

Creswell, Clark and Hanson (2003) corroborate that other scholars choose to discuss the interpretive framework in relation to knowledge claims of epistemology or ontology or even research methodology, instead of focusing on a paradigm. There are many theoretical paradigms in literature, ranging from positivist (post-positivist or realism), to constructivist (relativism), interpretivist, transformative, emancipatory, critical, pragmatism and de-constructivist (Mackenzie, N. and Knipe, 2006). Researchers caution that there is confusion regarding the use of terms in describing paradigms, as well as the number of available paradigms.

In the search to select a paradigm for this study, the researcher aimed to first understand the difference in the key compositions that frame each paradigm. The researcher focused her investigation on the positivist, constructivist and transformational paradigms. The ontology approach of positivists is based on realism which depicts reality as being objective and fixed. Their epistemological stance is that of an *etic* approach that sees the researcher as being outside and independent of the phenomenon, striving for an objective measure. They see knowledge as quantifiable. Therefore, their methodology is that of a quantitative approach in discovering the truth (Henning, Van Rensburg and Smit, 2004). In contrast, the constructivist's ontological approach is based on relativism, which perceives reality as that of multiple perspectives and cannot exist without context. Their epistemological stance is that of an *emic* view which sees the researcher as an insider. Their belief is that reality cannot be discovered where the researcher does not have relations with the researched and that findings are co-created by both researcher and the researched. Their methodological approach is qualitative in discovering the truth.

The transformational paradigm continued from that of constructivism. However, it differs in the sense that the ontological perspective of the transformational paradigm states that the world is multifaceted, offering different opinions of reality dependent on different societal and cultural positions. Their epistemological assumption is that knowledge is created within context of "power and privilege, with consequences

attached to which version of knowledge is given privilege”. Their methodological stance is that no single methodology is privileged, instead methodological decisions are linked to social justice aspirations (Wilson and Mertens, 2012) and (Cram and Mertens, 2016). Due to the nature of the study, the researcher selected the transformative paradigm.

3.1.6 The Transformative Paradigm

As stated above, the aim of the transformative paradigm is to foster social justice. It is used by researchers who seek emancipation and transformation in the interest of communities that experience exclusion, discrimination and oppression (Cram and Mertens, 2016). The reasons that led the researcher to select a transformative paradigm lie in the fact that:

The study seeks to propose a community engagement framework that will bring sustainable social justice; the researcher is from an indigenous rural community; she has experienced various power relations and how those relations are always given the opportunity to speak on behalf of the marginalized, which results in the truth being perceived from the lenses of the powerful. The transformative paradigm acknowledges that reality is multifaceted and to obtain the truth, one must be willing to not only speak to the powerful, but to speak to the marginalized also.

The researcher also believes that nothing is absolute and that no methodology should be favored over the other as both qualitative and quantitative offer strengths and weaknesses. The transformative paradigm embraces the world based on the premise that researchers have an ethical responsibility to address challenges of social justice and human rights. Martens *et al.* (2016) created the paradigm, responding to the lack of inclusion of members in marginalized communities around decisions of research

that affected their lives and the fact that communities saw no results or positive changes resulting from studies that had been done on “them”. To achieve the goal of Community Engagement being emancipatory and transformative of individuals and communities, the researcher ensured that participants were selected from various levels: some Directors in Community Engagement, others project leaders, community stakeholders and students. This was to make sure that all voices were heard and their concerns included in the study. The researcher also made sure that she went to all the participants in various provinces where the universities are situated, guaranteeing that no comprehensive university or participants were left out. At each university, the researcher met with the participants in their chosen convenient locations: some in their homes, others at student residences, offices, restaurants and even in their cars. Moreover, the researcher did inform each university and its participants that once the study is complete, she will share the findings so all participants can see their voice in the study and embrace the fact that they are also co-creators of the study. They have worked together with the researcher to get to the multifaceted Community Engagement reality.

3.1.7 Research Approach

The transformative paradigm is of the understanding that both qualitative and quantitative methodologies can be utilized in seeking social justice (Cram and Mertens, 2016). In this study, the researcher selected a qualitative research approach instead of a quantitative one and utilized a transformative approach. The reasons for selecting a qualitative approach lie in the fact that:

To understand the Community Engagement reality in each comprehensive university, the researcher seeks relations with participants. She wants to engage with them and gain a deeper understanding of the subject in their context. The researcher wants to

co-create the findings with the participants as everyone together with participants seek change in the space of Community Engagement.

The researcher wanted to avoid challenges where participants in the study are only those in power positions. She wanted to travel herself to go and meet participants in their places of convenience, ensuring that all voices come out in the study. The researcher also wanted to use open-ended questions, ensuring that participants share their reality with depth.

Table 4 Contrast Between Qualitative and Quantitative Research Methodology

Quantitative	Qualitative
Numbers	Words
Point of view of researcher	Points of view of participants
Researcher distant	Researcher close
Theory testing	Theory emergent
Static	Process
Structured	Unstructured
Generalisation	Contextual understanding
Hard, reliable data	Rich, deep data
Macro	Micro
Behaviour	Meaning
Artificial settings	Natural settings

Source: Bryman & Bell (2011)

3.1.8 Qualitative Research Methodology

Tracy (2013) states that “the type of glasses you wear affect the world you see”. Hence there is a need for researchers to learn and equip themselves about the types of glasses to ensure that they select a pair best suited for their specific enquiry. This will

also ensure an understanding of why different studies select different glasses as one sees the world in different ways, such as knowledge and reality. Marshall and Rossman (1999) described a qualitative enquiry as that where “initial curiosity to conduct the study often results from real-world observations, coming from the researcher’s direct experience”. Contributing to this school of thought, Welman, Kruger and Mitchell (2005) define qualitative research as “an umbrella phrase which includes various interpretive techniques aiming to describe, decode, translate and understand the meaning of naturally occurring phenomena in the social world”. Creswell (2009) defined a qualitative enquiry as that used for “exploring and understanding the meaning that individuals or groups ascribe to a social or human problem”. Boeije (2010:11) explains that the purpose of a qualitative enquiry is to “describe and understand social phenomena in terms of the meaning people bring to them”. McMillan and Schumacher (2006) define qualitative research as “distinctions about the nature of knowledge: how one understands the world and the ultimate purpose of the research”. It also refers to research methods and tools, specifically how data is collected and analyzed and the types of generalizations that can be depicted as derived from the data. O’Leary (2004) presents another way of reflecting on the term qualitative when she clarifies it as data represented through the use of “words, pictures or icons analyzed using thematic exploration”.

In qualitative research, the researcher intends to create an understanding of the phenomenon through examining how participants perceive, experience and make sense of their lives (Kornbluh, 2015). Additionally, researchers participating in qualitative research profit from the practicality of tactics used during data analysis. Clark and Vealé (2018) state that qualitative research produces data that is not in the form of numbers but opinions, feelings and experiences. Tracy (2013) confirms that qualitative research often embraces the emic inductive stance in logic whereby reasoning is a bottom-up approach and context-based. Qualitative research answers questions related to perspectives, experiences and meanings. Qualitative research techniques include but are not limited to group discussions and interviews (structured and semi-structured) (Hammarberg, Kirkman and De Lacey, 2016). This study is based on interactions with participants (heads of community engagement, project leaders,

students and community members) to understand Community Engagement from the perspective of both comprehensive universities and their communities.

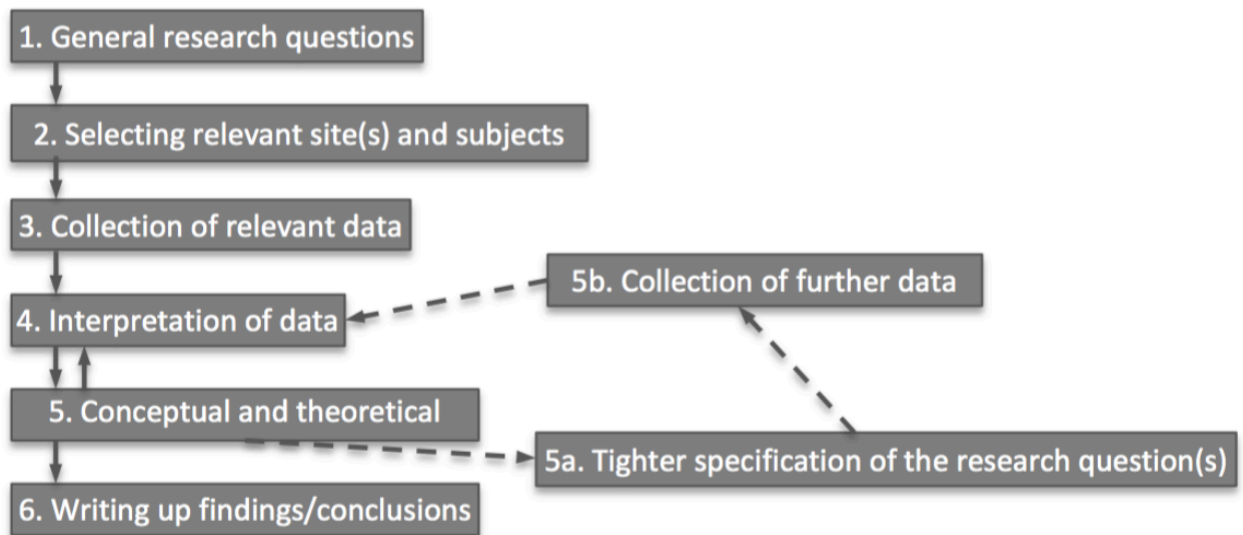


Figure 4 Steps in Qualitative Research

Source: Bryman & Bell (2011)

3.1.9 Research Design

Polit and Hungler (1991:653) state that research design is the overall plan for collecting and analyzing data, including specifications for enhancing the internal and external validity of the study. According to Creswell (2009:3), research designs are plans and procedures for research that span the decision, from broad assumptions to detailed methods of data collection and analysis. This study utilized a transformative qualitative, descriptive, cross-sectional research design.

3.1.10 Research Population

Research population refers to the entire set of individuals (or objects) having some common characteristic(s) (Polit and Hungler, 1991:651). According to Welman, Kruger and Mitchell (2005) a research population is the study object and consists of individuals, groups, organizations, human products and events or the conditions to which they are exposed. In this study, the research population is made up of the three types of universities that currently exist in South Africa: traditional universities, universities of technologies and comprehensive universities. The study purposely excluded colleges and private universities.

The study target population was all Comprehensive Universities in South Africa. The sample was a census of all Comprehensive Universities in South Africa, which included the Nelson Mandela University (NMU), University of Johannesburg (UJ), University of South Africa (Unisa), University of Zululand (Unizulu), University of Venda (Univen) and Walter Sisulu University (WSU). The researcher ended up working with five of the six institutions as The University of South Africa (UNISA) could not participate in the study.

3.1.11 Sampling

In conducting a study, it is usually impossible to study the whole population. Hence researchers make use of a sample to select subjects who would represent the whole research population. A sample is usually drawn from a sampling frame. Polit and Hungler (1991:654) define a sampling frame as a list of all the elements in the population from which the sample is drawn. Sampling is a process of selecting a portion of the population to represent the entire population (Polit and Hungler 1991:654). Maree (2007) describes sampling as the process used to select a portion of the

population for the study, whilst Flick (2011) explains sampling as a strategy for assuring that the selection of participants represents the population.

Robinson and Robinson (2016) state that sampling in qualitative research embodies: (1) *defining a sample or study population*, also known as the target population, by specifying inclusions and exclusions in meeting criteria for participation in the sample. This study was focused on comprehensive universities and a consensus of all universities was initially used, where all comprehensive universities would participate; (2) *deciding on a sample size*. Literature can be used as a guide. The researcher should also take into account the location of the participants and resources that might be required. This study selected all heads of Community Engagement. Then it assessed available project leaders, students and community members. Some universities had more project leaders than others, whilst some had more students involved in CE than others. Moreover, some universities had matured community engagement offices which have been operating for years, whilst others had just started the ground work in setting up a community engagement office. The sample size varied for each university which participated; (3) *select a sample strategy*. The researcher used a purposive sampling strategy in selecting participants for the study; and (4) *sample sourcing*. The researcher sourced the sample by contacting comprehensive universities and speaking to the community engagement heads. They in-turn provided a sample frame for project leaders, students and community stakeholders. Purposive selection was done again to select participants from the stakeholder sampling frame.

3.1.12 Sampling Method

In selecting a sampling method, there are probability samples and non-probability samples. Probability samples include simple random samples, stratified random samples, systematic samples and cluster samples; whilst non-probability samples include accidental or incidental samples, quota samples, purposive samples, snowball

samples, self-selection samples and convenient samples (Welman, Kruger & Mitchell 2005). In this study, the researcher used a non-probability purposive sampling method. The study is purposefully a census of all comprehensive universities. The researcher believes that collected data will be adequate to give clarity on the selected topic.

Maree (2007) states that purposive sampling means that participants are selected because of some defining characteristic which makes them the holders of the data needed for the study. The researcher continues to clarify that sampling decisions are made for the purpose of obtaining the richest possible source of information to answer the research questions.

3.1.12.1 Advantages of a purposive sampling method

A purposive sampling method was the preferred approach because the researcher is able to judge the subjects that are representative of the phenomenon being studied. Additionally, the researcher is able to choose subjects that are knowledgeable about the research. Purposive sampling gives the researcher flexibility in terms of convenience and economic factors. It simplifies the selection process and is cost effective for the researcher as the leading investigator in conducting the study.

3.1.12.2 Disadvantage of a purposive sampling method

The researcher is aware that the selected census for comprehensive universities may not represent the total population, which may limit the generalization of findings. The use of purposive sampling is dependent on the researcher's judgement and is based on the assumption that those selected are knowledgeable on the research topic. Additionally, Table 5 reflects the alternative sampling methods the researcher could

have employed. In analyzing the various available methods, the researcher realized that criterion sampling, convenience sampling and snowball sampling provide similar definitions and reasoning close to purposive sampling. Very small indistinguishable factors exist between the three methods.

Table 5 Sampling Strategies in Qualitative Research

Sampling	Definition
Purposive sampling	Selection of participants based on the researchers' judgement about what potential participants will be most informative.
Criterion sampling	Selection of participants who meet pre-determined criteria of importance.
Theoretical sampling	Selection of participants based on the emerging findings to ensure adequate representation of theoretical concepts.
Convenience sampling	Selection of participants who are easily available.
Snowball sampling	Selection of participants through referrals by previously selected participants or persons who have access to potential participants.
Maximum variation sampling	Selection of participants based on a wide range of variation in backgrounds.
Extreme case sampling	Purposeful selection of the most unusual cases.
Typical case sampling	Selection of the most typical or average participants.
Confirming and disconfirming sampling	Confirming and disconfirming cases sampling supports checking or challenging emerging trends or patterns in the data.

Source: Polit & Beck (2013)

3.1.13 Sample size

When determining sample size, the researcher should bear in mind the size of the population(N) because the smaller the population, the relatively larger the sample should be to ensure satisfactory results (Welman, Kruger and Mitchell 2005).

In each Comprehensive University, the researcher requested to interview the Community Engagement heads who then provided a list of Community Engagement initiatives the university is involved in. The researcher then selected project managers, community and student stakeholders from the list. This was done by randomly selecting a minimum of three programmes, then arranging interviews with project managers in charge of the selected programmes and their stakeholders. The sample size for Community Engagement heads was six but five were interviewed. The sample

size for project leaders was nineteen and twelve were interviewed. The sample size for student and community member stakeholders was forty-two and thirty three were interviewed. In a total sample size of sixty-seven, excluding The University of South Africa (Unisa), the researcher interviewed fifty participants from five universities. The portfolios of participants ranged from CE Directors or Managers where there is no Director, project Managers, stakeholders from the community and student stakeholders.

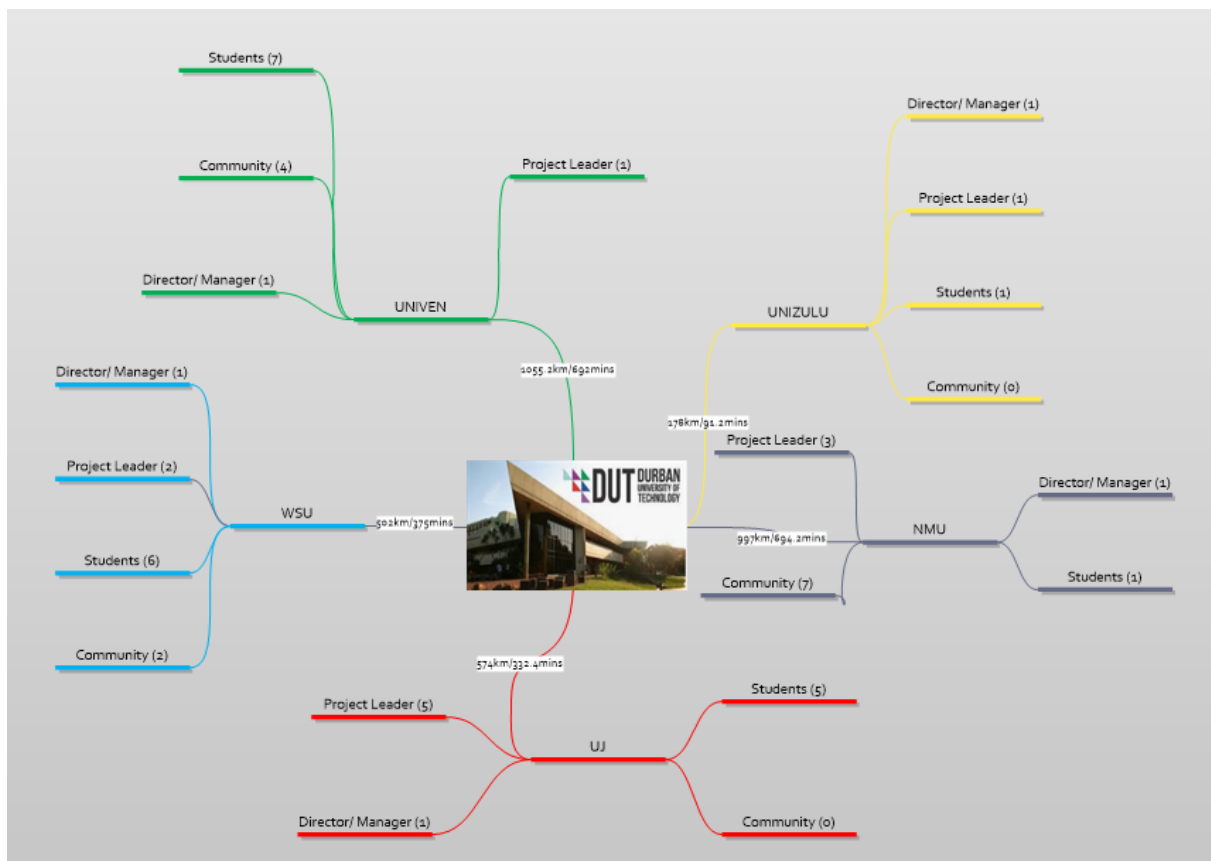


Figure 5 Research Participants

3.1.14 Data Collection and Research Instrument

Polit and Hungler (1991:643) define data collection as the gathering of the information needed to address a research problem. The device used as a measuring tool is called an instrument (Melville & Goddard 1996:37). One of the major decisions for

researchers is selecting the choice or method by which data will be collected. There are various forms of collecting data in this study and the research selected interviews and focus groups. The Community Engagement heads provided contact details for the project managers, who then provided contacts for the community and student stakeholders. In some of the universities, the Community Engagement head gave contact details for the stakeholders linked to the projects as well. However, the researcher had to communicate with all the project leaders and the community and student stakeholders directly to book interviews. The researcher planned to spend a week at each institution doing interviews. Due to protests, she had to extend her stay at some of the universities.

The data was collected through face-to-face semi-structured interviews with an interview schedule used as a measuring instrument. Focus groups were conducted with a maximum of six people per group to allow for each voice to be heard within the allocated interview timeframe. Other interviews and focus group discussions did go over the time limit. The qualitative interview provides an opportunity for the researcher to listen to the views or experiences of one respondent for an extended period of time and to ask probing questions to explore ideas further (Harding, 2013).

An interview is a method of data collection normally selected for qualitative research and it is frequently used alone or combined with another method (Halcomb and Peters, 2015). Additionally, Polit and Hungler (1991:647) state that an interview is a method of data collection in which one person (an interviewer) asks questions of another person (a respondent). Interviews are conducted either face-to-face or by telephone. They further explain that an interview schedule is the formal instrument used in structured self-report studies that specify the wording of all questions to be asked from respondents. Flick (2011) clarifies semi-structured interviews as a method where a number of questions will be prepared which will cover the intended scope of the interview. The interviewer can deviate from the sequence of the questions in the prepared schedule. The aim of the interview is to obtain the individual views of the

interviewees on an issue. The interview sessions were conducted in locations convenient to the respondents.

Krueger and Casey (2015) and Cyr (2014) describe a focus group as “a planned discussion led by a moderator who guides a small group of participants through a set of carefully sequenced (focus) questions in a permissive and non-threatening conversation”. The aim of a focus group is to hear participants’ insights and not get the participants to reach an agreement on the questions asked. Moreover, it is essential that the setting be non-threatening and comfortable so participants are able to open up and share their thoughts on the subject. Moreover, the lead investigator must also be open to listening and be willing to hear anything from participants. The researcher selected focus groups due to it enabling her to form groups for students and separate groups for community stakeholder and gather data from the stakeholders simultaneously, instead of doing individual interviews. Individual interviews were held for Community Engagement heads and project leaders, whilst focus groups were done for community stakeholders and students.

Table 6 reflects various data collection methods that can be employed in a qualitative research study. It reflects participant observation, face-to-face in-depth interviews and focus groups discussions. This study focused more on face-to-face in-depth interviews and focus group discussions. Interviews allowed for participants to clarify points made and give detail of their experience in the questions asked. Focus group discussions allowed for discussions amongst various community and student stakeholders.

Table 6 Qualitative Data Collection Methods

	Definition	Aim
Participants of observations	Participation in and observation of people or groups.	To obtain a close and intimate familiarity with a given group of individuals and their practices through intensive involvement with people in their environment, usually over an extended period.
Face-to-face in-depths Interviews	A conversation where the researcher poses questions and the participants provide answers face-to-face, by telephone or via mail.	To elicit the participant's experiences, perceptions, thoughts and feelings.
Focus group discussion	Interview with a group of participants to answer questions on a specific topic face-to-face or via mail; people who participate interact with each other.	To examine different experiences, perceptions, thoughts and feelings among various participants or parties.

Rosenthal (2016) confirms that there are six key types of open-ended questions to gathering in-depth interviews or focus group data: (i) experience or behaviour questions, (ii) sensory questions, (iii) opinion or value questions, (iv) knowledge questions (v) feeling questions and lastly (vi) background or demographic questions. In this study, the researcher mainly asked questions based on experience or behaviour questions, opinion or value questions, knowledge questions and feeling questions. There were limited questions asked on the others.

The measuring instrument included a guide of good practice for community engagement in HEIs (HEQC 2006). The document gives guidance on which areas to explore when seeking an understanding of Community Engagement in HEIs. The interview questions have been derived taking into account each objective. The instrument does indicate questions which arose from each objective.

The sample strategy took into consideration the depth of answers required from the participants, the time frame available to conduct the study and the resources available to the researcher. The interviews were scheduled for an hour per participant and an hour and a half per focus group discussion. The researcher believes that interviews and focus group discussions were the best way to gather information and obtain the insiders' insight on Community Engagement in HEIs. Interviews and focus group discussions allowed the researcher to probe and verify what was said and seek clarification where it was required.

3.1.14.1 Interviews and Focus Groups

At Nelson Mandela University, 7 interviews and 2 focus groups were conducted. The first focus group was made up of three community stakeholders who viewed themselves as activists and the second focus group also comprised two community stakeholders who work with the university on their projects. At Unizulu, there were no focus groups as only three interviews could be granted. The office of Community Engagement confirmed that they had no projects linked to the office yet as they had just launched Community Engagement. At the time of interviews, the university was having many student protests. The researcher travelled three times to the university from Durban for the interviews. At the University of Johannesburg, five interviews and two focus groups were held. The focus groups each comprised three students. At the University of Venda, four interviews and three focus groups were conducted. One focus group had five students, the other had two students and the last also had two community members. At Walter Sisulu University, four interviews with three focus group discussions were done. One focus group had two Enactus students, one had two project leaders also acting as community liaisons and the last had three student leaders.

Table 7 Interviews and Focus Group Discussions

Number of Interviews vs Focus Group Discussions		
University Name	Interviews	Number of Focus Groups
Nelson Mandela University	7	2
University of Zululand	3	0
University of Johannesburg	5	2
University of Venda	4	3
University of Walter Sisulu	4	3
Total	23	10

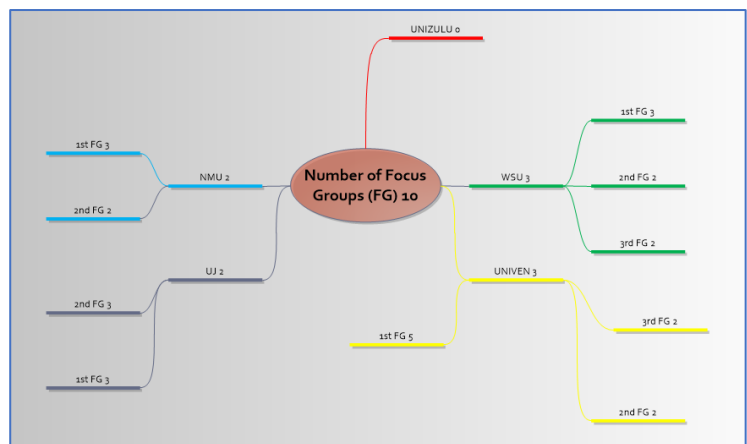


Figure 6 Number of Focus Groups

3.1.15 Data Analysis

Onwuegbuzie and Leech (2007) and Ngulube (2015) emphasize that qualitative data analysis is one of the most crucial steps in the qualitative research process. They confirm that the process is “labour-intensive and time-consuming”, due to the fact that qualitative data results in the collection of large contextually-rich, detailed data. Even though complex, labour-intensive and time-consuming, Henning, Van Rensburg and Smit (2004) corroborate that analysis of qualitative data is a true test of competency. Jorgensen (1989:107) and Bogdan and Biklen (1992:153) both cited by Boeije (2010) describe data analysis as “a breaking up, separating or disassembling of research

materials into pieces, parts, elements or units, with facts broken down into manageable pieces”.

The researcher sorts and sifts data, searching for themes, types, classes, sequences, processes, patterns or wholes. The aim of this is to assemble or reconstruct the data in a meaningful or comprehensible fashion (Ngulube, 2015). It involves systematically searching and arranging the interview transcripts, field notes and other materials accumulated to increase one’s own understanding of them and to enable one to present what is discovered to others. Data analysis is the systematic organization and synthesis of research data, and the testing of research hypotheses using those data (Polit and Hungler, 1991:643).

In conducting data analysis, the recorded audio data was transcribed. The researcher then grouped the documents in two certain themes that had developed. She first grouped the data by participant classification, reading themes from Community Engagement heads, project leaders and stakeholders (both students and community members). This reflected repetitive themes from the groups and led her to make a consolidated second grouping where all the data was grouped and sorted by the themes. To analyze the data, the researcher chose to use software called NVIVO 12.4.0 (3621) for which she obtained a licence from DUT’s research office. In NVIVO, she first created each university as a separate project and also created each participant classification group as a separate project to allow her to analyze detailed data. For each project, she identified word frequencies, created nodes which were the themes and then used the nodes to further look at context detail and create mindmaps which assisted in drawing the frame. The researcher ended by creating a consolidated NVIVO project to see the underlying themes for the entire study. All the NVIVO reports are reflected as attachments in Appendices G to appendices K.

3.1.16 Pilot Test

A pilot study is a small-scale version or trial-run done in preparation for a major study (Polit and Hungler 1991). A pilot test using the interview schedule was conducted on the 21 June 2017 to check for ambiguity, face validity and content validity. Maree (2007) states that face validity is when a data collection instrument “looks” valid. He confirms that content validity is when the instrument covers the complete content of the particular construct that it is set out to measure. The test was conducted with five people: three academic staff and two PHD students with experience in the field of Community Engagement. Feedback was received and corrections were made on the interview schedule questions.

3.1.17 Trustworthiness and Credibility

Lincoln and Guba (1985) provide a guide of what to consider as trustworthiness and credibility. They outline four characteristics: (1) **Dependability** – The research showed that the findings are consistent and if the study was done again under the same scope, they can be repeated; (2) **Credibility** – Hammarberg, Kirkman and De Lacey (2016) state that the study is credible when its results present adequate descriptions of context and is also acknowledged by the people who have experience around the subject. The researcher has confidence in the truth of the findings as she conducted the study herself, she ensured integrity and made sure that there was no manipulation of data; (3) **Transferability** – The study reflects that the findings are context-specific but they can be tried and applied in another context; and (4) **Confirmability** – The findings are neutral and reflect that they were not influenced by the researcher’s bias, motivation and interest. It is the researcher’s intent to ensure that trustworthiness and credibility are maintained at all times in the study.

Table 8 expands on the criteria used to evaluate the credibility of research findings in qualitative research. It emphasizes validity, reliability and generalizability; The table brings in alternative terminology linked to credibility when doing qualitative research. When discussing validity, one speaks of the accuracy with which findings reflect the data. Alternatively, this can be referred to as the ‘truth value’ where one identifies that there are multiple realities when it comes to participant experiences and viewpoints. Furthermore, when one discusses reliability, one should also recognize consistency to the truth, meaning that another independent researchers should also conclude similar or comparable findings to the study. Lastly, when one discusses generalizability, the ability to use the findings in other settings, one should also identify applicability, looking at the context and settings of various other groups.

Table 8 Terminology and Criteria Used to Evaluate the Credibility of Research Findings

Quantitative research terminology & application to qualitative research⁴	Alternative terminology associated with credibility of qualitative research⁵
<i>Validity</i> The precision in which the findings accurately reflect the data.	<i>Truth value</i> Recognises that multiple realities exist; the researchers’ outline personal experiences and viewpoints that may have resulted in methodological bias; clearly and accurately presents participants’ perspectives.
<i>Reliability</i> The consistency of the analytical procedures, including accounting for personal and research method biases that may have influenced the findings.	<i>Consistency</i> Relates to the ‘trustworthiness’ by which the methods have been undertaken and is dependent on the researcher maintaining a ‘decision-trail’; i.e. the researcher’s decisions are clear and transparent. Ultimately an independent researcher should be able arrive at similar or comparable findings. <i>Neutrality (or confirmability)</i> Achieved when truth value, consistency and applicability have been addressed. Centres on acknowledging the complexity of prolonged engagement with participants and that the methods undertaken and findings are intrinsically linked to the researchers’ philosophical position, experiences and perspectives. These should be accounted for and differentiated from participants’ accounts.
<i>Generalisability</i> The transferability of the findings to other settings and applicability in other contexts.	<i>Applicability</i> Consideration is given to whether findings can be applied to other contexts, settings or groups.

Source: Noble & Smith (2015)

3.1.18 Ethical Considerations

Welman, Kruger and Mitchell (2005) state that in considering ethics in a study, four characteristics should be taken into account, these include: (1) *Informed consent* – in this study, a gatekeepers' letter was sent to the six comprehensive universities selected for the HEI sample to gain authorization in conducting the research. Each respondent who participated was requested to give consent by signing the consent form. These were sent back to the researcher and submitted to DUT's ethical clearance department prior to doing the research; (2) *The right of the respondent's privacy* – Each respondent that participated in the study was informed of confidentiality and the researcher intends to respect the respondents and keep their identity anonymous; (3) *Protection from harm* – The respondents were given assurance and indemnified from any physical or emotional harm. Participating in the study did not result in any harm; and (4) *The involvement of the researcher* – The researcher maintained objectivity, professionalism, ethics and integrity. She treated all participants with respect as individual human beings.

3.1.19 Delimitations

The study is confined to Comprehensive Universities in South Africa, these being the Nelson Mandela University (NMU), University of Johannesburg (UJ), University of Zululand (Unizulu), University of Venda (Univen) and Walter Sisulu University (WSU). The study excludes traditional universities, universities of technology, private universities and colleges and theological seminaries. Additionally, the focus of the study is limited to Community Engagement.

3.1.20 Limitations

The sample selected is inclusive of Comprehensive Universities in South Africa only. The research had cost and time limitations and could not open the study to all types of universities in South Africa. The time limitation also affected the extent of available time in evaluating the various Community Engagement projects in Comprehensive Universities.

3.1.21 Anonymity and Confidentiality

The researcher ensured confidentiality by protecting the identity of the respondents as their names are kept confidential. The interview schedule was designed in such a way that this study achieves respondent anonymity. However, codes are allocated to the interview schedule to enable the researcher to analyse the data. There is no mention of respondents' names in the data analysis or discussion of results.

3.1.22 Chapter Cessation

This chapter explained the research methodology used in the study. It explained the research paradigm, research approach and the design detailing the population, sample frame, sample size, research instrument and data analysis. The chapter ended by explaining trustworthiness and credibility, ethical considerations, delimitations, limitations and anonymity and confidentiality as applied to this study.

4 CHAPTER FOUR

DATA PRESENTATION and RESULTS OF THE STUDY: SECTION ONE: RESEARCH RESULTS

4.1.1 Data presentation, analysis and interpretation of findings

4.1.1.1 Introduction

The purpose of this chapter is to present the findings of the study. Findings reflect the opinions and views from Community Engagement Directors, Managers, Project Leaders, Students and Community Members. These participants were selected and interviewed due to their experience in Community Engagement at their Comprehensive Universities. In each introduction section of the universities, the researcher will use her voice in describing the context leading up to the interviews and focus group discussions. Some academics may feel this type of reflecting on the context is not rigorous or academic, but the researcher believes that it adds value in understanding the layout of where the participating Comprehensive Universities were located and how some of the results were obtained.

4.1.2 Recitation of the Journey

Being a native of rural communities, the first time the researcher was privileged to witness someone graduating with a PHD was in 1993 when she was 11 years old at the time. The moment has lived with her, engraved in her memory as she journeyed through the years. In one moment, she acknowledged a PHD as the most challenging achievement one can embark on. For those coming from what was previously known as the Transkei, a part of the “TBVC” countries located more than three hours away

from the closest universities, a PHD was unheard of it was something too far for any child to dream of. Yet in that moment, the researcher made a decision to challenge herself in achieving this highest academic honor. When she made a decision at the end of 2016 to resign and leave Johannesburg and return to her rural communities with the hope of engaging with rural communities for finding initiatives that could be piloted for social change, one of her key objectives was to enroll for a PHD. Some call it fate, others call it divine intervention or providence. Whatever one calls it, this was her experience in 2017 when she approached DUT seeking to register for her PHD. It just happened that her supervisor was embarking on a Community Engagement research project, which aligned perfectly with the engagements she had just started in rural communities. The three-year journey since has not been without potholes. It has not been smooth sailing but it has been worth it. As she embarked on her Community Engagement journey, it has been a privilege to engage with the various comprehensive universities. The findings in this study have helped her strengthen her engagement approach with communities. She has been able to pilot an initiative which has won various national competitions and received a few awards. Doing a PHD for the researcher was never just about a certificate, it has been about adding value to herself, adding value to communities and adding value to universities.

4.1.3 Participants' Profiles

A total of fifty participants were interviewed. Of the fifty people, five were Community Engagement Heads; two were Community Engagement Directors-one from the Nelson Mandela University and the other from the University of Venda; three were Community Engagement Managers from the University of Zululand, University of Johannesburg and Walter Sisulu University. The study had a total of twelve project leaders: three from NMU, one from Unizulu, five from UJ, one from Univen and two from WSU. There were twenty students: one from NMU, one from Unizulu, five from UJ, seven from Univen and six from WSU. Lastly, the researcher interviewed thirteen community

stakeholders: seven from NMU, none from Unizulu, none from UJ, four from Univen and two from WSU.

Table 9 and Figure 7 reflect the total interviewed participants by their university name. The table reflects that student and community stakeholders made up the majority of thirty-three people, whilst Directors, Managers and Project Leaders equaled seventeen people. The researcher has tried to ensure that all voices are heard, regardless of the number of people engaged in each participant group.

Table 9 Clarification of Participants by University

University Name	Community stakeholder	Director	Manager	Project Leader	Student stakeholder
Nelson Mandela University	7	1	0	3	1
University of Zululand	0	0	1	1	1
University of Johannesburg	0	0	1	5	5
University of Venda	4	1	0	1	7
University of Walter Sisulu	2	0	1	2	6
Grand Total	13	2	3	12	20

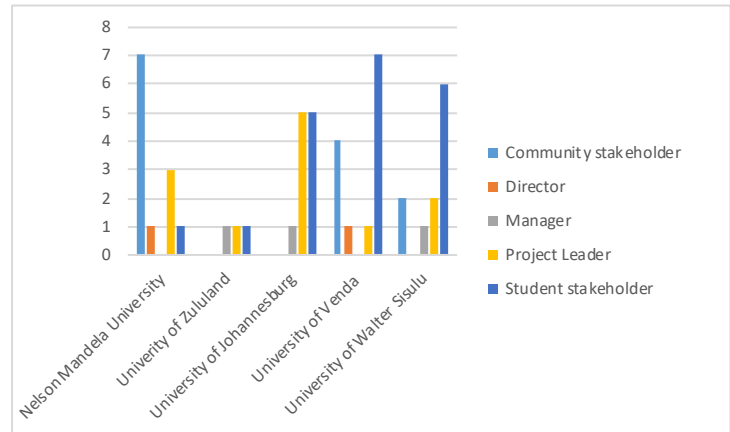


Figure 7 Participants by University

4.1.3.1 Classification of Interviewed Participants by University and Gender

Of the fifty interviewed participants, thirty-three were males, (ten from NMU, two from Unizulu, seven from UJ, ten from Univen and four from WSU). Seventeen were females, (two from NMU, one from Unizulu, four from UJ, three from Univen and seven from WSU). A majority of participants were from the University of Venda, the university with the least participants was the University of Zululand. At the time of the interviews, the university kept having student protests. The researcher went thrice to the University with no success. She eventually managed to interview only three people: the Manager, project leader and a student stakeholder. The manager did say that the department does not have any initiatives with the community as yet as they have been busy setting up the Community Engagement. They are planning on starting engagements with communities and are hoping to have initiatives for the year 2020. Gender was not a criterion for the participant selection of the study. The researcher interviewed available personnel and stakeholders working with the university Community Engagement offices. The findings reflect that a majority of personnel and stakeholders are males. The implication for the study is that a majority of experiences shared are dominated by a male perspective.

Table 10 and Figure 8 reflect the total interviewed participants by university and gender classification.

Table 10 Participants by University and Gender

University Name	Females	Males
Nelson Mandela University	2	10
University of Zululand	1	2
University of Johannesburg	4	7
University of Venda	3	10
University of Walter Sisulu	7	4
Grand Total	17	33

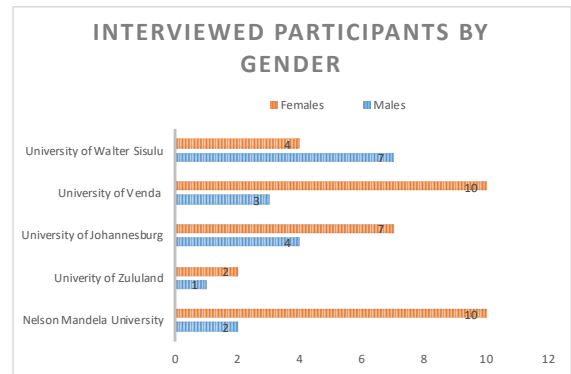


Figure 8 Participants by Gender

4.1.3.2 Classification of Interviewed Participants by University and Service

A majority (27) of interviewed participants have service of 1-5 years, (three at NMU, two at Unizulu, nine at UJ, seven at Univen and six at WSU). This is followed by twelve with a service of 10-20 years, (three at NMU, none at Unizulu, two at UJ, three at Univen and four at WSU). A total of eight had a service of between 6-10 years, (five at NMU, one at Unizulu, none at UJ, one at Univen and one at WSU). Only three participants had a service of more than twenty years (one at NMU and two from Univen). Unizulu, UJ and WSU did not have any participants with a length of service above twenty years. Participants in this study were pre dominantly new in the space on Community Engagement, which correlates with the fact that Community Engagement has recently started receiving attention and inclusion in university strategic planning. A majority of the participants are new to Community Engagement, which also creates an assumption that they are still learning what CE entails, what framework to use and how to measure its effectiveness and impact for the department, stakeholders and university at large.

Table 11 and Figure 9 represent participants by each university name and by years of service.

Table 11 Classification of Participants by Years of Service

Classification by service	Column Labels				
Row Labels	1-5years	10-20years	20>	6-10years	Grand Total
Nelson Mandela University	3	3	1	5	12
Univerity of Zululand	2			1	3
University of Johannesburg	9	2			11
University of Venda	7	3	2	1	13
University of Walter Sisulu	6	4		1	11
Grand Total	27	12	3	8	50

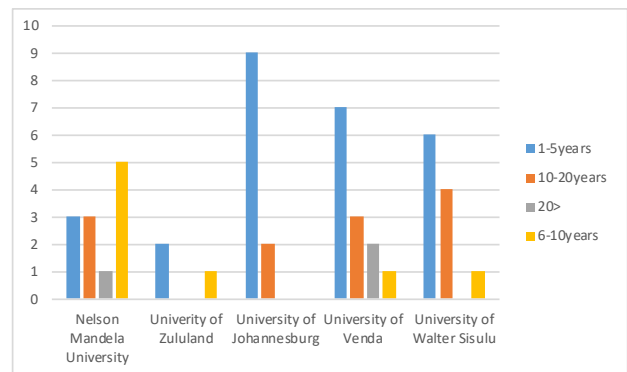


Figure 9 Participant Classification by Years of Service

4.1.3.3 Classification of Interviewed Participants by University and Age

A majority of participants were aged 35 years and below, (five at NMU, one at Unizulu, nine at UJ, eight at Univen and six at WSU). Nine participants were aged between 56-65 years, (two at NMU, none at Unizulu, two at UJ, two at Univen and three at WSU). Six participants were aged between 36-45 and the other six aged between 46-55 years.

Table 12 and Figure 10 reflect the participants by university and by their age bracket.

The age correlates with the years of service. The majority of participants are both young by age and by service. This leads one to assume that new university entrants and stakeholders are embracing Community Engagement.

Table 12 Participant by University and Age

Classification by age	Column Labels				
Row Labels	<35	36-45	46-55	56-65	Grand Total
Nelson Mandela University	5	3	2	2	12
Univerity of Zululand	1	2			3
University of Johannesburg	9			2	11
University of Venda	8		3	2	13
University of Walter Sisulu	6	1	1	3	11
Grand Total	29	6	6	9	50

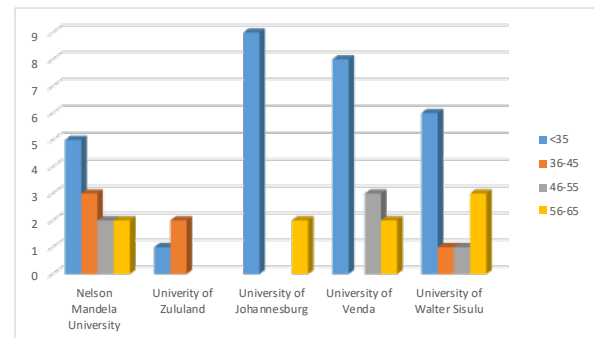


Figure 10: Participants by University Name and Age Bracket

4.1.3.4 Classification of Interviewed Participants by University and Ethnicity

A majority of participants were black, (a total of 45 from 50 participants: nine from NMU, three from Unizulu, nine from UJ, thirteen from Univen and eleven from WSU). The other ethnicities were two white people from NMU, one Indian person from UJ and 1 individual who chose not to disclose their ethnicity.

Table 13 and Figure 11 represent participants by university and ethnic group.

The fact that black people are pre dominantly actively more involved in Community Engagement reflects both the demographics of Comprehensive Universities and their locations. Unizulu, Univen and WSU serve a majority of rural communities; NMU serves both rural and a metro community, whilst UJ is in a city it has many students coming from rural communities who initiate Community Engagement projects in their

communities with the assistance of the university. The findings in this study are predominantly from the perspective and experiences of black people.

Table 13 Participants by University and Ethnicity

Classification by Ethnicity	Column Labels					
Row Labels	Black	Colored	Indian	Other	White	Grand Total
Nelson Mandela University	9			1	2	12
University of Zululand	3					3
University of Johannesburg	9	1	1			11
University of Venda	13					13
University of Walter Sisulu	11					11
Grand Total	45	1	1	1	2	50

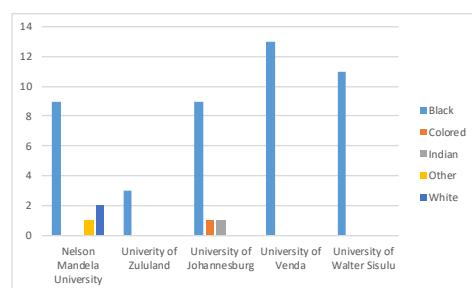


Figure 11: Participants by University and Ethnicity

4.1.3.5 Classification of Participants by University and Academic Qualification

Interestingly, twenty-two participants were post-graduate individuals, out of a total of 50. Nineteen were undergraduates, five with a matric certificate and 4 with other qualifications. This is interesting because the assumption in higher education is that a majority of people who embark on Community Engagement are not academic. This shows that more academic individuals are involved in Community Engagement, assuming that they recognize the value it brings.

Table 14 and Figure 12 reflect the participants by university name and by their academic qualifications.

Table 14 Participants by university and Academic Qualification

Classification by Academic Qualification	Column Labels				
Row Labels	Matric Level	Other	Post Graduate	Under Graduate	Grand Total
Nelson Mandela University	4	1	5	2	12
University of Zululand			3		3
University of Johannesburg			4	7	11
University of Venda	1		7	5	13
University of Walter Sisulu		3	3	5	11
Grand Total	5	4	22	19	50

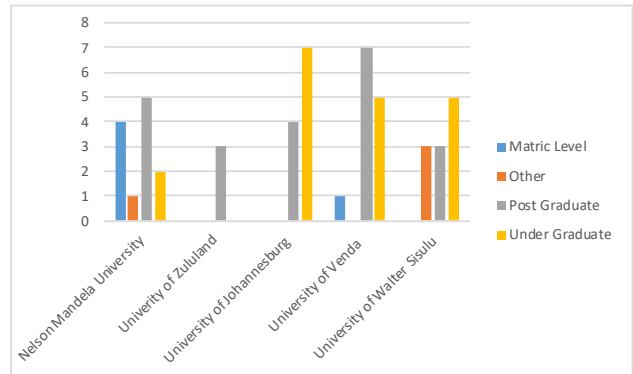


Figure 12: Participants by University and Academic Qualification

SECTION TWO: UNIVERSITY ANALYSIS

Comprehensive University 1: Nelson Mandela University

4.1.4 Introduction

This section will present findings from the Nelson Mandela University. The researcher drove from Durban to Port Elizabeth (P.E) on the early morning of the 4th March 2019. Unfortunately, her car broke down midway and she had to be towed en-route and had to stay overnight while waiting for the car to be fixed. She was able to continue with her journey the following day, arriving in PE late on the 5th March 2019. Her schedule had to be amended as some appointments had to be changed and she also had to extend her stay to cover up for the day lost and left on Saturday 9th March 2019.

During her stay, the researcher was able to spend a week with the university’s community engagement personnel and engaged with the Community Engagement Director, project leaders, students and community members. She was also privileged to participate in a Community Engagement dialogue between the university and community members. After the dialogue, some of the community members took her to their community to show her around. The researcher gave a clear reflection of the university and surrounding communities. Right at the back of the university within the confines of the university land lies a shack community, within a walking radius. The community is the view university employees have from their offices. To the researcher, this was a community within the university, a community which should be the center of the university engagement. Needless to say, she found the site very interesting and was eager to hear more from her engagements with the university.

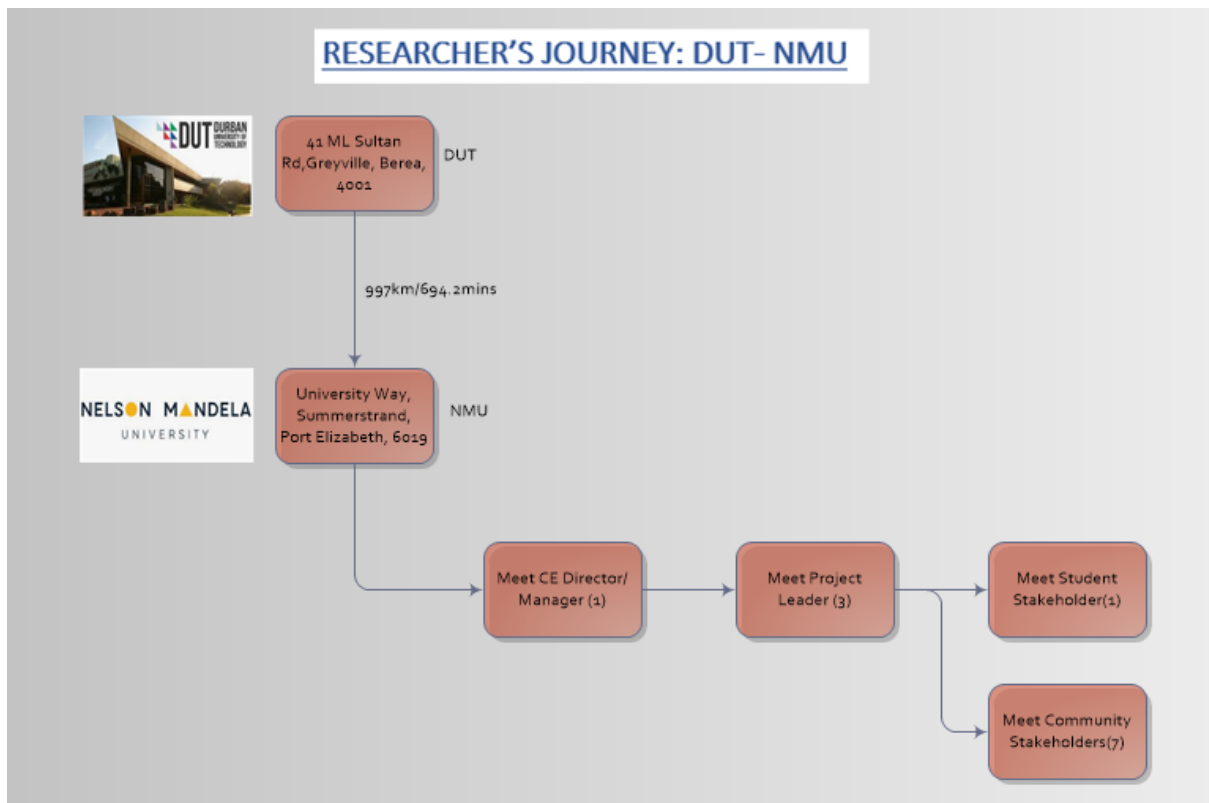


Figure 13 Researchers Journey: DUT-NMU

4.1.5 NMU Location and Context

NMU is located in Port Elizabeth in the province of the Eastern Cape. This area was previously preserved under the “RSA” and not part of the Republic of Ciskei, which formed part of the “TBVC” countries. Pre-1994, the university was a dual-medium university and utilized both English and Afrikaans as languages, a strategy set up in the 1960s to groom conservative white English-speaking students for the government (Bunting, 2006). Even though the university was a dual-medium, it was mainly dominated by Afrikaans-speaking executives and government officials. The university was part of the six universities which are historically known as “white” universities in the RSA. These six universities were governed by executives and councils who openly showed strong support to the then Apartheid government. The university had totally subscribed to the Apartheid policy and embraced the function of the university being “creatures of the state” by reflecting the state’s ideology in its day-to-day business. This leads to the assumption that NMU was entrenched in inequality, segregation and discrimination pre-1994. After 1994, the university was tasked to shift its roots and re-establish itself, embrace and commit to the new democratic order. The university had to now focus on redressing some of the inherited apartheid social and economic structures which it had supported and helped build. In driving transformation in the university, the 1997 White paper depicts community engagement as one of the key integral parts to redressing some of these ills in South Africa (Lazarus et al., 2008).

With a history that dates back to 1882, the university-whose motto is “change the world”- is in its current form the result of a January 2005 merger of three institutions. Its vision is: “To be a dynamic African university, recognized for its leadership in generating cutting-edge knowledge for a sustainable future”. Its mission is: “To offer a diverse range of life-changing educational experiences for a better world” and the foundational values are: “Diversity, Excellence, Ubuntu, Social Justice and Equality, Integrity and Environmental Stewardship”.

4.1.6 Community Engagement Office Structure

The university serves rural communities, peri-urban communities and industrial communities. Its focus is split to meet the demands of these diverse communities. The university Community Engagement office works with the engagement centers in driving Community Engagement between the university and its communities. The university has just recently changed its structure from community engagement by removing “community” to calling the department ‘Engagement’. In the university engagement structure, there is a Director who heads up Engagement and then there are 36 centers who report their Engagement activities to the Director. A total of twelve participants were interviewed: one Director, three project Managers, seven community stakeholders and one student stakeholder. Below is the DVC Research and Engagement organogram dated from 2014, which is currently being changed.

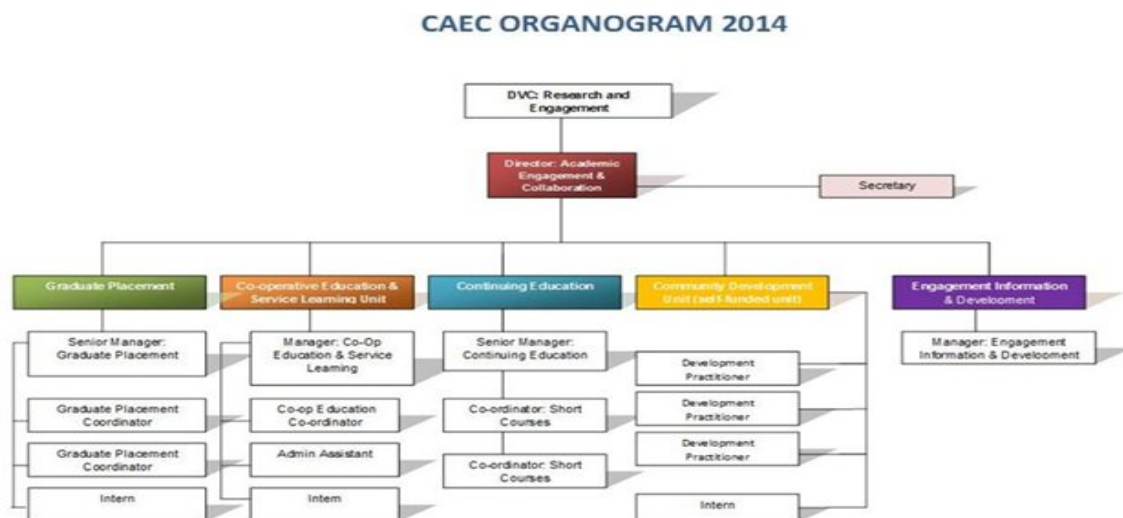


Figure 14 Community Engagement Organogram: NMU

4.1.7 Calls for Transformation and Decolonization

The birth of a democratic government in 1994 paved a way for universities to re-focus higher education towards inclusion, a change from an Apartheid agenda of exclusion and segregation. It was a new era to re-focus on the “public good” as education institutions (Bhagwan, 2017b). A big part of the higher education institution’s mission was to support the government in the actioning of societal transformation and the process of pursuing a better quality life for all (DoHET, 2013).

As a historically “white university in the RSA”, NMU had a huge task ahead of them. The Community Engagement **head** emphasized that *“if you talk about decolonization or transformation you need to confront serious structures, I think decolonization will be something incredibly hard to achieve, people on the surface would like to appear as if they engaged in serious projects that challenge traditional norms while, they do not. So, for me I would like practical action of community transformation on how we design our teaching and research around social-economic problems”*. Chilisa, Major and Khudu-Petersen (2017) assert that to decolonize is to argue in support of people entering the world of science and scholarship analysis from the path of their historic and cultural advanced perspectives. This assumes that African people can be democratically free to express themselves from their indigenous foundational background instead of trying to build their arguments from westernized colonial ideology.

The community engagement **head** continues to express that Community Engagement has the potential to bring change, but it is not being given the platform and implementation that it deserves. He argues that people must *“think of engagement as a much bigger tool not just about one community, it has a bigger effect and impact, when universities work with communities they work with an organized structure, already existing structures (NGO, centers, liaisons) we don’t start from scratch and create our own structures, we normally do what we do through those existing*

structures. What we do if done correctly will have a big knock off effect; it will lead to local economic and social effect”.

Project Leaders expressed that historically *“In KwaZulu-Natal, ABAHLALI were occupying land on Westville campus; they were living inside the university premises, but of course with no connection to the university, when I look at this university it is my hope that we can create the opening between the community and the university and to open the university and invite other communities to participate in the variety of university programs to strengthen the connection within the communities and the university, we are fenced in; we are privatizing the space a lot. We would like to create campus activity programs”.* De Oliveira Andreotti *et al.* (2015) caution that to transform and decolonize is not easy: it is a messy, complex, dynamic process due to the violent nature of colonization. This means that to redress past ills will require strong leadership, dedication, clear policies and an awareness that there will be great contending and at times people will be at odds with one another.

The project leaders believe that there is a great need *“to connect and collaborate with one another and create synergies and opportunities, we should decolonize the idea that university is only about qualifications and people at higher levels, when you go to the deep rural areas like Mbizana; you will see uneducated people involved in food production, doing variety of social meaningful work and taking care of themselves, they do not earn any money but they are making a living out of it”.* Project leaders corroborate that if universities respond to real community needs and focus on socio-economic deep challenges, many of societal issues can be solved. They recall an incident where *“in the office there was a strike and people were scared to open the office; they feared opening to the community, such incidents are what we are trying to prevent, we must bridge such gaps and hope to get to a point where we don’t need securities in dealing with our own communities”.* It boils down to communities feeling valued and acknowledged as valuable. Singh (2017) adds that Community Engagement gives universities an opportunity to re-establish the lost connections

between themselves and communities, hence universities must work at mending the broken trust and create an authentic relationship.

Project leaders share that *“universities are supposed to have community plans, yet they have not been involved in any planning, we should have a scholarship of project people being involved in a variety of things (engineering, agriculture)”*; they elaborate that *“in about three months from now there will be heavy rains, the eastern side community will be flooding, and the university will provide food and blankets for those communities but it is not solving the problem; university should be engaging the municipality about planning and have a long-term solution to this problem which is the drainage of water. Community engagement becomes charity work, I can donate but it is not a long-term solution; we need long term solutions towards our problems. I would like action and conversation with the universities on CE with an action point with transformation regarding how to address social issues amongst our communities”*.

There is confusion amongst academics on what constitutes Community Engagement: many drive it the charitable outreach way instead of the scholarly sustainable approach. What differentiates Community Engagement from other experiential learning platforms is its mutual benefit and reciprocity nature, where one is seen as provider and the other dependent, that reinforces and widens the power relationship as one becomes the powerful and the other the powerless trying to survive (Bheekie and Huyssteen, 2015). Moreover, Project leaders express that *“academics are moving from one project to another on their research work without going deeper into the problem; the problem is not longitudinal, let me give you an example; as a university every year we have a fees must fall campaign, the question is; have we solved the problem, the answer is no! so next year same time we are going to have the same problem, so these things are going to be an ongoing thing, implications for the university are going to be quite extreme because people are going to start questioning the university relevance and asking what are we doing in addressing social issues”*.

Students want communities to have a voice and they want them to stop feeling helpless to understand that they can do something for themselves. Bhagwan (2017a) believes that as a result of being marginalised and colonized, communities end up feeling helpless to take action and they hold on to the belief that the lack of resources means there is nothing they can do. Students state that *“we always assume that it’s a university that will help the community, reality is the community can do a lot for the university. The community can do a lot for the academic staff, the academic staff needs to take time and listen to the people, communities have first-hand experience. Why not invite the community to have their own colloquiums for conferences, we normally sit at the conferences and be expected to listen to academics but academics don’t want to attend community driven conferences as they find them boring if they are not academic like the Paula frère naval Alexandra conference for example; do we even invite communities to come present at community engagement conferences?”*. Too and Bajracharya (2015) corroborate with the students that if universities want sustainable transformation, to achieve it means negotiating it at the level of groups and communities.

Communities feel that universities are not listening to society and society concerns. They emphasize that universities need to listen in order to be able to meet their mission of addressing the “public good”. Communities stress that to grow and *transform*, *“universities need to become genuine. I’m not sure if they can do that, on their own they cannot drive this as they have self-interests and they want to perpetuate themselves; they maintain the status quo, no transformation is happening, systems and structures are still being maintained as they were. Universities need to understand what their purpose is, they are a public institution, they have a public purpose answerable to communities who are their stakeholders”*. Knight (2018) confirms that many higher education institutions in South Africa remain unchanged. They retain colonial systems and structures. This has been a great disappointment for many communities in the country who saw the eve of democracy and had great hopes of access and equity, and hoped for a configuration of old structures and processes. Currently, transformation is seen to have been elusive in higher education, assert Maringe and Osman, (2016).

Communities demand that *“the university must accept that they have failed them, they must realize that they need to transform, to do that they must be open to hearing community concerns and to listen even when they don’t like what they hear; Universities must understand that they don’t have all the answers, they must stop the know it all attitude and start to respect all types of knowledge even that which is not academic; we see community engagement as very important and universities can play a huge role in the development of communities, if universities are not distant from people and are more transformed, people would see themselves within academic circles and feel more included. Communities are still scared and fearful of universities, they still see them as white people places, a lot needs to be done to break these barriers especially for the coming up generation. Most communities don’t understand how to go about doing various things, so universities can help disseminate information. We would like the research to also go to the community members directly and have you engage with the communities”*. Bhagwan (2017c) confirms that higher education institutions are faced with hemorrhaging challenges where Community Engagement has the potential to reduce the hemorrhage if universities become authentic in their concern and in addressing societal issues.

4.1.8 Inclusion of Indigenous Knowledge System Epistemes

Existing university knowledge systems in nearly every part of the world are a formation of the western canon - the knowledge system developed 500-550 years ago in Europe by white male scientists (Hall and Tandon, 2017). This has resulted in society exacerbating the undermining of indigenous knowledge, indigenous languages, indigenous cultures and traditions. It is for this reason that **communities** are calling for the inclusion of indigenous knowledge systems as they are hoping to revive the foundational core of what it means to be an African in society. Communities reiterate: *“I’d like to put emphasis that community engagement does make a huge impact in our communities, one of the impacts has led to universities being pushed to acknowledge indigenous knowledge systems they are forced to acknowledge the value of traditional*

healers, this is a perfect example where a university graduate can work closely with a community uneducated member in advancing the “public good”. University departments should be working together with communities and not compete”. The words and languages used also create a disconnect as some things happening between the community and the university are familiar but because of the language barrier you’ll find that both are not aware that they are doing the same thing example medicine and community herbal remedies, if universities work with communities the indigenous knowledge will not be lost it will be documented and preserved.

4.1.9 Ubuntu

Ubuntu expresses “being” - it is the very essence of “humanity” as critically bound by others: it is the foundational belief that “I am we, I am because we are, we are because I am” (Ibrahima and Mattaini, 2019). Ubuntu is part of NMU’s foundational values-the essence of “I am we”; the belief that I am communal; everything I achieve my community achieves; where I fail, my community fails too. It is the assurance that one is only a limb that makes part of a whole. **Communities** *called for ubuntu from the universities, they asked for consideration when it comes to “the context and language used by university, this is so critical, it mustn’t be Fort Hare or only WSU that has a dedicated faculty to teach about the roots of Ubuntu. Every university should make it its mission to integrate its theory with this practice”.*

4.1.10 The Global Tournament Frenzy: Rankings and Publications

Academics are pressured by being threatened to publish or perish (Carnelley, 2018). There is a global frenzy and universities find themselves pushing to be in the ranking frontline as recognized globally. There is worry that third-world countries might find themselves struggling with such pressures. They are still trying to find their feet in the

democratic sphere and are battling to meet expectations put on them by society. Now they find themselves under even more global pressure having to perform and compete with global institutions (Soudien, 2014). Communities see Community Engagement as a tool that has the potential to force higher education institutions to re-assess their purpose and to find their focus and prioritize it. **Project leaders** state that *“there is a need for CE to be a driving force or a core; students are graduating and putting their research on the shelves; academics are publishing because they want NRF ratings but what is the real value of those articles or research; money is the driver of all of this, for me, I don’t want to be writing things for the sake of writing but I want to put them into action”*. Communities also add: *“we are fed up of reading academic things, publications that are produced constantly but we don’t know for who; Information being pushed for ratings. There needs to be a change, what about having a community rating, where communities can approve universities on certain criteria’s and basis”*.

4.1.11 Defining Community Engagement

Amongst a myriad of challenges in Community Engagement is the lack of common definitions which has also contributed to much confusion about what constitutes Community Engagement (Fierke and Palombi, 2018). Nelson Mandela University (2012) defines Community Engagement as “a reciprocal process of mutual sharing of knowledge, skills and resources between the university and the broader community to enrich scholarship, research and creative activity enhancing teaching and learning, strengthening democratic values and civic responsibility contributing to public good and transformation and to enhance social, economic and ecological sustainability”. The key community engagement indicators are (1) reciprocal, (2) mutual sharing, (3) enriching scholarship, (4) strengthening democracy, (5) contributing to public good, (6) transformative and (7) enhancing sustainability. The definition is not limited by boundary lines or geographic constraints. It is also not credit-bearing, specifically meaning that Community Engagement is open to any student within the confines of NMU. According to the Community Engagement **head** of the university, *“community*

engagement should not be an add on, its emphasis is about how and what you teach, and it's about how and what you research".

Project leaders corroborate that *"community engagement is about how do we breakdown the fences between the university and the community (physically and theoretically) it's about engaging with the problems that surround institution, the university should play a far more fundamental role through research and teaching"*. The South African Council on Higher Education and the Higher Education Quality Committee (2004) also believe that Community Engagement does provide universities an opportunity to participate in societal matters. Community Engagement provides *"initiatives and processes where the expertise of the institution in the areas of teaching and research are applied to address issues relevant to its community"*. They further elaborate that CE finds expression in a variety of forms, ranging from informal and relatively unstructured activities to formal and structured academic programs to address particular community needs.

Project leaders believe that key questions must be asked: *"universities produce high numbers of student graduates from universities the question is are we producing relevant work. Is curriculum linked to societal needs"*. Swick (2001) confirms that where curriculum is linked to service learning as *"a pedagogical strategy that combines authentic community service with integrated academic learning, it offers students opportunities to gain new skills, apply knowledge in challenging situations and contribute to the life of others in meaningful ways"*. Project leaders see Community Engagement as a driving tool in bridging the current gap between universities and communities. **Project leaders** elaborate that *"what is crucial is to look at the environments which people live and base our research towards those communities (geographical spaces, network of relations, history of communities, how these problems emerged). Community engagement should be about programs that respond to the issues that communities are facing, universities need to be in support of that through their research and knowledge. Additionally, Project leaders emphasize that*

“community engagement is the love to help people, it’s the understanding that it’s more than just a “feelgood” but doing something sustainable that will continue being there even when you are no longer there. It’s about Ubuntu being communal, it’s out of the goodness of one’s heart and the need to change the world, it’s about the understanding that change is possible”. Ibrahima and Mattaini (2019) clarify Ubuntu as expressing “being”, as essentially bound by others: it is a humanistic approach that emphasizes compassion.

Students see the university approach to Community Engagement as that of having seminars and inviting people from outside the university to come and listen. Students state that *“the university gives audiences a chance to speak, community members are usually not comfortable to speak openly, also the university restricts communication to two or three people from the communities with the objective of seeking individuals viewed as experts. Majority of people are usually not comfortable to share their views in these university settings. Community engagement to communities should be about allowing them to speak, giving them enough time to express themselves, do not restrict them, do not discriminate and classify individuals allow everyone to speak expert or not. It is crucial to let people express themselves and voice out what they think, universities have people who see themselves as intellectuals and who think they know it all so that restricts other people from participating in the conversations”.* Moreover, a **Project leader** added that *“Community Engagement can be anything, you don’t always have to go out there to your communities but we have another community here at the university which you can engage, we have a disability unit and the help clinic that feeds students, we go to communities through volunteerism work; we call that community service”.*

Community stakeholders see Community Engagement as *“an engagement or interaction between the university and the community, it is a platform where they engage on social issues and think of initiatives that can assist the community. Community engagement is something very important, when we engage in community*

projects, we realize that people are usually not consulted prior they are not involved in the issues that affect them, it's very important that when we do projects in the community we engage the community first, that is how community engagement should be. Community engagement is about taking research to the people, and showing them what they can do, it's about sharing what the university is doing with the communities so that people can understand that the university is for the public and they have access to it. The problem is that there is no seriousness about community engagement, there is a lot of talk about it but nothing really happens. Academic perspective is very limited in its approach to community engagement, it lacks engagement and commitment”.

4.1.12 Challenges in Community Engagement

The community engagement **head** expressed that funding is the most challenging, he emphasized that *“to get funding we are required to get into faculties and to drive engagement as a scholarly activity. Access to academics is key as far as engagement is concerned, get them to start doing research in an engaged manner that way engagement will be taken seriously. Furthermore, academics are stuck in traditional epistemology, getting them to change their way of doing things has proved a mission if it's not part of the recognition system, academics are not going to do it, there is a criteria that we have created for recognition which also engraves objectives that should be met for engagement. It needs someone at management level to drive it in the university. Time is also a challenge, you normally have to create a model on how you will integrate it in the available time, people we report to are very busy and they don't really focus on engagement, how do you create schedules for students to be able to engage, we must have both engaged scholarly outputs and traditional outputs”.*

Amongst various challenges **Project leaders** have experienced getting people to participate in Community Engagement, as the key challenge, they note that *“people always ask what am I getting from this, it's very difficult to convince academics to get*

involve with CE, most want short fast initiatives, it is difficult to sustain Initiatives long-term. In ADO we were working with children and the drive was just not the same, when you grow up you are curious on how to do things, but when we get there, they were not curious, getting the children interested in what we were doing with them proved very challenging. Language barrier as well is also an issue, I'm Zulu but I prefer English and going to a Xhosa community it is difficult you need a translator. CE is very time consuming, I need more researchers to assist us, if I had six researchers I would be much happier; resources obviously are an issue. Lastly, Commitment is a challenge for some, and some it's not a problem at all, for example my accounting students that went to MASIFUNDE were brilliant students, then another group will pitch, some will say in the last minute they are writing a test, we also experience clashes with lecturers I'll set time for a meeting with the students and lecturers will set tests at that time therefore it results in students not attending the meeting".

Students point out that *"they worked with a co-op in Kwazakhele, they were gardening a hectare and a half, producing but using the money to buy groceries and other things not related to the business they have had a problem with the management of money, people just squander the money. Another problem is patience, there is another community who received seeds from the municipality, then they had a problem with a water burst, now they had to use a small tap. The problem was to fix the pipe, but it cost a lot of money so we had to look for funding, they lack patience because they want things to be done now whilst funding is also a challenge. I am looking for funding to help them with the water crisis they are old people so they need young people to also come and help to keep the initiative going, they also need patience as funding takes time to get".*

Community stakeholders voiced on the lack of commitment as an issue when it comes to university-community engagement. They state that *"there are academics that like to push their own agenda when it comes to community engagement, it ends up not being mutual but about prioritizing an academic's certain agenda. Funding is also a*

problem when it comes to starting projects; when we started we had no funds, so funds came up maybe after a year, but I won't consider that as a challenge; I think our project is running smoothly now. Also People within the community are scared of the word research but if you clarify it and break it down for them they will see that they fit into it, why are we making it scary and not inclusive to the lay people, the university must seek to be inclusive instead of using terminology that scares people”.

4.1.13 Partnerships and Collaborations

Project leaders believe that the Apartheid legacy has left marginalized communities with a lack of confidence and voice. *“Communities are too scared to speak out and reject something if they don't want it, this has led to the acceptance of initiatives from universities and corporates which has added no value at all to our communities at times even causing more harm than good. Marginalized communities come from a culture of dependency entrenched in the belief that “they don't have” a powerful authority has and will give us, all we are expected to do is thank you without asking questions, we come from a culture that says “you don't have, so you should be grateful for whatever you are given”. It is critical that our communities claim back their voice, partnerships in community engagement are about asking communities what they need and being willing to listen, giving them an opportunity to tell you what they need and then assessing how you can help each other if there is an opportunity for mutual benefit and reciprocity, it's not about universities being charitable and willing to help communities”.*

Students state that the university can extract information from the community, but how does the community benefit? Community Engagement partnerships must not only be about generating research for the university. They must be for the benefit of the community as well. In the project done by AIDC, the community did benefit as community members were trained with computer skills, research and other skills. *“You find partnerships between the university and the communities where they are a one-*

way thing only one side benefits. It's very important that universities work with communities and not only use the communities for articles and reports to present at colloquiums. Universities should extract information from the communities but the community must also benefit. It must not be a one-way method. There must be an exchange and mutual benefit. Kwazakhele is being used as a pilot and the model can be duplicated to other places”.

Community stakeholders express that the university does not take them seriously. They state that when they approached the university and asked for a meeting with the university, they did not get any response. *“Then I wrote a proposal, but a student came back with feedback, there was no meeting to discuss the detail of what I required, it was not genuine or taking me seriously. I wrote back to the professor saying the student who had been allocated has left for articles again he didn't come back to enquire what we needed; he again requested a student to assist us giving us an hour but didn't have the care to engage properly with us”.*

4.1.14 Monitoring and evaluation

The Community Engagement **head's** (Director) office does give community engagement awards to staff who engage in Community Engagement activities. There are usually 80 awards allocated for the year and people apply and must meet certain criteria to be considered for the award. The Community Engagement Director also has funds that he is able to allocate to projects that are able to demonstrate scholarship, value to the department and link to the institution's mission. In the past years, the CE Director has been able to fund a minimum of R50 000 per year on CE projects for over three years. The recipients are usually compelled to write an annual report which goes to the faculty board and the Dean for sign-off. It then goes to the research engagement committee, then the executive senior, then senate. The Director adds that *“universities should not contribute to social and economic transformation if they are not generating*

knowledge; that is their core mission new knowledge production and dissemination. If you are going to engage you need good teaching and good research. That is our recognition system we also have an engagement management information system where we ask people to record their projects, we upload them, we used to have separate committees for research and community engagement now we have one engagement committee”.

Project Leaders were split about how they implement monitoring and evaluations. One said *“to be honest I wouldn’t say we have been measuring, like I said I didn’t follow up which is our biggest mistake”*. Another said *“we have a grouping community projects and TVETS people were the ones holding the people accountable for the projects; we don’t use the word monitoring, but we use review; the mechanism was brought by the groups themselves”*. The last one said *“majority of co-ops have been formed to provide an alternative, for me how I measured success is they could transition from using GMO to using organics and protecting the soil, success is measured step by step; now we are going to be building aquaponics and our indicators are not about money. This one is a pilot project so we will see how much we have produced and whether we have been able to make money. Not all success is linked to money as an indicator we can look at other indicators, we also look at bartering where people can swop their vegetables with each other”*. As **students** *“we complete a portfolio of learning, there is a reflection tracker that we must complete and have to get signed, we also have to fill a log and sign off sheets and prepare a reflective journal that is about a page and a half”*.

4.1.15 Incentives and Recognition in Community Engagement

The Community Engagement **Head** clarified that CE indicators for promotions have been added to key performance indicators. He explained that without having these indicators, academics will not take engagement seriously. The institution’s top

leadership must be the driving force if Community Engagement is to be entrenched as a core pillar in the university.

Project Leaders confirmed that students do get recognition through their curriculum and the ALLIS awards. *“Allis is a very old lady I met a long time ago, she used to make things for children, she is 90 years old now, in 2009 she made 50 teddy bears for me. Then the Vice Chancellor said we must give R2,000.00, but I said let us donate the R2000”*. The person who wins an ALLIS award gets a teddy bear and R2,000.00 as recognition. **Students** conveyed that they have ENACTUS, which works a lot with communities but they do not have recognition awards. *“The people who have projects like the township people, I don’t think there are actual awards but they are respected and appreciated by the university”*.



Figure 15 NMU Community

Comprehensive University 2: The University of Zululand

4.1.16 Introduction

This section will present findings from the University of Zululand. The researcher drove from Durban to Empangeni thrice, with booked appointments for interviews and focus groups. Each time, she collided with student protests (#feesmustfall), managing to do only one interview before being told to vacate the institution for safety purposes. Needless to say, after the third time she gave up as she was already running out of time. She started the first interview on the 4 February 2019, the second one on the 27 March 2019 and the last one was on the 18 April 2019. During the three journeys, she was able to speak to the Community Engagement Manager. She sat with her on two occasions as they had been interrupted on the first occasion. The researcher also sat with a project leader and a student from the arts. The Community Engagement Manager did confirm that they had just launched the Community Engagement office. She confirmed that they did not have any projects signed under her office as yet and that faculties had projects they had initiated themselves before the official launch of the community engagement office. The researcher does not regret the three times journey as she was able to see the university and surrounding communities. The university is perceived as one of the strengths and valuable assets in the community. Those who work at the university are looked up to with envy. The boundaries that surround the university are of families who do not have much. The University of Zululand forms a part of what is called a “historically black university in the RSA”. This university was a part of four universities which were dedicated “for Africans”.

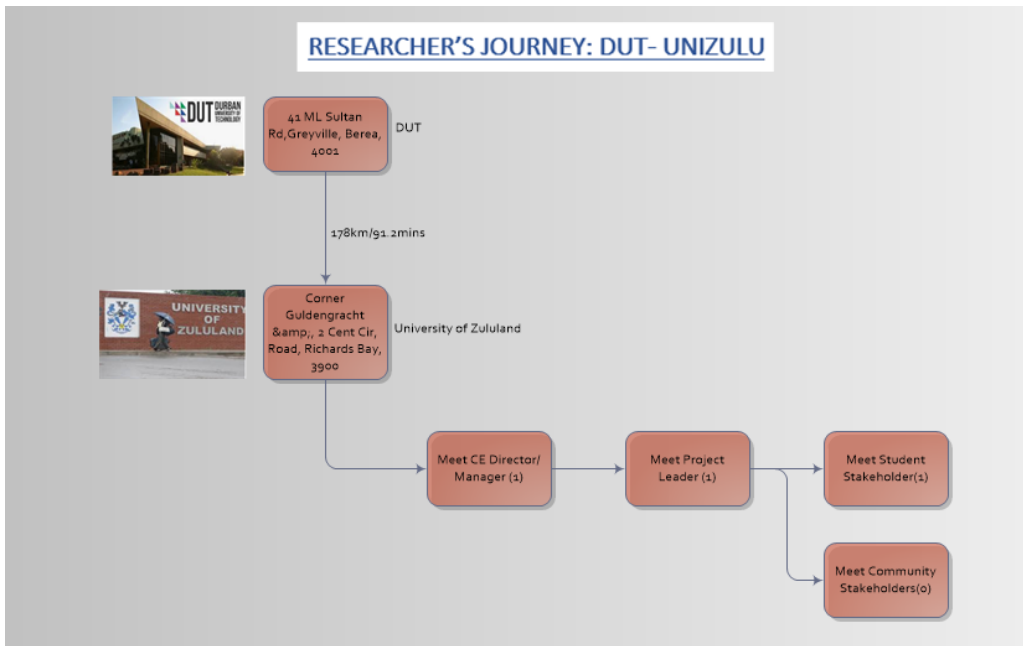


Figure 16 Researcher's Journey: DUT-Unizulu

4.1.17 Unizulu Location and Context

Being amongst four historically black universities in the RSA with the pure aim of educating the African population, the university was governed by the RSA's Department of Education and Training. The purpose of these four universities was to train black people who would be useful to the apartheid state as educating some black people would prove useful in the maintenance of the overall apartheid socio-political agenda (Bunting, 2006). The apartheid agenda that universities governed by the Department of Education and Training must be segregated for African students only was upheld through the 1980s into the 1990s, up until the eve of the democratic government in 1993. The new era of a democratic government with a new agenda of inclusion and diversity meant that the university was challenged to find innovative ways to open its doors to other races instead of just limiting it to the African population.

The University of Zululand (Unizulu) is located in Kwadlangezwa, 19 km South of Empangeni in the KwaZulu-Natal North Coast. The university motto is Dilligentia Cresco, taken from Latin. In English its translated to mean “by diligence I grow”. The university was first established in 1960. The university’s Mission is to provide globally competitive graduates, relevant for the human capital needs of our country, by providing quality education which upholds high standards of research and academic excellence”. Its vision is to be “a leading comprehensive University providing quality education” and the foundational values are “innovation, teamwork, efficiency, accountability and mutual trust”. The university serves both the rural communities and the industrial community. The engagement office aims to ethically contribute to the development of both communities. The university has been engaging with communities for year. Having a centralized office will just bring visibility to Community Engagement activities at the university. Faculties have been engaging in isolation, without visibility to the entire university. The Engagement office is now tasked with ensuring that a university database, which will give everyone at the university visibility of the current projects, is created and shared. A total of three participants were interviewed: the Community Engagement Manager, one project leader and one student stakeholder.

4.1.18 Community Engagement Office Structure

The Community Engagement office is made up of two people, namely the Community Engagement Manager and the assistant who also has a facilitation role between the university and communities.

DECLARATION

WE UNDERSTAND THAT WHEN WE DO COMMUNITY ENGAGEMENT WE
TEMPER WITH THE INDIGENOUS KNOWLEDGE SYSTEM OF OUR
COMMUNITIES.

WE COMMIT TO CONDUCT OUR ENGAGEMENTS IN AN ETHICAL MANNER

WE WILL ENTER AND EXIT COMMUNITIES PROPERLY

WE WILL GIVE BACK TO COMMUNITIES

BY USING THE COLLECTED INFORMATION TO EMPOWER COMMUNITIES

COMMUNITY ENGAGEMENT

Figure 17 Community Engagement Declaration: Unizulu

RESEARCH AND INNOVATION DIVISION ORGANOGRAM

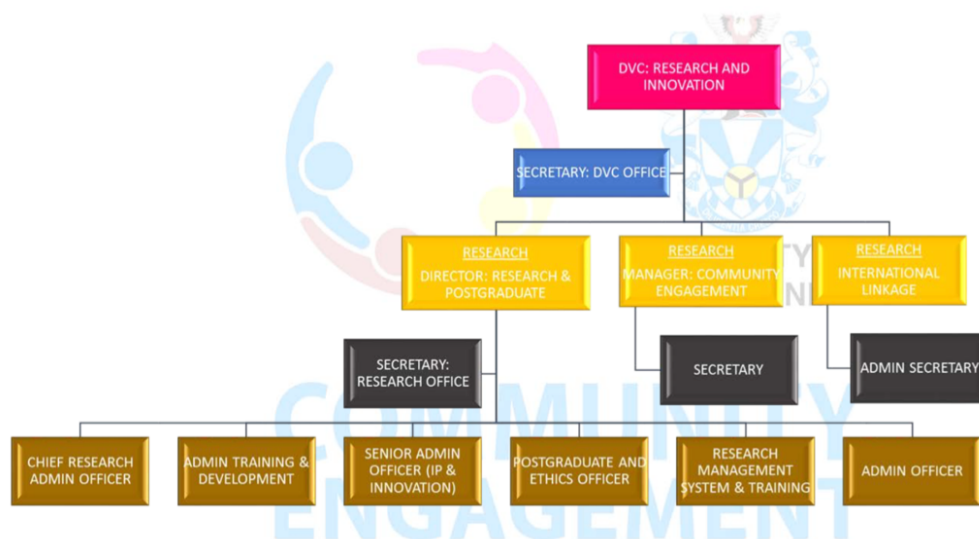


Figure 18 Research And Innovation Organogram: Unizulu

4.1.19 Calls for Transformation and Decolonization

As part of the higher education mission in supporting the action of societal transformation and the process of pursuing a better quality life for all (DoHET, 2013),

the Community Engagement **head** shared: *“I see community engagement as a transporter or a passage for us to move and address issues of social justice, to come back to issues of Ubuntu, to be transformed. There is no other platform that allows that beside community engagement and it’s the only thing that will validate your curriculum as relevant, even on research. Community engagement came out of a phase of transformation if you look at the 1997 paper; universities have the responsibilities to service the communities. Initiatives failed because people failed community engagement”*. The birth of Community Engagement in South Africa offered an opportunity to transform pedagogy and usher in a socially just higher education system with a focus on public good. The 1997 White Paper (Department of Education, 1997) on the Transformation of Higher Education challenged universities to restructure their teaching and learning and research processes to be more socially responsive to societal needs and promote the democratization of knowledge production (Bhagwan, 2017b).

The **Project Leader** also adds that higher education is really about promoting meaningful engagement and meaningful dialogue. He states that it is pointless to produce universities for only certain parts of the economic class, but it must be opened up for everyone and respond to everyday challenges. He adds that *“our guest lecturers in my times were community people with no degrees but with experience”*. As part of their problem-solving strategy, Community Engagement practitioners must ensure an inclusive engagement approach with all higher education stakeholders. This will be dependent on the effectiveness of their CE strategy and on the empathetic nature of the practitioner with their own and other cultures, as well as the nature of their attitude on embracing external ideas and input (Chmela-Jones, 2017).

4.1.20 Ubuntu

The approach of Ubuntu as an African epitome of inclusion has resulted in a topical issue and universal framework in diminishing unjust practices in contemporary African higher education and similarly in institutions of a democratic society. The leveling of voices beyond theoretical statistical representation is essential (Shanyanana and Waghid, 2016). The Community Engagement **head** sees ubuntu as a moral compass to guide universities in their CE with communities. It is there for them to constantly evaluate how and why they are doing what they do. What value does it add to the community. What value does it add to the university?. *“it’s constantly asking how do we give back with Ubuntu as a key fundamental approach”*. The **student** reiterates that *“we need to first reinstall what we call Ubuntu. Once people get educated they tend to think they are better than everyone else”*. They tend to neglect the communal.

4.1.21 Community Engagement definitions, its purpose and principles

The University of Zululand defines Community as “referring to a collective interest group and like-minded people sharing common goals who are interested in collaborating with the university in search of sustainable development solutions” (University of Zululand, Policy on Community Engagement 2013). The key community indicators are (1) collective interest; (2) like-mindedness; (3) common goals; (4) collaborating; (5) towards sustainable development. It extends the definition to Community Engagement which it explains as “activities undertaken by staff and students of the university, curriculum-based, community-based research in partnership with communities, scholarly or other specialized service to the community, extra-curricular, volunteer work and community projects” (University of Zululand 2013). Their key CE indicators being (1) activities driven, (2) curriculum-based (3) community-based, (4) partnership-based, (5) scholarly. The university’s definition also drives a

scholarly-based definition rooted on community, partnerships and curriculum. It does not limit community to geographic boundaries, nor does it limit curriculum to that of being credit-bearing.

The Community Engagement **head** explained that CE is quite broad and has enabled institutions to define it according to the way it suits their needs. She adds that *“for example in our university we want to follow the scholarship route, we look at how it will contribute towards the scholarship and knowledge production. Let’s say you want to provide students with school shoes - you have to state what will be the impact as time goes on, people are used to the concept outreach, but we want the impact of the community engagement. This university is surrounded by a whole lot of activities; we have SMMEs, rural, semi-rural, urbans, industries, these define us as the university on how we approach our community engagement, as we want to link it to our core mandate of the university”*.

The **Project Leader** clarified Community Engagement from the context of the institution: *“its responsibility is to the university staff academic, non-academic and students; its aim is to bridge the gap between the university and the community; to connect the outside world with the university; to promote interactions for the mutual benefit of the community and the university”*.

The **student** sees Community Engagement as a platform where *“we try and educate and give things to communities by giving back, it’s taking what we know and have and sharing it with communities”*.

4.1.22 Challenges in community engagement

The Community Engagement **head** clarified challenges as being limited financial resources. She added that there is also a need for a Community Engagement ethics committee because Community Engagement should be treated differently from the higher education degrees committee. Ethics in CE research are dependent on the onus of the academic to ensure that their research approach is ethically driven (Wood, 2017). Another issue she emphasized is mental health promotion of Community Engagement practitioners. She stressed that *“it’s just myself and one more person in this office but we are serving a lot of people; it is just too much for us, they want me to promote community engagement scholarship at the same time I’m not a PhD holder which is a gap for me; if you want to promote a scholarship you must even have a postdoc; the bigger thing is that I need people, community liaison officer just a basic structure”*. There is a lack of funding for Community Engagement as the sustainability of initiatives is not a priority in many higher education institutions (Aleixo, Leal and Azeiteiro, 2018).

The **Project Leader** stated that Community Engagement is not child’s play. He added that *“the major challenge is to negotiate entry in a community; negotiating entry into a space where people have different beliefs is a bit of a problem. Some people we are trying to engage are not on the same page as us; they will say what you are telling us we already know about it. I have worked with communities where community engagement is charity to them; you have to bring something for them (sweets, school shoes, uniforms) there is a lot of donor funding mentality; when you go out there they will expect something, so we need a budget to bring something to the community. In the community there is this assumption that if you are coming from the university you must have all the answers to everyone’s problem whilst within students the problematic assumption is that community-based people are inferior and don’t know anything. These assumptions are both incorrect and the only way to dismantle them is to get students from the university to engage with community members so that they all know*

each other and realize the flaw in their own assumptions. It takes time to understand people's culture or the way of doing things; but when you engage with them you realize what they see as a problem is not actually a problem". Community Engagement requires patience. It is not a short-term phenomenon.

The **Student** clarified that some people at the university find it difficult to understand what they do. He elaborated that *"other people are here for money so they don't care about helping other people, You will have a few people who understand and are willing to support in terms of allocating transport when we require it to fetch students. Me personally I've been faced with a situation where some leaders looking after the kids who were coming to perform at the university expected us to pay the students for their performance, they just were not willing to understand that we don't have money to pay the students. At times, we then take money out of our own pockets to pay the children as community members will demand money, they think because we are at the university we get money while we also don't; we are just trying to develop kids so that they can also be exposed and develop".*

4.1.23 Partnerships and Collaborations

The university has just launched its Community Engagement office. Therefore, it does not have any projects as yet. The student and project leader are from the Faculty of Arts who initiated the projects themselves with the community.

4.1.24 Monitoring and evaluation

The Community Engagement **head** clarified that faculties or any department that wants to initiate a Community Engagement project has to first *“get the form from CE office, fill it in and send it to the faculty board for approval, once its approved by the board from there it then goes to the structures, then back to the CE office to go to the ethical committee, once its approved by ethics the funds are allocated. The form itself will guide the individuals as it will have their clear objectives and activities; once they have been able to achieve these then the project will be deemed as successful; There will be a required progress report”*. Granner and Sharpe (2004) state that the challenge with current available monitoring and evaluation tools is that most measures focus on assessing outputs and not outcomes and impact.

The **Project Leader** shared from the perspective of the students that the students' monitoring and evaluation process differs from academics': *“every student is attached to the community and is given 5 minutes to perform, they are responsible to direct their own performance; they are also expected to give a report that's going to be assessed in line with their performance”*.

The **student** shared how they monitor and evaluate a personal programme that he has been able to initiate with fellow students, which is not a university project but student-driven. He confirmed that through their project *“some of the graduates we've helped are working and have been able to buy themselves cars which we end up using for our program; they are giving back by way of sharing their resources. We also buy gifts during Christmas and give gifts to families who don't have anything. The money comes from the people who are already working from the organization”*.

4.1.25 Incentives and Recognition in Community Engagement

The **Project Leader** confirmed that there is an award for the best Community Engagement project and faculty with the highest successful projects and “we are currently in a process of embracing performance management”.

The **students** confirmed that there is no acknowledgement given to students who participate in Community Engagement activities. The student validated that the university “knows now that we do this but there’s no recognition”.



Figure 19 Unizulu Community

Comprehensive University 3: The University of Johannesburg

4.1.26 Introduction

This section will present findings from the University of Johannesburg (UJ). The researcher drove from Durban to Johannesburg twice to conduct interviews and focus group discussions. The first date was the 3rd of December 2018. She met with the community engagement manager, who had resigned and was finishing off at the end of December 2018. The researcher was trying to see her before she left. The second date was on the 26 February 2019, this time I was there to meet project leaders and students. The researcher was very lucky that the manager setup a meeting with her before she left because there is still no one acting in her place. The researcher thanked her and all the other participants as well. UJ is at the centre of the city in Johannesburg and getting to the university is via a buzzing city vibe.

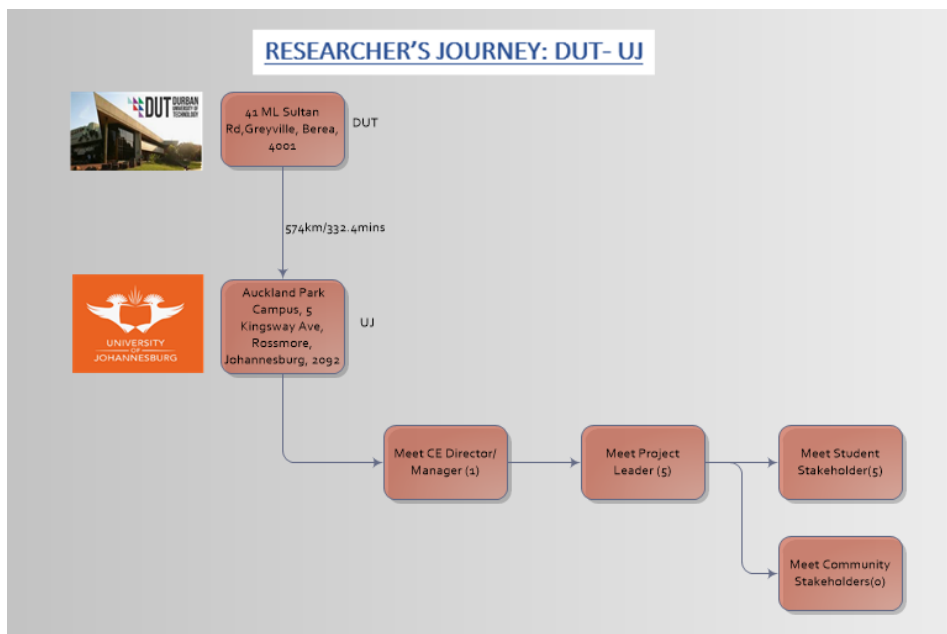


Figure 20 Researcher's Journey: DUT-UJ

4.1.27 UJ Location and Context

The merger of the Rand Afrikaans University and two campuses of the Vista University, (the Soweto and East Rand) saw a uniting of what was historically referred to as the white Afrikaans-medium university merge with campuses of a historically black university in the RSA (Bunting, 2006). As an Afrikaans-medium university, similar to the University of Port Elizabeth, the Rand Afrikaans University was governed by executives and councils who greatly supported the apartheid government. On the other hand, the two Vista University campuses which were merged with the Rand Afrikaans University were coming from black universities that were focused on training black people for the maintenance of the apartheid socio-political agenda. The merger of these two institutions was interesting as it saw diverse cultural groups unite into one university. The new democratic university named UJ was then challenged to usher in the agenda of a new non-racial university. Initiated in 2005 as a result of a merger, the University of Johannesburg is located in Johannesburg, Gauteng. The motto of the university is *Diens Deur Kennis* (Afrikaans) meaning Service Through Knowledge. The university Vision is “An international University of choice, anchored in Africa, dynamically shaping the future”. Its Mission is “Inspiring its community to transform and serve humanity through innovation and the collaborative pursuit of knowledge”. The foundational values are “imagination, conversation, re-generation and ethical foundation”. A total of eleven participants were interviewed at the university: one Manager, five project leaders and five student stakeholders.

4.1.28 Community Engagement Office Structure

At UJ, they have a central office or unit that supports all the Community Engagement stakeholders and students. The office is mandated to act as a support structure for all projects. They keep a database with all students and stakeholders. Everyone who participates in CE must register with the office and be visible on the UJ database. The

office is also able to assess similar projects or projects that can collaborate and then group them together. The university has put together what they call the “charter for the Community Engagement advisory board (CEAB)” the board then is in charge of authorizing and taking on new Community Engagement partners and initiatives. *“In every university student affairs will be responsible for student matters but we train students from SRC, students in residences, and in faculties during a CE three days camp; which makes them to be conscious; and how to implement the projects. That is how we are visible with the students’ structure, in SRC CE is not something you can escape; for example we give our cleaners an opportunity to register their projects in our database; the whole point is to encourage people who are passionate about CE to have their own NGOs”.*

4.1.29 Calls for Transformation and Decolonization

As a part of the higher education mission in supporting the action of societal transformation and the process of pursuing a better quality life for all (DoHET, 2013), the Community Engagement **head** at UJ confirms that decolonization is needed. She elaborates that Community Engagement can assist in decolonizing mindsets: *“people need to understand that education is not just about qualifications only but the space of life and participation; universities have grown a great deal; we realized indigenous knowledge has a major role in a country. Community engagement is the answer to address social boundaries; so that nobody will be ashamed with their culture and how they are living”.* Epistemologies of the world are limited as there is a gap in the representation of other knowledge. A deeper analysis of whose knowledge is being presented and how that knowledge was gathered is required to be able to assess how transformative change can be fostered, channeling a deeper attention to knowledge democracy. **Project Leaders** confirm that there is an education crisis in this country. They elaborate that *“we don’t have motivated teachers and students, we have students doing education degrees; what we do we get those students to practically teach while studying; they come for lectures and workshops, we go out to schools to do*

motivational talks, and we assist students with bursary applications". **Students** also corroborate that *"we have people who are doing certain courses and teaching, we ask them to go and teach modules they are good with e.g. when you are good at maths you will go and teach maths".*

4.1.30 Ubuntu


The Community Engagement **head** feels that CE gives students a sense of Ubuntu; when students and staff understand what is meant by Ubuntu, the university is successfully able to foster CE within the framework of Ubuntu. The community engagement **head** emphasizes that *"the first step in the partnership is to have both parties understanding the meaning of CE; well educated, understanding the process, and Ubuntu is very important; to understand what you are doing is not for self-gratification but for the community; the Ubuntu framework promotes a reciprocal approach, if you approach stakeholders using Ubuntu you get so much participation".* Chilisa, Major and Khudu-Petersen (2017) corroborate that a person of Ubuntu is open and available to others; embracing of others' ideas; affirming of others'; is not easily threatened by others' achievements or gifts; understands the importance of the communal; and that achievement is for everyone not just the individual. **Project Leaders** state that at UJ, Community Engagement is the third core pillar of the institution: it creates an opportunity for the students and staff to engage with the community, stakeholders and the approach used for them to engage is through Ubuntu, by doing different projects that are within the framework of the Sustainable Developmental Goals (SDGs) or the National Development Plan (NDP) and Integrated Development Plan (IDP).

4.1.31 Community Engagement definitions, its purpose and principles

Additionally, the University of Johannesburg (2014) describes Community Engagement as “initiatives and processes that employ the knowledge capital and resources of a higher education institution in the creation of partnerships (whether part of academic programs or not) between institution and communities that address the development needs of such interest groups”. Their key community engagement indicators are (1) initiatives, (2) partnership-driven, (3) developmental and (4) interest groups. The University of Johannesburg states that CE partnerships are not constrained to be for the benefit of academic programs only. They should be focused on addressing development for interest groups. Communities are referred to as ‘interest groups’, meaning it is not geographic boundary-specific.

Join UJ Community Engagement and become a Volunteer Champion

Dear UJ Student, join UJ Community Engagement by participating and helping in a community through serving humanity in the spirit of Ubuntu upholding the UJ Values: IMAGINATION, CONVERSATION, REGENERATION AND ETHICAL FOUNDATION.



APB Campus • lebogangm@uj.ac.za APK Campus • tselemgm@uj.ac.za
 DFC Campus • abalaram@uj.ac.za SWC Campus • deedryg@uj.ac.za

UJ COMMUNITY ENGAGEMENT TYPES

Type 1:
Service Learning

Type 2:
Community-based research

Type 3:
Organised Outreach – Volunteerism

Figure 21 UJ: Community Engagement Types

The CE **head** confirmed that UJ has CE initiatives and processes that are guided by the relationship between the internal university and external community. “CE is based on partnerships. The university does not take over. It is a matter of having equal power. It is almost like a marriage, we both give.” CE has 3 components at UJ: service learning, community-based research and organized outreach, where it gives students an opportunity to implement. At UJ, a community is not limited to the geographic radius or just to surrounding communities. They do encourage students to go back to their communities no matter where they come from and initiate initiatives which UJ can mentor and support them in doing. The notion of limiting community to geographical constraints should be changed.

Project Leaders state that at UJ, community engagement is the third core pillar of the institution. It creates an opportunity for the students and staff to engage with the community, stakeholders. The approach used for them to engage is through UBUNTU, by doing different projects that are within the framework of SDGs or NDP and IDP. *“Community engagement is an outreach program, where we have stakeholders, and majority of our stakeholders are NGO, CPO, City of Johannesburg, the education department and the presidential office, it is more of developing a community a university can never work without a community’s involvement, the reason being our stakeholders are working with students and students are within the community; we need to go there and give them support, tell them about the university and what it’s all about. It is our third pillar for every university, community is our partners, we cannot grow without them. Our vice chancellor is very involved and very serious when it comes to community engagement; we are the system that governs the development of communities where there is a lack, we are the ones that do all the research for them, we are the link between them and the university, also assist them with all the projects; there is this program that taught about 90 volunteers, we link our projects to the global community”.*

Students clarify that they perceive Community Engagement as *“engaging the community in volunteering, giving back to the community in the form of volunteering; showing that we provide these things they want for free; my understanding of community engagement it’s when we bring people together to benefit those who are in need because when you do things for others you show love, that’s my understanding of community engagement. According to me it’s giving back to the community by helping them with whatever they need, I see community engagement as a helping hand”*.

4.1.32 Challenges in Community Engagement

The Community Engagement **head** states that *“the biggest challenge for us is that we have all big four campus; as much as each has their own environment within the UJ institution; you need to understand the dynamics of each campus and to allow them into CE. You can’t just copy and paste; you need to design specific programmes for each campus because the context is different. McNall et al. (2015) caution that universities and communities collaborate and design interventions that address particular problems, with limited attention given to contextual factors that exacerbate the problems. They add that such interventions might be effective short-term but will not alleviate the root of the problem long-term. “Another challenge is our volunteer program - we are now chasing numbers and that doesn’t make our students effective; we don’t have an online program where students can get credentials for participation; we like to have a smaller number of volunteers and not be dictated on how many students we must train”*. Rowe and Frewer (2000) warn against the temptation of quantifying procedural non-impactful activities rather than substantive impactful measurements on depth of activities. *“Training is important but with big numbers it becomes a big challenge because you can train students the whole year. Buses on the campus are not enough; the Soweto campus doesn’t have a bus all these are issues we have to deal with”*.

Project Leaders also specify that their challenge is transport and money: *“funding is the biggest challenge because some of the stakeholders are very poor”*. There is a challenge with the current Community Engagement funding model used in higher education as CE is not resourced as equally as teaching and research (Thomas, 2012).

Students see their challenge as the university itself. They state that *“it’s so hectic to some point that some students don’t even get time to participate in the project, their timetables clash with the outreach programmes, they can’t even find 30 mins breaks and some classes do not acknowledge community engagement. Some students are not familiar with community engagement because they are not introduced towards it by the lectures or syllabus, while some do come to participate and recruit others. Transport is also a challenge, you’ll find that many students want to participate but transport become a challenge”*.

4.1.33 Partnerships and Collaborations

The Community Engagement **head** emphasizes that *“the first step in the partnership is to have both parties understanding the meaning of CE; they must be well educated on it, and be informed of the community engagement process, and Ubuntu is very important; to understand what you are doing is not for self-gratification but for the community; the Ubuntu approach promotes a reciprocal approach, if you approach stakeholders using Ubuntu you get so much participation. We are lucky here at UJ, most people want to work with us they want to be part of our projects; they want to partner with us, we approach a potential partner and speak to them; I think we still lack or shy away from asking for money from our partners; if they give us bursaries or contribute towards student’s school fees, we are happier. In partnerships we make sure that partners stay true to the promise they outlined to each other; they need to say what they can benefit from each other from the start”*. Community engagement

requires a two-way relationship between partners as there has to be mutual benefit and reciprocity (Bartkowiak-Theron, 2013).

Project Leaders see key partners as *“people in the university internally students and staff; and those externally it’s the public, NGO’s and universities within the province, nationally or internationally, community engagement is universal, in the US it’s called civic engagement, there is a need to integrate”*. It is important not to forget that the demographic diversity within the university community is in itself a microcosmic society (Too and Bajracharyav, 2015). **Students** confirm that the city of JHB is a partner. They elaborate *“we work mostly with NGO’s that will provide to the communities for free voluntary work; also to give students the experience. We have Bambanani Project that is where we go and assist, we work with the high schools to do tutoring for free.*

I always think of people like Motsepe if they were to be involved in community engagement and partner with universities for their Corporate Social Responsibility (CSR) projects we would be successful because projects would be initiated correctly and sustainability would be possible. I think Organizations should be partners, corporates should come and join us to do these things because they have the funds, sometimes as students we have to take money from our own pockets to buy food for these kids while organizations like MTN does have funds; companies like Shoprite should give us food before it expires to distribute it to those in need”. Community Engagement promotes partnership synergies in order to maximize problem-solving efforts in meeting community needs (Kearney, Wood and Zuber-Skerritt, 2013).

4.1.34 Monitoring and evaluation

The Community Engagement **head** says *“we use a traditional way we evaluate with forms Mondays and Fridays; we also do dialog debates for discussion overviews of what we are doing, attendance registers are very important, social media is also a way of documenting our work, media reviews accession forms and face to face interviews. Online survey was the most impactful report where we could trace our progress, we also submit annual reports”*. The lack of standardized measurement instruments for the evaluation of community engagement is noted (Rowe and Frewer, 2000).

Project Leaders confirm that they have evaluation forms in every project that they do: *“that’s how we get feedback and measure the projects. We also have meetings with NGOs to express SWOT analysis with them. When we enter the schools we ask the principal to give us the results from the previous term, this is then our baseline, we then continuously compare student reports that follow against the baseline”*. **Students** state that they go to the stakeholders for evaluations. They submit monthly base reports: *“we record all the projects we did per month and we send them through. The report is reporting on the number of hours we did, activities, new people, new international students, challenges and success, as well as how to improve the projects. At the beginning, we didn’t measure the starting line; we didn’t look at the results when we first started but we measure now by terms progress”*.

4.1.35 Incentives and Recognition in Community Engagement

The good practice guide for Community Engagement confirms that adequate resources and enabling mechanisms, including incentives, must be executed in support of CE implementation efforts (HEQC, 2006). The Community Engagement **head** said that there are staff and student awards for community engagement. **Project**

Leaders also corroborated that there are SERA awards for members of staff and for students: “we also have *IMBIZO* awards, students also get a certificate of participation”. **Students** also stated that there are prizes allocated to students for being in the top ten. This is when the student’s volunteering hours put them in the top 10: “you get t-shirts, juice bottles, airtime, you can also get an award in the imbizo awards, or trophy, certificate and recommendation letter”.



Figure 22 UJ Community

Comprehensive University 4: University of Venda

4.1.36 Introduction

This section will present findings from the University of Venda. The researcher drove from Durban to the University of Venda via Johannesburg on the 18th March 2019. She was at the university from the 19th to the 22nd March 2019. She was privileged to spend time with the university Community Engagement Director, project leaders, community stakeholders and students. She conducted some of the interviews at the homes of the community stakeholders and that was such an eye-opening experience, which taught about indigenous plants and trees and was given a pumpkin as a parting gift. Students took the researcher to the traditional market where she was able to get some Venda traditional attire. The researcher was humbled and truly appreciative of the hospitality from the people at Univen. The University of Venda is a historically black university, located in what was referred to as a “TBVC” country.

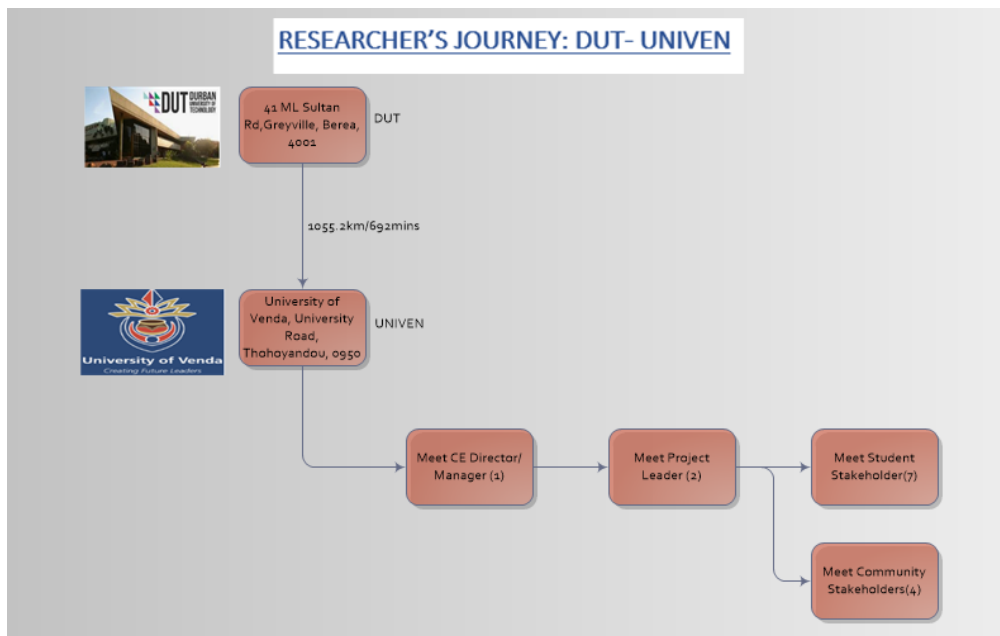


Figure 23 Researcher's Journey: DUT-Univen

4.1.37 Univen Location and Context

The University of Venda (UNIVEN) was historically established for the enrolment of mostly African students and the university was treated as an extension of the civil service with strict tight controls in place (Bunting, 2006). After 1994, it did not merge with any institution. It just subscribed to the new democratic higher education mission of inclusion. The university is located in a rural context and it serves rural communities. Univen is located in Thohoyandou, Limpopo. The university motto is Creating Future Leaders. This university was established in 1982. The university's Vision is "aspiring to be at the centre of tertiary education for rural and regional development in Southern Africa'. The Mission is " anchored on the pillars of excellence in teaching, learning, research and community engagement, produces graduates imbued with knowledge, skills and qualifications which are locally relevant and globally competitive".

The university's foundational Values are "Quality And Excellence, Accountability, Transparency, Integrity, Respect, Diversity, Social Responsibility And Community Engagement and Ubuntu". A total of thirteen participants were interviewed: one Director, one project leader, four community stakeholders and seven student stakeholders.

4.1.38 Community Engagement Office Structure

At the University of Venda, the Community Engagement office has a Director and an administrator who are assisted by interns and student volunteers.

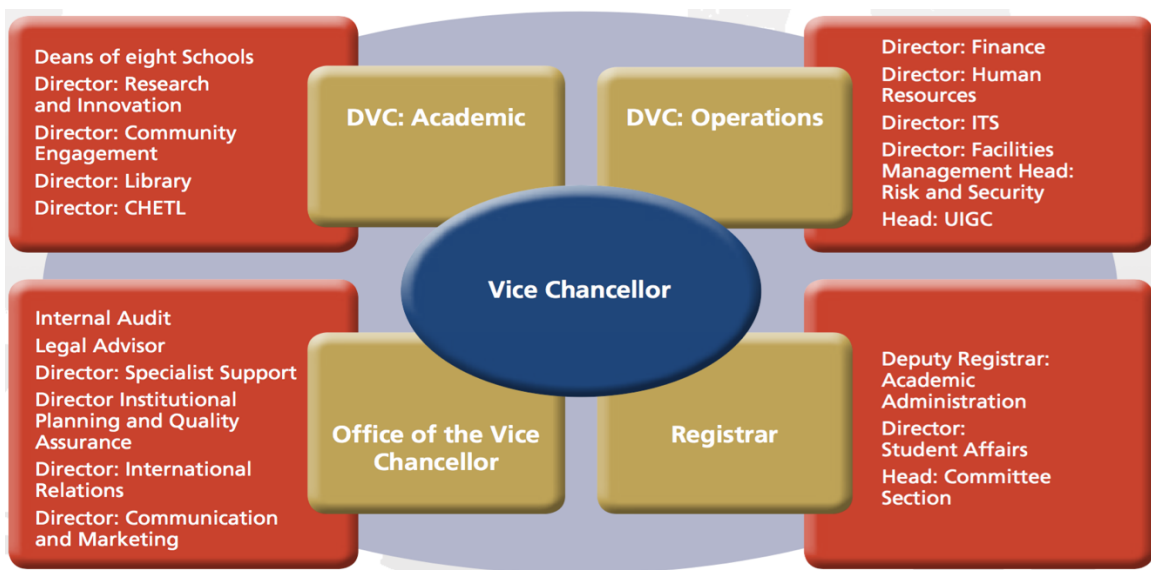


Figure 24 Organogram: Univen

4.1.39 Calls for Transformation and Decolonization

As a part of the higher education mission in supporting the action of societal transformation and the process of pursuing a better quality life for all (DoHET, 2013), the Community Engagement **head** reiterates that *“there is still a high rate of gate keeping ensuring change doesn’t happen, it will remain there so long as we don’t challenge it. The system is also controlled somewhere else, there will be a series of papers saying we must be decolonized, we must do this but nobody really knows how to decolonize the system; the professional body will want it that way and this way. The*

challenges that are here today are different, we know that health system is failing, we need to teach nurses to go out in the community and to be innovative. We need to challenge the education system; what is education. Community engagement is a great tool for transformation. Vice Chancellors are missing out; they are losing a great chance to transform higher education and societies". Maistry and Lortan (2017) also support this notion that Community Engagement is positioned as a potential platform for knowledge democracy and epistemic justice. They further note that the social responsibility role of universities involves the transformation and decolonization of western epistemes and ensuring the inclusion of indigenous knowledge imbedded in communities as it pertains to their lived realities.

Project Leaders state that there is a notion that CE is a third leg, but *"I totally disagree, you need CE in teaching and learning also in research to democratize the way we teach or do things. CE should be used as a vehicle that will help us carry such, we need to move away from the notion that lecturers carry massive knowledge. CE can facilitate research, in this university context the traditional leaders call meetings every two weeks and it's the older people who are only participating; why is the youth not part of it? they have stopped going because when they go there they are just subjects. We want to nurture people to participate and understand themselves, the approach we use looks at different age groups, we separated them according to their age groups and at the end every group presents their views because we want everyone to participate".* Puritty et al. (2017) add that the engaging and retaining of diverse groups is difficult. Furthermore, representation of all diverse groups to be reflective of all demographics in society at large in engagements also proves difficult.

Students say: *"centralize it and deformalize it, community engagement conferences should be about inviting more communities than a focus on the elite".* Engagement with local communities holds the potential to alleviate some of the socio-political and economic challenges (Bhagwan, 2018). To achieve this, the restructuring of the current financial model in higher education is required: *"there should be an equal distribution*

of resources between research, teaching and learning and community engagement changing the current distribution of resources will help bridge some of the existing gaps". Community stakeholders emphasize that "their challenge is student reality; in the university when we do meetings with the traditional healers students will feel like this is a demon's work; this is a big challenge we need to decolonize this mind set". Universities have to acknowledge indigenous knowledge systems. Academics need to understand and accept that there are different types of knowledge and knowledge comes from many different places. It is not restricted and bound in academic institutions (Bhagwan, 2017c).

4.1.40 Inclusion of Indigenous Knowledge System Epistemes

There have been earnest appeals for transforming the education system and ensuring that it accommodates and supports indigenous students and communities (Madden, 2015). **Community Stakeholders** illustrate that *"if a student goes to the library shelves she reads the book but won't talk to a book while on the indigenous knowledge, they will get all the information. If you take notes on this university people whom are doing research on the indigenous knowledge are white people, you black people don't do it, you will say its demonic but you were born with it and your genes are African. African beliefs are backwards yet our lives are there. We are part of nature when we talk about nature people think of trees but nature starts with you and me. We learn to harvest we work with people from all over the world we work with nature and understand it; you need to understand times as well when to cut trees, when to build, when to harvest".* There is a great need for the integration of indigenous knowledge content and traditional approaches to teaching and learning with the inclusion of content that is relevant in the developing of indigenous students' relational views of human, natural and spirit worlds (Madden *et al.*, 2017). *"I have 18 years working with the community on preserving the indigenous forest, the nature on all its form, then I decided to go to university so that I can do it on the academic side; I registered for masters on food security, then I learnt community engagement on the university and what they interest*

to do about indigenous knowledge. For example, if we talk about the river, we talk about depth of the indigenous knowledge, the elders combine the river with many sources of life rather than being a source of water; you combine with people, animals, soil, life. At first, I was attending meetings with the university for the initiative of what they were doing was trying to link the university and the elders in the community. University is not only about the academic side but also about the researchers in the practical side, we also engage the schools in the university". Institutions are struggling with how to ethically engage indigenous communities and indigenous knowledge systems (Gaudry and Lorenz, 2018). Community Engagement in the university is in the center, but they are displaying it as a separate branch from the university tree, if it can be represented in a deeper way. *"All faculties are rooted on indigenous knowledge, if the university can display it as a connected branch, funders can invest".*

4.1.41 The Global Tournament Frenzy: Rankings and Publications

The community engagement **head** cautions that as academics we are focused on pushing articles we publish, the publications are not even about the education *"it's about promotions, subsidies, it's about what can we get, it's all about us and now"*. She further elaborates that *"as an academic you suppose to push the numbers of article publications. We are expected to publish five articles per year, where do you get the time, where is the verification or the credibility of the research and its findings. No one cares as long as you've published that's all that matters"*. Callaghan (2018) emphasizes that the publication of articles has turned into a system of gamification, promoting non-innovative research that is simply aimed at journal publication, he notes that the true test is to measure the extent that research publications genuinely contribute to the benefit of societal good the investment made towards publications are a wasteful expenditure if these are not read by majority of the society for the developmental good of communities.

4.1.42 Community Engagement definitions, its purpose and principles

The University of Venda (2009) defines Community Engagement as “a phenomena that ensures that a qualitative symbiotic and reciprocal relationship exists between itself and its community stakeholders. It is a relationship of mutual benefit, scholarship-based and community-oriented, embedded in the academic work of the institution”. Their key Community Engagement indicators include (1) reciprocal relationships (2) mutual benefit (3) scholarship-based and (4) embedded in community.

The Community Engagement **head** states that when it comes to community engagement, she *“takes the un-usual route interpreting what it should be the role of university and community. I’m aware that there are more communities that have been developed, integrated and educated, I always say community engagement must talk to the context - ours at Univen is rural; when we talk about engaging community we mean its rural and its poor, I challenge my colleagues to ask what the engagement is for, is it about us the university or the community. I want this office to model the partnership in true sense, time after time I call the communities and talk about what’s troubling them in the community, in this office we must have programs that speak to those issues. We engage with them on sustainable livelihoods, health and nutrition, issue of violence in schools. I look at what is true engagement in the work of professors and lectures; then with the students I look at the research methodology are they using participatory methods. If there are issues they want me to address they give me a special invitation to look at what we can grow together, innovation is the special part. Students when they go on holidays they must have an urge something to wonder about and do, we must produce socially sound graduates; I want the students to be engaged out there. We want students to go to other international varsity so that they will engage and come up with solutions”*.;

Project Leaders see Community Engagement as any activity undertaken to connect the university and the community. *“People will say they are doing CE when you look closer you don’t see any involvement of people who are affected by the issue. Irrespective of how you define CE but it’s about how you generate knowledge and how you involve people in decision making. CE for me is a complicated thing, either you are working “on” the community or “with” the community, it depends on the method and technique one uses”*. **Students** say CE is what the university is doing to benefit those communities outside. *“I think it’s the relationship and process between the stakeholders and the community where we come from regarding the sustainable lifestyle and to make sure we have responsible citizens. It’s the identification of a gap in the community then try to fill in the gap find the social issues and try to address them”*.

4.1.43 Challenges in community engagement

The Community Engagement **head** confirms that they are very resource constrained, which poses a great challenge for the office. She says: *“the question of access and the attitudes towards community engagement on campus also doesn’t help much, there is still much work to be done also to change mindsets of people especially from the science field”*. There is a need for a cultural change that promotes Community Engagement and makes it visible rhetoric in demonstrated results such as the rewarding of faculty, celebrating engaged scholarship and the provision of internal funding for engaged scholars. We need to align vision with practice (Driscoll and Sandmann, 2004). **Project Leaders** say challenges start from the universities as they are not fully committed to support CE: *“for example let’s say we have a meeting and want to involve the community it doesn’t make sense to carry food all the way from a varsity to the community while there are people who can cook in the village, the argument is always that they are not in our database. We need to change even our finance management systems; you can’t even hire people from rural areas, there is no budget for them, teaching and learning; research get funding and support but CE*

doesn't get enough funding. There is a lack of understanding of community engagement, some don't even bother to know what community engagement is. When you look at the policies on community engagement there is a short mention about community engagement". There is therefore an urgent need for the development of new funding models to facilitate the steering of higher education institutions towards the implementation of national priority policies for universities (Okebukola, 2015).

Students state that the challenge is money. CE must not be a once-off thing, *"people that I was working with a lot of people needed financial assistance; transportation is a major problem; communication with the SGBs as we deal with students; many projects fail because of support especially for transport and financial means. Another challenge we face is at the municipality there is a lot of corruption and incompetence within the officials or structures".* **Community Stakeholders** also corroborate that the challenge *"according to my experience is more on funding".* The lack of funding and sustainability practices for Community Engagement in higher education institutions remains a challenge (Aleixo, Leal and Azeiteiro, 2018).

4.1.44 Partnerships and Collaborations

The Community Engagement **head** confirms that *"in our school we have a partnership program, we have an organization called AIM based in Australia so they wanted to partner with us; we train students so that they will go back to train others, international students come here because of our community engagement".* **Students** state that the *"best way is to show them loop wholes that are there in the community it's the only way to get someone to do something when you touch their hearts; that's the only way we can attract partnerships".* Wood (2017) states that there is a growing notion of working "with" the community instead of working "on" the community in finding solutions to the issues they face. **Community Stakeholders** feel that Community Engagement in the university is at the center, but they are displaying it as a separate branch from the university tree, if it can be represented in a deeper way. *"All faculties are rooted on indigenous knowledge, if the university can display it as a connected branch, funders*

can invest". Trahair (2013) validates that it is no longer enough to view society by means of the traditional role and voice of "the expert" without engaging non-research partners, engaging the diverse spheres of society has become essential.

4.1.45 Monitoring and evaluation

The Community Engagement **head** confirmed that students do reports on a daily basis when they go out and they also do the final report and present it "*I evaluate them because I give them certificates of participation*". **Project Leaders** state that within student teams, there are leaders who are champions of Community Engagement. They prepare pre-engagement reports before the event; and make arrangements, prepare individual reports and group reports. There are half-yearly reports and annual reports, "*we then get people who qualify to get certificates, those who qualify are people who participated at least on five engagements. When students approach Social Development, they are now asked if they have participated in our community engagement projects*". **Students** said they write events reports on all the equipment they get from the CE office "*we request a camera and capture as many pictures as we can that is our form of report*".

4.1.46 Incentives and Recognition in Community Engagement

The Community Engagement **head** confirmed that "*we give students certificates of participation, we have staff awards but not for students*". **Students** state that "*in the SRC there is an award given to the chairperson of the best structure but there is no recognition or rewards for students*".



Figure 25 *Univen Community*

Comprehensive University 5: Walter Sisulu University

4.1.47 Introduction

This section will present findings from Walter Sisulu University (WSU). The researcher drove from Durban to Port Elizabeth (P.E) then from PE to Walter Sisulu in Umthatha on the 9 March 2019. She was lucky as one of her mom's friends (Mrs Thembeke Majova) has a home located within walking distance from the university. The researcher stayed with her family for the week while doing interviews and focus group discussions at the university. She was unfortunate that on the second day there, student protests #feesmustfall became rife and they were requested to leave the campus. It would have been a real waste of time and diesel if students and staff were not flexible and accommodating. The researcher was most humbled by the personnel and students from WSU. She interviewed the Community Engagement Manager in her car in the parking lot and also interviewed one of the project leaders in the car whilst in the parking lot as well. Another project leader was interviewed in a noisy restaurant which was the better slot out of the ones found. The researcher held a focus group discussion with student leaders in one of the student residence rooms, a gesture she will forever be deeply grateful for to Ongeziwe Nonkonyana. By grace, she did manage to interview all the people she had planned to interview, with a change in venues and times. During her stay, she was able to spend a week with the university Community

Engagement Manager, project leaders, community liaisons, students and community members. She exercised with the university netball team and the students, even the coach, thought she was one of the new students. She took advantage of this and was able to listen as students conversed honestly about the university. She was truly privileged to get a true reflection of the university and its surrounding community. WSU is servicing rural communities. It is a result of “historically black Technikons” which were located in what was referred to as the “TBVC” countries.

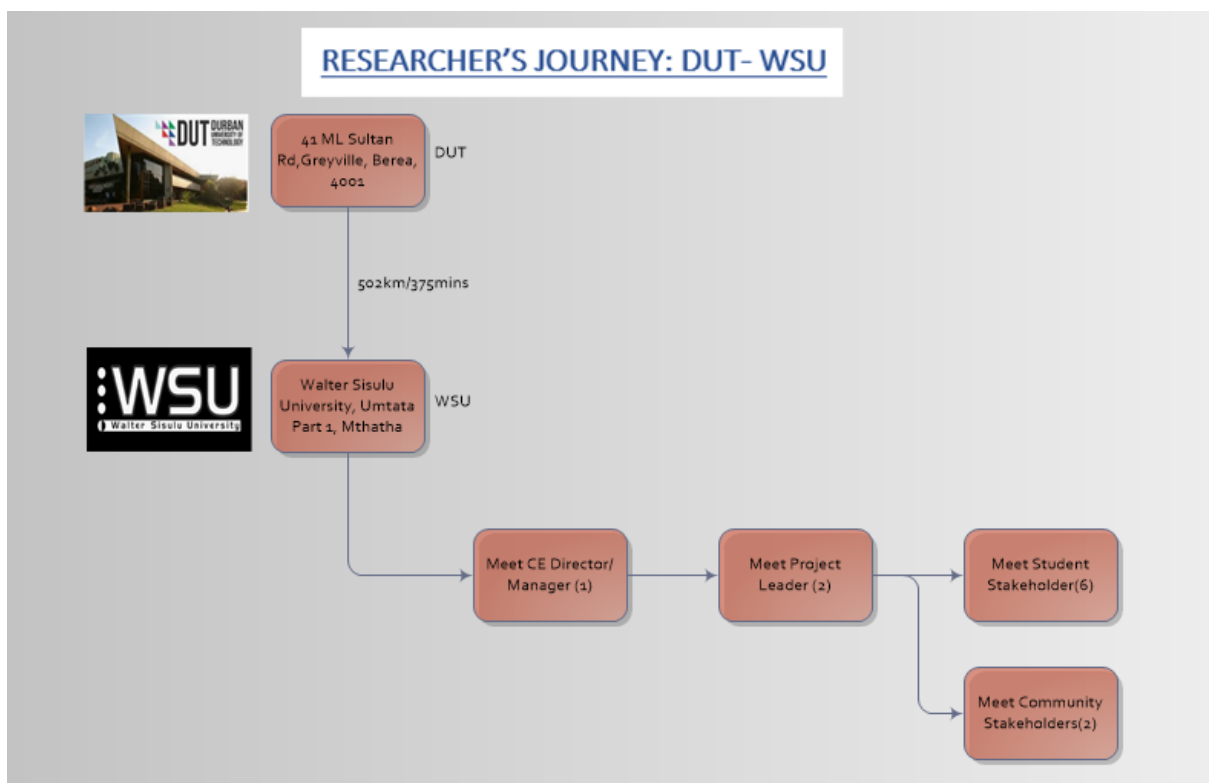


Figure 26 *Researcher's Journey: DUT-WSU*

4.1.48 WSU Location and Context

WSU is a result of a merger between an institution called Border Technikon and Eastern Cape Technikon. Both Technikons had been established in the TBVC countries towards the end of the 1980s. They had 100% African student enrolment up until the eve of the democratic government in 1993. The primary function of these Technikons was offering vocational training programmes to black South Africans. They did not conduct research but offered a trickle through postgraduate training. The Apartheid mandate designated these Technikons as implementors of new knowledge and not innovators of new knowledge. A clear distinction was to be made between them and white universities. In the new democratic era with the mergers converting the Technikons into a new type institution referred to as a comprehensive university, WSU was now tasked to forge ahead with a new mission, put behind the rooted entrenched notion of being implementors and start seeing themselves as innovators and creators of research.

Named in honour of an icon of the South African liberation struggle, the late Walter Max Ulyate Sisulu, Walter Sisulu University (WSU) is located in uMthatha, East London (Buffalo City), Butterworth and Komani (Queenstown) in the province of the Eastern Cape. The university motto is “Excellence through Relevance”. The university came into existence after the mergers in 2005. The university’s vision aspires to see WSU “as a leading African comprehensive university focusing on innovative educational, research and community partnership programmes that are responsive to local, regional, national development priorities, and cognisant of continental and international imperatives”. The mission is to “provide an educationally vibrant and enabling environment that is conducive to the advancement of quality academic, moral, cultural and technological learner-centred education for holistic intellectual empowerment, growth and the effective use of information; provide and maintain the highest possible standards in innovative learning and teaching, applied, basic and community-based research and community partnerships in cooperation with development agencies, the public and private sectors; provide affordable, appropriate, career-focused and professional programmes that address rural development and urban renewal with

primary emphasis on science, technology and development studies and create a new generation of highly-skilled graduates capable of understanding and addressing complex societal challenges, with critical scholarly and entrepreneurial attributes grounded on morally sound work ethics and responsible leadership”.

The foundational values are “academic freedom, quality, access and success, transformation, people development, caring university and resource consciousness”. A total of eleven participants were interviewed: one Community Engagement Manager, two project leaders, two community stakeholders and six student stakeholders.



Figure 27 Statue Monument of Walter Sisulu

4.1.49 Community Engagement Office Structure

At WSU, the university Community Engagement office has the CE Manager and two community engagement liaisons treated as employees of the university paid by WSU. These two individuals were selected by the community to represent them in the

university community engagement office. This was a strategy to reduce the strain in the relationship between the university and community. The community trusts the people at the Community Engagement office. The CE liaisons can find themselves torn between the community that selected them and the university that pays them a salary. This relationship can prove a bit difficult to maintain at times. The relationship between the liaisons and the communities makes it easier for students to gain entry to communities. When students are going to a community, the community liaisons communicate with their people on the ground who then ensure that students have someone who will welcome them, induct them and ensure their safety.

4.1.50 Calls for Transformation and Decolonization

A part of the higher education mission is supporting the action of societal transformation and the process of pursuing a better quality life for all (DoHET, 2013) **Project Leaders** at WSU corroborate that Community Engagement can be more effective if implemented correctly because the people who have problems are the people in communities, who are neglected. They elaborate that *“when we speak of teaching and learning, we only focus on psycho-social-stresses at school, and how students are performing academically and not the psycho-social-stresses at home. So, when we speak of decolonization we need to go back and focus on the real causes of student traumas and stresses. So if we can work hand in hand with different stakeholders and have programmes that are focused on different students and issues at home so that they are not neglected, e.g. underperforming students, you find that they are dealing with issues at home, just like other third years that are not part of the community engagement because they need to go and work for their parents”*, Community Engagement can help to negate such issues. Also, there is an assumption that communities do not know anything, which is incorrect. *“Others look down on communities, if you spend time with communities you realize that they are very knowledgeable and are carriers of huge information, “for us dealing with LAW we take it to the community and we seek advices from them, talk about age of concerned when*

it comes to raising a child. Communities assist us with the information, what we get from them helps us in research or article publications”. There is a need for higher education to transform and do things differently. Therefore, institutions must overcome their historic and traditional separation of departments and disciplinary divisions amongst academics who subscribe in different paradigms. Academia needs to first unite because when it is divided, such divisions result in the isolation of universities from society (Harkavy and Hodges, 2012).

Students confirm that there is a need to decolonize the mindset where communities think that being an entrepreneur is for rich people: *“ being part of the project we go to the community to educate people about being an entrepreneur, we show them that as an entrepreneur you start with the little that you have and you can grow vegetables and then sell that and it can become big business”*. Students add that it is impossible for the institution to operate without communities: *“in our university we make sure that the community is involved, as the student leaders we make sure that they are participating, we want all the universities to take care of the communities”*. *“To ensure sustainability in the long run and for institutions to continue functioning we need community people to be involved and for us to put into practice what we are learning in varsity so that community can see us giving back to the community. It’s important for institutions to always involve communities in whatever they are doing, it’s very important to break the barriers in the community and varsity relationship; there must be a link between varsity and the community”*. South Africa is characterized by poverty and high unemployment rates. Encouraging social entrepreneurship amongst students will enhance the development of new innovative models and systems to transform communities (Mnganga *et al.*, 2015).

4.1.51 Community Engagement definitions, purpose and principles

Walter Sisulu University refers to Community Engagement as “the partnership of university knowledge and resources with those of the external community to enrich scholarship, research, curricula content, process and benefit students while addressing community needs, problems and challenges” (Pretorius 2003 cited by Walter Sisulu University). Their key Community Engagement indicators are (1) Partnerships (2) scholarship-driven (3) student benefit and (4) address community needs. The university definition places no limitations regarding geographical constraints or credit-bearing modules. It promotes scholarly engagements for students and staff in addressing the needs of the community.

The Community Engagement **head** clarified CE as *“an exchange of knowledge or transfer of knowledge from students to the community; here at WSU students go to the communities to share knowledge of what was learnt in class. On the other hand we work with service partners e.g. people from the Department of Agriculture and others; street LAW students go to the communities to empower them; such as teach them about wills for inheritance, type of marriages, domestic violence and human rights. Community engagement is an equally involvement of students and the community”*.

Project Leaders described Community Engagement as *“what brings together the community and university. the university can't be alone and be a white elephant. So, community engagement focuses on developing the community at large and uplift the lifestyles of the community. Basically, the university focuses on three pillars which are teaching and learning, community engagement and research. To me as a lecturer it means taking our students out to the community and applying the information that we have been teaching them in class practically so as to benefit them in terms of marks and also the community because through that they can identify problems and come up with solutions. So basically, they engage the teachings what has been taught in class*

and applying it into the community context. Community engagement is a division of higher learning, we have to give back to the community and make them aware of issues happening around them for example I did Law; I have to tell them about their rights, privileges and how to solve their problems, and also that since we are a free country democratic one if there are things they don't like they must bring them forth and talk about it".

Students clarify Community Engagement as “*involving the community in what we do as institutions and to get opinions from the community on things that we do; and to engage the community on those things. Community engagement is an involvement of community and stakeholders, and as an institution to be aware of how community feels about certain issues*”.

4.1.52 Challenges in Community Engagement

The Community Engagement **head** said the current Community Engagement structure was a challenge as they need more personnel in driving Community Engagement at the university. She confirmed that limited resources pose restraints and constraints in carrying out some of the required engagement activities.

Some of the challenges recognized by **Project Leaders** are “*strains in some of the stakeholder relations for example the department of education at times is not willing to work with us hand in hand, also they have that procedure that's very long if you want to intervene. Example is that of one of our students who was interested in handing out books because she has seen that in other communities they do handout books and in the community that the student is currently working on, nothing is being handed out for them, then we intervened by going to the department of Education only to find that they wanted letters so if the duration of the community engagement is 3 months I'm a*

*lecturer I also have to go and lecture by the time the duration of the community engagement program is over, the department would have still not helped provided us the required letter. Also, the security of our students, when we place them we leave them with the community members, and we are not sure how safe they are so we are taking chances by leaving them with people we don't know. The university does give us community liaison officers, but they do have other commitments. So, the main challenges I'd say are security and cooperation with stakeholders. Another **Project leader** confirmed that "I'd say we'd like to broaden the program and not be limited to one place; when we go out there to the community; we teach about their human rights and their privileges; e.g. Nowadays children don't respect the teachers; parents will look at the system as if its only protecting children's rights only while it's protecting everyone". **Students** confirmed that their challenges are funds and transport, "we depend on the varsity a lot when they don't show up, we don't get a transport and we can't do the work".*

4.1.53 Partnerships and Collaborations

Project Leaders emphasize that *"It's not easy to attract partners especially in the Eastern Cape, they are not willing to help if a person works at the office they are fine but we have to write convincing letters MOU's and sometimes we end up giving up. What I mean is we can't even send food parcels because it's not our discipline but the discipline of the social development. We can only send a letter saying it's what we recommend and if they do nothing, there is really nothing we can do too as WSU".*

4.1.54 Monitoring and evaluation

The Community Engagement **head** confirmed that students do reports and presentations.

Project Leaders said that there are two Community Engagement programs, practical A and B. *“Basically we work with them and after the students complete the 3 months and 6 months the marks are captured according to the report. Each student must have a client they must have a problem and what the intervention was like the treatment plan and other things so that is how we assess them. We also do trauma debriefings because the projects that we give to these kids can affect them mentally, so we need to control them because they are not ready for such issues. One student had a child that was molested by a teacher but the teacher denied it because it happened a long time ago and there was no evidence. We had to involve SAPS and it was confirmed. The teacher then had to stop teaching but he was not arrested because there wasn't enough evidence. So we do reports, we have attendance registers for students, and make sure they present in front of the community; that's how we see they are growing”.* There is a need to promote long-term partnerships with communities and university stakeholders where CE activities are characterized by social justice and care as essential foundational elements (Bovill *et al.*, 2016).

4.1.55 Incentives and Recognition in Community Engagement

The Community Engagement **head** confirmed that no awards or incentives are given for participating in CE activities, *“the students just get credits for their course work”.* **Project Leaders** confirmed that the recognition that students get is by way of marks towards the module. **Students** stated that there is no recognition or incentive given by the institution *“but as part of ENACTUS once a year we have a national competition for the institution you get a full suit, a blazer when you buy it the cost is about R750 you get all of that for free, you also get a jacket and a certificate. If you are active for 120 hours you get a certificate, then when you apply for a job within Enactus funders companies give you an advantage”.*



Figure 28 WSU Community

Community Engagement International Perspective: The case of the University of Minnesota (UMN)

4.1.56 Introduction

This section focuses on presenting the findings from an international perspective. A focus group discussion was held with the Community Engagement Director and Community Engagement practitioner from the University of Minnesota in Minneapolis in the United States of America. The researcher was privileged to be selected as a Mandela Washington Fellow in 2018. As part of the fellowship, 700 were selected from 44,000 applicants in Africa and in June were sent to America and placed in top American higher education institutions for six weeks. The researcher had the privilege of being placed in the University of Minnesota. During her stay there, she requested an interview and induction with their Community Engagement office.

4.1.57 UMN context

The University of Minnesota Twin Cities is a land grant university. It is acknowledged as one of the most prestigious public research universities in the USA. The University of Minnesota is ranked 14th overall amongst the nation's top research universities by the Center for Measuring University Performance. In 2016, Minnesota was ranked 33rd in the world by the Academic Ranking of World Universities (ARWU). The University of Minnesota is recognized as a research-one University. The University system-wide Office for Public Engagement (OPE) was established in 2006 to further the integration of public engagement into the University's research and teaching functions.

4.1.58 Partnerships and Collaborations

The Office of Community Engagement seeks to engage members of the broader community, both internal and external to the University, with the aim of reciprocal course-based and co-curricular partnerships.

It is a requirement that formed partnerships must meet identified community needs; advance the campus mission: have clear learning outcomes; and align to key campus priorities; ensure justice and inclusiveness for communities. Studies have found that building a more contemporary "engaged campus" requires an intentional shift that moves the institution beyond the "outreach" frameworks Universities need to advance from just sharing its expertise with the community in their quest for public service to an "engagement" framework where the university and community co-construct and co-produce solutions to societal issues together (Holland, 2001).

4.1.59 UMN: a Certified Engagement Institution

Amongst the factors that promote the building of an engaged campus are the presence of a strategic plan promoting faculty and student academic engagement; reward systems for faculty community-engaged scholarship; incorporation of community partner expertise; accounting and assessment systems to measure the impact of engagement; administrative leadership; and advanced academically-based Community Engagement opportunities for students (Fitzgerald, Burack and Seifer, 2011). The Office for Public Engagement works with academic programs and engagement units on all five campuses to build capacity for producing high quality public engagement programs and initiatives. OPE also connects the public engagement agenda to the work of the University's various administrative units including faculty affairs, undergraduate education, graduate education, student affairs, equity and diversity, international programs, extension and the various student leader bodies. The University has a Carnegie elective classification for Community Engagement. It started with three CE approaches, but now uses two: mainly the curriculum CE classification and outreach. Minnesota has been certified in both approaches. The certification status is valid for 10 years. Thereafter, the University has to apply and go through re-certification.

In their strategic plan in preparing for the certification, the first thing the university did was set up its Community Engagement structure and identify an individual who could steer the Community Engagement office in its vision. The current set-up is structured in a way that each department is responsible for its curriculum but collaborates with the Community Engagement office to infuse and blend in the CE curriculum. The Community Engagement office is responsible for engaging community partners and identifying community organizations that students can work with. The office supports the students during their Community Engagement period and gives the required frame with expected student deliverables. The office also plans for students to give feedback

through reflection pieces at the end of their modules, where they critique and compare the academic content of the course to the practical work.

4.1.60 UMN Community Engagement Challenges

The challenges experienced by the university lie in the fact that there are difficulties in clarifying the student benefits and value-add for Community Engagement work. The society is exposed to tangible benefits, whilst Community Engagement work mostly provides intangible benefits. Due to limited time availability, the reflection piece at the end of the community model is usually done as an add-on paper to the Professor, which does not motivate the students who participated in the module. It would be better to have the reflections presented and have engagement and discussions around the outcomes. The faculty currently is the only one responsible for grading the student. However, the community should also be invited to share their experience and knowledge and contribute to the student grading. Evaluation for both students and the university should be done by the students and the community organizations that were involved. There is not much focus given to Community Engagement by academics as they do not acknowledge Community Engagement as rigorous and academic. It is still marginalized in comparison to teaching and research as the academic culture is still very individualistic. Faculty still have authority to push what they want or perceive as priority and the Community Engagement office cannot enforce the adoption of the practice. The available semester courses make it a challenge to plan and implement Community Engagement activities within one semester and this makes it very hard to sustain relationships and impact. The shift also taking place with regard to student profiles proves challenging as students have children, families and at times two jobs. It is difficult to get them to take on Community Engagement work, which leads to CE being perceived as a pedagogy of 'whiteness' as rich white students are seen as the ones with the leisure to focus on Community Engagement.

4.1.61 Monitoring and Evaluation

When it comes to monitoring and evaluation (M&E), each department does its own M&E by reporting on its activities. The center also has its own online software where students login and register their hours, and the community organizations are authorized to approve or reject the student hours logged. The students are also responsible to log in their experience and reflections from the sites. Then the faculty will get all the reports and assess them for grading the student. System that can be used for M&E of Community Engagement are givepulse.com and digitalgalaxy.com. These have been created for community use and not institutional use. In creating its own M&E system, the university worked with an outside software developer to create their own system. Evaluations are done by conducting community partner annual surveys where the community is given an opportunity to state what value and impact was achieved from the student participation. The center also assesses the number of links and depth of community partnerships they have managed to accumulate on their database. The university is still working towards embedding Community Engagement in the university, demolishing current traditional perceptions about community engagement and ensuring reciprocal engagement with all stakeholders, as well as entrenching itself in the community for mutual societal development.



Figure 29 *Community Engagement Office: UMN*

4.1.62 Section Summary

This section started with the recitation of the researcher's journey, then looked at how the research was planned. It identifies the profiles of the study participants and then presents the findings of the study from each Comprehensive University and ends with the international perspective from a case of the University of Minnesota in Minneapolis in the United States of America.



Figure 30 University of Minnesota (UMN) Community

CHAPTER FOUR: SECTION TWO

4.1.63 Voice of Community Engagement: HEADS

4.1.63.1 Transformation and Decolonization

The Community Engagement **heads** emphasized that *“if you talk about decolonization or transformation you need to confront serious structures, I think decolonization will be something incredibly hard to achieve, people on the surface would like to appear as if they engaged in serious projects that challenge traditional norms while, they not. So, for me I would like practical action of community transformation on how we design our teaching and research around social-economic problems”*. Chilisa, Major and Khudu-Petersen (2017) state that to decolonize is to argue in support of people entering the world of science and scholarship analysis from the path of their historic and culturally advanced perspectives. This assumes that African people can be democratically free to express themselves from their indigenous foundational backgrounds, instead of trying to build their arguments from westernized colonial ideology. Community Engagement heads continue to express that Community Engagement has the potential to bring change, but it is not being given the platform and implementation that it deserves. They argue that people must *“think of engagement as a much bigger tool not just about one community, it has a bigger effect and impact, when universities work with communities they work with an organized structure, already existing structures (NGO, centers, liaisons) we don’t start from scratch and create our own structures, we normally do what we do through those existing structures. What we do if done correctly will have a big knock off effect it will lead to local economic and social effect”*.

The birth of Community Engagement in South Africa offered an opportunity to transform pedagogy and usher in a socially just higher education system with a focus

on public good. The 1997 White Paper (Department of Education, 1997) on the Transformation of Higher Education challenged universities to restructure their teaching and learning and research processes to be more socially responsive to societal needs and promote the democratization of knowledge production (Bhagwan, 2017b). *“I see community engagement as a transporter or a passage for us to move and address issues of social justice, to come back to issues of Ubuntu, to be transformed. There is no other platform that allows that beside community engagement and it’s the only thing that will validate your curriculum as relevant, even on research. Community engagement came out of a phase of transformation if you look at the 1997 paper; universities have the responsibilities to service the communities. Initiatives failed because people failed community engagement”*.

Decolonisation is needed. The Community Engagement **head** elaborates that CE can assist in decolonizing mindsets *“people need to understand that education is not just about qualifications only but the space of life and participation, universities have grown a great deal we realized indigenous knowledge has a major role in a country. Community engagement is the answer to address social boundaries so that nobody will be ashamed with their culture and how they are living”*. Epistemologies of the world are limited as there is a gap in the representation of other knowledge. A deeper analysis of whose knowledge is being presented and how that knowledge was gathered is required to be able to assess how transformative change can be fostered, channeling a deeper attention to knowledge democracy.

Maistry and Lortan (2017) also support this notion that Community Engagement is positioned as a potential platform for knowledge democracy and epistemic justice. They further note that the social responsibility role of universities involves the transformation and decolonization of western epistemes and ensuring the inclusion of indigenous knowledge imbedded in communities as it pertains to their lived realities. *“There is still a high rate of gate keeping ensuring change doesn’t happen, it will remain there so long as we don’t challenge it. The system is also controlled somewhere else*

there will be a series of papers saying we must decolonize we must do this but nobody really knows how to decolonize the system; the professional body will want it that way and this way. The challenges that are here today are different, we know that health system is failing, we need to teach nurses to go out to the community and to be innovative. We need to challenge the education system; what is education. Community engagement is a great tool for transformation Vice Chancellors are missing out; they are losing a great chance to transform higher education and societies”.

4.1.64 Ubuntu

The approach of Ubuntu as an African epitome of inclusion has resulted in a topical issue and universal framework in diminishing unjust practices in contemporary African higher education and similarly, in institutions of democratic society. The leveling of voice beyond theoretical statistical representation is essential (Shanyanana and Waghid, 2016). Community Engagement heads see Ubuntu as a moral compass to guide universities in their Community Engagement with communities. It is there for them to constantly evaluate how and why we are doing what we do, what value it adds to the community, what value it adds to the university: *“it’s constantly asking how do we give back with Ubuntu as a key fundamental approach”*. Student reiterate that *“we need to first reinstall what we call Ubuntu. Once people get educated they tend to think they are better than everyone else”*. They tend to neglect the communal.

Community Engagement gives students a sense of Ubuntu. When students and staff understand what is meant by Ubuntu, the university is successfully able to foster Community Engagement within the framework of Ubuntu. *“The first step in the partnership is to have both parties understanding the meaning of CE; it must be properly clarified, understanding the process of Ubuntu is very important to understand that what you are doing is not for self-gratification but for the community; the Ubuntu framework promotes a reciprocal approach, if you approach stakeholders using*

Ubuntu you get so much participation". Chilisa, Major and Khudu-Petersen (2017) corroborate that a person of Ubuntu is open and available to others, embracing of others' idea;, affirming of others; is not easily threatened by others' achievements or gifts; understands the importance of communal and that achievement is for everyone, not just the individual.

4.1.65 The Global Tournament Frenzy: Rankings and Publications

Callaghan (2018) emphasizes that the publication of articles has turned into a system of gamification, promoting non-innovative research that is simply aimed at journal publication. He notes that the true test is to measure the extent that research publications genuinely contribute to the benefit of societal good. The investment made towards publications is a wasteful expenditure if these are not read by a majority of the society for the developmental good of communities. As academics, we are focused on pushing articles, we publish, the publications are not even about the education *"it's about promotions, subsidies, it's about what can we get, it's all about us and now"*. She further elaborates that *"as an academic you suppose to push the numbers of article publications we are expected to publish 5 articles per year, where do you get the time, where is the verification or the credibility of the research and its findings no one cares as long as you've published that's all that matters"*.

Voice of Project Leaders

4.1.66 Transformation and Decolonization

Project Leaders expressed that historically *"In KwaZulu-Natal ABAHLALI were occupying land on Westville campus they were living inside the university premises but*

of course with no connection to the university, when I look at this university it is my hope that we can create the opening between the community and the university and to open the university and invite other communities to participate in the variety of university programs to strengthen the connection within the communities and the university, we are fenced in we are privatizing the space a lot. We would like to create campus activity programs” De Oliveira Andreotti et al. (2015) caution that to transform and decolonize is not easy, it is a messy, complex, dynamic process due to the violent nature of colonization. This means that to redress past ills will require strong leadership, dedication, clear policies and an awareness that there will be great contending and at times people will be at odds with one another.

Project leaders believe that there is a great need *“to connect and collaborate with one another and create synergies and opportunities, we should decolonize the idea that university is only about qualifications and people at higher levels, when you go to the deep rural areas like Mbizana; you will see uneducated people involved in food production, doing variety of social meaningful work and taking care of themselves, they do not earn any money but they are making a living out of it”*. They corroborate that if universities respond to real community needs and focus on socio-economic deep challenges, many societal issues will be solved. They recall an incident where *“in the office there was a strike and people were scared to open the office they feared opening to the community, such incidents are what we are trying to prevent, we must bridge such gaps and hope to get to a point where we don’t need securities in dealing with our own communities”*. It boils down to communities feeling valued and acknowledged as valuable. Singh (2017) adds that Community Engagement gives universities an opportunity to re-establish the lost connections between themselves and communities. Universities must work at mending the broken trust and authentic relationship.

There is confusion amongst academics on what constitute Community Engagement. Many drive it the ‘charitable outreach’ way instead of the ‘scholarly sustainable approach’. What differentiates community engagement from other experiential learning platforms is its mutual benefit and reciprocity nature, where one is seen as provider and the other dependent. This reinforces and widens the power relationship

as one becomes the powerful and the other the powerless trying to survive (Bheekie and Huyssteen, 2015). *“universities are supposed to have a community plans, yet they have not been involved in any planning, we should have a scholarship of project people being involved in a variety of things (engineering, agriculture)”*. The project leaders elaborate that *“in about three months from now there will be heavy rains the eastern side community will be flooding, and the university will provide food and blankets for those communities but it is not solving the problem; university should be engaging the municipality about planning and say the long-term solution to this problem is drainage of water. Community engagement becomes charity work, I can donate but it is not a long-term solution; we need long term solutions towards our problems. I would like action and conversation with the universities on CE with an action point with transformation regarding how to address social issues amongst our communities”*.

Moreover, Project leaders express that *“academics are moving from one project to another on their research work without going deeper to the problem, the challenge is not longitudinal, let me give you an example as a university every year we have a fees must fall campaign, the question is; have we solved the problem, the answer is no! so next year same time we are going to have the same problem, so these things are going to be an ongoing thing, implications for the university are going to be quite extreme because people are going to start questioning the university relevance and asking what are we doing in addressing social issues”*.

The Project Leaders also add that higher education is really about promoting meaningful engagement and meaningful dialogue. They state that it is pointless to produce universities for only certain parts of the economic class, but they must be opened up for everyone and respond to everyday challenges. They add that *“our guest lecturers in my times were community people with no degrees but with experience”*. As part of their problem-solving strategy, Community Engagement practitioners must ensure an inclusive engagement approach with all higher education stakeholders. This will be dependent on the effectiveness of their Communication Engagement strategy

and on the empathetic nature of the practitioner with their own and other cultures, as well as the nature of their attitude on embracing external ideas and input (Chmela-Jones, 2017). There is an education crisis in this country. They elaborate that *“we don’t have motivated teachers and students, we have students doing education degrees; what we do we get those students to practically teach while studying; they come for lectures and workshops, we go out to schools to do motivational talks, and we assist students with bursary applications”*.

There is a notion that CE is a third leg, but *“I totally disagree you need CE in teaching and learning also in research to democratize the way we teach or do things. CE should be used as a vehicle that will help us to carry such, we need to move away from the notion that lecturers carry massive knowledge. CE can facilitate research, in this university context the traditional leaders call meetings every two weeks and it’s the older people who are only participating; why is the youth not part of it, they have stopped going because when they go there they are just subjects. We want to nurture people to participate and understand themselves, the approach we use looks at different age groups we separated them according to their age groups and at the end every group presents their views because we want everyone to participate”*. Puritty et al. (2017) add that the engaging and retaining of diverse groups is difficult. Furthermore, representation of all diverse groups to be reflective of all demographics in society at large in engagements also proves difficult.

Community Engagement can be more effective if implemented correctly because the people who have problems are the people in communities and they are neglected. They elaborate that *“when we speak of teaching and learning, we only focus on psycho-social-stresses at school, and how students are performing academically and not the psycho-social-stresses at home. So, when we speak of decolonization we need to go back and focus on the real causes of student traumas and stresses. So if we can work hand in hand with different stakeholders and have programmes that are focused on different students and issues at home so they are not neglected, e.g.*

underperforming students, you find that they are dealing with issues at home, just like other third years that are not part of the community engagement because they need to go and work for their parents". Community Engagement can help to negate such issues. There is also an assumption that communities do not know anything, which is incorrect. "Others look down on communities, if you spend time with communities you realize that they are very knowledgeable and are carriers of huge information for us dealing with LAW we take it to the community and we seek advices from them, talk about age of concerned when it comes to raising a child. Communities assist us with the information, what we get from them helps us in research or article publications". There is a need for higher education to transform and do things differently. To do that, institutions must overcome their historic and traditional separation of departments and disciplinary divisions amongst academics who subscribe to different paradigms. Academia needs to first unite because when it is divided, such divisions result in the isolation of universities from society (Harkavy and Hodges, 2012).

4.1.67 Ubuntu

Community Engagement is the third core pillar of higher education institutions. It creates an opportunity for students and staff to engage with the community and other core stakeholders. The approach used for them to engage is through Ubuntu, by doing different projects that are within the framework of Sustainable Development Goals (SDG) or the National Development Plan (NDP) and Integrated Development Plan (IDP).

4.1.68 The Global Tournament Frenzy: Rankings and Publications

Academics are pressured and being threatened to publish or perish (Carnelley, 2018). There is a global frenzy and universities find themselves pushing to be in the ranking

frontline, recognized globally. Communities see Community Engagement as a tool that has the potential to force higher education institutions to re-assess their purpose and to find their focus and prioritize it. Project leaders state that *“there is a need for CE to be a driving force or a core; students are graduating and putting their research on the shelves; academics are publishing because they want NRF ratings but what is the real value of those articles or research; money is the driver of all of this, for me, I don’t want to be writing things for the sake of writing but I want to put them into action”*. Communities also add: *“we are fed up of reading academic things publications that are produced constantly but we don’t know for who; Information being pushed for ratings. There needs to be a change, what about having a community rating, where communities can approve universities on certain criteria’s and basis”*. There is a worry that third-world countries might find themselves struggling with such pressures as they are still trying to find their feet in the democratic sphere and battling to meet expectations of them by society. Now they find themselves under even more global pressure, having to perform and compete with global institutions (Soudien, 2014).

Voice of Students

4.1.69 Transformation and Decolonization

Students want communities to have a voice and they want them to stop feeling helpless-to understand that they can do something for themselves. Bhagwan (2017a) believes that as a result of being marginalised and colonized, communities end up feeling helpless to take action. They hold on to the belief that the lack of resources means there is nothing they can do. Students state that *“we always assume that it’s a university that will help the community, reality is the community can do a lot for the university. The community can do a lot for the academic staff, the academic staff needs to take time and listen to the people, communities have first-hand experience. Why not invite the community to have their own colloquiums for conferences, we normally seat*

at the conferences and be expected to listen to academics but academics don't want to attend community driven conferences as they find them boring if they are not academic like the Paula frère naval Alexandra conference for example; do we even invite communities to come present at community engagement conferences?". Too and Bajracharya (2015) corroborate with the students that if universities want sustainable transformation to achieve, it means negotiating it at the level of groups and communities. "We have people who are doing certain courses and teaching, we usually ask them to go teach modules they are good with e.g. when you are good at maths you will go and teach maths".

Students say *"centralize it and deformed it community engagement conferences should be about inviting more communities than a focus on the elite"*. Engagement with local communities holds the potential to alleviate some of the socio-political and economic challenges (Bhagwan, 2018). To achieve this, the restructuring of the current financial model in higher education is required: *"there should be an equal distribution of resources between research, teaching and learning and community engagement changing the current distribution of resources will help bridge some of the existing gaps"*.

Students confirm that there is a need to decolonize the mindset where communities think being an entrepreneur is for rich people. *"By being part of the project we go to community to educate people about being an entrepreneur and show them that as an entrepreneur you start with the little that you have and you can grow vegetables and then sell that and it can become big business"*. Students add that it is impossible for the institution to operate without communities: *"In our university we make sure that the community is involved, as the student leaders we make sure they are participating, we want all the universities to take care of the communities"*. *"To ensure sustainability in the long run and for institutions to continue functioning we need community people to be involved and for us to put what we are learning in varsity into practice so that communities can see us giving back to the community. It's important for institutions to*

always involve communities in whatever they are doing, it's very important to break the barriers in the community and varsity relationship; there must be a link between varsity and the community". South Africa is characterized by poverty and high unemployment rates. Encouraging social entrepreneurship amongst students will enhance the development of new innovative models and systems to transform communities (Mnganga et al., 2015).

4.1.70 Testimonials

Student 1: PHD student at the University of Cape Town

"Being in Community Engagement gave me an opportunity to watch community members interrogate practices, development plans and procedures that were about them. It was for the first time in my life that I experienced communities carve their own development agenda. To this day, I'm grateful for the experiential learning platform I learnt that being literate or one's educational status doesn't dictate how an individual can contribute and make a difference in their communities, for me that was a sacred lesson. Contrary to the general view in South Africa not all communities wait for aid, although people can use the help received, they achieve what they can with the little they have. This is an important lesson that all students must learn at least before they graduate out of university, that way we do not waste time reinventing the wheel but rather get down to work".

Student 2: Masters student at the University of Pretoria

"Good Morning Prof, I hope you are still doing very fine with good health, I have some good news to tell. I wanted to inform you that I have recently got a job at a chemicals company in Midrand I started working from last week Wednesday and it's been a nice experience so far. I wanted to tell you that my participation in community engagement gave me sufficient exposure which I underestimated at first but it helped me a lot during the interviews for this job. I learnt a lot from the programme, among other skills you

taught me are moral values, leadership skills, facilitation, being a team player and continuous learning”.

Student 3: Current undergrad student

“Community Engagement is the major backbone without Community Engagement I would not be here, when I came to university I could not construct a sentence in English, Community Engagement helped me to unleash the person I am and accept myself, it assisted me to be a responsible person”.

Student 4: Current undergrad student

“Before CE I was very shy and reserved I didn’t want to engage or build relationships with anyone but now it’s different”.

Students highlighted that community engagement has a great impact on a student’s characteristics. They note the impact on their development as follows: (1) public speaking skills stating that “in schools where I come from we are not taught to speak publicly for me I had to learn English myself also”. (2) Change of vision “when I did community engagement my focus was on a different career path now I know I want to help communities”. (3) Public reputation “there are things I can and cannot do publicly”. (4) Helps to be a self-radical person, “not being affected what the next person thinks of you, it helps you to be confident and boost public speaking as well”.

4.1.71 Why Community Engagement?

Student 1: Current undergrad student

"I have always been in a position of helping or being a blessing to others, I believe that I am where I am currently through involving the community and sharing the knowledge that I have and being willing to constantly assess how and where others can possibly benefit".

Student 2: Current undergrad student

"For me, I always love to initiate things firstly I evaluate what is it that makes our students fail or when they get to university they start to fall behind then I think to myself let me initiate a library and groom a child from the scratch".

Student 3: Current undergrad student

"I can say it's the hunger of sharing information and wanting to engage with communities also, the community I'm coming from its deep rural areas where things are not there people are not exposed, it's difficult to access facilities".

Student 4: current undergrad student

"I would like to thank a guy who came to my school when I was doing matric he motivated me and gave me insight, how to access the university without having money, I looked at their way of kindness, I felt I also got a responsibility too to give back to the community".

Voice of Communities

4.1.72 Transformation and Decolonization

Communities feel that universities are not listening to society and societal concerns. They emphasize that universities need to listen in order to be able to meet their mission of addressing the “public good”. Communities stress that to grow and transform *“universities need to become genuine I’m not sure they can do that, on their own they cannot drive this as they have self-interests and they want to perpetuate themselves; they maintain the status quo, no transformation is happening, systems and structures are still being maintained as they were. Universities need to understand what their purpose is, they are a public institution they have a public purpose answerable to communities who are their stakeholders”*. Knight (2018) confirms that many higher education institutions in South Africa remain unchanged as they retain colonial systems and structures.

This has been a great disappointment for many communities in the country who saw the eve of democracy and had great hopes of access and equity, and hoped for a configuration of old structures and processes. Currently transformation is seen to have been elusive in higher education (Maringe and Osman, 2016). Communities demand that *“university must accept that they have failed them, they must realize that they need to transform to do that they must be open to hearing community concerns and to listen even when they don’t like what they hear; universities must understand that they don’t have all the answers, they must stop the know it all attitude and start to respect all types of knowledge even that which is not academic; we see community engagement as very important and universities can play a huge role in the development of communities, if universities are not distant from people and are more transformed, people will see themselves within academic circles and feel more included. Communities are still scared and fearful of universities they still see them as white*

people places, a lot needs to be done to break these barriers especially for the coming up generation most communities don't understand how to go about doing various things so universities can help to disseminate information. We would like the research to also go to the community members directly and have you engage with the communities".

Bhagwan (2017c) confirms that higher education institutions are faced with hemorrhaging challenges. Community Engagement has the potential to reduce the hemorrhage if universities become authentic in their concern and in addressing societal issues. *"Their challenge is student reality; in the university when we do meetings with the traditional healers students will feel like this is a demons work this is a big challenge we need to decolonize this mind set"*. Universities have to acknowledge indigenous knowledge systems and academics need to understand and accept that there are different types of knowledge and that knowledge comes from many different places. It is not restricted and bound in academic institutions (Bhagwan, 2017c).

4.1.73 Inclusion of Indigenous Knowledge System Epistemes

Existing university knowledge systems in nearly every part of the world are a formation of the western canon, the knowledge system developed 500-550 years ago in Europe by white male scientists (Hall and Tandon, 2017). This has resulted in society exacerbating the undermining of indigenous knowledge, indigenous languages, indigenous cultures and traditions. It is for this reason that communities are calling for the inclusion of indigenous knowledge systems. They are hoping to revive the foundational core of what it means to be an African in society. Communities reiterate: *"I'd like to put emphasis that community engagement does make a huge impact in our communities, one of the impacts has led to universities being pushed to acknowledge indigenous knowledge systems they are forced to acknowledge the value of traditional healers, this is a perfect example where a university graduate can work closely with a*

community uneducated member in advancing the “public good” university departments should be working together with communities and not compete”. The words and languages used also create a disconnect as some things happening between the community and the university are familiar. However, because of the language barrier one finds that both are not aware that they are doing the same thing for example, medicine and community herbal remedies. If universities work with communities, the indigenous knowledge will not be lost as it will be documented and preserved.

There have been earnest appeals for transforming the education system and ensuring that it accommodates and supports indigenous students and communities (Madden, 2015). Community Stakeholders illustrate that *“if a student goes to the library shelves she reads the book but won’t talk to a book while on the indigenous knowledge they will get all the information. If you take notes on this university people whom are doing research on the indigenous knowledge are white people, you black people don’t do it you will say its demonic but you were born with it and your genes are African. African beliefs are backwards yet our lives are there. We are part of nature when we talk about nature, people think of trees but nature starts with you and me. We learn to harvest, we work with people from all over the world, we work with nature and understand it; you need to understand times as well when to cut trees, when to build, when to harvest”.*

There is a great need for the integration of indigenous knowledge content and traditional approaches to teaching and learning and the inclusion of content that is relevant in the developing of indigenous students’ relational views of human natural and spirit worlds (Madden et al., 2017). *“I have 18 years working with the community on preserving the indigenous forest, the nature on all its form, then I decided to go to university so that I can do it on the academic side; I registered for masters on food security, then I learnt community engagement in the university and what they are interested to do about indigenous knowledge. For example, if we talk about the river, we talk about depth of the indigenous knowledge, the elders combine the river with*

many sources of life rather than being a source of water; you combine with people, animals, soil, life. At first, I was attending meetings with the university for the initiative what they were doing was trying to link the university and the elders in the community. University is not only about the academic side but also about the researchers in the practical side, we also engage the schools in the university". Institutions are struggling with how to ethically engage indigenous communities and indigenous knowledge systems (Gaudry and Lorenz, 2018). Community Engagement in the university is in the center, but they are displaying it as a separate branch from the university tree. If it can be represented in a deeper way. *"All faculties are rooted on indigenous knowledge, if the university can display it as a connected branch, funders can invest".*

4.1.74 Ubuntu

Ubuntu expresses "being". It is the very essence of "humanity" as critically bound by others. It is the foundational belief that "I am we, I am because we are, we are because I am" (Ibrahima and Mattaini, 2019). Ubuntu is part of NMU's foundational values. The essence of "I am we", the belief that I am communal, everything I achieve my community achieves, where I fail, my community fails too. It is the assurance that one is only a limb that makes part of a whole. Communities called for ubuntu from the universities. They asked for consideration when it comes to *"the context and language used by university, this is so critical, it mustn't be Fort Hare or only WSU that has a dedicated faculty to teach about the roots of Ubuntu. Every university should make it its mission to integrate its theory with this practice".*

4.1.75 Section Summary

This section presented a summary of the findings from the perspective of research participant groups. It aims to draw attention to each group instead of institutions creating an understanding of the perspective of Community Engagement heads, project leaders, students and community members.

CHAPTER FOUR: SECTION THREE

4.1.76 SUMMARY OF KEY FINDINGS

4.1.76.1 Theme One: Transformation and Decolonisation

The study findings reflect that both the study participants and literature align in the belief that Community Engagement can be used as a transformation tool for higher education institutions and communities. Participants feel that universities have done much to transform. However, there is still rigidness and intangible walls that need to be removed in order to fully include communities and foster an authentic community engagement strategy with mutual respect and benefits.

4.1.76.2 Theme Two: Community Engagement Approach

Participants feel that universities currently do not know how to approach community stakeholders. When communities approach universities, they feel undermined and disrespected. This creates challenges as the relationship between universities and communities becomes strained, making it difficult for both to embark on authentic engagements. Communities feel that universities still believe that they hold all knowledge. They want universities to be open and realize that they are not the only producers and disseminators of knowledge. Communities and students point out that the exclusion of indigenous knowledge means they have not been fully accepted by higher education institutions. Community Engagement must be approached with Ubuntu, deep democracy and scholarship. Ubuntu recognizes that each person is valuable and it identifies that in order for one to succeed, they can only thrive if they thrive together as a community. Deep democracy fosters a Community Engagement approach that allows for people to speak truthfully and honestly without fear. It promotes an approach that gives freedom of engagement. Scholarship speaks to an engagement that enhances learning for university academics, project leaders, students

and community members. Community Engagement must be fostered with Ubuntu, reflecting respect for another human; deep democracy, displaying freedom and honesty when engaging; and scholarship promoting learning opportunities for all involved. Additionally, participants express the need for a multicultural model in community engagement, a tool that will provide guidance in dealing with diverse cultural groups.

4.1.76.3 Theme Three: Community Engagement Ranking

Community Engagement student and community stakeholders believe that CE is not taken seriously by institutions because it is not valued as teaching and learning. Stakeholders believe that universities are currently focused on university rankings and publications. Priority is given to activities that assist universities to obtain a better ranking or produce more publications. Stakeholders would like to see a new ranking introduced where stakeholders are able to rank the university in its engagement and impact in communities. They believe that a Community Engagement ranking with the participation of stakeholders will challenge universities to create inclusive stakeholder community engagement frameworks.

4.1.76.4 Theme Four: Community Engagement Funding

Funding for Community Engagement is a huge challenge for all universities. The findings are unanimous that in order for Community Engagement to be taken seriously by academics, project leaders and stakeholders, there has to be a proper funding model. Some of the students confirm that at times, they have to use their own finances for Community Engagement activities. Community Engagement has to be financially supported equally along teaching and learning and research.

4.1.76.5 Theme Five: Partnerships and Collaborations

Community Engagement is a platform where corporates, entrepreneurs and community members should engage and discuss mutually beneficial collaborative initiatives that can develop and produce graduates who will innovate and contribute to alleviating societal challenges. Universities are supposed to be at the forefront of human and social development, working together with communities and corporates.

4.1.76.6 Theme Six: Monitoring and Evaluation

One of the challenges expressed by participants and in literature is the lack of a monitoring and evaluation framework for Community Engagement. Community Engagement heads and project leaders express the difficulty in measuring the effectiveness and impact of CE initiatives. The lack of a framework leads to decreased support both financially and in human capital. A measuring framework will allow Community Engagement practitioners to present the value that CE adds to communities, students and universities.

4.1.76.7 Theme Seven: Community Engagement Ethics

The question of ethics is one of the key themes which were highlighted from Community Engagement heads. They confirm that in approaching volatile, fragile community members, there has to be an ethics process that is custom designed for Community Engagement research. The lack of a customised Community Engagement ethics process at times results in community members being disrespected by students. One of the community stakeholders expressed the need for students to be educated and inducted on correct etiquette when dealing with communities.

5 CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS FOR FURTHER RESEARCH

5.1.1 Introduction

This chapter details the study recommendations for further research.

Recommendation One: An approach to Community Engagement with a framework of ubuntu, deep democracy and scholarship.

5.1.2 Ubuntu

Singh (2017) states that community engagement gives universities an opportunity to establish the lost connections between themselves and communities. That requires an inwards approach, Hountondji (1997) refers to the need for individual and collective recovery post-colonialization. The healing process where people and communities are able to revert to becoming themselves, the re-anchoring process in finding identity.

Ubuntu promotes communal values, the respect of another person and their value as being human. It is the very essence of believing that as humans, we are bound to each other when one fails, it will eventually affect everyone and when one prospers, we all prosper. Ubuntu requires caring for others and not only seeking individualistic advancement and growth. It starts with the individual understanding that they are intricately linked to others, being linked to others doesn't diminish their individuality but strengthens their development in a communal unit.

Comprehensive Universities have pointed out that they subscribe to the frame of ubuntu, whilst others have ubuntu as their core values. The researcher would like further studies to be conducted to evaluate the effectiveness of the use of ubuntu as a guiding framework towards Community Engagement.

5.1.3 Deep Democracy

Hafsteinsson (2013) clarifies that Deep Democracy is the belief that all voices even those of minority groups are valuable, the concept doesn't favor those "who have" against the "have nots", it acknowledges all viewpoints. In a context like South Africa to practice deep democracy would be to embrace participatory engagement representing a true reflection of community members voices.

In 1994, when South Africa became a democratically governed society, it subscribed to driving democracy in its higher education institutions. There have been many calls for the democratization of knowledge production in higher education institutions, decolonizing existing colonial epistemic systems and ensuring the inclusion of indigenous knowledge systems. There is a great need for participatory engagement ensuring inclusion in epistemes development. Higher education is challenged with the need to clarify whose epistemes are selected and what is the criteria for the selection of such epistemes. There is a call to open up to different types of knowledge and also to the notion that knowledge is not only produced by higher education institutions, but learning occurs everywhere. Academics must listen, they must be open to exploring new pedagogies and even entering new terrains.

The researcher would like further research exploring the notion of deep democracy in engagements with communities with the aim of introducing new indigenous epistemes.

5.1.4 Scholarship of Engagement

Mcnabb and Pawlyshyn (2014) acknowledge that there is a need for an inclusive view clarifying what is meant to be a scholar, an acknowledgement that knowledge is

acquired as a result of research, a sequel of synthesis, an aftermath of practice and a by-product of teaching. This notion is raised by Jacoby (2009) when he cautions that majority of academics are still entrenched in the belief that being an intellect amounts to one holding a faculty position in an institution, preferable a tenure position, writing in an approach that will be understood by only other academic peers and conforming to an academic reward system that acknowledges disengagement.

All comprehensive universities have spoken in detail about the scholarship of engagement. However, the challenge in institutions is the guidance in making sure that Community Engagement is approached in a scholarly fashion.

The researcher would like further studies evaluating how institutions guide their academics in ensuring a scholarship of engagement.

Recommendation Two: Community Ranking of institutions as engaged and impactful in society

In South Africa institutions are trying to navigate operating in a democratic society post-colonialization whilst simultaneously competing for research excellence in the global stage, they are torn between fostering a developmental agenda to rectify the past and having to respond to globalization pressure or “perish” (Soudien, 2014). Debates have risen around investments being made in research publications, the number of people who read such publications and what the genuine benefits research publications contribute to communities and societies at large.

Participants have voiced out the pressure they have in producing publications, performance indicators acknowledge publications over community engagement work. Time constraints force academics to focus more on publications which are used for promotions and tenure systems over community engagement which is not recognized (Franz, Childers and Sanderlin, 2008).

On a local level, the researcher would like to see further studies exploring models that have been used where communities are able to rank higher education institutions on community engagement and community impact.

Recommendation Three: Resource model for Community Engagement or Engaged Scholarship

Mutero and Govender (2019b) state that finances are not necessarily the only resource needed in community engagement, some projects fail to achieve their potential due to a lack of human capital, social capital or cultural capital. Farhanah et al. (2017) add that time, commitment, language and an understanding of one's culture are also some of the key requirements for community engagement.

The lack of resources for community engagement is one of the challenges indicated by all participant groups. Community Engagement is not recognized at the same level as research and teaching and learning. It is seen as lesser and not resourced equally, resulting in struggling community engagement practitioners in keeping initiatives sustainable.

The researcher would like to see further comparative studies visualizing the value of teaching and learning, the value of research and the value of community engagement. Furthermore, explore whether there can be research, teaching and learning without engagement? should community engagement be a third pillar? or should there be two pillars with community engagement cutting across?

Recommendation Four: Partnerships (Corporates, social entrepreneurs and higher education institutions working towards “public good”)

Kalule et al. (2016) confirm that Africa has the world’s youngest population but is confronted with 60% youth unemployment. The high unemployment graduate rates have sparked dialogue challenging whether graduate skills align with the skills demand required by the labour market and job seekers. There is pressure for higher education institutions to re-assess their value in society and explore epistemes that will enhance knowledge production and dissemination (Higgs, 2016). Community engagement is one of the key instruments that higher education institutions should be focusing on, to improve their value in society.

Social entrepreneurship presents an opportunity to increase the economic participation of the youth, strengthen civil society and fast track socio-economic development in South Africa (Mnguni, 2014). Sofoluwe et al. (2013) refer to entrepreneurship and unemployment as negatively related, through the Schumpeter effect (TSE) an increase in entrepreneurship will lead to a reduction in unemployment as entrepreneurship fosters employability.

Nelson, London and Strobel (2015) corroborate that power dynamics pose a huge challenge in community engagement partnerships, alongside community engagement practitioners with a lack of training entering vulnerable communities and leaving them offended causing more harm than good (Wood, 2017).

Corporates, social entrepreneurs and higher education institutions are all working with a mandate towards “public good”, towards socio-political and socio-economic justice for society. The only challenge is that they are working in silos. Higher education has the platform for knowledge creation and dissemination ensuring sustainability, whilst corporates have the funding and social entrepreneurs are willing to do the work as they have the passion. Thorn & Schleicher (2013) confirm that the advancement of societies is dependent on both knowledge and innovation, higher education institutions equip

societies with knowledge but the knowledge must lead to critical thinking and innovation. The partnership between higher education with social entrepreneurs can add societal value because social entrepreneurs are focused at innovative solutions to societal challenges.

The researcher would like to see further studies exploring a partnership model between these three stakeholders.

Recommendation Five: Monitoring and Evaluation

Researchers Hart and Northmore (2011) and Granner and Sharpe (2004) agree that there is a lack of evaluation tools for community engagement, they do recognize that academia has noted this gap and there is exerted pressure for universities to reflect their socio-economic and cultural contributions.

Participants explained that when it comes to monitoring and evaluation, universities are mostly focused on reports, reflections and a number of hours reporting to show the effectiveness of their community engagement activities.

The researcher suggests further studies be done with a focus on measuring the impact on the various community engagement levels, starting with measuring the soft characteristic shift in students, staff and community members involved in community engagements. Then measuring the project/programme impact itself, looking at the outcome and linking it to the overall impact on the university and on the community.

Recommendation Six: Ethics for Community Engagement

Academics are at times drawn away from university community engagement because it is closely intertwined with a robust consent process (Moodley and Beyer, 2019), researchers prefer studies that do not pose a lot of administrative challenges (Clark, 2017). The reality is that genuine community engagement must encourage participation from the researched community.

Community Engagement deals with redress, addressing sensitive issues and scars. Communities are fragile, some poor and helpless. When universities approach them, it arouses hope hence it is essential that these relationships, partnerships and collaborations tread lightly and ethically with integrity and respect.

The researcher recommends further research exploring how ethics can be framed and ensured for community engagement, instead of leaving the ethical responsibility to the researcher.

Study Conclusion

Community Engagement has been acknowledged as a tool in assisting South Africa and higher education institutions in their mission of driving transformation and the decolonization of colonial ideologies that still linger on after more than twenty-five years of democracy. Singh (2016) emphasizes the incorporation of ubuntu as a framework approach in Community Engagement. She elaborates that ubuntu represents a triad of concepts. First, it is *humanistic*, promoting cooperation and harmonious relations. Then it is *philosophical*, forging morality amongst society and lastly, it is an *ideological concept* fostering interdependence and transformed socio-political action. As higher education strives to decolonize colonial epistemology ubuntu reflects a great foundational pillar.

To decolonize methodologies is to argue in support that people must enter the world of science and scholarly analysis from the path of their history and culturally developed perspectives. It is agreeing that people can be free to democratically express themselves from their foundational indigenous knowledge. The time has come to acknowledge that higher education institutions are missing epistemologies. It is time to critique represented epistemologies with depth: whose knowledge is it? how was it selected? and what transformational agenda is encouraged through its democratic use? (Hall and Tandon, 2017).

Community Engagement provides an opportunity for higher education institutions to re-connect with communities (Singh, 2012), but Makalela (2018) cautions “We have learned that no people entirely dislodged from their ancestral roots have ever made collective progress with development and that the era of outsiders deciding and supplying what Africans need has not yielded hoped for outcomes”. The time has come for us to remember who we are, we need to embrace our humanity reconnect with our roots. We are a communal “I am we”. This study proposes that Community Engagement must be approached within a framework of ubuntu, deep democracy and scholarship.

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INTERNET SOURCES

Footnote 1:

University of Johannesburg (UJ)

Information accessed from https://en.wikipedia.org/wiki/University_of_Johannesburg

Footnote 2:

Walter Sisulu University (WSU)

Information accessed from https://en.wikipedia.org/wiki/Walter_Sisulu_University

Footnote 3:

Nelson Mandela University (NMU)

Information accessed from https://en.wikipedia.org/wiki/Nelson_Mandela_University

Footnote 4:

University of Zululand (UniZulu)

Information accessed from https://en.wikipedia.org/wiki/University_of_Zululand

Footnote 5:

University of Venda (UniVen)

Information accessed from https://en.wikipedia.org/wiki/University_of_Venda

Footnote 6:

University of South Africa (UNISA) (couldn't participate in this study)

Information accessed from https://en.wikipedia.org/wiki/University_of_South_Africa

APPENDIX A – Participant Letter of Information



LETTER OF INFORMATION

Title of the Research Study: South African Comprehensive Universities Community Engagement: Towards Establishment of a Best Practice Framework for Community Engagement

Principal Investigator/s/researcher: Luleka

Mkuzo PHD Candidate

Co-Investigator/s/supervisor/s: Dr Ivan

Govender

Brief Introduction and Purpose of the Study: The study is in the field of community engagement, field of community The study aims at documenting the concept of community engagement from the perceptions of the six comprehensive universities in South Africa, these are the Nelson Mandela University (NMU), University of Johannesburg (UJ), University of South Africa (Unisa), University of Zululand (Unizulu), University of Venda (Univen) and Walter Sisulu University (WSU), it will evaluate community engagement practices in the South African context and explore policy documents Governing community engagement. Towards the establishment of a good practice framework for community engagement the researcher will employ the good practice guide provided by HEQC (2006) for community engagement in higher education.

Outline of the Procedures: The study will be a qualitative approach, the target sample are the six comprehensive universities in South Africa Nelson Mandela University (NMU), University of Johannesburg (UJ), University of South Africa (Unisa), University of Zululand (Unizulu), University of Venda (Univen) and Walter Sisulu University (WSU).

The sampling method is a non-probability purposive sampling method. Data will be collected through interviews; the measuring instrument will be an interview schedule. The interview sessions will be conducted in locations convenient to the respondents these might be in offices or on video calls.

Participants will include (not limited) Heads of community engagement, academic staff involved and administrators participating in community engagement. The interviews will be scheduled for an hour. The researcher believes that interviews are the best way to gather information and obtain the insiders insight on community engagement in HEIs. Interviews will allow the researcher to verify what is said and get clarification where its required. In conducting data analysis an audio recording will be transcribed; community engagement strategies will be themed then factor analyzed and the data will be imported into NVIVO software for further analysis.

Risks or Discomforts to you: There are no foreseeable risks for you.

Benefits: The benefit of the study is that there will be an established framework of best practice in community engagement which can be shared with all comprehensive universities participating in the study.

Reason/s why You May Be Withdrawn from the Study: You may be withdrawn from the study if you are not part of the unit running community engagement in the institution.

Remuneration: There are no incentives for you in the study, those who participate choose to do so freely.

Costs of the Study: There will be no costs associated with participating in the study. The researcher will accommodate you and meet where it's convenient for the interview.

Confidentiality: The researcher will ensure that your identity is kept confidential.

Research-related Injury: The type interview that will be conducted should not lead to any injuries as it doesn't require any physical or emotional strain.

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

The Supervisor of the researcher is Dr Ivan Govender, his contact number is 031-373-5397.

Please contact the researcher (tel no.060-521-8322), my supervisor (tel no.031-373-5397) or the Institutional Research Ethics Administrator on 031 373 2375. Complaints can be reported to the Director: Research and Postgraduate Support, Prof C. Napier on 031 373 2577 or carinn@dut.ac.za

General:

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

APPENDIX B - Consent Form



CONSENT

Statement of Agreement to Participate in the Research Study:

- I hereby confirm that I have been informed by the researcher, Luleka Mkuzo 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 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.

Your Full Name Date Time Signature/ Right Thumbprint

I, Luleka Mkuzo 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

APPENDIX C – Gatekeeper Letters

Letters sent to Gatekeepers

200 Glen Road

Montclair

Durban

4004

25 July 2017

Nelson Mandela University (NMU)

P.O Box 77000

Port Elizabeth

6031

Request for Gatekeeper Letter

Dear Professor A. Leitch - (Deputy Vice Chancellor Research & Engagement),

My name is Luleka Mkuzo, I am a PHD candidate in the department of Entrepreneurial Studies and Management in the faculty of Management Sciences at the Durban University of Technology (DUT). I write to request permission in the form of a Gatekeepers Letter to conduct a study at Nelson Mandela University (NMU). The proposed title of my study is "South African Comprehensive Universities Community Engagement: Towards Establishment of a Best Practice Framework for Community Engagement". The aim of the study is to ascertain best community engagement practice from the six comprehensive universities and propose a framework. The findings will be shared with the participants.

The Supervisor for the project is Dr Ivan Govender from the Department of Entrepreneurial studies and Management at the Durban University of Technology, his contact number is 031-373-5397.

The objective is to conduct interviews in each of the comprehensive universities, the aim will be to gain insight of Community Engagement from the perspective of each comprehensive University. The researcher would like to speak to the Director of community engagement, 3 project managers and 3 stakeholders linked to the selected 3 programmes. The interview sessions will be between 45min to an hour. A Gatekeepers Letter is to be included in my research proposal in order for it to be approved by the relevant research committee at the Durban University of Technology (DUT).

Your assistance will be greatly appreciated, thank you very much.

Kind Regards

Luleka Mkuzo (Student number 20102621)

Letters sent to Gatekeepers

200 Glen Road

Montclair

Durban

4004

25 July 2017

University of Johannesburg (UJ)

Auckland Park

Kingsway campus, Johannesburg

2006

Request for Gatekeepers Letter

Dear Professor A. Balaram - (Community Engagement Specialist),

My name is Luleka Mkuzo, I am a PHD candidate in the department of Entrepreneurial Studies and Management in the faculty of Management Sciences at the Durban University of Technology (DUT). I write to request permission in the form of a Gatekeepers Letter to conduct a study at the University of Johannesburg (UJ). The proposed title of my study is "South African Comprehensive Universities Community Engagement: Towards Establishment of a Best Practice Framework for Community Engagement". The aim of the study is to ascertain best community engagement practice from the six comprehensive universities and propose a framework. The findings will be shared with the participants.

The Supervisor for the project is Dr Ivan Govender from the Department of Entrepreneurial studies and Management at the Durban University of Technology, his contact number is 031-373-5397.

The objective is to conduct interviews in each of the comprehensive universities, the aim will be to gain insight of Community Engagement from the perspective of each comprehensive University. The researcher would like to speak to the Director of community engagement, 3 project managers and 3 stakeholders linked to the selected 3 programmes. The interview sessions will be between 45min to an hour. A Gatekeepers Letter is to be included in my research proposal in order for it to be approved by the relevant research committee at the Durban University of Technology (DUT).

Your assistance will be greatly appreciated, thank you very much.

Kind Regards

Luleka Mkuzo (Student number 20102621)

Letters sent to Gatekeepers

200 Glen Road

Montclair

Durban

4004

25 July 2017

University of South Africa (Unisa)

230 Stalwart Simelane Street

Durban

4000

Request for Gatekeeper Letter

Dear Dr G. James - (Deputy Director Community Engagement & Outreach),

My name is Luleka Mkuzo, I am a PHD candidate in the department of Entrepreneurial Studies and Management in the faculty of Management Sciences at the Durban University of Technology (DUT). I write to request permission in the form of a Gatekeepers Letter to conduct a study at the University of South Africa (Unisa). The proposed title of my study is "South African Comprehensive Universities Community Engagement: Towards Establishment of a Best Practice Framework for Community Engagement". The aim of the study is to ascertain best community engagement practice from the six comprehensive universities and propose a framework. The findings will be shared with the participants.

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Your assistance will be greatly appreciated, thank you very much.

Kind Regards

Luleka Mkuzo (Student number 20102621)

Letters sent to Gatekeepers

200 Glen Road

Montclair

Durban

4004

25 July 2017

University of Venda

Private Bag X5050

Thohoyandou, Limpopo

0950

Request for Gatekeepers Letter

Dear Professor V. Netshandoma- (Director of Community Engagement),

My name is Luleka Mkuzo, I am a PHD candidate in the department of Entrepreneurial Studies and Management in the faculty of Management Sciences at the Durban University of Technology (DUT). I write to request permission in the form of a Gatekeepers Letter to conduct a study at the University of Venda. The proposed title of my study is "South African Comprehensive Universities Community Engagement: Towards Establishment of a Best Practice Framework for Community Engagement". The aim of the study is to ascertain best community engagement practice from the six comprehensive universities and propose a framework. The findings will be shared with the participants.

The Supervisor for the project is Dr Ivan Govender from the Department of Entrepreneurial studies and Management at the Durban University of Technology, his contact number is 031-373-5397.

The objective is to conduct interviews in each of the comprehensive universities, the aim will be to gain insight of Community Engagement from the perspective of each comprehensive University. The researcher would like to speak to the Director of community engagement, 3 project managers and 3 stakeholders linked to the selected 3 programmes. The interview sessions will be between 45min to an hour. A Gatekeepers Letter is to be included in my research proposal in order for it to be approved by the relevant research committee at the Durban University of Technology (DUT).

Your assistance will be greatly appreciated, thank you very much.

Kind Regards

Luleka Mkuzo (Student number 20102621)

Letters sent to Gatekeepers

200 Glen Road

Montclair

Durban

4004

25 July 2017

University of Zululand (UniZul)

Private Bag X1001

Kwadlangezwa

3886

Request for Gatekeepers Letter

Dear Professor G. Nhleko – (Director of Communications & Marketing)

My name is Luleka Mkuzo, I am a PHD candidate in the department of Entrepreneurial Studies and Management in the faculty of Management Sciences at the Durban University of Technology (DUT). I write to request permission in the form of a Gatekeepers Letter to conduct a study at the University of Zululand (Unizul). The proposed title of my study is “South African Comprehensive Universities Community Engagement: Towards Establishment of a Best Practice Framework for Community Engagement”. The aim of the study is to ascertain best community engagement practice from the six comprehensive universities and propose a framework. The findings will be shared with the participants.

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Your assistance will be greatly appreciated, thank you very much.

Kind Regards

Luleka Mkuzo (Student number 20102621)

Letters sent to Gatekeepers

200 Glen Road

Montclair

Durban

4004

25 July 2017

Walter Sisulu University (WSU)

Private Bagx1

Unitra

5117

Request for Gatekeepers Letter

Dear Professor E. Cishe - (Director of Research & Innovation),

My name is Luleka Mkuzo, I am a PHD candidate in the department of Entrepreneurial Studies and Management in the faculty of Management Sciences at the Durban University of Technology (DUT). I write to request permission in the form of a Gatekeepers Letter to conduct a study at Walter Sisulu University (WSU). The proposed title of my study is "South African Comprehensive Universities Community Engagement: Towards Establishment of a Best Practice Framework for Community Engagement". The aim of the study is to ascertain best community engagement practice from the six comprehensive universities and propose a framework. The findings will be shared with the participants.

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The objective is to conduct interviews in each of the comprehensive universities, the aim will be to gain insight of Community Engagement from the perspective of each comprehensive University. The researcher would like to speak to the Director of community engagement, 3 project managers and 3 stakeholders linked to the selected 3 programmes. The interview sessions will be between 45min to an hour. A Gatekeepers Letter is to be included in my research proposal in order for it to be approved by the relevant research committee at the Durban University of Technology (DUT).

Your assistance will be greatly appreciated, thank you very much.

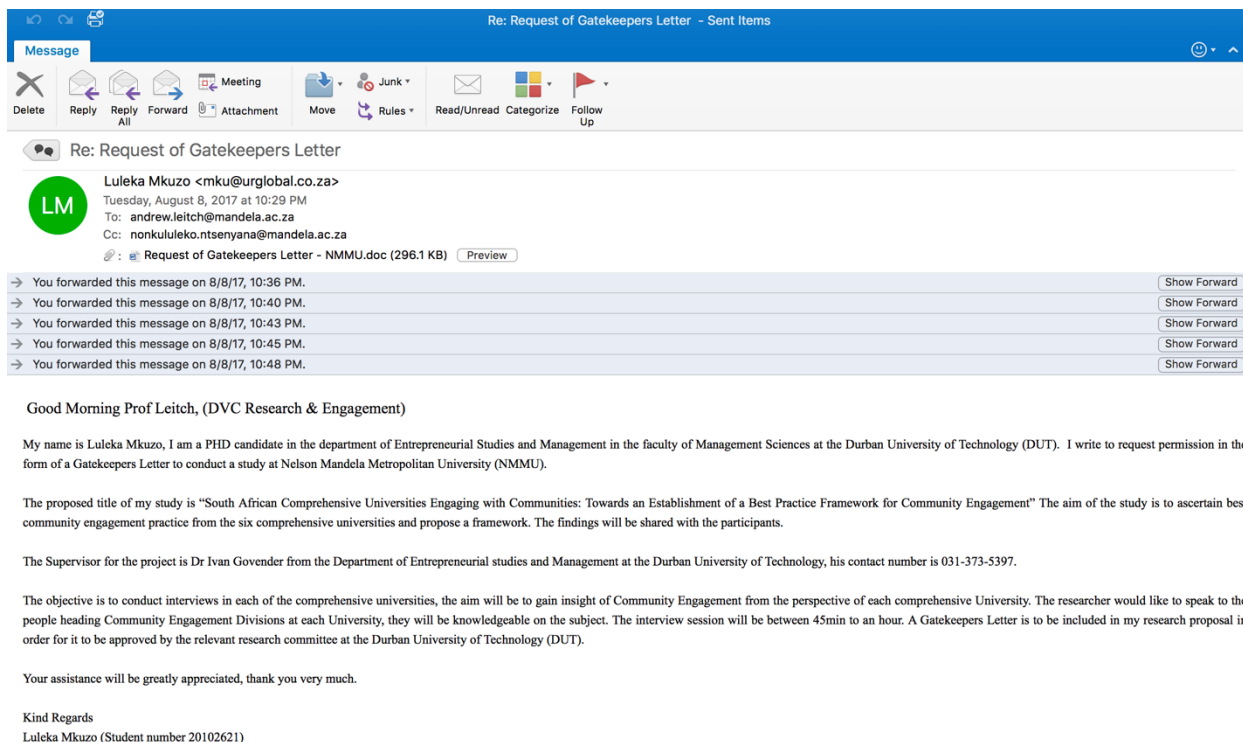
Kind Regards

Luleka Mkuzo (Student number 20102621)

Appendix D – Emails to Gatekeepers

Email Request for Gatekeepers Letter – Nelson Mandela University (NMU)

Letter also attached in Appendix C



Message Re: Request of Gatekeepers Letter - Sent Items

Message

Delete Reply Reply All Forward Meeting Attachment Move Junk Rules Read/Unread Categorize Follow Up

Re: Request of Gatekeepers Letter

LM Luleka Mkuzo <mku@urglobal.co.za>
Tuesday, August 8, 2017 at 10:29 PM
To: andrew.leitch@mandela.ac.za
Cc: nonkululeko.ntsnyana@mandela.ac.za
Request of Gatekeepers Letter - NMMU.doc (296.1 KB) [Preview](#)

→ You forwarded this message on 8/8/17, 10:36 PM. [Show Forward](#)
→ You forwarded this message on 8/8/17, 10:40 PM. [Show Forward](#)
→ You forwarded this message on 8/8/17, 10:43 PM. [Show Forward](#)
→ You forwarded this message on 8/8/17, 10:45 PM. [Show Forward](#)
→ You forwarded this message on 8/8/17, 10:48 PM. [Show Forward](#)

Good Morning Prof Leitch, (DVC Research & Engagement)

My name is Luleka Mkuzo, I am a PHD candidate in the department of Entrepreneurial Studies and Management in the faculty of Management Sciences at the Durban University of Technology (DUT). I write to request permission in the form of a Gatekeepers Letter to conduct a study at Nelson Mandela Metropolitan University (NMMU).

The proposed title of my study is "South African Comprehensive Universities Engaging with Communities: Towards an Establishment of a Best Practice Framework for Community Engagement" The aim of the study is to ascertain best community engagement practice from the six comprehensive universities and propose a framework. The findings will be shared with the participants.

The Supervisor for the project is Dr Ivan Govender from the Department of Entrepreneurial studies and Management at the Durban University of Technology, his contact number is 031-373-5397.

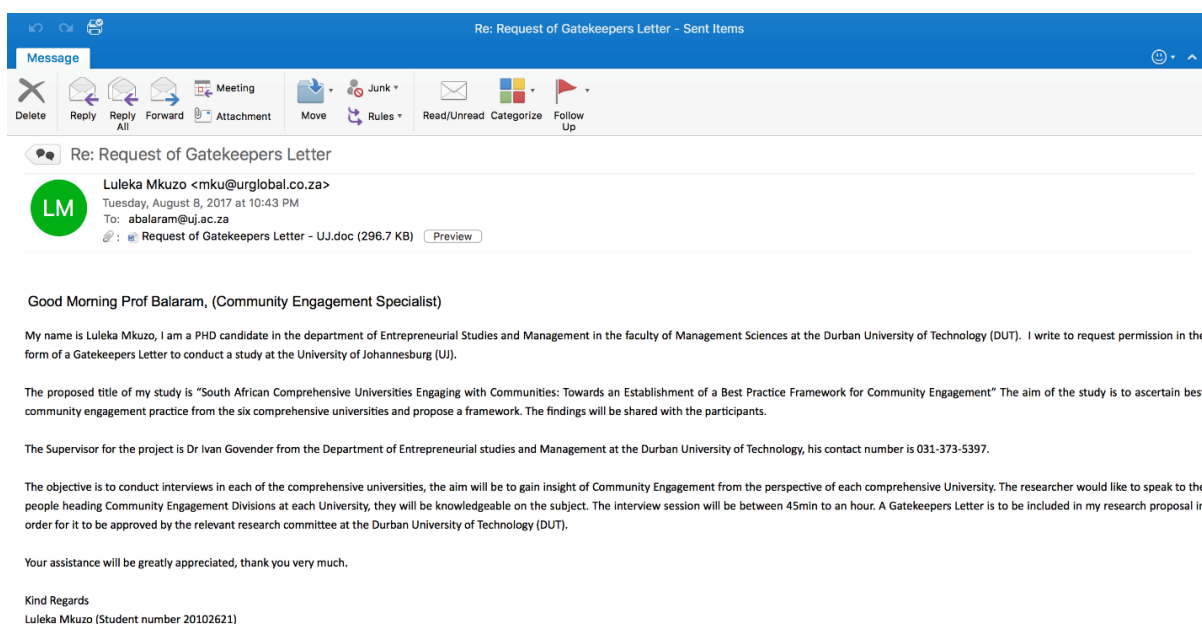
The objective is to conduct interviews in each of the comprehensive universities, the aim will be to gain insight of Community Engagement from the perspective of each comprehensive University. The researcher would like to speak to the people heading Community Engagement Divisions at each University, they will be knowledgeable on the subject. The interview session will be between 45min to an hour. A Gatekeepers Letter is to be included in my research proposal in order for it to be approved by the relevant research committee at the Durban University of Technology (DUT).

Your assistance will be greatly appreciated, thank you very much.

Kind Regards
Luleka Mkuzo (Student number 20102621)

Email Request for Gatekeepers Letter – University of Johannesburg (UJ)

Letter also attached in Appendix C



Message Re: Request of Gatekeepers Letter - Sent Items

Message

Delete Reply Reply All Forward Meeting Attachment Move Junk Rules Read/Unread Categorize Follow Up

Re: Request of Gatekeepers Letter

LM Luleka Mkuzo <mku@urglobal.co.za>
Tuesday, August 8, 2017 at 10:43 PM
To: abalaram@uj.ac.za
Request of Gatekeepers Letter - UJ.doc (296.7 KB) [Preview](#)

Good Morning Prof Balaram, (Community Engagement Specialist)

My name is Luleka Mkuzo, I am a PHD candidate in the department of Entrepreneurial Studies and Management in the faculty of Management Sciences at the Durban University of Technology (DUT). I write to request permission in the form of a Gatekeepers Letter to conduct a study at the University of Johannesburg (UJ).

The proposed title of my study is "South African Comprehensive Universities Engaging with Communities: Towards an Establishment of a Best Practice Framework for Community Engagement" The aim of the study is to ascertain best community engagement practice from the six comprehensive universities and propose a framework. The findings will be shared with the participants.

The Supervisor for the project is Dr Ivan Govender from the Department of Entrepreneurial studies and Management at the Durban University of Technology, his contact number is 031-373-5397.

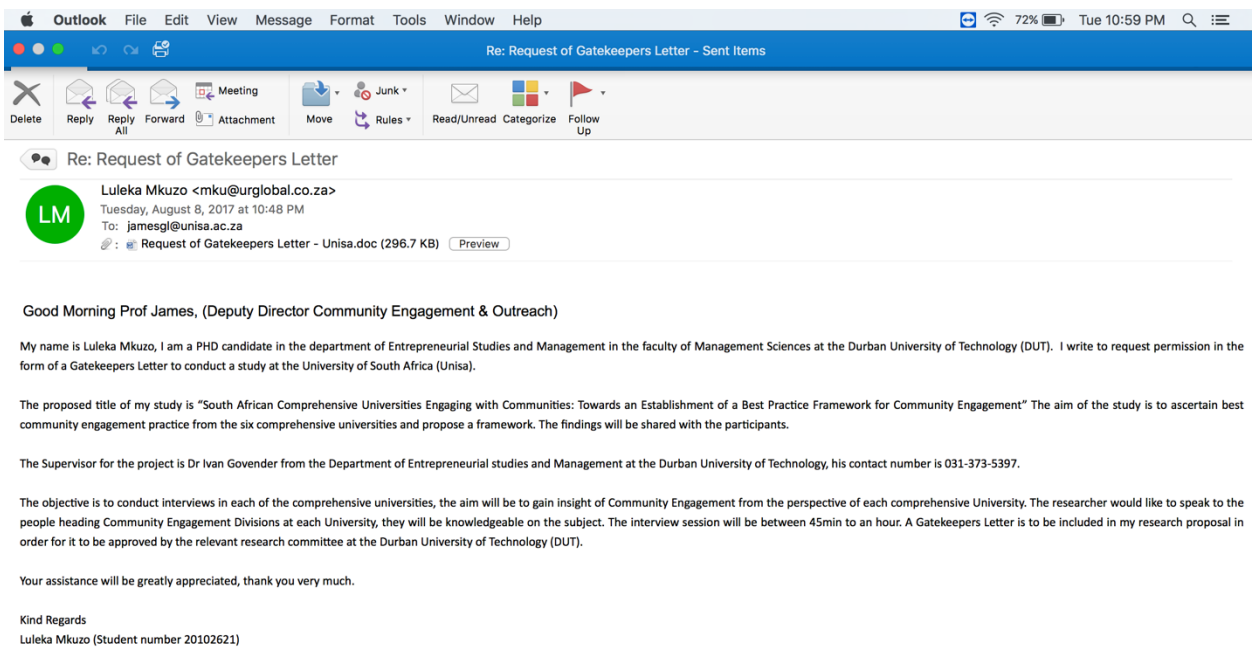
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Your assistance will be greatly appreciated, thank you very much.

Kind Regards
Luleka Mkuzo (Student number 20102621)

Email Request for Gatekeepers Letter – University of South Africa (Unisa)

Letter also attached in Appendix C



Outlook File Edit View Message Format Tools Window Help 72% Tue 10:59 PM

Re: Request of Gatekeepers Letter - Sent Items

Delete Reply Reply All Forward Meeting Attachment Move Junk Rules Read/Unread Categorize Follow Up

Re: Request of Gatekeepers Letter

LM Luleka Mkuzo <mku@urglobal.co.za>
Tuesday, August 8, 2017 at 10:48 PM
To: jamesg@unisa.ac.za
Request of Gatekeepers Letter - Unisa.doc (296.7 KB) Preview

Good Morning Prof James, (Deputy Director Community Engagement & Outreach)

My name is Luleka Mkuzo, I am a PHD candidate in the department of Entrepreneurial Studies and Management in the faculty of Management Sciences at the Durban University of Technology (DUT). I write to request permission in the form of a Gatekeepers Letter to conduct a study at the University of South Africa (Unisa).

The proposed title of my study is "South African Comprehensive Universities Engaging with Communities: Towards an Establishment of a Best Practice Framework for Community Engagement" The aim of the study is to ascertain best community engagement practice from the six comprehensive universities and propose a framework. The findings will be shared with the participants.

The Supervisor for the project is Dr Ivan Govender from the Department of Entrepreneurial studies and Management at the Durban University of Technology, his contact number is 031-373-5397.

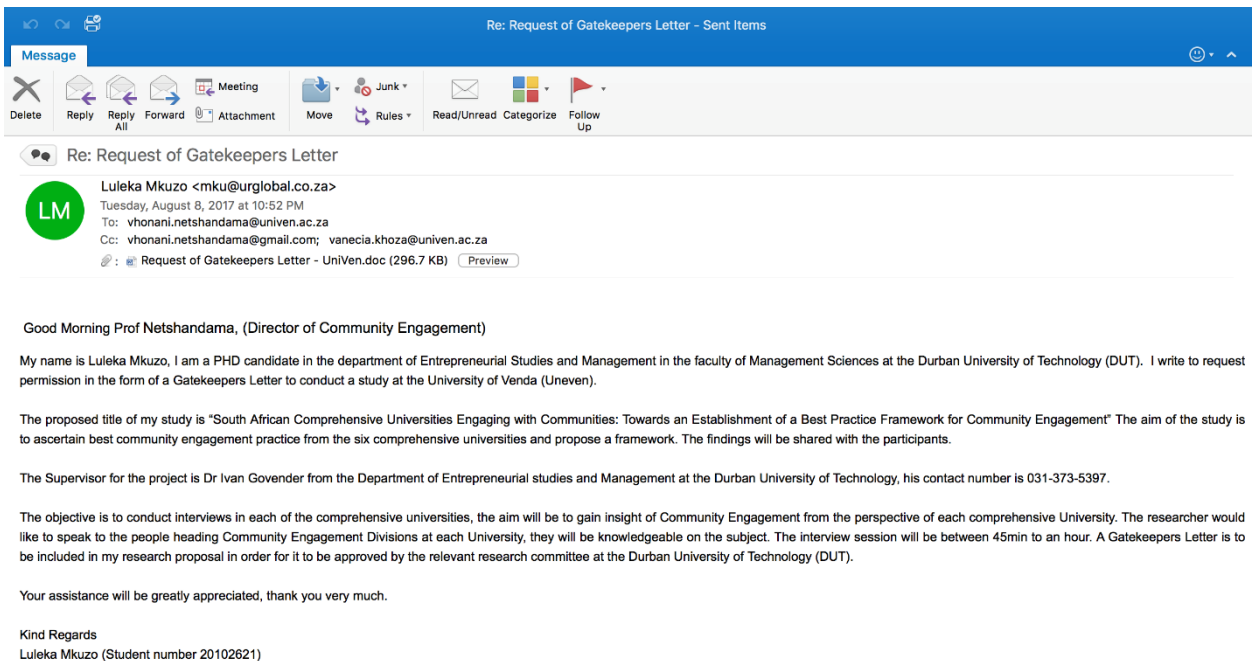
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Your assistance will be greatly appreciated, thank you very much.

Kind Regards
Luleka Mkuzo (Student number 20102621)

Email Request for Gatekeepers Letter – University of Venda (Univen)

Letter also attached in Appendix C



Re: Request of Gatekeepers Letter - Sent Items

Message

Delete Reply Reply All Forward Meeting Attachment Move Junk Rules Read/Unread Categorize Follow Up

Re: Request of Gatekeepers Letter

LM Luleka Mkuzo <mku@urglobal.co.za>
Tuesday, August 8, 2017 at 10:52 PM
To: vhoneani.netshandama@univen.ac.za
Cc: vhoneani.netshandama@gmail.com; vaneicia.khoza@univen.ac.za
Request of Gatekeepers Letter - UniVen.doc (296.7 KB) Preview

Good Morning Prof Netshandama, (Director of Community Engagement)

My name is Luleka Mkuzo, I am a PHD candidate in the department of Entrepreneurial Studies and Management in the faculty of Management Sciences at the Durban University of Technology (DUT). I write to request permission in the form of a Gatekeepers Letter to conduct a study at the University of Venda (Univen).

The proposed title of my study is "South African Comprehensive Universities Engaging with Communities: Towards an Establishment of a Best Practice Framework for Community Engagement" The aim of the study is to ascertain best community engagement practice from the six comprehensive universities and propose a framework. The findings will be shared with the participants.

The Supervisor for the project is Dr Ivan Govender from the Department of Entrepreneurial studies and Management at the Durban University of Technology, his contact number is 031-373-5397.

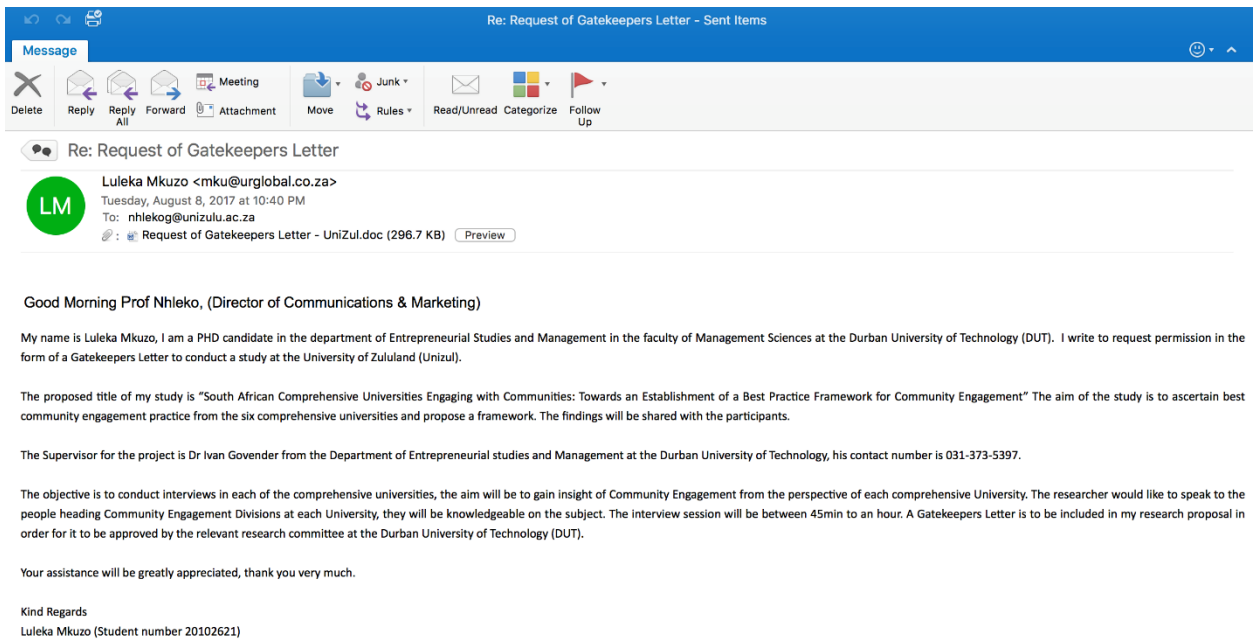
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Your assistance will be greatly appreciated, thank you very much.

Kind Regards
Luleka Mkuzo (Student number 20102621)

Email Request for Gatekeepers Letter – University of Zululand (Unizul)

Letter also attached in Appendix C



Re: Request of Gatekeepers Letter

Luleka Mkuzo <mku@urglobal.co.za>
Tuesday, August 8, 2017 at 10:40 PM
To: nhlekog@unizulu.ac.za
Request of Gatekeepers Letter - UniZul.doc (296.7 KB) [Preview](#)

Good Morning Prof Nhleko, (Director of Communications & Marketing)

My name is Luleka Mkuzo, I am a PHD candidate in the department of Entrepreneurial Studies and Management in the faculty of Management Sciences at the Durban University of Technology (DUT). I write to request permission in the form of a Gatekeepers Letter to conduct a study at the University of Zululand (Unizul).

The proposed title of my study is "South African Comprehensive Universities Engaging with Communities: Towards an Establishment of a Best Practice Framework for Community Engagement" The aim of the study is to ascertain best community engagement practice from the six comprehensive universities and propose a framework. The findings will be shared with the participants.

The Supervisor for the project is Dr Ivan Govender from the Department of Entrepreneurial studies and Management at the Durban University of Technology, his contact number is 031-373-5397.

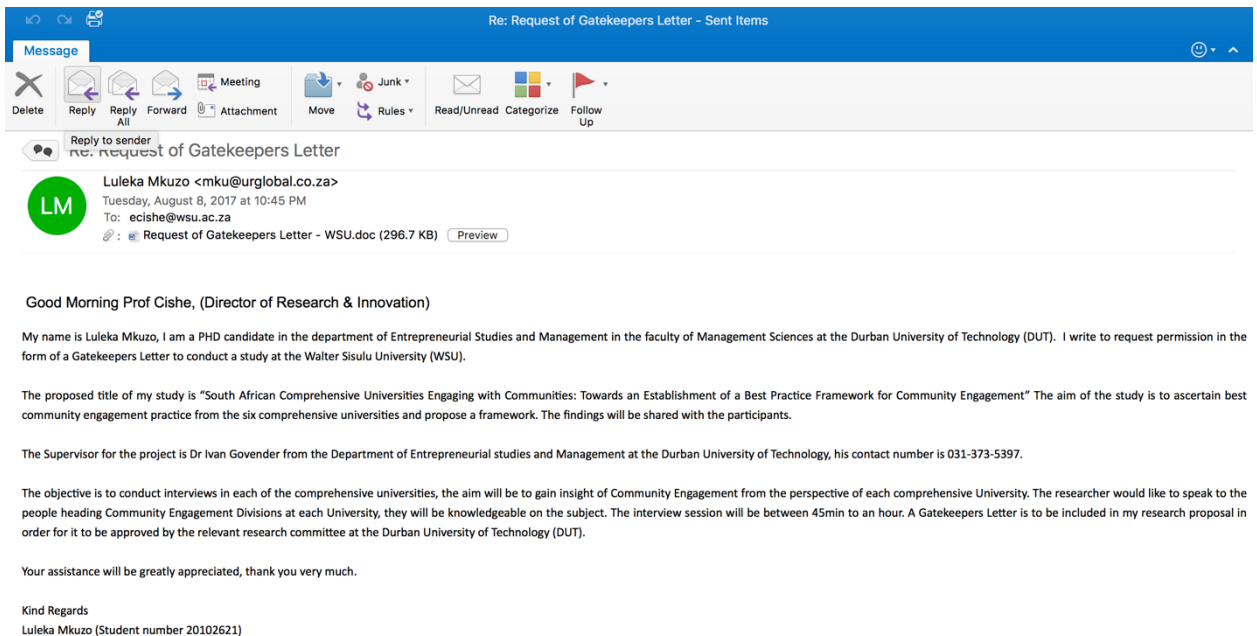
The objective is to conduct interviews in each of the comprehensive universities, the aim will be to gain insight of Community Engagement from the perspective of each comprehensive University. The researcher would like to speak to the people heading Community Engagement Divisions at each University, they will be knowledgeable on the subject. The interview session will be between 45min to an hour. A Gatekeepers Letter is to be included in my research proposal in order for it to be approved by the relevant research committee at the Durban University of Technology (DUT).

Your assistance will be greatly appreciated, thank you very much.

Kind Regards
Luleka Mkuzo (Student number 20102621)

Email Request for Gatekeepers Letter – Walter Sisulu University (WSU)

Letter also attached in Appendix C



Re: Request of Gatekeepers Letter

Luleka Mkuzo <mku@urglobal.co.za>
Tuesday, August 8, 2017 at 10:45 PM
To: ecishe@wsu.ac.za
Request of Gatekeepers Letter - WSU.doc (296.7 KB) [Preview](#)

Good Morning Prof Ciske, (Director of Research & Innovation)

My name is Luleka Mkuzo, I am a PHD candidate in the department of Entrepreneurial Studies and Management in the faculty of Management Sciences at the Durban University of Technology (DUT). I write to request permission in the form of a Gatekeepers Letter to conduct a study at the Walter Sisulu University (WSU).

The proposed title of my study is "South African Comprehensive Universities Engaging with Communities: Towards an Establishment of a Best Practice Framework for Community Engagement" The aim of the study is to ascertain best community engagement practice from the six comprehensive universities and propose a framework. The findings will be shared with the participants.

The Supervisor for the project is Dr Ivan Govender from the Department of Entrepreneurial studies and Management at the Durban University of Technology, his contact number is 031-373-5397.

The objective is to conduct interviews in each of the comprehensive universities, the aim will be to gain insight of Community Engagement from the perspective of each comprehensive University. The researcher would like to speak to the people heading Community Engagement Divisions at each University, they will be knowledgeable on the subject. The interview session will be between 45min to an hour. A Gatekeepers Letter is to be included in my research proposal in order for it to be approved by the relevant research committee at the Durban University of Technology (DUT).

Your assistance will be greatly appreciated, thank you very much.

Kind Regards
Luleka Mkuzo (Student number 20102621)

Appendix E – Gatekeeper Authorization Letters

Gatekeeper Authorization Letter - NMU



Engagement Office
Prof G de Lange
Tel. +27 (0)41 504 3541
george.delange@mandela.ac.za

14 June 2018

Dear Mkuzo

With reference to your request to conduct interviews at the Nelson Mandela University for your PHD study, my office will coordinate your visit to the University. I will require from you a month before the time, the date on which you would like to visit the University. I will be able to provide you with the necessary details on the University's Engagement conceptual framework. My office is situated on the North Campus in room J22. I will arrange to meet with you at reception. I will require of you the details of your visit so that I can make the necessary arrangements timeously. I can be contacted on 0825676558

Kind regards

Director Engagement Office

Gatekeeper Authorization Letter - WSU



**DIVISION OF ACADEMIC AFFAIRS AND RESEARCH
DIRECTORATE OF RESEARCH DEVELOPMENT**

*Nelson Mandela Drive
Mthatha Campus
Private Bag X1
MTHATHA 5117
Tel: + 27 47 502 2947/2647
Fax: +27 47 502 2185*

*Web Fax: 0866 541 093
E-mail: ecishe@wsu.ac.za
bandlac@gmail.com*

*Buffalo City
Potsdam Campus
EAST LONDON
Tel: + 43 708 5444
Fax: + 43 708 5458*

15 August 2018

Ms Luleka Mkuzo
200 Glen Road
Montclair
Durban
4004

Dear Ms Mkuzo

Re: Gatekeeper Permission at Walter Sisulu University

Qualification: Dr of Philosophy Management Sciences

Institution: Durban University of Technology

Provisional Permission is hereby granted for the study entitled **South African Comprehensive Universities Community Engagement: Towards Establishment of a Best Practice Framework for Community Engagement**, provided that copies of your completed study will be submitted to the Campus Rector of the campus in which the study will be conducted and the Directorate of Research Development

All data pertaining to Walter Sisulu University will be treated confidentially and you are required to abide by ethical principles at all times. It is your responsibility to seek consent from the participants.

Regards

Dr. E.N. Cishe
Acting Director: Research Development

●
●
●
Walter Sisulu University

Gatekeeper Authorization Letter - Unizulu



**UNIVERSITY OF
ZULULAND**

Luleka Mkuzo
Durban University of Technology
Management Sciences
Durban
4004

University of Zululand, Private Bag X1001, KwaDlangezwa, 3886

W: www.unizulu.ac.za

T: +27 35 902 6731 **E:** DlaminiA@unizulu.ac.za

Deputy Vice-Chancellor: Research and Innovation Office

14 June 2018

Dear Miss Luleka Mkuzo

**REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT UNIZULU: "SOUTH AFROCAN
COMPREHENSIVE UNIVERSITIES COMMUNITY ENGAGEMENT: TOWARDS ESTABLISHMEN
OF A BEST PRACTICE FRAMEWORK FOR COMMUNITY ENGAGEMENT."**

Your letter to me, refers.

I hereby grant approval for you to conduct part of your research at UNIZULU, as per the methodologies stated in your research proposal and in terms of the data collection instruments that you have submitted. I note also that the Durban University of Technology, has issued provisional ethical clearance subject to a gatekeeper's letter and having read the documentation, I am happy to accept the ethical clearance. You will start conducting research at UNIZULU once a full ethical clearance is issued at your University.

You may use this letter as authorization when you approach the appropriate persons. Please note that permission is based on the documentation that you have submitted. Should you revise your research instruments, or use additional instruments, you must submit those to us as well.

I wish you well in your research.

Yours sincerely,

Professor Gideon J. Mtshali
Chairperson: University of Zululand Research Ethics Committee
Deputy Vice-Chancellor: Research and Innovation

RESTRUCTURED FOR RELEVANCE

Gatekeeper Authorization Letter - UniVen

Research and Innovation
Office of the Director

14 June 2018

Luleka Mkuzo

200 Glean Road

Montclair

Durban

4004

Dear Luleka Mkuzo

Permission to conduct Research at the University of Venda

You are hereby granted permission to conduct research at the University of Venda.

The Research will be based on your Doctoral Project titled: ***South African comprehensive universities engaging with communities: Towards an establishment of a best practice framework for community engagement.***

The conditions are that all the data pertaining to University of Venda will be treated in accordance with the Ethical Principles and that will be shared with the University. In addition consent should be sought by you as a researcher from participants.

Attached is our policy on ethics.

Thank you

Senior Prof. G.E. Ekosse

Director Research and Innovation

Cc: Senior Prof LB Khoza (Acting DVC Academic)



UNIVERSITY OF VENDA
PRIVATE BAG X5050, THOHOYANDOU, 0950. LIMPOPO PROVINCE. SOUTH AFRICA
TELEPHONE 015 962 8313 / 8504. FAX 015 962 9060
Email: research@univen.ac.za

"A quality driven, financially sustainable, rural-based comprehensive University"

Gatekeeper Authorization Letter – UJ

The screenshot shows an email client interface with a blue header bar containing the text "RE: REQUEST OF GATEKEEPERS LETTER - DJT". Below the header is a toolbar with icons for Delete, Reply, Reply All, Forward, Attachment, Meeting, Move, Rules, Read/Unread, Categorize, and Follow Up. The email content is as follows:

RE: REQUEST OF GATEKEEPERS LETTER

FC Fourie, Cornelius <nfourie@uj.ac.za>
Friday, September 21, 2018 at 10:32 AM
To: Luleka Mkuzo; Meyer-Adams, Ernestine
Cc: Nonkwelo, Carol

< You replied to this message on 9/21/18, 10:51 AM. Show Reply

A copy of this message is on the server. Delete from server

Dear Ms Mkuzo

Permission is granted that you may conduct interviews as part of your research at the UJ. Please keep in mind that we do not have the capacity to assist you in any way (logistically, etc.) and that your interviews may not obstruct any of our academic activities, or any other activities.

Regards

Prof CM (Neels) Fourie
Head: Institutional Research and Planning Unit
Division for Institutional Planning, Evaluation and Monitoring (DIPEM)
Tel +27 11 559 2093
nfourie@uj.ac.za

The footer of the email features a dark blue banner with the text "The Future. Reimagined." in white and orange, and the University of Johannesburg logo on the right.

Appendix F – Interview Schedules

Background Information – Participant Demographics

Name of Institution:

Place of Interview:

Date of the interview:

Referred CE Position Title	Length of service			
	1-5	6-10	10-20	20>

Gender		Age (Years)			
Male	Female	<35	36-45	46-55	56-65

Ethnicity:

Black	White	Indian	Colored	Other (specify)
-------	-------	--------	---------	-----------------

Academic Qualifications:

Matric Level	Undergraduate Level	Postgraduate Level	Other
--------------	---------------------	--------------------	-------

Department Head

Strategic level

The interview schedule will be used as a guide. The interviewer will allow the interviewee an opportunity to share in-depth community engagement experience.

Objective 1: Community engagement structures, definitions, its purpose and principles

1. Can you explain how community engagement is defined and understood in your institution?
2. How do you define your “communities”?
3. What is the community environmental context of your communities? (urban/rural)
4. Do you have community engagement policy guidelines?
5. How is community engagement structured in your institution (silo, intersected, infused)?
6. Was there an initial rollout and induction for community engagement for the institution?
7. Where and how do you get resources for community engagement?
8. Can I please have copies of the Community engagement documents?

Objective 2: Challenges in community engagement

9. What community engagement challenges do you encounter? (strategic level)?
10. What are the possible causes?
11. What suggestion can you give to overcome these challenges?
12. What role do you envision partnerships and collaborations playing in the transformation of higher education?

Objective 3: Formal and informal partnerships and their role in enhancing community engagement

13. What approach does the University use to attract key stakeholders?
14. How are the partnerships and collaborations made sustainable?
15. How do you decide on the types of projects/programmes to undertake?
16. What influences your decision?
17. How do community engagement project/programmes affect relationships?

Objective 4: Monitoring and evaluation of community engagement interventions

18. What factors do you consider make a successful community engagement projects/ programmes?
19. How do you monitor and evaluate these factors?
20. How is the community engagement project/programme integrated into the institutions management information system?

21. What type of M&E approach do you use for community engagement projects? (formal/informal log-frame)
22. Can you indicate your best project/programme?
23. Can I view the project/programme?
24. Can you provide contact details of the project/programme:
 1. Owners
 2. Project Manager
 3. Beneficiaries
 4. Key stakeholders

Project / Programme stakeholders

Nature of stakeholder _____

Type of stakeholder _____

The interview schedule will be used as a guide. The interviewer will allow the interviewee an opportunity to share in-depth community engagement experience.

Objective 1: Community engagement structures, definitions, its purpose and principles

1. Can you explain how community engagement is understood by you and your team?
2. In your view who are the key partners in this project/programme?
3. What role do you play in the community engagement project/programme?
4. How have you structured community engagement activities in this project/programme?

Objective 2: Evaluate the current challenges for community engagement

5. What challenges have you experienced in this community engagement project/programme?
6. What are the institutional community engagement challenges?

Objective 3: Evaluate the formal and informal partnerships and their role in enhancing community engagement

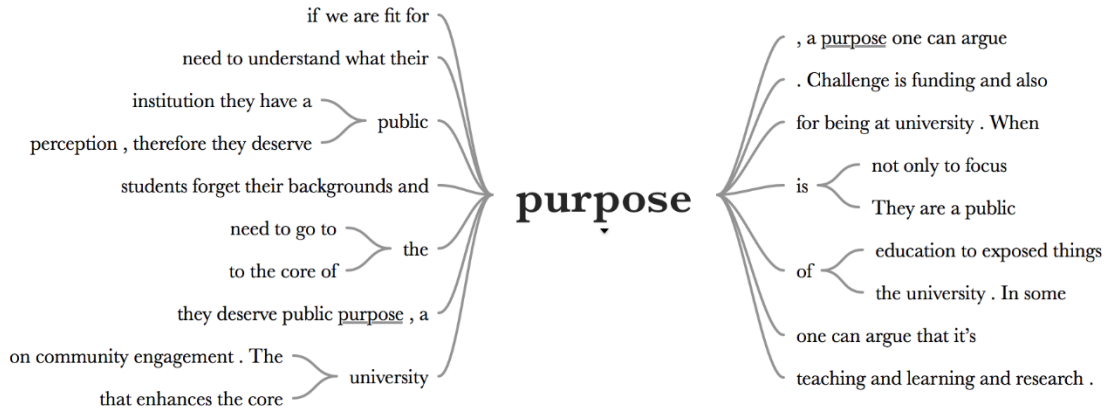
7. What approach do you use to attract key stakeholders to participate in the project/programme?
8. How do you manage your community engagement stakeholders and ensure sustainability for community engagement projects?
9. What role do you see community engagement facilitators playing in the transformation of higher education?

Objective 4: Investigate the institutions system for monitoring and evaluation of community engagement interventions

10. What are the success factors for this project/programme?
11. How do you measure these factors?
12. Have you achieved all the goals? If no, why not?
13. What measuring tool do you use to monitor and evaluate the success of the community engagement project?
14. Is there recognition for participants in the community engagement project/programme?

Appendix G- NVIVO Node Trees

NMU

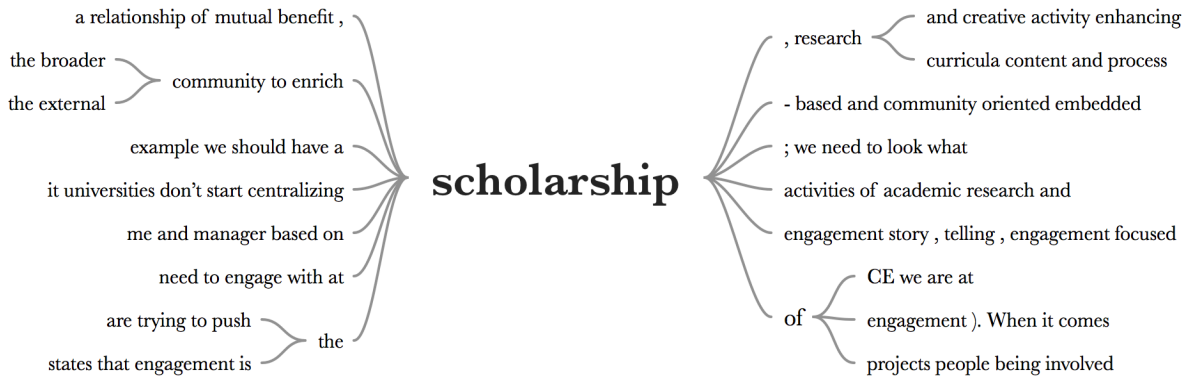


teach about the roots of

ubuntu

. every university should make it





Unizulu



came out a phase of — **transformation** — if you look at the

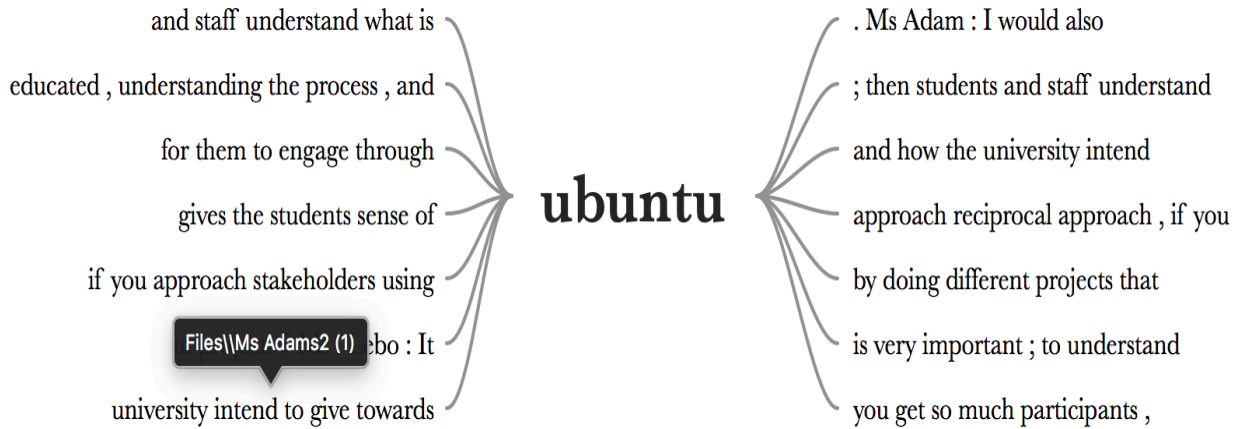


WSU

So , when we speak of — **decolonization** — we need to go back

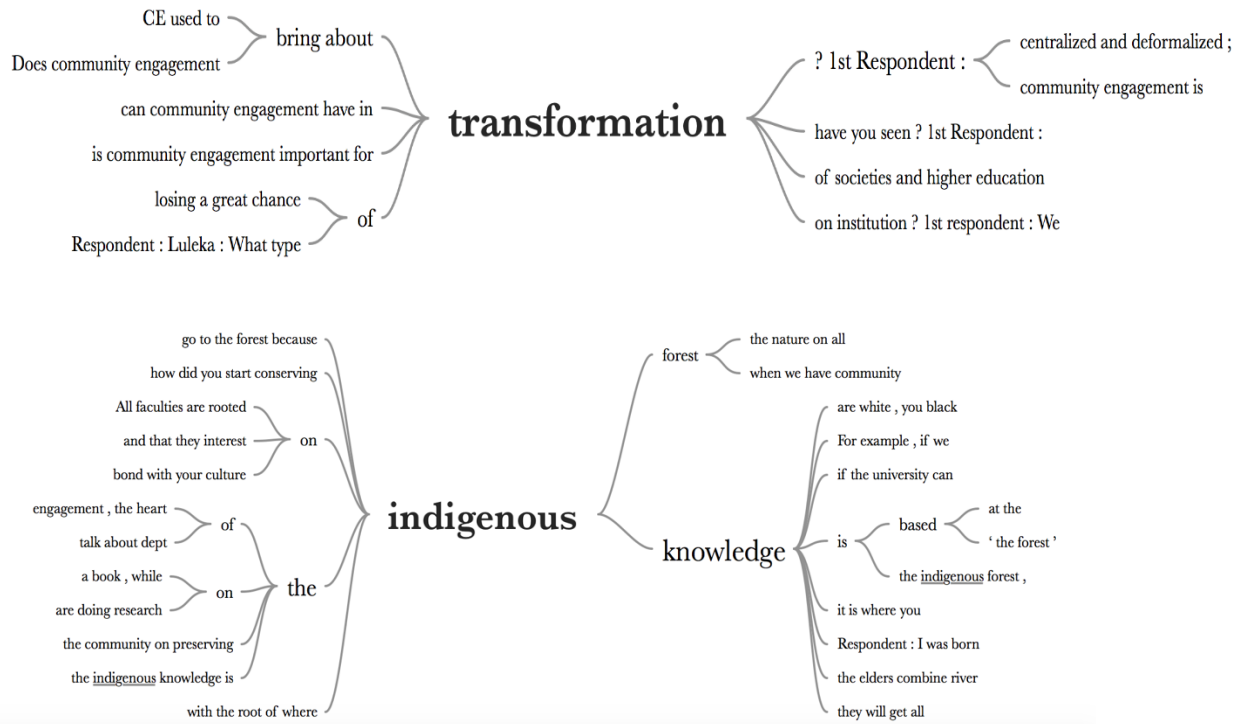


UJ



a great deal ; we realized — **indigenous** — knowledge has a major role

Univen



Appendix H - NVIVO Frequency by University

Top 5 Word Frequency in descending order:

Word Frequency Findings from Comprehensive Universities				
Word	Length	Count	Weighted Percentage	Similar Words
community	9	758	4.56%	communities, community, community'
engaging	8	402	2.42%	engage, engaged, engagement, engagements, engaging
people	6	332	2.00%	people, peoples
university	10	328	1.97%	universities, university
students	8	260	1.56%	student, students, students'

Top 5 Word Frequency in Descending Order by Each University				
NMU	Unizulu	UJ	Univen	WSU
Community	Community	Community	Community	Community
University	Engage	Engage	Engage	Engage
Engage	People	People	People	Students
People	University	Participation	Students	Lecturers
Need	Students	Stakeholders	University	People

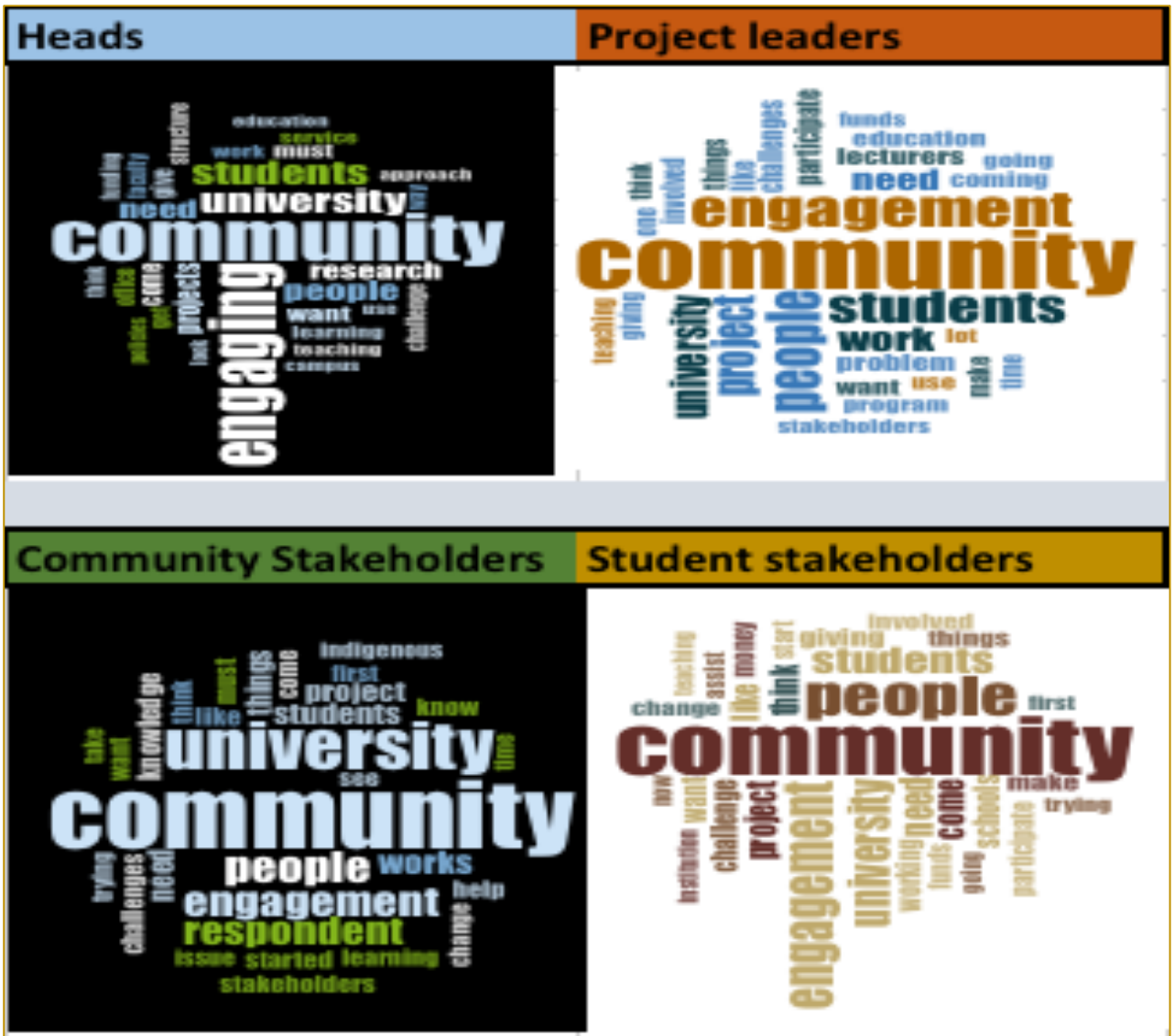
Appendix J - NVIVO Frequency by Participant group

Top 5 Word Frequency in descending order:

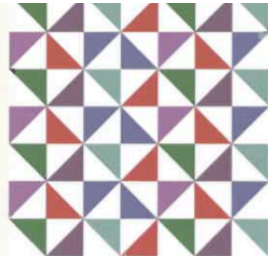
Community Engagement Definition Word Frequency - Comprehensive Universities				
Word	Length	Count	Weighted Percentage	Similar Words
community	9	26	8.31%	communities, community
university	10	14	4.47%	universities, university
engagement	10	12	3.83%	engage, engagement
research	8	7	2.24%	research
mutual	6	5	1.60%	mutual
teaching	8	5	1.60%	teaching
activities	10	5	1.60%	activities, activity
address	7	5	1.60%	address, addressing
institution	11	5	1.60%	institution, institutions
processes	9	5	1.60%	process, processes

Top 5 Word Frequency in Descending Order by Each Participant Group			
CE Heads	Project Leaders	Community Stakeholders	Students
Community	Community	Community	Community
Engage	Engage	University	People
University	People	People	Engage
Students	Students	Engage	University
People	Project	Students	Students

Appendix K - NVIVO Word Map by Participant Group



Appendix L - Provisional Approval



Institutional Research Ethics Committee
Research and Postgraduate Support Directorate
2nd Floor, Berwyn Court
Gate I, Steve Biko Campus
Durban University of Technology

P O Box 1334, Durban, South Africa, 4001

Tel: 031 373 2375

Email: lavishad@dut.ac.za

http://www.dut.ac.za/research/institutional_research_ethics

www.dut.ac.za

10 May 2018

IREC Reference Number: **REC 180/17**

Ms L Mkuzo
200 Glen Road
Montclair
4004

Dear Ms Mkuzo

South African Comprehensive Universities Community Engagement: Towards Establishment of a Best Practice Framework for Community Engagement

I am pleased to inform you that **PROVISIONAL APPROVAL** has been granted to your proposal REC 180/17 subject to:

- Obtaining and submitting the necessary gatekeeper permission/s to Institutional Research Ethics Committee (IREC).

PLEASE NOTE THAT THIS IS NOT A FINAL APPROVAL LETTER. KINDLY SUBMIT THE ABOVE MENTIONED DOCUMENTS WITHIN THREE MONTHS TO THE IREC OFFICE. DATA COLLECTION CAN ONLY COMMENCE WHEN IREC ISSUES FULL APPROVAL

The Proposal has been allocated the following Ethical Clearance number **IREC 046/18**. Please use this number in all communication with this office.

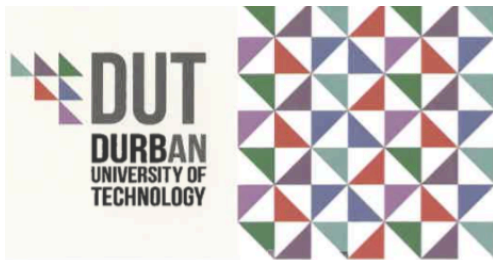
Approval has been granted for a period of two years, before the expiry of which you are required to apply for safety monitoring and annual recertification. Please use the Safety Monitoring and Annual Recertification Report form which can be found in the Standard Operating Procedures [SOP's] of the IREC. This form must be submitted to the IREC at least 3 months before the ethics approval for the study expires.

Yours Sincerely

Professor J K Adam
Chairperson: IREC



Appendix M – Full Approval



Institutional Research Ethics Committee
Research and Postgraduate Support Directorate
2nd Floor, Berwyn Court
Gate 1, Steve Biko Campus
Durban University of Technology

P O Box 1334, Durban, South Africa, 4001

Tel: 031 373 2375

Email: lavishad@dut.ac.za

http://www.dut.ac.za/research/institutional_research_ethics

www.dut.ac.za

13 September 2018

Ms L Mkuzo
200 Glen Road
Montclair
4004

Dear Ms Mkuzo

South African Comprehensive Universities Community Engagement: Towards Establishment of a Best Practice Framework for Community Engagement

The Institutional Research Ethics Committee acknowledges receipt of your gatekeeper permission letters from the University of Zululand, University of Venda, Nelson Mandela University and Walter Sisulu University.

Please note that FULL APPROVAL is granted to your research proposal. You may proceed with data collection from the University of Zululand, University of Venda, Nelson Mandela University and Walter Sisulu University **ONLY**. Permission to conduct research at the University of Johannesburg and UNISA will only be issued once the relevant gatekeeper permissions have been submitted to IREC.

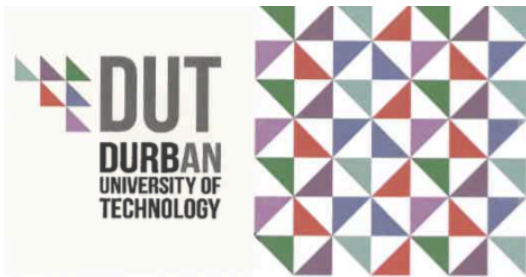
Any adverse events [serious or minor] which occur in connection with this study and/or which may alter its ethical consideration must be reported to the IREC according to the IREC Standard Operating Procedures (SOP's).

Please note that any deviations from the approved proposal require the approval of the IREC as outlined in the IREC SOP's.

Yours Sincerely,

Professor J K Adam
Chairperson: IREC





Institutional Research Ethics Committee
Research and Postgraduate Support Directorate
2nd Floor, Berwyn Court
Gate 1, Steve Biko Campus
Durban University of Technology

P O Box 1334, Durban, South Africa, 4001

Tel: 031 373 2375
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http://www.dut.ac.za/research/institutional_research_ethics

www.dut.ac.za

19 October 2018

Ms L Mkuzo
200 Glen Road
Montclair
4004

Dear Ms Mkuzo

South African Comprehensive Universities Community Engagement: Towards Establishment of a Best Practice Framework for Community Engagement

The Institutional Research Ethics Committee acknowledges receipt of your gatekeeper permission letter from the University of Johannesburg.

Please note that FULL APPROVAL is granted to your research proposal. You may proceed with data collection from University of Johannesburg. Permission to conduct research at UNISA will only be issued once the relevant gatekeeper permission has been submitted to IREC.

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 IREC according to the IREC Standard Operating Procedures (SOP's).

Please note that any deviations from the approved proposal require the approval of the IREC as outlined in the IREC SOP's.

Yours Sincerely,

Professor J K Adam
Chairperson: IREC




Appendix N- Letters of Appreciation to Comprehensive Universities

Re: Than you - Sent Items

Message

Delete Reply Reply All Forward Attachment Meeting Move Rules Read/Unread Categorize Follow Up

Re: Than you

 Luleka Mkuzo <mku@urglobal.co.za>
Thursday, April 4, 2019 at 1:35 PM
To: Mammusa R. Lekoa
Cc: Happiness N. Vidima

Morning Ms Lekoa,

I have completed my data collection from all institutions (I will still see a few students at Unizulu later this month). I wanted to relay my gratitude to you and happiness for the hospitality you showed me. Thank you to all the participants.

On completion of my study I will share the findings and recommendations with you.

Please can I ask that you share the community engagement policy currently in use at your University.

Again, thank you very much for your openness and willingness to share information.


With sincere gratitude
Luleka Mkuzo

Re: thank you - Sent Items

Message

Delete Reply Reply All Forward Attachment Meeting Move Rules Read/Unread Categorize Follow Up

Re: thank you

 Luleka Mkuzo <mku@urglobal.co.za>
Thursday, April 4, 2019 at 1:33 PM
To: Mawelela, Lebogang; Balam, Andy

Morning Lebo & Andy,

I have completed my data collection. I wanted to relay my gratitude to you and your staff for the hospitality you showed me. Thank you to all the participants, please extend my gratitude to them.

On completion of my study I will share the findings and recommendations with you.

Again, thank you very much for your openness and willingness to share information.

With sincere gratitude
Luleka Mkuzo

Re: Timeslot for community engagement research interview - Sent Items

Message

Delete Reply Reply All Forward Attachment Meeting Move Rules Read/Unread Categorize Follow Up

Re: Timeslot for community engagement research interview



Luleka Mkuzo <mku@urglobal.co.za>
 Thursday, April 4, 2019 at 1:30 PM
 To: Vhonani Netshandama
 Cc: Nakisani Nemadodzi; Livhuwani Priscilla Nemaangani; Vanecia Khoza

Morning Prof,

I have completed my data collection. I wanted to relay my gratitude to you and your staff for the hospitality you showed me. Thank you to all the participants, please extend my gratitude to Prof Frances.

On completion of my study I will share the findings and recommendations with you.

Please can I ask that you share the community engagement policy currently in use at your University.

Again, thank you very much for your openness and willingness to participate and share information.

With sincere gratitude
 Luleka Mkuzo

Re: Timeslot for community engagement research interview - Sent Items

Message

Delete Reply Reply All Forward Attachment Meeting Move Rules Read/Unread Categorize Follow Up

Re: Timeslot for community engagement research interview



Luleka Mkuzo <mku@urglobal.co.za>
 Thursday, April 4, 2019 at 1:28 PM
 To: de Lange, George (Prof) (Summerstrand Campus North)

Morning Prof,

I have completed my data collection. I wanted to relay my gratitude to you and your staff for the hospitality you showed me. My only regret is not asking to take a photo with you. I have been bragging about you to my colleagues. Thank you to all the participants, please extend my gratitude to them (Dr Pittaway, Ms Elliot and Mr Baatjes).

On completion of my study I will share the findings and recommendations with you.

Please can I ask that you send me the community engagement policy currently in use at your University.

Again, thank you very much for your openness and willingness to share information.

With sincere gratitude
 Luleka Mkuzo

Re: Timeslot for community engagement research interview - Sent Items

Message

Delete Reply Reply All Forward Attachment Meeting Move Rules Read/Unread Categorize Follow Up

Delete this item
 Re: Timeslot for community engagement research interview



Luleka Mkuzo <mku@urglobal.co.za>
 Thursday, April 4, 2019 at 1:25 PM
 To: Lulama Mbiza

Morning Sisi,

I have completed my data collection. I wanted to relay my gratitude to you and your staff for the hospitality you showed me. Thank you to all the participants, please extend my gratitude to them.

On completion of my study I will share the findings and recommendations with you.

Please can I ask that you send me the community engagement policy currently in use at your University.

Again, thank you very much for your openness and willingness to share information.

With sincere gratitude
 Luleka Mkuzo

Appendix O – Editors Letter

EDITING LETTER

696 Clare Road
Clare Estate
Durban
4091
07 November 2020

To: Whom it may concern

Editing of PhD: Luleka Mkuzo (20102621)

South African Comprehensive Universities' Community Engagement: towards the establishment of a Best-Practice Framework for Community Engagement

This letter serves as confirmation that the aforementioned thesis has been language edited.

Any queries may be directed to the author of this letter.

Regards

MP MATHEWS

Lecturer and Language Editor: DUT

mercillenem@dut.ac.za