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**CONSENSUS AND CONTENTIONS AROUND COMMUNITY ENGAGEMENT IN A
SOUTH AFRICAN TERTIARY INSTITUTION: UNIVERSITY OF FORT HARE.**

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Declaration

I, **Elmon Mudefi**, hereby declare that the work contained in this thesis is my own and that other scholars' works referred to here have been duly acknowledged. I also declare that this is original and has not been submitted elsewhere.

.....

Mudefi Elmon

.....

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Supervisor's statement

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Abstract

This study examines the nature and character of consensus and contentions around the discourse of community engagement in a South African university context. This is against the background of the growing body of literature that advocates for the need for universities to make their impact felt in communities in more direct ways than through teaching and research. The examination is also against the background of the assumption that the success or failure of community engagement initiatives is, in part, a function of how stakeholders agree/disagree on the meaning and purpose of community engagement. The University of Fort Hare is used as a case study. Interviews and Focus Group Discussions were used for qualitative data collection, whilst a survey was conducted for gathering quantitative data.

The study revealed that stakeholders attach different meanings to community engagement, with those possessing power and influence acting as key decision makers. Thus powerful stakeholders (in this case, the university and donor organizations) are at the core of the decision making process, while beneficiaries are pushed to the periphery. Moreover, both the meanings and the activities within which they cohere have important implications for the way beneficiary communities perceive university-community partnerships.

Keywords

Community engagement, University, Consensus, Contentions, Effectiveness, Benefactor-beneficiary relationship, University of Fort Hare

Dedication

To the **Mudefi** family

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List of abbreviations

ACU	Australian Catholic University
AEDA	Amathole Economic Development Agency
ARDRI	Agricultural Rural Development Research Institute
CE	Community Engagement
CEN	Community Engagement Network
CHESP	Community Higher Education Service Partnership
DBSA	Development Bank of Southern Africa
ECDA	Eastern Cape Department of Agriculture
FGD	Focus Group Discussion
HEQC	Higher Education Quality Committee
IDC	Industrial Development Corporation
JET	Joint Education Trust
NGO	Non Governmental Organization
PSC	Psychology Service Centre
SALGA	South African Local Government Authority
SMMEs	Small, Medium and Micro Enterprises
UFH	University Of Fort Hare
UNISA	University of South Africa
UP	University Of Pretoria
UJ	University Of Johannesburg

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CHAPTER 1

Overview

1.1 Background

“Community Engagement (CE) is arguably one of the strongest themes cutting across tertiary institutions at present” (Hall, 2009:2). To date (2010), almost every tertiary institution in South Africa has established a website or database dedicated to CE. Many universities have established distinct units or offices to support and coordinate CE efforts, a trend that is not limited to South Africa (see Winter & Wiseman, 2006).

A survey conducted by the Minnesota Campus Compact (2009) found that 80 percent of the Compact’s institutions had an office that supports CE. At Loyola University in Chicago, more than 75 different CE projects have been completed over the past ten years (Nyden, 2009:177). By 2009, the same institution was undertaking 10 to 15 different projects in its neighborhood. All this highlights the increasing importance universities attach to CE.

Despite the growing interest in and prominence of CE in tertiary institutions, there are serious misunderstandings and confusion around the subject. A report by Central University of Technology (CUT) (2009) in Free State noted a lack of a common understanding across the institution regarding the nature and place of CE. The report raised questions about the various dimensions of CE at CUT which it found to be unclear.

Lack of clarity is probably even worse in communities where the projects are implemented. A report by the President’s Task Force at York University (2010:25) at York University recorded the existence of inconsistency or unevenness throughout the university both in what was being done and how engagement was being implemented.

On the other hand, tertiary institutions and donor agents have their own perceptions, views and intentions vis-à-vis community engagement. This has been exacerbated by the emergence of the idea of “entrepreneurial university”. There is also some fuzziness about whether CE has become a source of “third stream income” for tertiary institutions, or a form of “corporate citizenship”.

Even so, there are debates in many campuses even in the attempt to define the term “community”, so as to establish how CE is related to the core business of tertiary institutions, and to identify a suitable framework to guide practice. This is made worse by an absence of consensus amongst tertiary institutions, beneficiary communities and donor agencies about what constitutes community engagement (Bender, 2008; Dempsey, 2009).

The present study is based on the assumption that the success or failure of CE depends on the nature and character of consensus and contentions around the subject. In other words, there is a need to interrogate the meanings attached to CE by tertiary institutions, beneficiary communities and donor organizations. What are their areas of consensus and what are their areas of contentions and why do these matter?

Empirically, the study explores three community projects at the University of Fort Hare (UFH), relying predominantly on surveys, qualitative interviews and focus group discussions. Thus, the study is an endeavor to establish what differences in perspectives exist among different stakeholders and how this in turn shapes the CE relationship.

1.2 Research problem

Evidence already cited demonstrates the existence of inconsistencies and lack of common understanding around the subject of CE. Tertiary institutions continue to embark on CE without a clear understanding of what it really constitutes (Bender, 2008). As a result, the practice of CE has become a matter of semantics to different

stakeholders who hold different meanings, perceptions and views about the subject. There is a belief that stakeholders possessing power and influence have an upper hand in the decision making process of CE initiatives (Beider, 2007: 293). The present study seeks to generate data and provide insights that will help to bridge the knowledge gap.

1.3 Research questions

The central research problem stated above is concretized in the following questions:

- What are the meanings attached to community engagement by different stakeholders? By stakeholders, the researcher refers to (a) UFH project leaders and key university officials (that is, selected Heads of Departments and Deans), (b) members of the beneficiary communities, and (c) donor organizations associated with the project.
- What activities signify the mobilization of those meanings vis-à-vis the selected projects?
- What are the overall community perceptions of the selected UFH projects?

1.4 Research objectives

The aim of the study is to assess what discourse of CE appeals to different stakeholders, vis-à-vis the selected projects. The specific objectives of the study include:

- To identify meanings attached to CE by different stakeholders.
- To assess activities signifying the mobilization of those meanings in selected UFH projects.
- To establish the overall community perceptions about the selected UFH projects.

1.5 Significance of the study

A number of conferences and meetings have been held and studies conducted to gain an understanding of CE and the role of universities in this process. However, this dissertation is an endeavor to understand meanings attached to CE and how those meanings are mobilized by different stakeholders. It is hoped that the study will be of immediate practical and theoretical significance. It will, for instance, help benefactors to pioneer community projects that are relevant and meaningful to their beneficiary communities. Policy makers, development practitioners, stakeholders, NGOs and civil society groups may make use of the findings to make informed decisions in their work. The study will also enrich the debate on the nature, character and purpose of community engagement as a possible 'third' core mandate for universities.

1.6 Conceptual framework

This dissertation draws on two sets of concepts to shed light on the central questions stated earlier. These are: Aristotle's 'paradox' about the 'benefactor-beneficiary' relationship, and Rowe and Frewer's concepts of 'competence and efficiency' - or what they term 'engagement mechanism of effectiveness'.

Aristotle's philosophical construct of a 'benefactor' and 'beneficiary' relationship provides an interesting point of departure for this study. As quoted by Akpan (2008: 1), Aristotle wrote that "a 'benefactor' loves the 'beneficiary' of his kindness more than the beneficiary loves him". Aristotle consolidates his perspective by deliberating on the relationship between children and their parents (Pangle, 2003:168), emphasizing that children usually do not love their parents as much as their parents love them.

Some proponents seek to explain Aristotle's philosophy by likening benefactor and beneficiaries to creditor and debtors respectively. According to Carreras (2008:7), debtors wish that their creditors did not exist, but lenders are prepared to even

provide the safety of people indebted to them. This suggests that benefactors wish their beneficiaries to exist with the intent of gleaning some favors.

However, Aristotle rejects the creditor-debtor paradigm as an analogy of the benefactor-beneficiary relationship. To Aristotle, a more appropriate paradigm would be that of a craftsman and his work. If the work of the craftsman were to come alive, Aristotle claims, it would not love its maker as much as its maker loves it (Carreras, 2008:8). Thus benefactors cherish their own being and activity, to do what is more pleasant and more lovable than what is merely advantageous as indicated in a relationship between children and their parents (Pangle, 2003:169).

These philosophical statements highlight the imperative of exploring the nature and character of relationships existing in a typical CE set up, taking into account views, perceptions and meanings attached to CE by tertiary institutions, beneficiary communities and donor organizations. Against this conceptual background, the study asks: (a) What motivates or drives tertiary institutions (benefactors) to undertake CE? (b) What underpins the interest of donor organizations in funding such projects? (c) What is the response of beneficiaries to CE initiatives?

Pangle's critique of Aristotle's perspective is also of interest to this researcher. According to Pangle (2003:169), while the Aristotelian paradox has clearer applicability for understanding the child-parent relationship (in the sense that children depend on parents for every ingredient of life- even those they sometimes never asked for), the relationships that are in CE are more complex.

As Pangle puts it, the relationship between children and their parents is so comprehensive, unchosen and unconditional. However, a typical CE relationship consists of individuals who have to reach consensus on key aspects of the project presented by the university. Indeed, Pangle continues, a CE relationship can be once-off, and is usually governed by 'choices' made by stakeholders.

While beneficiary communities may simply reject the whole notion of CE based on their perceptions, understanding, or prior experience, children as beneficiaries in a parental relationship often have no choice but to comply. Moreover, donor organizations have the capacity to subvert CE by simply withdrawing their helping hand when their expectations are not met; whereas parents are held accountable and responsible for the sustenance of their children.

As stated earlier, the “*engagement mechanism of effectiveness*” also has relevance for this study. According to Rowe and Frewer (2004:13), effectiveness can be defined differently but most definitions allude to “fairness” and “competence or efficiency” of the exercise in achieving set targets. The engagement mechanism of effectiveness is concerned with how information is exchanged between sponsors and members of the public and the extent to which the information is put to use.

There is actually a degree of dialogue and negotiation in the process that takes place, which may involve representatives of both parties in different proportions to meet in a group setting (Rowe & Frewer, 2004:9). As Rowe and Frewer puts it, the act of dialogue and negotiation serves to transform opinions in the members of both parties, rather than simple, raw opinions being conveyed to the sponsors or public participants.

However, the concept of “fairness” concerns the perceptions and views of those involved in the engagement exercise and the wider public in achieving the intended purpose (Rowe & Frewer, 2004:13). The intended purpose may be to elicit views, achieve a good consensus or even educate the public. Rowe and Frewer further reiterated that the concept of fairness is related to concepts of equity, democracy, representativeness, public acceptability, influence and transparency, among others.

On the other hand, ‘competence or efficiency’, means to effectively tabulate and combine public and/or sponsor views and perceptions to produce results of high quality (Rowe & Frewer, 2005:15). In other words, the concept of competence or

efficiency essentially alludes to the appropriate elicitation, transfer and combination of public and sponsor views to achieve results of high quality.

The study adopts the ‘mechanism of effectiveness’ to interrogate the exchange of information between UFH officials, donor organizations and beneficiaries, and the extent to which the information is put to good use. The concept of ‘fairness’ specifically helps the researcher to assess whether stakeholders interact to negotiate and achieve consensus on key aspects of CE at UFH. The concept of competence or efficiency, on the other hand, plays a significant role in assessing how views of all stakeholders are combined and put to use.

It must be noted, as Rowe and Frewer (2005: 15) have suggested, that mechanisms and the way in which projects are structured are not intrinsically ‘fair’ or ‘unfair’—they become so through the intent of those who sponsor, organize, or participate in them and, hence, the way they are enacted.

1.7 Research methods

1.7.1 The research site

The study was conducted at the University of Fort Hare (UFH), a historically black university established in 1916. The university’s main campus is located on the Tyhume River in town of Alice, fifty kilometers west of King Williams Town in the Eastern Cape Province of South Africa. The main campus of UFH is well known for its rurality, and is surrounded by deeply impoverished villages. The social and ecological contexts of the university make it an ideal site for this research. On the other hand, community engagement is still fresh at UFH considering that the office for CE was established only in September 2009.

Three key community engagement projects were identified for the study, namely: (i) The Nguni Development Trust, (ii) The UFH/Sanlam Financial Literacy Project and (iii) The Local Government Law and Administration Project. A brief description of each project is given below:

i. The Nguni Development Trust

The Nguni Development Trust was established in 2004, mainly in the villages around Alice Town. At the end of 2008, the project had been expanded to about 40 communities of the Eastern Cape Province (Somoro, 2009: 6). However, for reasons of logistical convenience, the researcher selected Ncera village for the study, as Ncera is one of the sites nearest to the university. Ncera village is located in Alice communal area, about one kilometer from the UFH main campus along the Alice-King Williams Town high way. The village shares its borders with the Forte Dairy Trust farms. Ncera village was one of the first beneficiary communities of the Nguni Development Trust Project in 2004. (See chapter 4 for a detailed description of the Nguni Development Trust).

ii. Financial Literacy Project

The Financial Literacy Project was launched towards the end of 2008 in 33 villages in the Tyolomnqa-Ncera area, which is about 35 kilometers south-west of East London (UFH Newsletter (1), 2010:9). Tyolomnqa is comprised of the tribal land area of Ncera, the proclaimed Reserve of Mount Coke and the coastal towns of Kidd's Beach and Kayser's Beach.

Tyolomnqa-Ncera area is bounded along the western and north-western edges of the demarcated Buffalo City Municipality; to the north by the Buffalo River; to the south-east by the Indian Ocean and to the east by the Gxulu River. This territory includes: ward 1. Ward 21, portion of ward 2 and portion of ward 18. For the purpose of this study, the researcher picked one community in Tyolomnqa-Ncera area. The community was Zwelandile High School. The school has a population of 318 students, 13 staff members and 6 casual workers. About 83 members of this community benefited from the Financial Literacy Project. (A detailed description of this project is provided in chapter 4).

iii. Local Government Law And Administration Project

The project was officially launched in 2008 by UFH Faculty of Law (East London Campus). The project is specifically directed towards local government personnel, to upgrade their knowledge and skills and make them effective agents of delivery. All local municipalities in the Eastern Cape Province are the beneficiaries of this initiative. In 2009, about 30 students graduated and obtained a certificate in Local Government Law and Administration Project. In 2009, 60 more students were enrolled and are expected to graduate in 2011. For the purpose of this study, the researcher made use of the current 60 students enrolled in the Certificate programme. Those enrolled in the Advanced Certificate Programme were not included in the study. (See chapter 4 for detailed explanations).

1.7.2 Project selection

Before projects were selected, the researcher approached the UFH Community Engagement Office to seek information regarding CE projects at the institution. It was through this consultation that the researcher obtained a detailed list of CE projects and also learnt which of the projects were regarded as flagship CE projects in the institution. The three projects were among the flagship projects.

Furthermore, the researcher selected the above mentioned projects based on their relatively robust structural and managerial set-up, which encourages transparency—at least in theory. This made it easy for the researcher to gather information from project leaders and beneficiaries. For instance, the Nguni Project is a project of the Faculty of Science and Agriculture, while the financial literacy project is managed by the Faculty of Management and Commerce.

The researcher selected Ncera village, one of the smallest beneficiary communities. The village is in the vicinity of UFH Alice campus. This proximity means the researcher did not incur much transport cost. Amongst the 33 communities in Tyolomnqa-Ncera, the researcher selected Zwelandile High School which recorded the highest attendance by community members of financial literacy presentations.

The researcher further selected only 60 beneficiaries of the Local Government Law and Administration Project since it was easy for him to engage them during the contact sessions at UFH East London Campus rather than to visit each Local Municipality.

1.7.3 Research design

The study made use of both primary and secondary data. For secondary data, the researcher reviewed CE websites of South African tertiary institutions, books, journals and studies which focused on the subject. However, empirical data were collected through qualitative and quantitative research methods. For quantitative data, the researcher conducted a survey which targeted beneficiaries and UFH officials.

The researcher designed a questionnaire which consisted of both open-ended and closed-ended questions. Most questions assessed views, perceptions, project performance and meanings attached to CE. The use of a questionnaire was based on the fact that it was cheap and did not require much effort from the researcher. Standardized responses also made it simple to compile the data.

However, for studies of this kind, qualitative methods have an advantage over quantitative research designs because they afford the flexibility of asking questions that probe further (Creighton, 2006:77). Probing participants' views was crucial in this study. As a result, the researcher conducted in-depth interviews with beneficiaries, UFH officials, and at the UFH Community Engagement Office. In addition, three focus group discussions (FGD) were held with beneficiaries of the Nguni Project. Focus Group Discussions were effective in Ncera village, where participants were not literate.

1.7.4 Sampling procedure

Selection of respondents was entirely based on the willingness and availability of members of the targeted groups to participate in the research. UFH officials who

were willing to participate were interviewed and beneficiaries who were available and willing to participate in the research were involved in focus group discussion. For beneficiaries, interviews were held at their homesteads and focus group discussions were conducted in community halls. Only one person per family was allowed to participate (precedence was given to family heads). The survey was conducted as shown in table 1.1:

Table 1. 1: Survey schedule

Key Informant Groups	Population Size	Sample Size (confidence interval= ± 7)
UFH Departments and Units	42	35
Zwelandile High School	318	121
Local Municipality Personnel	60	46

Table 1.2 shows how qualitative data were collected:

Table 1. 2: Qualitative data collection schedule

	Interviews		Focus	Group Discussions
Participants	Scheduled	Conducted	Scheduled	Conducted
University officials	10	7	-	-
Beneficiaries	15	6	-	-
Project Leaders	3	3	-	-
CE Office	1	1	-	-
Beneficiaries(Nguni project)	-	-	5	3 sessions (average of 7 participants per session)

1.8 Validity and reliability

According to Westenholz-Bless and Achola (2007:149), reliability is the extent to which the observable (or empirical) measures that represent a theoretical concept are accurate and stable when used in several studies. This means similar results must be obtained in several studies each time the same observable measure is used.

The research was based on three UFH projects which were purposively selected. The sample statistic was also made bigger to be able to make conclusions with data

that is representative of the target population. Moreover, the researcher worked closely with his supervisor, the Director of CE at UFH and leaders of selected projects in order to ensure reliability. To ensure validity of data, concepts and interpretations were constantly cross-checked with the supervisor. A further reliability and validity check was to record all interview and FGD proceedings on a tape and have the recordings transcribed in detail afterwards.

1.9 Ethical considerations

Generally, the study had no serious ethical pitfalls. The researcher made sure that participants had a clear understanding of what they were required to do in the study. However, emphasis was put on confidentiality, respect and freedom of choice to either take part in the research or not. Findings of the study are basically meant for academic purposes and the researcher pledged to participants not to use their responses in any other way without their consent.

Participants were given the opportunity to ask questions where they needed clarity, and had room to comment where necessary. The researcher applied professional modalities in conduct, speech, and time management during interview sessions and focus group discussion. However, the researcher applied his social skills to calm down participants and to ensure that each interview session ended successfully.

Delimitations/Limitations

The study had its own drawbacks. Firstly, the researcher could not get in touch with donor organizations of the selected projects, and so had to liaise with leaders of each project to be able to establish the position and intention of donor organizations for each particular project. Language barrier was a serious challenge considering that qualitative data occupied a greater portion of the findings. In this case, the researcher had to work with an interpreter. However, there were instances when the interpreter could not inform the researcher of what beneficiaries were saying when they expressed their grievances harshly.

CHAPTER 2

Community Engagement: The Debate

2.1 Introduction

This chapter provides an overview of the debates around the concept of community engagement. It outlines the key areas of contention and consensus and draws attention to issues in the debate that are of relevance to South African tertiary institutions.

2.2 Issues in the debate

Engagement often falls within debates around relevance and excellence – with some assuming that relevance precludes excellence whilst others assume it is a precondition. These kinds of ethical tensions can make it very difficult to retain the different communities within a single institution... (Newcastle University, 2009:111).

The above remark denotes an ongoing CE debate between tertiary institutions and their communities. According to a research conducted by McNall (2008), lack of common understanding in CE issues had brought 67 percent of community projects to an end in United Kingdom (McNall, 2008). In the same study, it was also noted that 73 percent of the ongoing partnerships needed improved knowledge and skill among staff members. Thus, sharp disagreements over the meaning and character of community engagement could be a precondition for CE failure.

According to Dempsey (2009:6), tertiary institutions as separate entities are complicated as they form part of overlapping political, historical and economic affairs. It is within these issues that CE must be negotiated. As a result, CE can reproduce or accentuate problematic social relationships if approached and dealt with in contempt (Medved *et al*, 2001:16). Problems arise when tertiary institutions, beneficiaries and donor agencies fail to prioritize the ultimate goal of CE projects.

Deliberating on CE requires one to clearly identify the *community* within which the initiatives are to be implemented. Conducting CE programmes/projects without a clear understanding of what really constitutes a “community” in a given place, may lead to other problems such as the exclusion of other community members. However, the term ‘community’ means different things to different people, from one place to another. As a result, academics have critiqued the concept of ‘community’ and have rendered it as null and void (Bowd, 2006:2).

In Singapore, notions of community are strongly influenced by language and cultural background, while in Australia, geography and distance appear to be the key factors (Bowd, 2006:3). Thus community is a subject of many factors such as religious and political affiliations, cultural values, socio-economic factors and the geographical set-up. This implies that some form of community or overlapping communities will exist where the above mentioned factors coincide to form a single community.

However, community generally refers to a condition in which people share something with each other (Schutz, 2006:69). In other words, community is a warm place, a cozy and comfortable place. This means individuals existing in a community should at least share innumerable accounts such as culture, space, emotions, and occupation.

Onyx (2008: 94) divided community into ‘local’ and ‘extra-local’. By local, Onyx meant that community falls into a distinctive geographical area which has clear land marks. However, Onyx argued that people usually function in an extra-local community where they are able to interact from different backgrounds, race, colour, beliefs, and religions. This explanation is comprehensive and forms a crucial place in the definition of community.

For Rousseau (1991:3), individuals may quarrel in a community, but in the process, relationships are consolidated and are more enjoyable. In other words a community

is not what it always appears to be. A community may actually be characterized by severe conditions such as disasters and wars.

Nevertheless, Plato's dialogue of Parmenides as noted by Rousseau (1991:5) makes community impossible and illusory. Plato makes a sharp dichotomy between unity and multiplicity. To Plato, only unity of the purest imaginable kind can be real. Now the question is: where will you ever encounter unity of the purest imaginable kind? This simply shows us that the concept of community is a metaphysical challenge, which requires one to combine unity and plurality on an equal scale so that both are sustained.

However, the notion of *engagement* suggests active participation of different individuals to achieve a common goal (Cnaah, 2006:75). Engagement brings together people from diverse settings so that they may work together for the common good. By so doing, a different sort of relationship is established. HEQC (2004, 19) views an engagement relationship as one where there is a "governance" or a "tertiary institution" and a "community" system. Thus, engagement comes into existence the moment a tertiary institution, community system or the governments are involved in a program meant to better a particular community.

All this foregrounds the difficulty in defining and operationalising community engagement. The ambiguity is partly associated with the difficulties in defining the concept of community. The following definitions of CE present a glimpse of what has been proposed as the proper definition(s) of the subject:

- "Community engagement is a process of enabling citizens to participate in policy by providing them with information, empowering and supporting them to help identify and implement solutions to local problems and allowing them to influence strategic priorities and planning" (Wakefield, 2008:2).
- "By '*community engagement*' we mean applying institutional resources (e.g., knowledge and expertise of students, faculty and staff, political position,

buildings and land) to address and solve challenges facing communities through collaboration with these communities” (Gelmon *et al*, 2005:2).

- “Community engagement refers to the initiatives and processes through which the expertise of the institution in the areas of teaching and research are applied to address issues relevant to its community. Community engagement typically finds expression in a variety of forms, ranging from informal and relatively unstructured activities to formal and structured academic programs addressed at particular community needs (service-learning programs) and some projects might be conducive towards the creation of a better environment for community engagement and others might be directly related to teaching, learning and research” (HEQC, 2004: 26).

These definitions highlight the wide range of causes scholars believe CE should serve. Wakefield’s definition emphasizes the participation of citizens in policy formulation. It differs from Gelmon’s definition that tasks institutions to utilize their resources to address and solve challenges faced in the communities. Institutional resources include students, buildings, available financial resources and land. To Wakefield, CE is impossible without the participation of citizens in the process of planning and implementation of CE initiatives.

HEQC on the other hand approaches CE as a concept that can take different forms depending on the nature of the initiative. HEQC actually defines CE in the light of either formal or informal activities meant to impact local communities. ‘Formal’ CE has to possess a well structured set-up in terms of leadership while ‘informal’ CE involves ordinary people addressing a problem in their community.

However, a common thread runs through the various definitions; namely, the identification of challenges faced in communities and an attempt to solve them. Nevertheless, some definitions attempt to incorporate beneficiaries at the grassroots level in identifying, assessing, planning and implementing CE initiatives.

2.3 Reaching consensus in community engagement

The concept of consensus is admittedly underpinned by diverse meanings depending on usage. However, notions of consensus occupy a huge part of political struggle with most political discourses being shaped and manipulated by various deployments of this term (Halfon, 2006:5). Nevertheless, consensus forms an integral part of everyday life for humanity with the mind being a central place for information processing, decision making and then action. The need for consensus goes beyond extremity when more than two beings interact in agitation for the adoption of divergent views.

It is pathetic that many consensus processes are highly prolific, unrealistic and strenuous (Leach, 2006: 2). The orthodoxy of consensus becomes complex when one thinks of the necessary conditions of negotiation necessary for reaching consensus on a contentious issue like the ongoing debate of CE. Actually, Leach (2006: 2) argues that processes of consensus in most cases give birth to very few tangible results in return for substantial amounts of time and effort invested in those processes.

In most cases, affected populations in CE initiatives ought to know and recognize the apparent contradictions stifling CE. As a result, CE proponents have resorted to a contextualized CE model, where political and financial contentions are minimal (Garnier & Rasmussen, 2009: 9). As it stands, it is necessary to shift focus from the ordinary debate of CE, to notions of reaching consensus in key aspects of the subject that will help in making sense of this quandary.

Historically, social theory was crafted on the notions of consensus which was swept away in the 18th century when the idea of conflict took the centre stage (Johnson, 2010:1). Plato and Rousseau attempted to eliminate notions of conflicts by introducing the ingredient of consensus. However, this came to no avail as radical idealists such as Marx regarded consensus as impossible unless differences in power and wealth were eliminated (Johnson, 2010: 1). Hence, Halfon (2006: 3)

argued that viewing consensus in the light of a structured disunity rather than unity makes sense to social theory.

Halfon (2006: 3) then defined consensus as a metaphor for a robust network, where various actors intersect with the notion that they are all operating on the same cognitive level in doing the same thing. However, consensus should never be confused with veto power. Authoritative dissenting groups or individuals possessing key positions in the society can veto any decision regardless of other stakeholders' consent, disagreement or them having not participated at all in the proposed initiatives (Leach, 2006:1). The tendency of enforcing individual opinions through political hegemony has recently been criticized by human rights groups as being expressive and abusive.

Conflicting rationalities in the arena of CE takes the form of working across divergent interpretations by key stakeholders until every stakeholder is finally represented in the suggested resolutions. Halfon (2006:8) emphasized that apart from agreement or compromise between the affected populations, success of consensus also rests on the construction of common frames of understanding, eradication of language barrier, negotiation of expertise and facilitating technologies.

Cohen once said that "outcomes are democratically legitimate if and only if they could be the object of free and reasoned agreement among equals" (Quoted in Dryzek & Niemeyer, 2006: 5). As long as CE is not legitimate, with other parties feeling bypassed and undermined, then initiated projects will always operate under limitations. This is because the people who ought to support it are aggrieved and may be contesting against the project. Deliberation is crucial to engage the affected population until consensus is achieved.

However, consensus can also be put into categories depending on the process used by individuals to arrive at a decision in CE. Dryzek and Niemeyer (2006: 6) provide a typology of consensus which can be useful in evaluating how tertiary institutions

are negotiating CE with beneficiaries and donor agents. Three kinds of consensus were identified as follows:

2.3.1 Normative consensus

Normative consensus comes into place when an agreement is made on the bases of values governing the decision-making process. Values governing the decision-making process may include political, social, cultural, religious and economic milieu. The agreement takes its roots on values that should predominate the decision making process. In this case, legitimacy is recognized for all disputed beliefs. Problems arise when disputed beliefs are too many and individuals are not prepared to compromise. Normative consensus works well in an environment which is not deeply rooted in past experiences, culture, beliefs and religion; because people are not prepared to easily compromise on what has become part of their lives.

2.3.2 Epistemic consensus

This kind of consensus puts emphasis on the potential locked in an initiative or policy (which in this case is a CE project or programme) to impact people's lives. In epistemic consensus, more attention is given to the perceived advantages of undertaking an initiative or policy. If the initiative is perceived to possibly render more negative outcomes than expected, then the initiative should be rejected. In other words, agreement is reached from a judgmental aspect of preference formation and how accompanying actions affect the status quo. Thus an initiative perceived to bring more positive results has a high chance of being selected by participants.

2.3.3 Expressed preference

This basically consists of the affected population reaching an agreement on disputed choices across alternatives. People impacted by an initiative may dispute over the range of alternatives available in order to reach consensus. In this case, a range of alternatives is established, and then deliberation comes into play until consensus is achieved. Every alternative is explored to establish why it should, or should not be

considered. However, expressed preference put emphasis on the degree of agreement about the intended goal. Thus, the greater participants reach consensus on a particular goal or alternative, the more the goal is considered as the best alternative or solution.

Consensus in CE should therefore be viewed in the light of the above mentioned typologies. However, Moscovici and Doise (1994:1), assert that communication manufactures consensus by tricks of rhetoric, giving too much weight to the arguments of certain groups and to distorting choices. There is a possibility that members of the local community before reaching a harmonious agreement unwittingly conform instead of reaching consensus. CE loses its thrust if local people and other stakeholders are bitter because of decisions and actions taken.

What may be termed “consensus” in community engagement may be compliance by members of the local community to what is presented to them by the university. This emanates from the fact that tertiary institutions are highly esteemed in our societies on the basis of their purpose to train intellectuals who have the ability to bring solutions to challenges faced in the society.

Actually, it has been generalized that communities have all the problems, and they entirely depend on tertiary institutions for the needed solutions (Dempsey, 2009:3). As a result, reaching consensus on an equal basis proves difficult since donor agencies and tertiary institutions appear to be the only avenue for a better life to poor community members.

Therefore, communication strategies must be developed to increase public awareness and support for CE efforts. Talloires Network Report (2010) advocates for organizations to be prepared to explain in clear language their CE initiatives and how the initiatives will impact the beneficiaries’ lives. Organizations have to open avenues for beneficiaries to express their views regarding the intended projects. It is actually important to paint a vivid picture to the affected population on the goals of each engagement initiative.

Lack of information and suitable consensus strategies often leave beneficiaries powerless and ultimately alienated from the CE initiatives (McNall *et al*; 2008:4). Sometimes CE leaders apply too much jargon when communicating with beneficiaries who normally end up being confused and frustrated. People should have a platform to ask difficult questions and be granted the opportunity to take action themselves to improve their communities.

2.4 The impact of power on community engagement

The subject of power or influence in the discourse of CE should never be undermined especially among tertiary institutions, beneficiaries and donor organizations. Moscovici and Doise (1994:39) clearly outlined how campus-community partnerships are characterized by inequalities of power that impede collaboration and introduce conflicts. There is a possibility for tertiary institutions and donor agents to utilize power and influence to manipulate beneficiaries.

Therefore we require a way of understanding how power and influence at the point of decision making can be manipulated for one's own gain. Beider (2007:293) elucidates Weber's writings that saw individuals and organizations exercising power or influence over others, distributing a small proportion of power to their subjects. Such imbalances in power are designed to ensure security and to promote interests of those in authority.

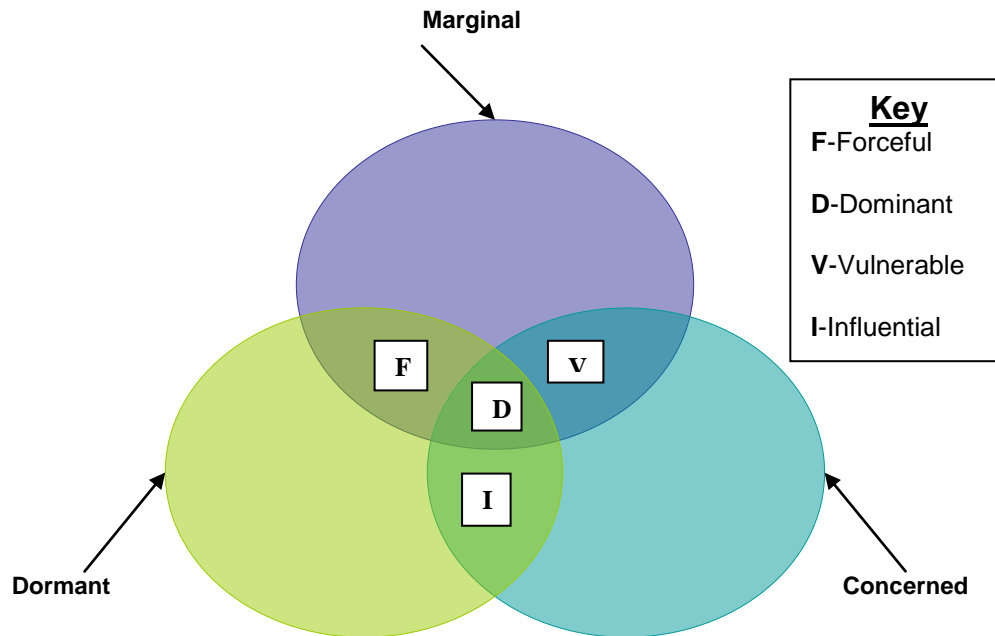
The notion behind this is to suppress controversy, and restrict opportunities to challenge prevailing norms, hence limiting the options available to subjects during decision making. Ordinary people end up conforming and adhering to attitudes and practices induced into them by the elites who may pretend to have people at heart in their engagements. As a result, conflicts which may take the form of debate, bargaining, competition, controlled institutionalized fighting and outright violence (Thorpe, 1968: 148) are necessary in our CE deliberations for proper decisions to be endorsed.

According to Osma and Attwood (2007:4), power is embedded in the discourses taken for granted such as CE in tertiary institutions. There is a need for rigorous attention to relationships among beneficiary communities, tertiary institutions and donor organizations to establish how power influences CE operations.

Quoting Mohan (2001), Osma and Attwood (2007:5) emphasized that the issue of power in CE has been undermined and generalized as communities are assumed to be homogenous, static, consensual and authentically motivated. The disaster posed by this kind of assumption is that power relations and competing interests within or between beneficiary communities and tertiary institutions are concealed. As a result, only those who already had access to what the institution offers end up taking part in CE programs at the expense of those marginalized.

The Department of Sustainability and Environment (DSE) (2005:22) has made interesting contributions to the current thinking on CE, especially on how stakeholders may relate with each other in the process. Figure 2.1 shows the possible power relations that may exist among stakeholders:

Figure 2.1: Stakeholder-power relations



Source: Department of Sustainability and Environment (2005:22)

According to the DSE (2005:19), only those stakeholders who are in section F (forceful) and I (influential) can exercise power in the process of CE. These individuals hold the highest level of power or force to achieve their goals or interests. However those stakeholders who are situated in (V), the vulnerable group, are usually victims of the decisions made by the forceful or influential groups. The vulnerable group is usually marginalized by the influential and forceful groups. Nevertheless, the acceptable and neutral level of power would be found in category D (dominant), where marginal, concerned and dormant stakeholders are at par. The dominant group eliminates notions of injustice, abuse, and inequality.

2.5 What is an entrepreneurial university?

The concept of CE is normally confused with the subject of “entrepreneurial university”. However, the crux of entrepreneurial university is centered on identifying developmental opportunities and innovations to solve societal challenges (Gibb & Hannon, 2004:18). Entrepreneurship rests in individual ability to devise strategies and ways to counteract societal problems.

Although entrepreneurial university appears to be profit-oriented, Cherwitz (as quoted by Gibb & Hannon, 2004:18) argues that entrepreneurship is not restricted to the rhetoric of business, but also an attitude to make remarkable contributions to the society through creativity and innovativeness. However, creativity and innovativeness attract rewards which are nothing but an indication of entrepreneurship.

Tertiary institutions are promoting the commercialization of their academic products to raise direly needed funds (Vestergaard, 2007:3). Academic products include innovative products from various faculties, research activities, identified business opportunities, presentations and publications. Bearing in mind that the entrepreneurial university puts emphasis on tackling social problems, initiatives made have to speak to the problems faced on a daily basis in the society.

Since entrepreneurship is an opportunity-seeking core, Gibb and Hannon (2004:19) postulate that CE is one of the approaches emphasizing opportunity identification in the vicinity where the institution is located to address challenges faced therein. Gibb and Hannon (2004:19) then argued that the process of engagement is a prerequisite for the emergence of entrepreneurship. There is a relationship between CE and entrepreneurship. Thus as CE gets rooted, the process involved automatically paves a way for the inception of entrepreneurship. The relationship existing between CE and entrepreneurship is such that the two are intertwined (that is they depend on each other), hence entrepreneurship is an integral part of CE and vice versa.

According to Vestergaard (2007:3), tertiary institutions are attempting to foster commercialization of academic products by establishing science parks, for example the Agri-parks set-up recently by UFH. Unfortunately, Vestergaard (2007:4) came across a number of studies indicating the on-going internal tensions and conflicts raging between researchers and various management levels of tertiary institutions with regard to commercialization of academic products.

Nevertheless, the inception of the 'entrepreneurial university' is tied to a paradigm shift of tertiary institutions from a system where they entirely depended on public funding to the present day system where a greater proportion of funding is born out of the efforts made by the institutions themselves (Gibb, Haskins & Robertson; 2009:5). Notwithstanding the changes that have taken place, tertiary institutions need to supplement their incomes by undertaking entrepreneurial activities. Thus, entrepreneurial university can also be regarded as a source of third stream income.

Although the process of establishing an entrepreneurial university is subtle and demanding, Gibb, Haskins and Robertson (2009) further elaborate on why tertiary institutions have no option than to break new grounds. The notion of "massification" in tertiary institutions, where the number of students demanding education has become unbearable and cannot be wholly funded by the state, calls for an entrepreneurial response from tertiary institutions.

Gibb, Haskins and Robertson (2009:8) further reiterated that employers today need graduates who are fully equipped to undertake entrepreneurial activities such as creativity, innovation and risk-taking. Tertiary institutions can only prepare their students through learning by doing. This calls on students to participate in CE activities of which some projects apply entrepreneurial principles.

Moreover, Kweik, as quoted by Gibb, Haskins and Robertson (2009:11) explains how the public policy agenda has placed much confidence and responsibility on tertiary institutions to enhance innovation and competitiveness in every sector of the economy. Tertiary institutions are under pressure as they are expected to

positively impact their surroundings. For every tertiary institution and the academics working therein, CE has become a core requirement for survival and this process eventually alludes to entrepreneurial university. As a result, entrepreneurial university as a corollary of CE remains a loaded and contested concept.

2.6 A social responsibility perspective

The emergency of the idea of “social responsibility” in the business sector has brought an unprecedented awakening for tertiary institutions to consider crossing their academic boundaries. Tertiary institutions have since been put under social and public scrutiny for them to be involved in socially related activities within their vicinities (Palacios, 2004:10). This means that apart from teaching and learning, tertiary institutions have a responsibility within their localities to pioneer programs that may positively impact society, the environmental and public policy.

Connell (2010:5) defines social responsibility as a set of generally accepted relationships, obligations and duties meant to promote the welfare of the society. Tertiary institutions may build relationships with stakeholders such as members of their local communities, government, donor agencies and development practitioners in the process of implementing projects that are meant to fight challenges faced in the society. In this case social responsibility may be exercised from an individual point of view to a corporate level, where a number of participants (not only from the university campus) will put their heads together as well as their resources to impact the society.

However, social responsibility is normally interchanged with the principle of “corporate citizenship”, defined by Batten and Birch (2005: 10) as both a philosophy and a practice meant to gain public trust and legitimacy. In Australia, corporate citizenship was defined in terms of the voluntary community activities done by institutions or corporations (Batten & Birch, 2005: 11). Tertiary institutions are actually under pressure to build recognition and trust in their communities as they

face a stiff competition from other tertiary institutions. Public trust and legitimacy are crucial for the survival of any tertiary institution.

As a result, it can be said that CE is an avenue through which social responsibility or corporate citizenship can be effectively implemented. In fact, voluntarism (see chapter 3) as in the case of Australia is another form of university CE. It is against the backdrop of the complexity of CE as a concept and practice that the present dissertation seeks to establish the perceptions and meanings attached to CE by different stakeholders.

A study carried out in Australia revealed that companies that failed to behave responsibly were caught up in a situation where their brand images were deteriorating whilst their markets were shrinking in those places where there was negative public opinion (Batten & Birch, 2005: 10). Although this incident occurred in the area of business, tertiary institutions may face the same quandary in the absence of public trust and legitimacy.

Moreover, the Green Village Project in United Kingdom by Gray-Donald, Maiboroda and Trier (2007:6), showed that other villagers resisted the project and their perceptions varied widely with regard to the notion of attainment of sustainability as responsible citizens. This clearly indicates that stakeholders in CE have diverse perceptions and meanings with regard to the subject. Therefore, the present researcher is keen to understand how the meanings and perceptions attached to CE by members of the tripartite relationship intersect.

According to research findings presented by Akpan (2008: 14) from Nigeria's oil-rich and gas-rich Niger Delta region, oil companies, state agencies and beneficiary communities were reported to have entered into social relationships with meanings, motivations and expectations that were totally different, and even conflictive. Indeed, individual oil companies participating in corporate citizenship had underground agendas; for example, Shell Petroleum had to act in the name of corporate citizenship principally to secure a business license in the region.

On the other hand, the idea of corporate citizenship appeared to put community cohesion in peril and this raised concerns from the side of beneficiaries who were even prepared to take up arms against the idea. This undoubtedly presents a clear picture of the tensions and contentions that might be ongoing among members of the tripartite relationship in CE, an area worth studying.

Moreover, the University of Auckland in New Zealand faced serious challenges in understanding the Maori cultural frameworks while undertaking CE (Bednarz *et al*, 2008:9). The Maori community has a legislation which requires the university to take into consideration the principles of the Treaty of Waitangi which is meant to protect the rights of the indigenous people. Failure by the university to meet the conditions of the Treaty results in CE initiatives being banned.

As a result, it should be noted that CE is beyond the mere notion of starting projects in communities which may not welcome the idea if it does not tally with their culture, religion, perceptions and meanings they attach to the subject. Before undertaking a CE program or project, tertiary institutions have to find a common ground with both beneficiary communities as well as donor organizations.

2.7 Building social capital in community engagement

To start with, Hyman (2002:3) argued that CE must begin by building relationships between community residents by embedding social capital, a highway to a smooth, fair, and effective engagement process. The discourse on social capital has enjoyed immense popularity and needs to be directed towards the unification of people, groups and institutions in their communities.

However, building social capital is not a simple panacea to delivering citizen-centered programmes. A citizen-centered initiative offers people the chance to contribute individually and collectively for the public benefit (Andrews & Turner, 2006: 11). Social capital as a lubricant in CE does not eradicate tensions between social groups or local citizens per se, but provides the capacity for decisions that are consensual.

Bourdieu (1985) as quoted by Hyman (2002:5) defined social capital as “an aggregate of the available or potential resources linked to a network of more or less institutionalized relationships of mutual acquaintances and recognition.” Thus social capital focuses on the relationships that allow individuals in a community to have access to resources possessed by others. In this case, a mutual relationship between tertiary institutions and their beneficiary communities eliminates bottlenecks in the process of engagement.

A study conducted by Putnam (quoted by Weller, 2006:565) in American communities, revealed how a lack of social capital exacerbated the marginalization of minority groups in CE. Of more interest in the study was the fact that girls were greatly neglected in community activities unlike boys who seemed to be improving on their networking. However, social capital is necessary as a strategy to enable potential and invisible power relations to be recognized. Thus marginalized voices can be placed on a platform where their views, perceptions and understandings can be expressed with regard to events and activities involving entire communities.

Although some proponents see social capital as a source of inequality, Weller (2006:565) argued that linking social capital to CE results in conflicting norms and values being renegotiated, where new relationships of trust and reciprocity can be established. This means that social capital networks and relationships are necessary to create a common ground among stakeholders in CE since they are based on common norms, values, trust and reciprocity. This highlights the need for communities to understand each problem in the context of its ethical implications and then attempt to solve it in its own right.

Drawing from his study in 2003, Weller (2006:11) further highlights the existence of notable conflicts between the activities of some teenagers participating in their communities. There was a lack of consensus with regard to what teenagers should actually do. The ongoing conflicts demonstrated the effect of moral thinking on different facets of life in a community. According to Kang and Glassman (2010:2), moral thinking is usually expressed in judgments guiding belief systems. As a result,

people in a particular society are bound to resist change if ever they suspect the initiative to be contrary to their belief systems.

Head (2007:8) has suggested that a broader understanding of CE calls for the involved parties to consider motives, intentions and purpose of the initiative before the implementation phase of a CE initiative. This requires the affected population to operate on two social capital bases, namely 'bonding' and 'bridging' (Head, 2007:14).

Head identified bonding social capital as connecting people more closely to their immediate social groups and social support networks. Through bonding, immediate systems of care and voluntary support for dependent and vulnerable groups are strengthened. Bridging social capital, on the other hand, was considered as a way of strengthening the skills, connections and self reliance of local and regional groups. Thus the affected population must be incorporated into the discourse of CE right from the inception phase till the projects are implemented.

However, the above discussion elucidates clearly the controversies that underpin the discourse of CE. Studies seem to suggest that parties to the CE relation are caught in a complex web of contentions and are in a perpetual need for some consensus. Halstead (quoted in Zine 2001), has delineated three areas from an ethical point of view that make an event to be controversial.

Firstly, Zine noted a situation where individuals or groups agree over a moral construct but interpret it differently. On the other hand, there are situations where there is a disagreement over conflicting moral imperatives which are equally important. Lastly is a disagreement over values because individuals or groups are operating on different sets of frameworks and beliefs. The first two imply that individuals and groups are propelled and share the same fundamental values.

Literature has revealed that parties to the CE relationship may interpret CE differently, have different expectations on what projects to undertake (moral

thinking) and have different values altogether. In other words, all these aspects of ethical controversy are evident among members of the tripartite relationship in CE debate and hence require further interrogation.

2.8 Conclusion

The foregoing review has made clear that power or influence plays a crucial role in determining what becomes of every CE project. The concepts of entrepreneurial university, social responsibility and social capital have also been explored, to highlight the complexity of CE as a concept and a practice. Overall, it has been noted that the concept and practice of CE are underpinned by intense debates, and even controversies. Different proponents define CE differently. This calls for the present study to interrogate the discourse of CE further.

CHAPTER THREE

Community Engagement in South African Universities

3.1 Introduction

Community Engagement has gained prominence and has become one of the core businesses of tertiary educational institutions in the South African context. However, CE is a composite term which describes various university-community partnerships. Hence, the broad purpose of this chapter is to present a portrait of the forms of CE practiced in the South African tertiary educational institutions.

3.2 Community engagement as state-driven

Since 1997¹, the Department of Education has put universities under scrutiny for them to demonstrate their commitment to social upliftment in the country's impoverished communities. Tertiary institutions are required to channel their resources such as infrastructure, land or space and expertise into community engagement activities.

Accordingly, many tertiary institutions appear to have shifted from “service learning” to adopting the ‘new’ term “community engagement” (Osma & Attwood, 2007:3). Service learning which has traditionally been used in tertiary institutions appears to be narrow and one-way, focusing only on student involvement in ‘field-based’ activities contributing towards their studies. Osma and Attwood argue that CE is broader in meaning and applicability, encompassing mutuality, partnership, reciprocity, accountability, impact, and inter-penetration between university and society.

In 1998, Joint Education Trust (JET) conducted a survey of community service in the South African tertiary education sector and found interesting results. The results were outlined by Lazarus (2007:3) as follows: (a) most tertiary institutions had integrated community service into their mission statements, but few of them had

¹ 1997 is the year when the White Paper on the Transformation of Higher Education made CE one of the core mandates of higher educational institutions in South Africa.

explicit policy or strategy to operationalise this component, and (b) most tertiary institutions had a wide range of community service projects of which most of the projects were not a deliberate institutional strategy and certainly not a core function of the institution.

Over the years, community involvement by tertiary institutions has been a product of innovative academic staff and students undertaking research in their respective fields. As a result, community involvement was being practiced haphazardly as there was no clear guideline of how to go about it. According to Lazarus (2007: 4), the survey revealed that only the then University of Natal had 'elevated' CE to a core function of the institution. This demonstrates how the South African higher education needed to be restructured in order to incorporate CE into each discipline.

According to Lazarus (2007: 95), JET then launched the Community Higher Education Service Partnership (CHESP) in 1999 which had a mandate to conceptualize and implement service learning courses in the South African tertiary institution as outlined in the 1997 White Paper. Table 3.1 shows the extent to which CHESP supported the conceptualization and implementation of accredited courses which include university-community involvement:

Table 3.1: Community involvement courses

TERTIARY INSTITUTION	YEAR							TOTAL
	2001	2002	2003	2004	2005	2006	2007	
CENTRAL UNIVERSITY OF TECHNOLOGY	-	-	-	7	7	5		19
UNIVERSITY OF CAPE PENINSULA	-	-	-	7	-	-	12	19
MANGOSUTHU UNIVERSITY OF TECHNOLOGY	-	-	-	-	-	-	4	4
UNIVERSITY OF JOHANNESBURG	-	-	-	5		-	-	5
UNIVERSITY OF CAPE TOWN	-	-	-	6	6	-	-	12
UNIVERSITY OF FREE STATE	12	18	4	8	-	7	-	49
WALTER SISULU UNIVERSITY	4	7	6	5	-	--	-	22
UNIVERSITY OF KWAZULU NATAL	17	21	2	1	-	-	6	47
UNIVERSITY OF PRETORIA	-	-	-	-	8	-	-	8
UNIVERSITY OF STELLENBOSCH	-	-	-	-	9	5	-	14
UNIVERSITY OF WESTERN CAPE	2	6	9	7	5	-	-	29
UNIVERSITY OF THE WITWATERSRAND	5	15	6	2	-	-	---	28
TOTAL	40	67	27	48	35	17	22	256

Source: Lazarus (2007: 96)

CHESP facilitated tertiary institutions to include community involvement courses in their curriculums, and by the end of 2007, 256 courses had been introduced. However, much attention was given to universities, as shown in Table 3.1. Only one technical institute (Mangosuthu Technical College) was included in this programme; with only 4 courses meant for community involvement. Nevertheless, the courses have built a good knowledge base especially for students who have since been involved in CE initiatives in various campuses today.

According to Bender (2008: 81), many South African tertiary institutions have recently developed an understanding of the potential that CE holds for transforming higher education in relation to societal needs. CE is not only a training ground for graduates to put theory into work but also has the potential to prepare graduates with a sense of civic responsibility, who are in a position to identify challenges communities are grappling with and devise strategies to thwart them.

Nevertheless, the National glossary of CE and related terminology compiled by Bender and Carvalho-Malekane (2010) on the South African tertiary institutions reveals clearly how different tertiary institutions hold different understandings of CE as a subject. What is called CE by one tertiary institution may not match another tertiary institution's definition.

Berman (2007) presents a case study of Phumani Paper initiated by the Department of Visual Arts at the University of Johannesburg (UJ). This CE initiative was founded in 1998 and was widely received and funded by the government and the then Technikon of Witwatersrand. However, Berman (2007:7) points out that Phumani Paper was greatly affected by UJ's inflexible bureaucracy. Different meanings and perceptions held by the university towards the project hindered the university to make necessary adjustments needed for the project to grow.

Moreover, the project suffered a set-back from the constraints set by the governmental funding requirements (Berman, 2007:7). Tertiary institutions receive funds from the government and donor organizations which attach their own requirements, perceptions, understandings or meanings to the subject of CE. For example, the government caused extensive damage to Phumani Paper project with its goals for job creation. Although the funder may set requirements which are sound and crucial, the question remains whether beneficiaries acknowledge and are willing to abide by such conditions.

However, government support ended quickly resulting in Phumani Paper Programme being forced to separate from UJ, as it was seen to be a liability (Berman, 2007:7). As a matter of fact, CE demands and competes for the scarce resources possessed by the tertiary institution. Thus understanding the place of CE in tertiary institutions is imperative; whether it be a core of the institution's mission or not.

Furthermore, the rhetoric of CE is vast and complex, marking the fundamental reason why different institutions, academics, practitioners or even beneficiary

communities may hold their own perceptions, meanings or understandings towards the subject. Consider a statement posited in the position paper by the Association of Commonwealth Universities (ACU) regarding CE:

Engagement implies strenuous, thoughtful, argumentative interaction with the non-university world in at least four spheres: setting universities' aim, purpose, and priorities, relating teaching and learning to the wider world; the back-and-forth dialogue between researchers and practitioners; and taking on wider responsibilities as neighbors and citizens [ACU, 2001 :(i)]

The back-and-forth dialogue between parties involved in or affected by CE decisions creates a platform for the sharing of views and perceptions attached to the subject. This varies from place to place, the history that has shaped the university, the nature of the society in which the university is planted and also governmental policy in relation to higher education. Such factors create diversities, differences and even serious conflicts among the affected population, depending on the approach used by the responsible authorities to engage the people.

As indicated by Lazarus in the table above, the 'gospel' of CE has spread and penetrated into almost every tertiary institution today. However, the practice of CE has not always been easy and smooth as it is romantically presented in theory. ACU has stated clearly that CE poses a challenge to tertiary institutions which are expected to deliver quality in all disciplines offered. The question is whether tertiary institutions have developed the capacity to respond to the extra demands and concerns of CE which seem to be extra workload to the university.

Although the Department of Education in South Africa has advocated for the implementation of CE in tertiary institutions, Walsh *et al* (1998:4) argue that there is little guidance available as to how tertiary institutions should go about the process of CE. In South Africa, CE debate has become heated in tertiary institutions and the nature and character of consensus and contentions around the subject is not

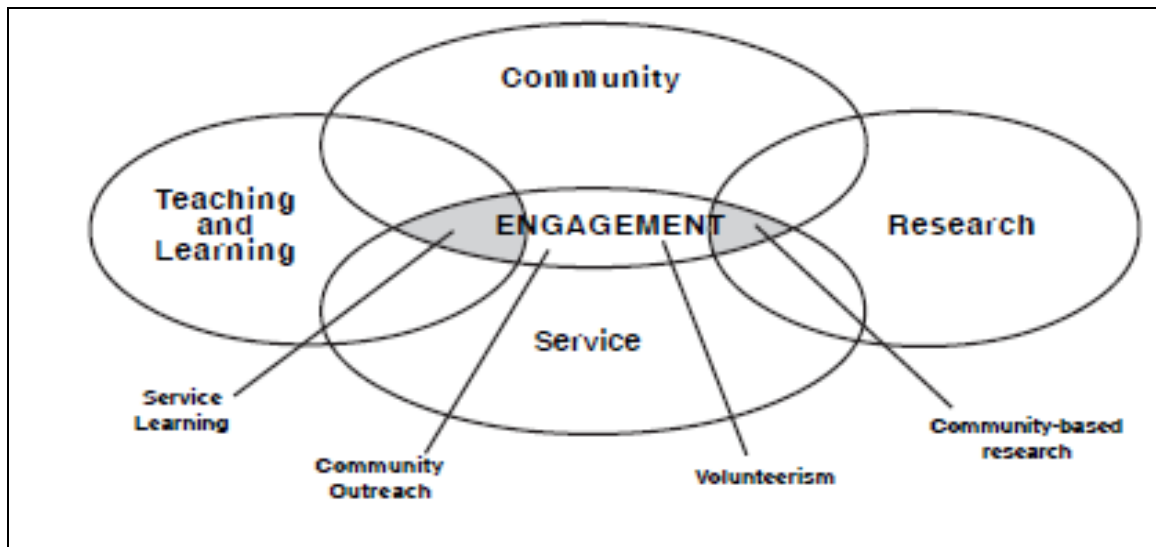
clear especially among tertiary institutions, beneficiary communities and donor organizations.

3.3 Forms of community engagement

According to a University of Fort Hare Publication (UFH Newsletter, 2010), CE can be achieved through a variety of activities and practices such as service learning, outreach, volunteerism, and academic or non-academic or student-led initiatives involving the community. Thus university-community involvement encompasses reciprocal, ethical and interactive relationships between the university and the community.

Nevertheless, South African Higher Education is expected to fulfill three major roles noted by Bender (2008:88): as (a) teaching and learning, (b) research and (c) community engagement, (Figure 3.1).

Figure 3.1: The intersecting model of community engagement



Source: Bender (2008: 89).

The above model assumes that all research and teaching in the campus ultimately leads to university-community involvement (Bender, 2008:88). This may also include placements, student part-time and voluntary jobs or voluntary services,

where engagement is not integrated into the academic curricula of the tertiary institution. In this case, CE may be achieved directly or indirectly impacting on cultural, social or economic life of the community. Bender went further noting how tertiary institutions may engage communities through research reports, public forums, scholarly publications and media coverage.

Bednarz *et al* (2008:3) then identified three broad forms of CE at the University of Auckland in the United States of America as (a) Service-based CE, (b) Research-based CE and (c) Work-based CE. Nevertheless, apart from service learning and community-based research, South African tertiary institutions also participate in volunteerism and community outreach programs (Bender, 2008: 89). Thus in South Africa, tertiary institutions have been placed under pressure to respond to external needs and interests through CE with the prime aim of impacting directly the social and cultural outcomes of neighborhood communities. This move opposes the CE agenda of American tertiary institutions which put emphasis on economic outcomes.

3.3.1 Service-based community engagement

The term “service” means different things to people in different parts of the world. In North America, the term ‘service’ has always been viewed as an avenue through which tertiary institutions promote democratic awareness, responsibility and social engagement (Osma & Attwood, 2007:3). Thus Americans generally do not balk at the term although the term connotes charity. Perry and Thompson (2004:2) further reiterated that ‘service’ in United States of America is rooted in the civic virtue of the American psyche necessary for democratic citizenship and participation of each member of the society.

However, in South Africa, “service” is a loaded term that has connotations of deeply ingrained recollection of subordination, injustice and oppression (Thomson *et al*, 2008:15). This is nothing but the inherited sentiments from the racialized Apartheid-era history, characterized by master-servant relationships and the

paternalistic charitable relationships. As a result, most South African tertiary institutions utilize a more inclusive term of “community engagement” rather than service learning when referring to community involvement programmes or projects.

As cited by Perold, Carapinha and Mahamed (2006:15), Naledi Pandor² noted the existence of a substantial pool of graduates who could not secure jobs because of a mismatch between their education and the skills required in the economy of South Africa. As a result, South African Higher Education has been on the move to encourage the creation of more opportunities for students to learn more about communities. The idea is for tertiary institutions to produce employable graduates who are well equipped to work in the present societal environment demanding in terms of scientific, social, political and economic skills.

Nyerere, the former president of Tanzania, delivered a speech in 1966 to the General Assembly of the World University Service, where he mentioned that universities needed to show commitment to fulfill the humanistic goals and to serve people in a nation of its geographical location (Thomson *et al*, 2008:7). Nyerere’s ideology created a general attitude of “service” where the whole atmosphere of the university became saturated with the notion of service. As a result, Thomson *et al* (2008:7) noted that the prevailing attitude in universities tended to focus on social responsibility while diverting from giving aid to the poor in the immediate communities.

Thus Bender’s intersecting model of CE made it clear that “Service-based CE” occupies the central part of the whole issue revolving around university-community involvement. Service-based CE comprises service learning, outreach programmes, volunteerism and community-based research. This involves students and university officials (lecturers, deans, faculty managers and academics) undertaking CE on an individual level or in groups or departments.

² The former education minister.

i. Service learning

In America, service learning has been defined as academic work in which the community service activities are interpreted, analyzed and related to course content in a way that permits performance assessment (Thomson *et al*, 2008:16). However, “service learning” is defined at UFH as activities solely meant to benefit both students and communities (Bender & Carvalho-Malekane, 2010:5). Thus the primary goal is to enhance student learning by rendering services to communities.

On the other hand, service learning at the University of Johannesburg (UJ) is regarded as a form of teaching and learning that is programmed to address specific identified community needs (Bender & Carvalho-Malekane, 2010:9). In this case, students participate to gain a deeper understanding of the relationship between their academic programme and the prevailing community dynamics. Students will then be assessed as they gain experience and a sense to participate as social and civic agents.

However, evaluating students based on service learning activities has proved to be complex without well-developed assessment standards. Berman (2007: 8) echoed his sentiments about four students at UJ whose masters’ research projects were nearly rejected by external examiners as irrelevant. These students were accused of researching on areas that were considered to be outside what should be regarded as Visual Arts. Later on, two of those students were awarded their Masters’ degrees with distinctions after an assessment was conducted on their work. Academics in the South African tertiary institution have been urged to develop proper assessment standards for students who are supposed to take part in service learning activities.

Nevertheless, developing an assessment tool in such a messy field of “service learning” has never been easy for many tertiary institutions. Billing (2000) has been quoted by Osma and Attwood (2007:3) reiterating that service learning may be viewed as a model, philosophy or a pedagogical tool. As a result, contentions in service learning range from the conceptualisation and operationalization of the

term, to tensions about the suitable method of assessing its impact and effects to both the university and the community.

Despite the different meanings and perceptions attached to service learning by tertiary institutions, Osma and Attwood (2007:3) asserted that there is a degree of consensus around key components of service learning which include: focus on community needs, active participation and academic curriculum integration. Ultimately, service learning tends to enhance two principal goals of motivating and enabling student learning as well as meeting community needs although there might be other areas of differences around the subject.

ii. Volunteerism

The South African definition of Volunteerism generally takes the meaning of selfless care for others without any compensation or reward being rendered in return (Perold, Carapinha & Mahamed, 2006:12). In most cases, those activities are observed as “charity” or systems of care amongst those in need or the disadvantaged.

Volunteerism has become an integral part of the South African society in order to promote the public good. According to Perold, Carapinha and Mahamed (2006:7), volunteerism has penetrated into sectors such as education, agriculture, and social development. The Department of Education has actually endorsed that tertiary institutions should be willing to participate in the process of eradicating poverty and underdevelopment in communities of their geographical location.

A study carried out by Swilling and Russell (2002), as quoted by Perold, Carapinha and Mahamed (2006:12), revealed that over 1, 5 million people in South Africa actively contributed their time to non-profit organizations participating in voluntary programmes. However, a research by Everatt and Solenki (2005) indicated that poor South Africans (23%) were more into volunteerism than the non-poor who only recorded 17%. This means students volunteering to engage communities may

be driven to do so by different factors including past experiences and the university's emphasis on the subject.

However, UFH has defined volunteerism as altruistic engagement of students and staff in activities meant to primarily benefit the community (Bender & Carvalho-Malekane, 2010:5). All extra-curricular activities are included in this category especially those programmes which are not part of the curriculum.

At Rhodes University, volunteerism is referred to as "social CE"; that is work initiated by students in the society and their voluntary involvement with organisations which partner with communities to improve living standards (Bender & Carvalho-Malekane, 2010:5). Those activities include, for example, contributions meant for those students who are in need and the voluntary cleaning of Alice town by UFH students.

Perold and Omar (1997:6) extended the definition of volunteerism as those programmes carried out by students during vacations or outside tuition time in their neighborhoods. Thus the emphasis is on students participating in general tasks rather than their specific academic fields. As a result, volunteerism performed by students tends to be small in scale as the projects entirely depend on student fundraising.

A study conducted in South African tertiary institutions by Perold and Omar (1997:25) revealed that most programmes are student-initiated and programme goals range from student development to community development. Volunteerism activities were found to enjoy a loose relationship with the associated institutions due to a lack of comprehensive volunteer structures and insufficient funding available for students to conduct those programmes.

The same study found that the University of Pretoria was actively involved in voluntary activities as indicated by the existence of the South African Student Volunteers' Organization (Sasvo). Similarly, the University of Cape Town had two

organizations catering for voluntary activities by students namely: The Ujima Fundraising Organization (Ufundo) and The Student Health Centre Organization (Shawco). At present, volunteerism has spread in many campuses as students realize their civic and social responsibility to their communities.

A comparative picture, outside South Africa, of the forms of student volunteerism is provided in Table 3.2. It is a summary of findings by Plummer et al (2008) of a study on volunteerism by social work students in the wake of Hurricanes Katrina and Rita.

Table 3.2: Volunteerism by social work students

Types of Volunteerism	Frequencies	%
<i>Unskilled Volunteerism</i>		
Helped Prepare	205	49.6
Cleaned Yard	115	27.8
Prepared/Delivered Meals	71	17.2
Sorted Donations	93	22.5
Visited Pets	16	3.9
<i>Volunteerism Through Donation</i>		
Donated Money	184	44.2
Donated Supplies	238	57.2
Personal Vehicle for Deliveries	90	21.6
Loaned Items	179	43.0
Offered Home	194	46.6
<i>Skilled Volunteerism</i>		
Provided Counselling	125	30.1
Provided Telephone Counselling	71	17.1
Debriefed Responders	32	7.7
Critical Incident Stress Debriefing	6	1.4
Worked in Shelter	131	31.5
Searched for Victims	18	4.3

Source: Plummer et al (2008:66)

The data above were collected from Louisiana State University, University of Houston, Southern University and Jackson State University. The study revealed that most students were involved in volunteerism through donations, which had an average of 42.5 percent, followed by unskilled volunteerism, which had an average of 24.2 percent. The smallest group was skilled volunteerism, which occupied an average of 15.4 percent. South African tertiary institutions are also highly involved in volunteerism. Lazuras (2007:103) recorded that 67 percent of South African students were prepared to volunteer in community work after undertaking a CE course.

iii. Community outreach

Outreach or extension services are activities and tasks that require the application of specialized knowledge and skills of particular academic disciplines (Perold & Omar, 1997: 8). However, outreach may sometimes require the application of skills from multidisciplinary academic fields, where students and staff from various departments or faculties have to work together to achieve a common goal.

The University of South Africa has defined outreach as a voluntary outreach to communities by students and the university staff in response to the immediate and pressing needs of communities (Bender & Carvalho-Malekane, 2010:13). Thus outreach entirely depends on the university.

UJ has clarified the difference between outreach and volunteerism. According to Bender and Carvalho-Malekane (2010:8), UFH regards outreach as activities that are initiated from within the campus and may even be part of the academic requirements for students. This means outreach programmes encompass service learning to some extent. However, Bender & Carvalho-Malekane further reiterated that volunteer programmes at UJ are strictly all extra-curricular and non-credit bearing activities initiated by university staff and students.

The activities of outreach are viewed as directly related to the mission of tertiary institutions when considering the responsive nature of outreach to the developmental needs of the community through quality scholarship, research and teaching (Perold & Omar, 1997: 8). Hence, Berman (2007), attested that CE should not be regarded as a third leg of Higher Education's mission considering that components of CE such as outreach and service learning forms an integral part of tertiary education.

Community outreach programmes in the South African tertiary institution generally draw their financial support from contributions made by the government, the private sector, donor organizations or even contributions made by the institution (Perold & Omar, 1997: 8). This implies that outreach programmes are well structured and enjoy a good financial support. As a result, most outreach programmes have become a success due to the available massive support from all angles.

3.3.2 Research-based community engagement

Hood *et al* (2010: 19) divide research-based CE into three spectrums. The first spectrum involves an equal participation of community members and researchers throughout the process with shared decision making structures in place. CE here demands that all stakeholders become actively involved at every stage of the research- from the decision making process to the operational stage of the initiative.

However, the other end of the spectrum requires that communities be simply informed about the on-going research and the results thereof (Hood *et al*, 2010: 19). This implies that community members are left out of the CE programmes for some reasons. This is one of the key aspects of the present inquiry. Nevertheless, some community members may simply exclude themselves from such initiatives due to time constraints, lack of expertise and or interest.

Finally, the middle spectrum of research-based CE only requires communities to be involved in important, but limited, aspects of the research activities (Hood *et al*,

2010:19). The involvement of community partners may be once-off in key aspects of the research such as decision making. Each spectrum, as a result, stands to have its own pros and cons depending on the nature of the research.

i. Community-based research

The major component of research-based CE is community-based research. UJ has defined community-based research or engagement as projects that make a lasting contribution to the community (Bender & Carvalho-Malekane, 2010:8). For example one of the biggest successes of UJ is its Law Clinic which was established in 1981 to render free legal service, coupled with students training addressing real life problems.

Nevertheless, community-based research on the University of Pretoria's (UP) web page refers to engagement or academic service conducted in and with the community to address the identified problem. In this case, teaching may be done in settings outside the university to give students the needed exposure and experience on how to apply theory to real life problems.

According to the UP web page, community-based research usually has a public purpose intention such as social development, empowerment and problem solving. In most cases, community-based research uses participatory action research methodology, programme evaluation research and also co-operative inquiry.

This means that academic staff and students have to identify a suitable model which ultimately enables them to provide direct or indirect benefits to society and in so doing help to improve the quality of life in communities. Thus, community-based research may positively impact communities in the form of new knowledge and skills, products or services. At the same time, the research may produce adverse effects to the society.

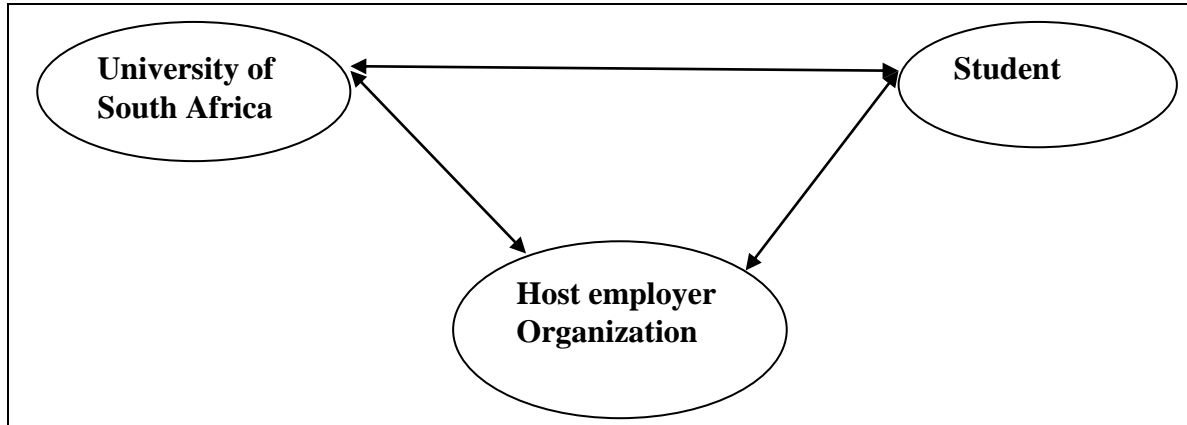
3.3.3 Work-based community engagement

In June 2004, the Higher Education Quality Committee (HEQC) defined work-based CE as a component of a learning programme which requires students to apply theory in a work-based environment (Bender & Carvalho-Malekane, 2010:14). This helps the learner to develop experience and skills needed in the real work environment.

UJ on its CE database prefers the term “work-based learning”, referring to work-based CE. UJ views work-based CE as the application of learning and assessment standards in the authentic work-based context under the supervision and mentorship of key officials monitoring employee performance. The crux of work-based CE is to address specific competencies necessary for the learner to acquire a qualification that makes him/her employable. Thus, the student is helped to socialize with the workplace environment.

Work-based CE can be achieved through models and approaches not limited to practical activities, fieldwork, stimulated learning environments, apprenticeship and internships (Groenewald, 2010: line 32). Work-based CE is one of the learning components of students at the University of South Africa (UNISA), who are registered for vocational programmes. According to the repository of Groenewald (2010: line 17), work-based CE is dependent upon the relationship among UNISA, host employer organization and the student, as illustrated in figure 3.2.

Figure 3.2: A student-employer-university relationship



Source: Repository about work-integrated learning by Groenewald (2010)

The purpose of work-based CE is to enable the student to recognize his/her strengths and development needs. This relates to the development of knowledge, skills and attitudes that promote effectiveness of the student in the workplace in an integrated way. The student has to be assessed by both academic staff and workplace practitioners. As a result, the institution, the student and the host employer strictly need to work in unison and give each other feedback on how the student is progressing.

However, UNISA's CE database indicates that work-based CE is different from practical activities in the field. Students may undertake fieldwork activities without actually acquainting themselves with the skills and abilities needed in organizational work environments.

3.4 Consolidating community engagement in tertiary institutions

JET has made remarkable contributions in embedding CE in the South African Higher Education by crafting and implementing a mechanism known as Community Higher Education Service Partnership (CHESP). The purpose of CHESP is to assist South African tertiary educational institutions to conceptualize and implement CE programmes (Lazarus, 2007:2), as well as to support the development of initiatives that are pro-CE in tertiary institutions.

CHESP also compiles data by assessing, monitoring and evaluating CE programmes conceived in tertiary institutions (Lazarus, 2007:3). This information is obviously needed to identify gaps that must be filled, especially those gaps that inhibit the success of CE endeavors in universities.

The Department of Higher Education has put in place supporting structures to facilitate the advancement of CE endeavors in tertiary institutions. Lazarus (2007:5) has identified the most critical policies and strategies that have impacted CE progress at each tertiary institution as follows:

- (i) Establishing an office for CE in every campus
- (ii) The appointment of an executive person responsible for overseeing CE in every campus
- (iii) The inclusion of CE in staff promotion and reward systems extending even to students
- (iv) Setting up faculty or university-wide committees responsible for CE
- (v) The appointment of a senior academic and support staff to operationalise and drive CE in campuses.

Nevertheless, Fourie and Bender (2007:159) divided mechanisms critical for the success of CE into different levels, namely: international, national, regional, institutional, faculty and module level. Dividing mechanisms into these levels, these authors argue, makes it easy for individuals overseeing CE at each level to build a structural support system which would enable CE to commence and to be implemented smoothly.

Furthermore, CHESP has made some investments in capacity building for tertiary institutions to keep abreast of the idea of CE. Among the activities and programmes designed to facilitate the implementation of CE in South African campuses, there are national and regional workshops, CE graduate programmes and service learning trainer programmes (Lazarus, 2007:7).

These programmes have played a pivotal role in strengthening tertiary institutions to fulfill the CE mandate as stated in the White Paper. In 2005, workshops were held in Pretoria, Durban, Johannesburg and Cape Town to deliberate on how tertiary educational institutions could successfully drive CE on their campuses (Lazarus, 2007:7). There is no doubt that CHESP has influenced tertiary institutions to treat CE as a core function of the mission statement together with teaching and learning plus research.

However, the challenge of understanding consensus and contentions around CE debate in tertiary institutions in the country remains. The present research seeks to make a contribution in this regard. A case study of three CE projects at the University of Fort Hare sheds more light to this debate.

CHAPTER FOUR

Community Engagement at Fort Hare

4.1 Introduction

This chapter narrows the focus to the University of Fort Hare (UFH). The chapter details how UFH engages its neighborhood communities. Conceptualization of terms related to CE at UFH is elucidated in the second section of the chapter. Finally, indicators of CE at UFH are highlighted, focusing on the CE projects selected for the study.

4.2 Conceptualization of community engagement

As shown in Chapter three, tertiary institutions all over the world are grappling with the relationship between teaching and learning and research, and the requirements of the societies in which they operate. However, UFH has defined CE as “all the negotiated and dynamic partnerships between the university and the community it serves” (The UFH Community Engagement Policy, 2008: line 1). The focus here is on relationships or partnerships established between the university and its external community.

According to the UFH Strategic Plan (2009: 35), CE relationships are regarded as a two-way relationship to the benefit and acknowledgement of all who are involved in the process. These partnerships are meant to be mutually beneficial placing each stakeholder on the same pedestal. The university has a stated commitment to ensure that all CE participants benefit from the programme in one way or another.

Nevertheless, the term “community” at UFH goes beyond the geographical concept and is inclusive of the community of practice where people who share an interest, expertise and a pool of wisdom are brought together (UFH Strategic Plan, 2009:35). This may be the immediate community, in which UFH is geographically situated, or the locality of municipality, district, province, the country, continent or the world at large (The UFH Community Engagement Policy, 2008:7). Thus UFH regards the term

“community” as a grouping of people who form part of the university’s external environment.

Major CE activities at UFH include volunteerism, community outreach, internships, co-operative education and service learning (The UFH Community Engagement Policy, 2008:9). These activities are undertaken in the form of teaching, learning and research to address cultural and socio-economic challenges faced by the society every day.

As a result, UFH is now exploring an approach to teaching and learning that is able to unlock the potential in students in many ways (The Fort Harian, 2010:19). The university hopes this will result in a new breed of students capable of delivering new forms of thinking, with a sense of compassion and innovation in their efforts to address challenges faced in the society.

For curriculum renewal and intellectual development, the university has pledged that every new student at the institution must go through the Life Knowledge Action Programme, commonly referred to as the Grounding Programme (The Fort Harian, 2010:5). The Grounding programme was first introduced in Alice campus in 2009 as a pilot study with 350 students, and replicated in East London Campus in 2010, targeting 360 students (The University’s campuses are in Alice, East London and Bisho-the seat of the Eastern Cape Provincial government).

This CE module is designed to equip UFH students with trans-disciplinary competencies which allow them to engage societal issues with creativity. The programme encourages students to think beyond their immediate disciplinary boundaries (The Fort Harian, 2010:19).

4.3 Strategic plan (2009-2016)

UFH has developed a strategic plan which serves in part, as the core driver of CE endeavors. According to the UFH Strategic Plan (2009:37), the university strives to

achieve the following aims in order to strengthen its CE initiatives between 2009 and 2016:

- To ensure that CE at UFH will move beyond 'service learning' toward a more encompassing scholarship endeavor and a vision for the university as a whole;
- To establish the university as a recognized cornerstone which strives for sustainable social, cultural and economic development of its immediate communities;
- To establish UFH as an engaged university, deepening and promoting the scholarship of engagement among students, academics and its associates;
- To engage internally, and with national partners, to better establish the systems to guide and support the growth and emphasis of community engagement and scholarship;
- To make the core activities of the university to become more relevant, responsive and accessible to the public and private sector as well as the broader community that forms part of the university's sphere of influence.

In terms of the Strategic Plan, CE is not just a "third leg" but an "integral part" of the university's core mission. This partly explains the relatively vibrant community engagement atmosphere in the institution. UFH actively seeks to prioritize CE in all the three campuses and encourage conceptual development of the subject.

4.4 Indicators of community engagement

As of the time of this study, the university was involved in diverse CE activities, from student-led initiatives to department-led initiatives. According to The Talloires Network (2010), CE projects at UFH include small-scale agro-processing, training and human capacity development, ecologically and economically optimal agricultural production systems, and community-centered entrepreneurship.

For example, two Agri-Parks have been established which serve the entire Eastern Cape Province. The first Agri-Park was initiated in 2003, and is situated in UFH-Alice campus to serve as a laboratory hub for research and development experiments undertaken for CE endeavors (The Talloires Network, 2010: line 16). This Agri-Park was formed by UFH and five external cooperatives. Apart from its mandate of research and development experiments, this Agri-Park has also become a source of employment. Consider Figure 4.1 showing the main kitchen of the Agri-Park in Alice:

Figure 4.1: The main kitchen



Farmers in the Eastern Cape Province sell their produce to the Agri-Park such as cabbages, tomatoes, carrots, onions, green paper and potatoes. These are processed and dried up in warmers, before being used to make various kinds of soup for sell.

In 2008, the Provincial Department of Agriculture facilitated the establishment of the second Agri-Park in Mbashe District Municipality in a small town called Dutywa. The concept of Agri-Park has proved to provide workable solutions to some of the most pressing socio-economic challenges faced in the Eastern Cape such as unemployment (The Talloires Network, 2010: line 24). As a result, UFH and the Eastern Cape Department of Agriculture and Rural Development have signed a

memorandum of understanding to mandate the set-up of other Agri-Parks in South Africa.

Furthermore, Forte Dairy Trust stands out to be one of the prominent CE projects at UFH. The project is a joint venture between UFH, and some external entrepreneurs. A company called Amadlelo Agri (representing 70 white farmers) and an empowerment group called Vuwa Investments entered into a partnership to form Forte Dairy Trust by bringing some of their cows together (Figure 4.2).

Figure 4.2: Forte Dairy Cows



UFH donated R2-million and a piece of land to the project and the Land and Agricultural Development Bank of South Africa helped to finance the project. The farm produces 10 000 litres of milk per day, which is mostly bought by Clover. The farm is providing dividends for 600 farm workers and acts as a training centre for young agricultural graduates.

Other CE activities at UFH include, the Small Town Renewal project, led by Amathole Economic Development Agency (AEDA), a Nature Conservation Project near the Great Fish River Reserve, Forte FM radio, and Telkom Centre of Excellence (UFH

Newsletter (1), 2010). The Faculty of Agriculture established the Agricultural and Rural Development Research Institute (ARDRI) in 1977 (The Talloires Network, 2010). ARDRI has made impact in various South African communal areas by providing specialist advice and research into socio-economic and technical problems affecting livelihoods strategies.

The Psychology Service Centre (PSC) in the UFH East London campus offers training to intern psychologists who are required to provide mental health services to the local community. Direct counseling is offered to individuals and families at the office in East London and through community projects and partnerships designed to create sustainability in solving particular mental problems in the Eastern Cape Province (Talloires Network, 2010).

The appointment of the Director of CE at UFH in 2009 led to the establishment of CE offices both in Alice and East London campuses, and obviously has helped to raise the visibility and significance of CE at the institution. As at the time of this study, the CE office was building a database of CE initiatives at the institution. According to the CE office, the database would help the university to answer questions such as: How does the university engage the community? What role is played by beneficiary communities and donor agencies in CE? What is the nature of relationships established through CE?

4.5 The selected projects

For the purpose of this study, the researcher selected three UFH projects. These are: The Nguni Development Trust, The Financial Literacy Project and the Advanced Certificate in Local Government Law and Administration. The three projects will help the researcher to establish the meanings and perceptions attached to CE by all the stakeholders.

4.5.1 The Nguni Development Trust



Figure 4.3: The Nguni cattle

The project started in 2004 as a co-operation between UFH, Industrial Development Corporation (IDC), Eastern Cape Department of Agriculture (ECDA) and the Development Bank of Southern Africa (DBSA) (Somoro, 2009:5). The project was introduced as a roll-out around six Local District Municipalities of Alfred Nzo, Cacadu, Khahlamba, Amatole, Chris Hani and OR Tambo (Somoro, 2009:6). Amongst the six mentioned District Municipalities, about 15 communities were chosen as implementation sites.

In reality, however, it was an expansion of the Nguni project initiated by UFH in collaboration with the rural development agencies of the Eastern Cape Province in 1998 (Musemwa, 2008:8). According to Musemwa (2008:9), when the project first started, it was implemented only in Melani and Dyamala communities of Amathole District Municipality.

The aim of the project was to re-introduce the indigenous Nguni breed of cattle into the communal areas of the Eastern Cape Province (Raats, 2004:1), with a view to uplifting the livelihoods of livestock-holders. This came into being after it was

scientifically found that the Nguni cattle possessed important genetic value and inherent capabilities. Such characteristics include high quality meat, resistance to ticks and tick-borne diseases, longevity and adaptability, ease of calving, and ability to remain highly fertile under harsh conditions (Raats, 2004:4). The Nguni breed was, thus, chosen for its noticeable potential to improve livestock production hence heightening living standards in communal areas of the Eastern Cape Province.

Cattle are a valuable asset in the Eastern Cape Province for rural households who depend on them for meat, milk, income and hides (Chimonyo *et al*, 1999: 2). Rural households also use cattle for socio-cultural functions, as a source of draught power for cultivation of crops, source of manure for agriculture and as a store of wealth (Musemwa, 2008:11). Hence, those who have cattle in the communal areas are generally better off in terms of living standards.

The implementation process entailed, among other things, awareness programmes which brought together extension officers, livestock coordinators, the community and other stakeholders (Somoro, 2009:6). This was a platform through which stakeholders negotiated the terms and conditions governing the project.

A consensus was reached on fundamental issues defining the structure and nature of the project, which led to the signing of a formal contract between the university and the beneficiary community (Somoro, 2009:6). Both UFH and the beneficiary communities were required to adhere to the agreed terms and conditions.

According to Somoro (2009:8), communities were selected for the implementation of Nguni project based on the perceived readiness of the candidate communities. Thus some communities could not benefit from the project because of their failure to meet the required terms and conditions. The present study, however, examines the terms and conditions which influenced beneficiary communities and the university.

In 2004, about 192 animals were given to 16 individual projects which were set up in the Eastern Cape Province to expand the Nguni initiative (Somoro, 2009:7). Each project received 12 registered animals which comprised ten cows and two bulls. However, the Nguni project has continued to grow, stretching into other provinces as well.

At first, the project was replicated in various communities of Amathole District Municipality. At the end of 2004, Chris Hani and OR Tambo District Municipalities were recorded to have benefited from the project. Subsequently, other Eastern Cape District Municipalities and other Provinces were reached. According to the Nguni Project office (UFH), about 24 individual Nguni Projects were set up between 2005 and 2006, with Western Cape Province being recorded as one of the beneficiary communities. Schools, villages and farms were included as beneficiary 'communities'.

4.5.2 Financial literacy project

The Financial Literacy Project was launched as a pilot study aimed at empowering vendors and the general community members with the knowledge of how to better manage their personal finances and revenue from their small businesses (Funder Feedback Report, 2010: 22). The workshops were thus not limited to community entrepreneurs but also focused on financial matters impacting the community at large.

One of the literacy themes was how to save money using bank accounts (Funder Feedback Report, 2010: 22). This topic was chosen against the background that most people in the community were not safeguarding their money using formal methods. Banking institutions such as First National Bank (FNB), CAPITEC bank and Standard bank together with microcredit institutions were invited to make presentations.

Financial literacy presentations were also made at six high schools as a way of awakening students to learn how to manage finances. According to the Funder Feedback Report (2010:31), presentations were made at the following schools:

- Zwelandile High School at Zwelandile Village
- Qhamani High School at Ncera Village 7
- Luyolo Senior Secondary School at Luyolo Village
- Hibron Public School at Ncerga Village 3
- Wesleyville School at Kalkeni Village
- Ncera Village 4 Intermediate School at Ncerga Village 4

Thus, UFH had to adopt a methodology that would enable the project to impact different communities. Table 4.1 highlights the number of people targeted by UFH in the pilot phase of the project.

Table 4.1: Events-beneficiary schedule

Activity	Beneficiaries	Number of participants
Participatory Learning and Action Workshop (PLA)	4 workshops for 50 people each	200
Awareness Session, Interactive Workshops, and Advice Session	20 sessions for at least 20 people each	400
Moneywise Champions trained	33 champions from each village to be trained for 3 days	33
Teachers, learners and parents	3 schools per area ×4 areas; 12 schools ×50 learners, 50 parents and 4 teachers	1248
Micro-Managing Business Activities course “Entrepreneur training”	20 people trained for 5 days	20
Mentoring	33 moneywise champions; 20 entrepreneurs	Included
Total (Individual beneficiaries)		1901

Source: UFH Newsletter-Issue1 (2010:9)

Drawing from the table above, a total of 1901 beneficiaries were targeted in the pilot project. The project was composed of activities such as Participatory Learning

and Action workshops (PLA), awareness sessions, interactive workshops, moneywise champions and mentoring. Most of the beneficiaries (1248 in total) were teachers, learners and parents. Beneficiary attendance on all the interventions including the training courses was voluntary (Funder Feedback Report, 2010:98). As a result, the facilitators would only know how many people would be attending on the actual day of intervention.

4.5.3 Local government law and administration project

The following information has been obtained from a proposal produced by Faculty of Law during the process of establishing the project in 2008.

UFH was approached by the South African Local Government Association (Eastern Cape) in 2007 with a proposal for the Law Faculty to develop a certificate which would encompass both legal and public administration modules. The idea was widely accepted by the Law Faculty, geared not only to graduate students, but also to contribute towards community renewal.

The idea was conceived in response to the urgent need for local government officers to improve their academic qualifications and to enhance their capacity to fulfil their roles and responsibilities. UFH had to design the course in such a way that actors in the local government would receive formal training on key issues critically needed for quality service delivery. Thus the programme seeks to equip local government actors with a full understanding of their developmental duties, powers, roles and functions.

In February 2008, Faculty of Law applied to the Department of Education for the formal accreditation of a Diploma in Local Government Law and Administration. The application was approved and UFH was granted the permission to offer this certificate in 2008. The programme is offered at the East London campus and consists of both practical and theoretical components. Tutorial sessions are held in various centers in the Eastern Cape Province where selected local government actors can conveniently meet from their local municipalities.

The programme is made up of the following modules:

- Introduction to the concept of development
- An overview of the African political economy
- Organization theories and public financial management
- Human resource management and local government administration
- Labour law
- Law of contract (general principles)
- Law of contract (specific contracts) and
- Advanced constitutional law.

The programme offers council workers the opportunity to obtain exemption from the university's Programme Qualification Mix (PQM) such as Law (LLB) and a Bachelor of Commerce Degree in Administration. This means council workers have the opportunity to upgrade their qualifications in the process. Each student is assessed in accordance with standards at UFH. That is, a combination of term mark plus the examination mark determines whether the student passed or not.

UFH supports this programme by making available lecture rooms, the library, computer laboratory/internet, printing facilities, data projector, experienced teaching staff and a video player. Selected council actors from various local municipalities in the Eastern Cape Province have to attend a lecture once in a fortnight at UFH. Thus the project requires commitment and dedication on the part of council actors who have to travel long distances.

4.6 Conclusion

The definition of CE at UFH is centered on all university-community partnerships aimed at addressing socio-economic problems. Although CE office was only established in September 2009, UFH has a long history of CE. Indeed, the university has a large number of CE projects. Having embraced CE, the university's focus now

seems to be on the expansion and streamlining of its engagement programmes so as to leverage their impact on communities.

CHAPTER FIVE

Data Presentation and Analysis

5.1 Introduction

Both qualitative and quantitative data are marshaled to answer the three research questions of the study, namely:

- What are the meanings attached to community engagement by different stakeholders (university officials, project leaders, beneficiary communities and donor organisations)?
- What activities signify the mobilization of those meanings vis-à-vis the selected projects (deeds as a mirror of discourse)?
- What are the overall community perceptions of the selected UFH projects?

The researcher conducted 17 interviews and three FGDs in a bid to understand how different stakeholders understand CE. Interview sessions were held as follows: firstly, seven key university officials were interviewed, followed by six key members of the beneficiary communities (two from each of the three selected projects), then the CE Director at UFH, and lastly three project leaders. The qualitative data schedule is summarized in Table 5.1.

Table 5.1: Qualitative data schedule

	Interview Sessions		Focus Group Discussions	
	Targeted	Conducted	Targeted	Conducted
Participants				
University officials	10	7	-	-
Beneficiaries	15	6	-	-
Project Leaders	3	3	-	-
CE Office	1	1	-	-
Beneficiaries(Nguni project)	-	-	5	3

The analysis in this chapter is based on the actual interviews conducted. The researcher interviewed 6 beneficiaries out of the targeted 15 interview sessions. Only 7 University officials turned up for interviews out of the targeted 10 officials. Otherwise project leaders and the Director of CE at UFH were interviewed as planned. The, gender composition of the three focus group discussions is tabulated in Figure 5.1.

Figure 5.1: Gender composition of FGD participants

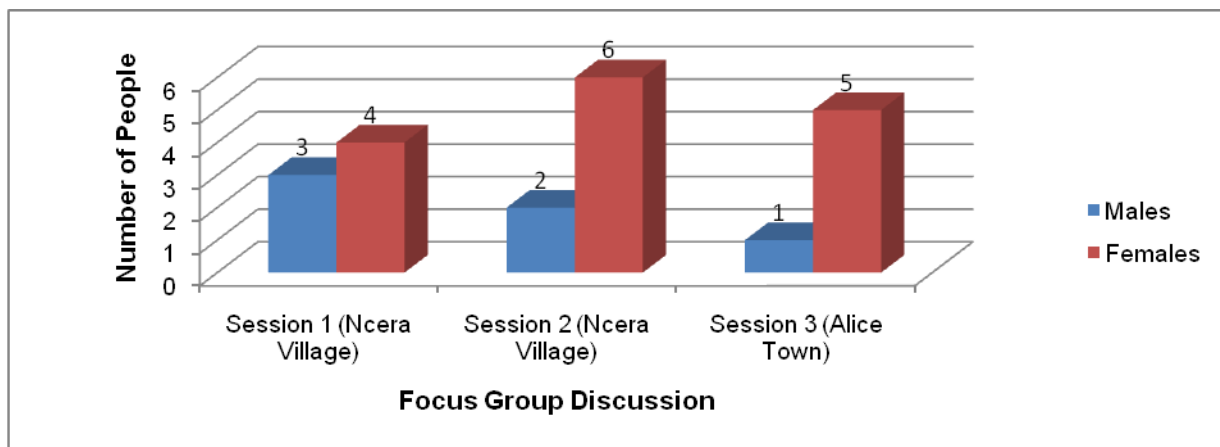


Figure 5.1 shows that in the first session, three males and four females participated. The second session had two males and six female participants, while the third session had one male and five females.

The researcher also conducted a survey to understand how key stakeholders perceive CE. To achieve this, the researcher identified the population sizes of three key informant groups and calculated their respective sample sizes using the MaCorr Sample Size Calculator. A 95% confidence level was used and calculations were summarized as shown in table 5.2:

Table 5.2: Survey calculations

Groups	Population Size	Sample Size (at $\pm 7\%$ confidence interval)	Actual number of questionnaires returned
UFH Departments & Units	42	35	26
Zwelandile High School (Beneficiaries)	318	121	84
Local Municipality Personnel (Beneficiaries)	60	46	43
Grand Totals	420	202	153

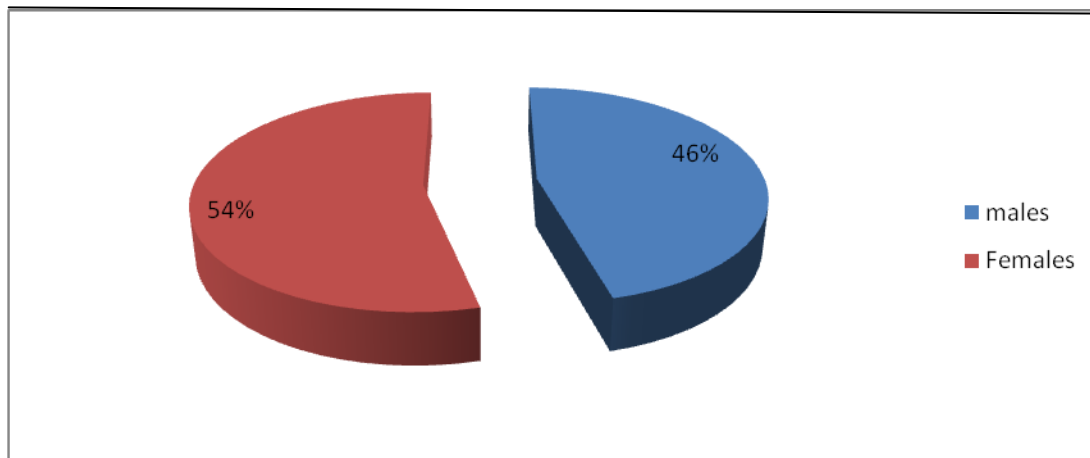
From UFH website, the researcher identified 16 UFH Units and 26 Departments, which totaled 42, the figure used as the population size for Departments and Units. Moreover, the researcher selected Zwelandile High School, which is one of the beneficiaries of the Financial Literacy Project in Tyolomnqa-Ncera area. The school had a total enrolment of 318 students in 2010.

In 2010, a total of 60 employees from the Local Municipality of Eastern Cape Province were enrolled for the Local Government Law and Administration Project. The researcher used the 60 beneficiaries as the population for the study. Thus, the researcher distributed a total of 202 questionnaires and received a total of 153 questionnaires from the respondents. Therefore, the analysis is based on the 153 returned questionnaires.

5.2 Demographic profile of respondents

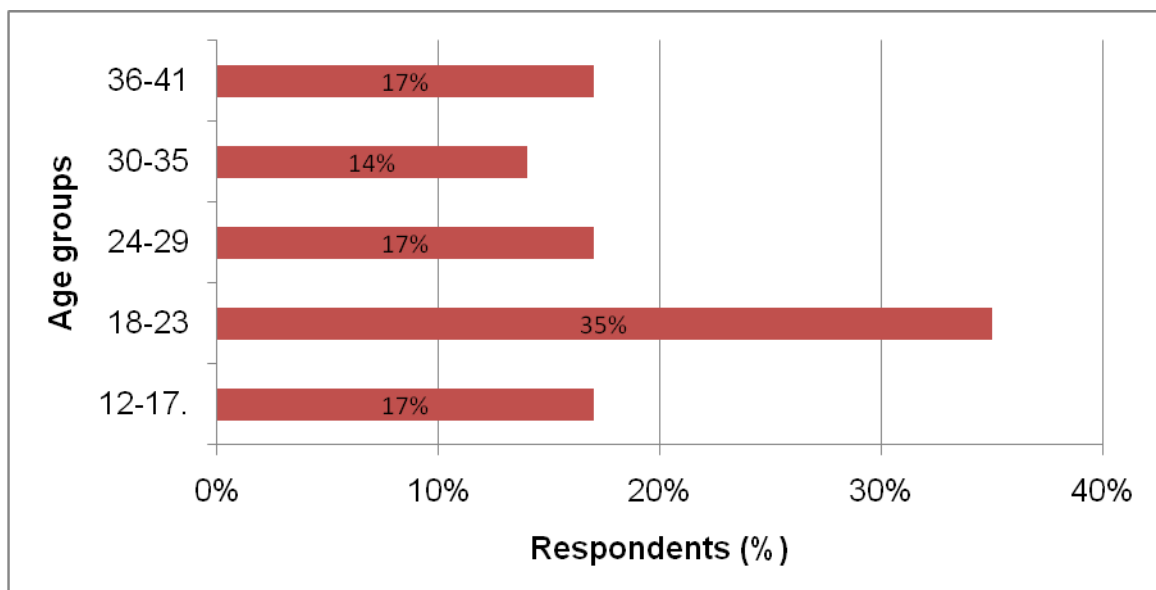
The sample structure of the study is described in terms of gender, age, level of education, source of income and individual participation in community/social groups. The beneficiary sample consists of 46% males and 54% females (Figure 5.2).

Figure 5.2: Gender composition³



Respondents were also categorized into five age groups as shown in Figure 5.3.

Figure 5.3: Age group composition⁴



Respondents in the 18-23 age groups made up 35% of the sample. This is explained by the fact that the highest population of key respondents groups was a High school. Coincidentally, age groups 12-17, 24-29, and 36-41 occupied each 17% of total

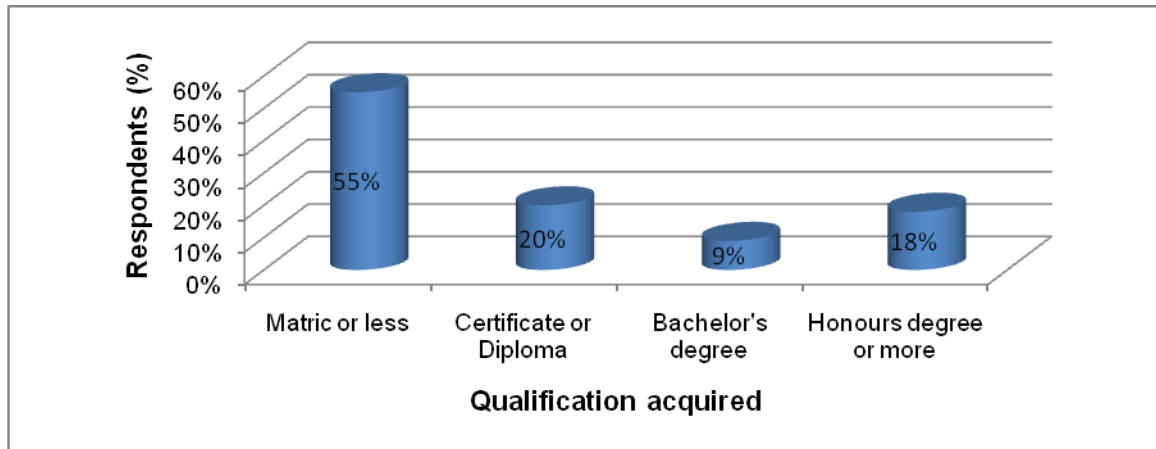
³ N=127 (beneficiaries only).

⁴ N=127 (beneficiaries only).

number of respondents, while 14% of the sample was comprised of respondents in the 30-35 age-group.

Figure 5.4 shows the level of education attained by respondents:

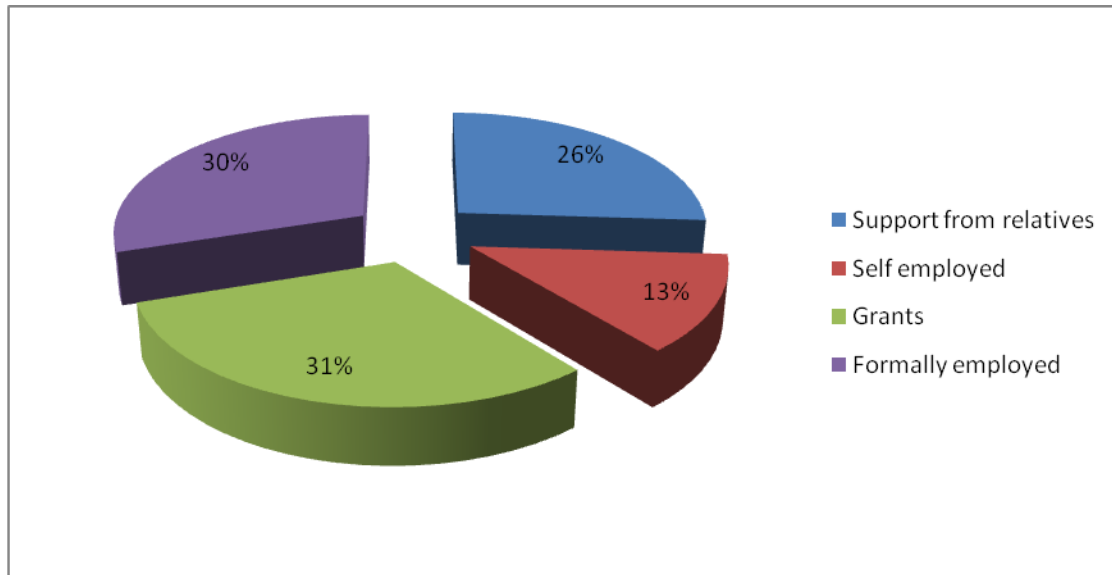
Figure 5.4: Level of education attained ⁵



As shown in Figure 5.4, 55% of respondents had Matric or less. All the university officials from Departments and Units had at least an honours degree, representing 18% of all respondents. About 20% of the beneficiaries had a certificate or diploma while 9% of them had a bachelor's degree. Figure 5.5 gives an indication of respondents' source of income.

⁵ N=153 (beneficiaries plus university officials).

Figure 5.5: Respondent's source of income ⁶



Only 31% of the respondents indicated that they were subsisting on government grants. 30% of the respondents were formally employed, while 26% were depending on relatives for survival. Self-employed people made up 13% of the respondents. Self-employed respondents were basically earning a living from their informal business activities. Therefore, 70% of respondents could be described as poor. The researcher also sought to understand whether members of the beneficiary communities belonged to community/social groups (see Figure 5.6).

⁶ N=153 (beneficiaries plus university officials).

Figure 5.6: Beneficiary social connectedness ⁷

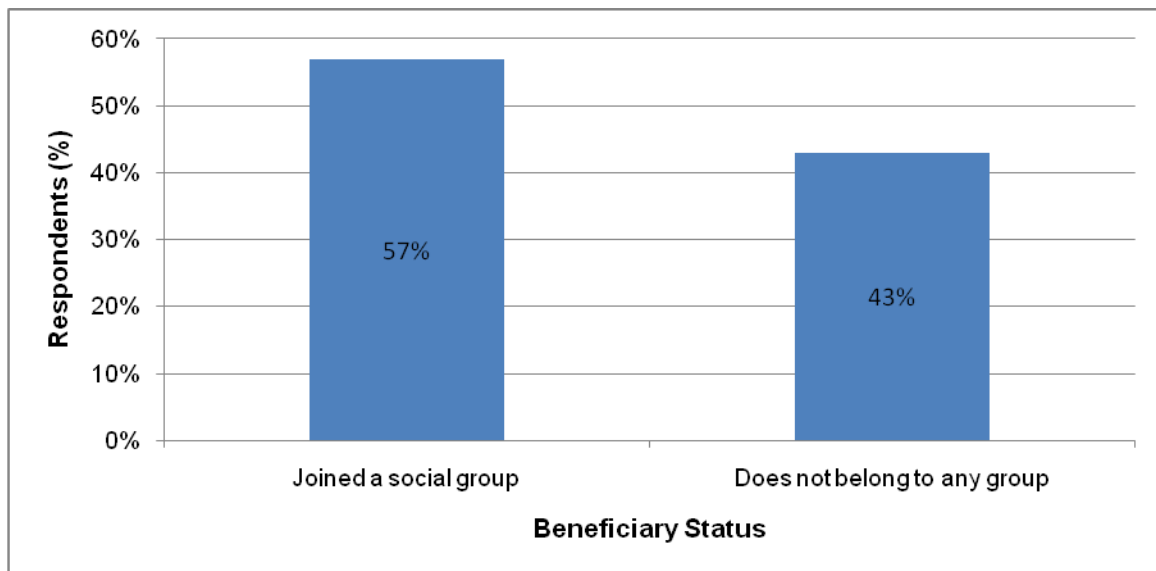


Figure 5.6 shows that 57% of the respondents were active members of community/social groups, while 43% of the respondents indicated that they were not involved in such activities. The researcher defined community/social groupings as religious groups, sport clubs, women clubs and fundraising committees.

5.3 Meanings attached to community engagement by stakeholders.

Interviews conducted at UFH revealed that at their core, stakeholders attached different meanings to CE. However, to some extent, stakeholders demonstrated some level of commonality in their understanding of the process. Most respondents highlighted the fact that CE involves some form of partnership between the university and the community.

One of the major questions the CE office responded to was: *“What is the essence of CE at UFH?”*

The researcher gathered that CE at UFH was more or less, an “affirmation” of the university’s mission statement which puts emphasis on the delivery of quality education, to achieve technological, social and economic development. This has a

⁷ N=127 (beneficiary respondents).

strong link with UFH official definition of CE which is centred on the dynamic partnerships between the university and the community with the prime aim of addressing everyday socio-economic challenges.

One of the interviewees (a Head of Department) expressed a strong admiration for the Social Work Department, where students are granted an opportunity to join the work environment (internship) for a year, as part of the requirements for their degree programme. Her concern was that many other departments had not incorporated internship programmes into their degree programmes, thus frustrating CE efforts.

The researcher also asked one of the UFH officials: *“What is the university currently doing to achieve its CE goals?”*

The official noted that the university had pledged to offer academic programmes which have a strong social and ethical relevance in order to realise its CE agendas. In 2007, the university introduced the Grounding Programme at the university, with the aim of effectively orienting first year students to and involving the surrounding community in various CE activities. According to the official, the programme was contributing towards the advancement of the vision, mission and strategic objectives which are deeply rooted in the philosophy of CE.

Nevertheless, to another UFH official, CE appeared to be strongly associated with academic and research partnerships held between the university and the community both as service learning and as the normal research programme of the university. In this case, postgraduate students undertaking research, the university’s research centres and other interested university officials all participated in research activities held in different communities.

However, another project leader contested that CE should be centred on social responsibility. The project leader viewed CE as a mechanism through which the university could touch lives especially the poor:

Society today is overwhelmed with misery, disease, poverty and all kinds of unprecedented sufferings. Surely, CE initiatives are bound to lose the grip if social responsibility is approached in contempt. Commitment to undertake social responsibility denotes the nature and character of UFH to the society. I mean the university becomes meaningful to the society when involved in addressing such key issues pressing the society today. This may be achieved through volunteerism, outreach, philanthropy, service learning and work-based community projects.

The project leader emphasised the social responsibility as the core business of CE. When the researcher interviewed beneficiaries of the Nguni Project, they confirmed that indeed they were expecting the university to address some of the critical issues affecting their communities. An analysis of beneficiary perceptions of CE is presented in Figure 5.7.

Figure 5.7: Beneficiary perceptions of university's 'core' mandate

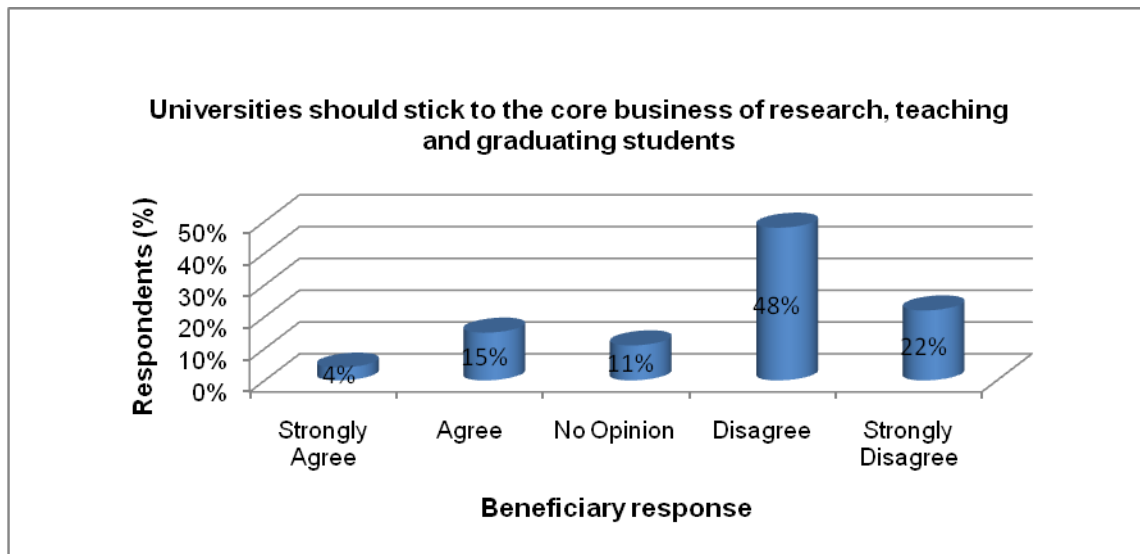


Figure 5.7 shows that most beneficiaries (70%) disagree with the fact that universities should just focus on research, teaching and graduating students, with 22% of the respondents "strongly disagreeing". Respondents who "strongly disagreed" and "disagreed" were those who were not formally employed. This

implies that beneficiaries expect universities to be involved in social responsibility programmes apart from the core business of research, teaching and graduating students.

Nevertheless, a FGD held in Alice Town revealed that members of the beneficiary communities associate CE with community development. Most of the participants were concerned that Alice, besides being a university town, has continued to face the severe dilapidation of buildings and roads, poor housing, and high poverty setbacks. To beneficiary communities, CE appeared to be the channel through which community development could take place.

Their major concern was what UFH was doing to improve the situation. One of the participants even argued that students produced by UFH were nowhere to be found. *“Once they finish their studies, they find their way out of Alice looking for jobs in bigger cities such as Johannesburg, Cape Town, Port Elizabeth and Pretoria”*. Even so, when the researcher engaged UFH students who are residents of Alice, he discovered that most of them had no intention of staying or working in Alice due to the town’s rurality.

Furthermore, the researcher interviewed an educator at Zwelandile High School before engaging the students there. One of the key issues which came out of the conversation was the fact that UFH campuses were strategically situated in Alice, Bisho and East London to facilitate a smooth collaboration between the university, members of the local community, non-profit partners, the public sector and the private sector. The educator saw such collaborations as a milestone in the process of addressing areas of concern in the neighbourhoods of UFH, and to strengthen communities while supporting teaching, learning and research.

In the FGD that was held in Alice, the researcher asked: *“What is your advice for UFH to achieve tremendous results through CE?”*

One respondent stood up and emphatically stated: *“UFH is situated in strategic places for CE. Firstly its main campus is in Alice surrounded by rural areas, while the Bisho campus is closely situated to key government offices for Eastern Cape Province, and East London campus is in East London Metropolitan”*. A woman seated next to the young man stated in support that, the history of UFH and its mandate thereof as a politically, socially and economically responsive institution together with its current range of engagement activities makes it a strategic university to emerge significantly in the area of CE.

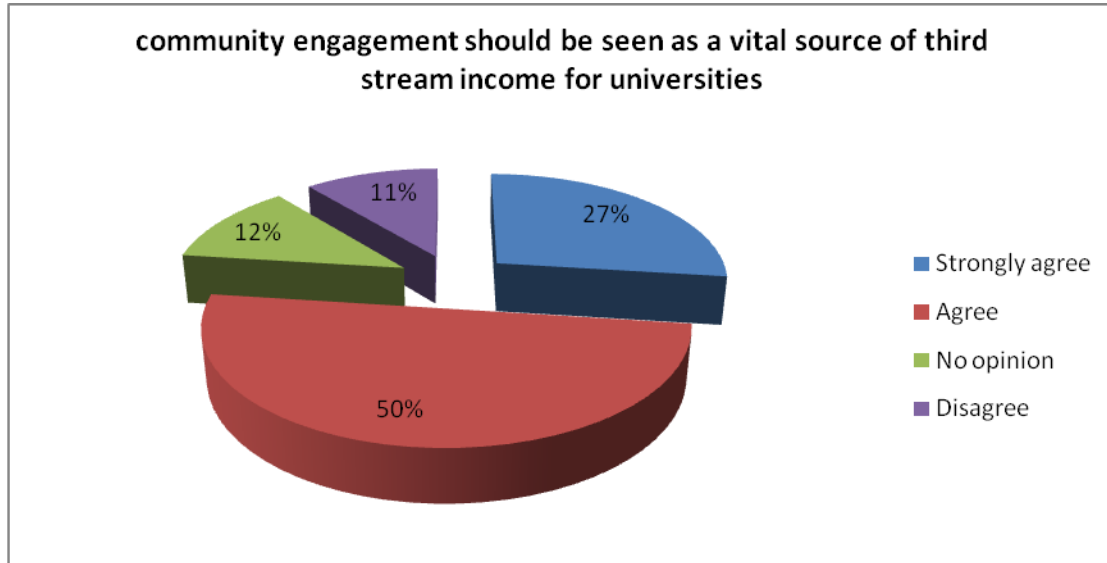
Views of the respondents revealed that it would be difficult to formulate a definition of CE that would satisfy everyone besides a general understanding. However, the researcher was keen to understand whether CE could be regarded as *“entrepreneurship”*. On this, one of the HODs interviewed on the East London Campus pointed out that:

Though CE has been widely viewed in a social responsibility perspective, I believe the discourse should not just end there. I think universities should also earn some income from such initiatives. The university puts resources into these programmes; and is therefore entitled somehow to enjoy the returns of such initiatives.

The HOD further noted that some of his staff members in their individual capacities were involved in income-generating projects. He made it clear, however, that the projects were not profit-oriented but brought some revenue to cover operational costs: *“I think we should recognise that these projects incur some costs to the university and in cases where there are no funds, the project automatically comes to a standstill”*, the HOD stated.

The response of UFH officials pertaining to entrepreneurial projects were noted in Figure 5.8.

Figure 5.8: Views about third stream income ⁸



The UFH CE office pointed out that some of the projects or initiatives were generating income. However, income generation was not the core purpose of the university's CE agenda. In a sense, some of the CE projects were entrepreneurial in approach and were bound to earn some income. Some of the participants in the first FGD indicated that CE was synonymous with small, micro to medium enterprises (SMMEs).

One project leader described CE as a “bridge linking the university to its neighbouring communities”. The project leader advocates for a CE programme that will knit the university and the society together:

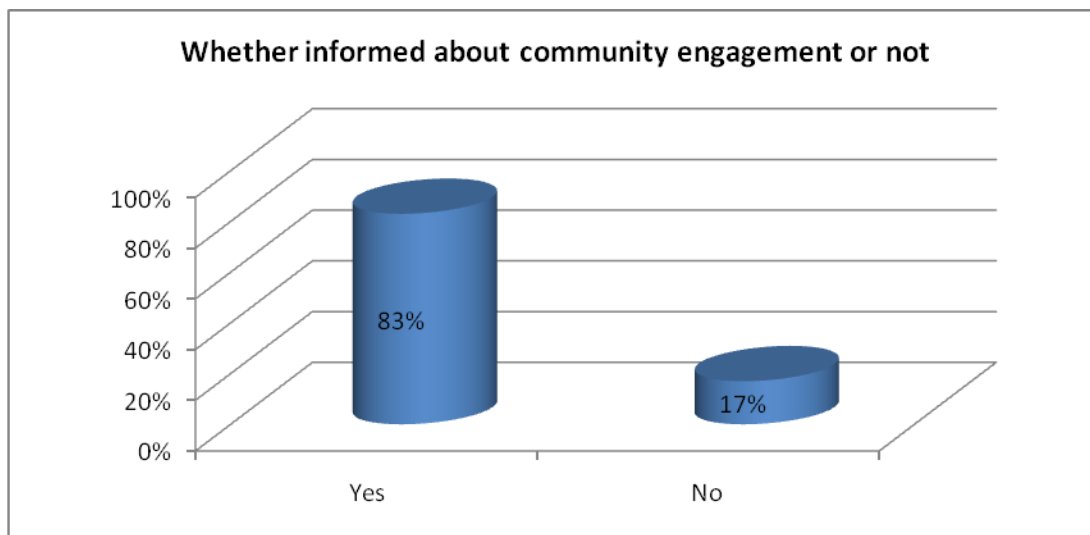
To me, CE is nothing if it does not facilitate the bridging of a relationship gap that has existed for decades between the university and the society. It is our desire to be identified as part of the society, working together as we address our common challenges. Currently, the project under my leadership has made great strides in bringing together the university and the society.

⁸ N= 26 (UFH officials).

The project leader further pointed out something striking pertaining to CE: *“CE could be used by UFH as a powerful weapon for competitive reasons. With CE, the university can become influential as you know that actions speak louder than words.”* His reasoning was that CE projects can raise UFH’s profile in South Africa, and even internationally.

Conceptual issues around CE were not a problem especially among those who had Matric or less. For most beneficiaries, it was their first time to even hear about CE. Thus, about 83% of the beneficiaries indicated that they were not informed about CE. Only 17% indicated that they were acquainted with the subject of CE, and were academically holding at least a diploma or certificate. The education level of participants seemed to have effect on their awareness/understanding of the subject of CE. Meanings attached to CE by participants who were not informed about the subject were different from meanings of those who were informed about CE. Figure 5.9 shows the number of beneficiaries informed about CE. By “informed”, the researcher refers to beneficiaries who are acquainted with what is involved in CE.

Figure 5.9: Community engagement awareness



A respondent from the Nguni project revealed that Industrial Development Corporation (IDC) and the Department of Agriculture, being the only funders of the project, considered CE as a community development initiative and an avenue

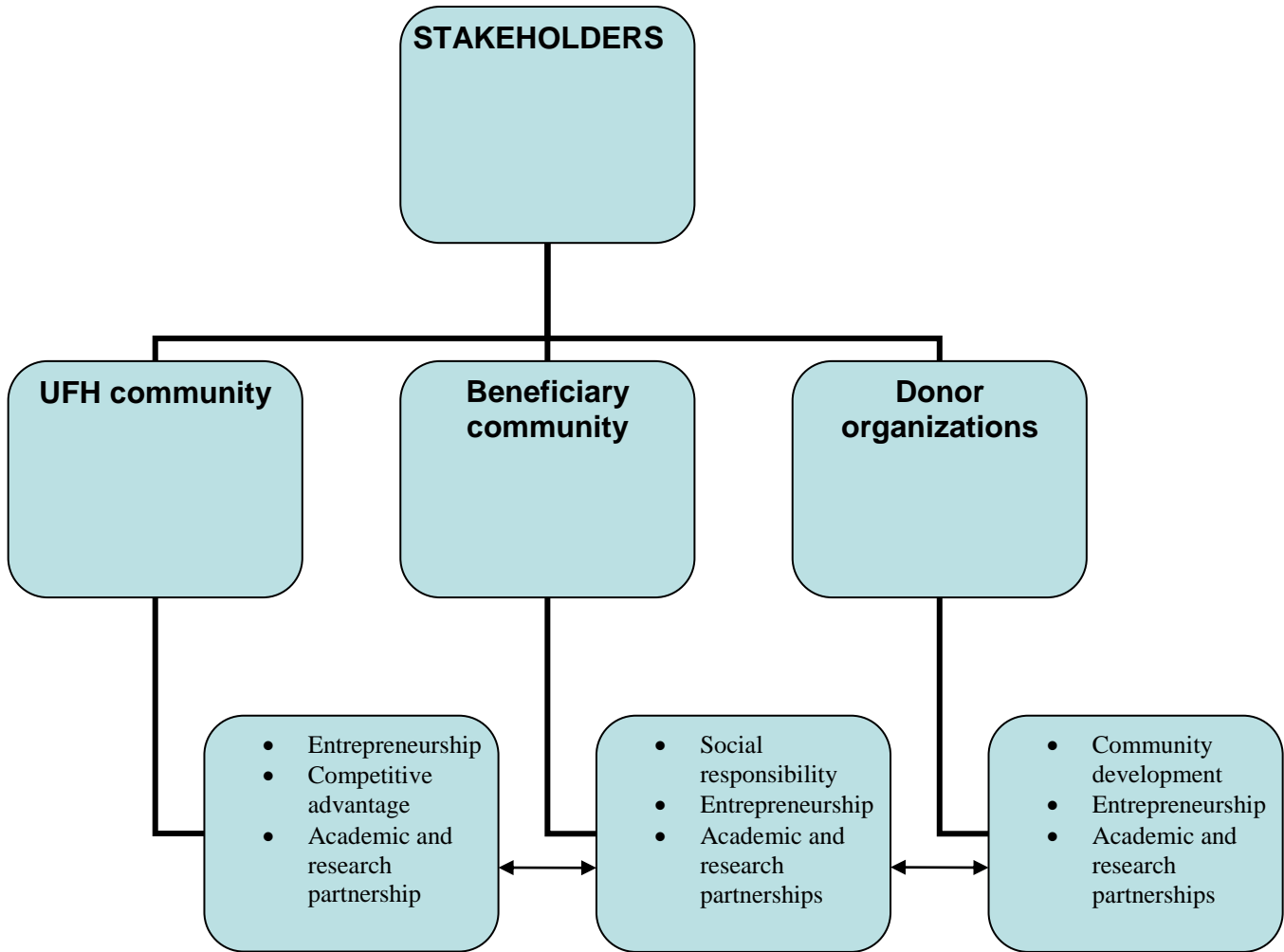
through which the university could conduct research in communities. These donor organizations found it necessary to fund such projects, which have a potential to change many lives.

However, Sanlam⁹ viewed CE in the light of entrepreneurship. According to one of the UFH project leaders, Sanlam pointed out that UFH could raise funds for supplementary purposes through CE projects. *“Sanlam reiterated that through CE, UFH could facilitate the establishment of viable entrepreneurial projects that would see beneficiaries escaping the quagmire of poverty”* (Interviewed UFH project official).

Another UFH project official also noted that the South African Local Government Association (SALGA) considered CE to be a channel through which UFH would form relationships with the broader community so as to help tackle socio-economic challenges. Meanings attached to CE by different stakeholders were summarised in figure 5.10.

⁹A leading South African financial service group

Figure 5.10: Meanings attached to community engagement



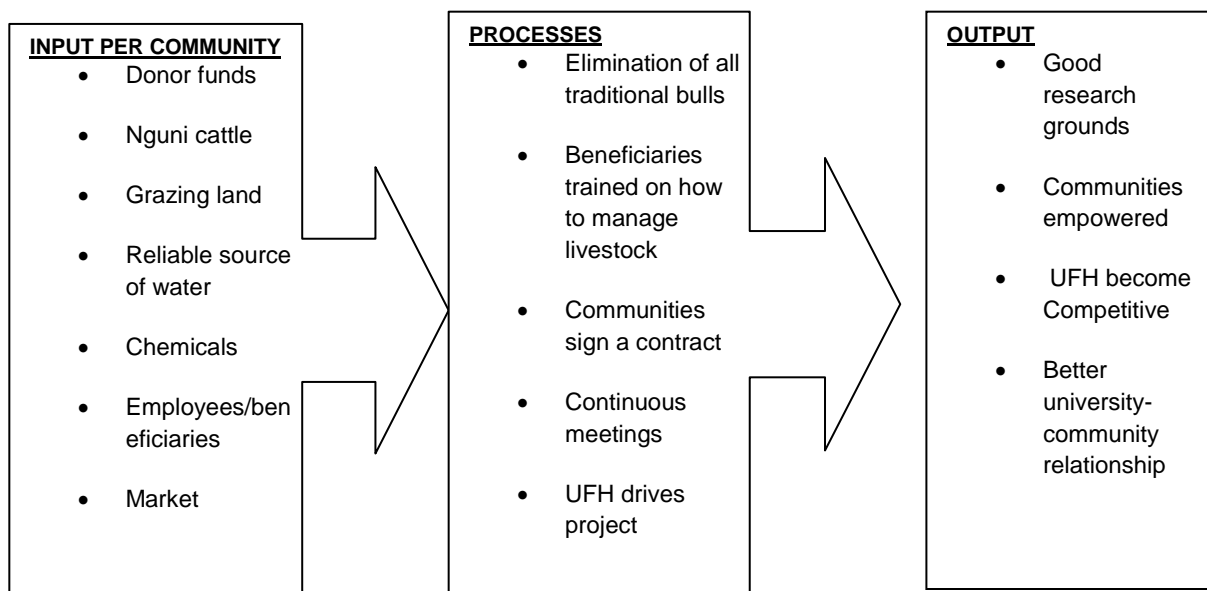
From the questionnaire responses, interview accounts, focus group discussions, and web page reviewed, the researcher found that the three stakeholders (UFH, beneficiary communities and donor organizations), had strong notions of CE as entrepreneurship. For the university, the projects were regarded as sources of third stream income, while beneficiary communities regarded the projects as ‘small businesses’. One of the respondents said: *“UFH community projects clearly resample a small business livelihood strategy that can be employed to fight poverty in our communities”*. Donor organisations saw it as a source of income for the poor, who could run SMMEs and earn a living. Stakeholders also viewed CE in the light of social responsibility. One beneficiary stated: *“As UFH neighbourhood communities, we*

expect the university to undertake social responsibility initiatives". On the other hand, university officials alluded to the fact that the university needed to play its citizenship roles.

5.4 Deeds as a mirror of discourse?

To establish why particular activities were being performed in the selected projects, the researcher had to assess the “input”, “processes” and “output” of each project. This information was made available by project leaders and beneficiary communities. The input, processes and output of the Nguni project are summarised in figure 5.11:

Figure 5.11: The Nguni Development Trust



Beneficiary communities were trained on how to manage livestock as a way of equipping them with the skills needed in the project. In the Nguni project, beneficiary communities were required to participate in decision making through meetings and day to day management of the cattle. Out of the key informant interviews, one of the Nguni community managers noted that the project was about empowering communities with the Nguni breed which scientifically had responded positively to most of the conducted tests.

Strikingly, beneficiary communities were required to eliminate all traditional bulls before they received the Nguni cattle. This condition revealed the existence of power disparities between the university and the beneficiary communities. Beneficiaries could not negotiate on keeping their traditional bulls for them to benefit from the Nguni project.

The researcher found that the Nguni beneficiary communities had become important sites for students to conduct research. Students in the Faculty of Science have benefited from the Nguni Project especially those conducting research on livestock and pasture. Thus the Nguni project has promoted academic and research partnerships between UFH and the beneficiary communities.

The “entrepreneurial construct” appears strengthened by the revenues generated by beneficiary communities through the selling of Nguni meat, milk and other by-products such as hides. From time to time, beneficiaries can sell the Nguni cows, meat or milk and share the income. One of the managers of the Nguni project revealed an incident where one of the beneficiary communities had to sell a bull due to ill-health and then share the income. However, UFH maintained that its role was to oversee the project, with income generated solely directed towards beneficiaries. Thus UFH does not benefit financially from the Nguni project.

Furthermore, UFH has become a central network zone for key community collaborations through the Nguni project. The project has drawn the attention of many stakeholders such as IDC, various community farmers, the Department of Agriculture and Rural Development and the Development Bank for Southern Africa.

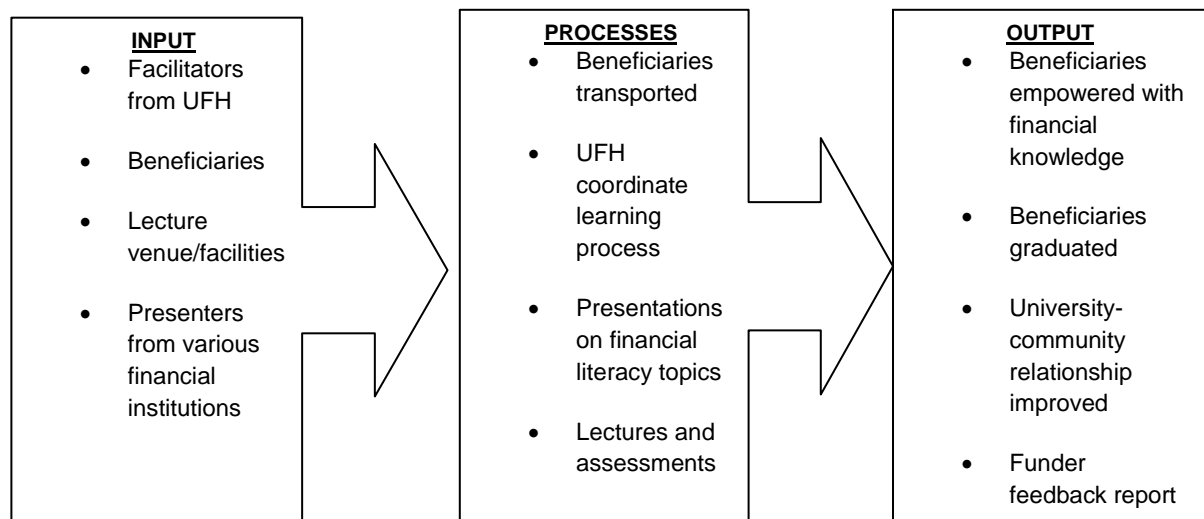
In the same manner, continuous meetings held between the university and the communities to deliberate on issues pertaining to the Nguni project have seen an improvement in the university-community relationship. For instance, project leaders, students and members of the beneficiary communities disclosed to the researcher that they were in constant touch with each other through the Nguni CE initiative.

The researcher later found out CE had placed UFH on a competitive advantage in the area of research and development. One of the HODs in the Faculty of Agriculture confirmed:

The Nguni Development Trust has expanded throughout Eastern Cape Province. Some universities have since requested to apply the UFH model of the Nguni project in their own projects. This shows that the Nguni project has significantly enriched UFH profile. We are all aware that people tend to view UFH as a poor and rural university.

Thus, UFH has managed to build its credibility through CE by demonstrating its potential in reaching out to communities. CE projects are playing a significant role in advertising UFH at a national level and also internationally. The input, processes and output of the Financial Literacy Project and the Local Government Law and Administration Project are captured in figure 5.12:

Figure 5.12: Financial literacy project



The researcher found that activities performed in the Financial Literacy Project were centred on the agenda of empowering communities with financial knowledge. Learning sessions were conducted in various centres which were convenient to

beneficiaries. Training packages founded on saving, personal budget, investment, entrepreneurship and financial institutions were delivered in various sessions.

Manifestations of CE as a social responsibility initiative were quite robust in this project. Interestingly, beneficiary attendance began to dwindle when beneficiaries discovered that the project could not meet their expectations, one of which was that the project could serve as a source of charity. One of the project leaders said:

Beneficiaries were expecting food, financial handouts and other benefits which were not available. People did not really see the benefits of the project... Of course, some of them were not prepared to sit and learn....

The project became meaningless to beneficiaries when they noticed that the university was not prepared to offer charity. Thus most beneficiaries were not prepared to sit and learn as they saw it as a waste of time. Some of them stopped attending the sessions while others became inconsistent in their attendance. One of the beneficiaries wrote an interesting comment on the questionnaire and said:

I like the motive behind this initiative, to reach out and engage neighbouring communities. However, the project does not speak to our present needs. How can you teach poor women like me about investing money in the bank when I am failing to meet all my needs? ...

The project leader further pointed out: “*We chose Tyolomnqa-Ncera area because of the already existing relationship between the community and an NGO which was established some years back*”. The researcher learnt that the university needed to create relationships with its neighbouring communities. Communities which were already involved in some partnerships were relatively organised and easy to engage.

Project leaders also invited presenters from various financial institutions and small, medium and micro enterprises to further educate people on the subject of money and entrepreneurship. The university’s approach to this project highlights the fact that CE has become an avenue through which university-community relationships

are strengthened. The university has established networks with financial institutions such as First National Bank (FNB), Standard Bank, Capitec Bank and Khula Enterprises. According to one of the project leaders interviewed, FNB has disbursed bursaries for UFH students undertaking degree programmes in Economics, Management and Accounting.

The funder (Sanlam) requires UFH to provide a well documented feedback on the project's impact assessment showing beneficiary response and the extent to which the objectives of the project were achieved. UFH has to provide accurate information on what really expired during the intervention. The researcher found that project leaders took photos, documented every event or presentation and developed a database showing how funds were utilised.

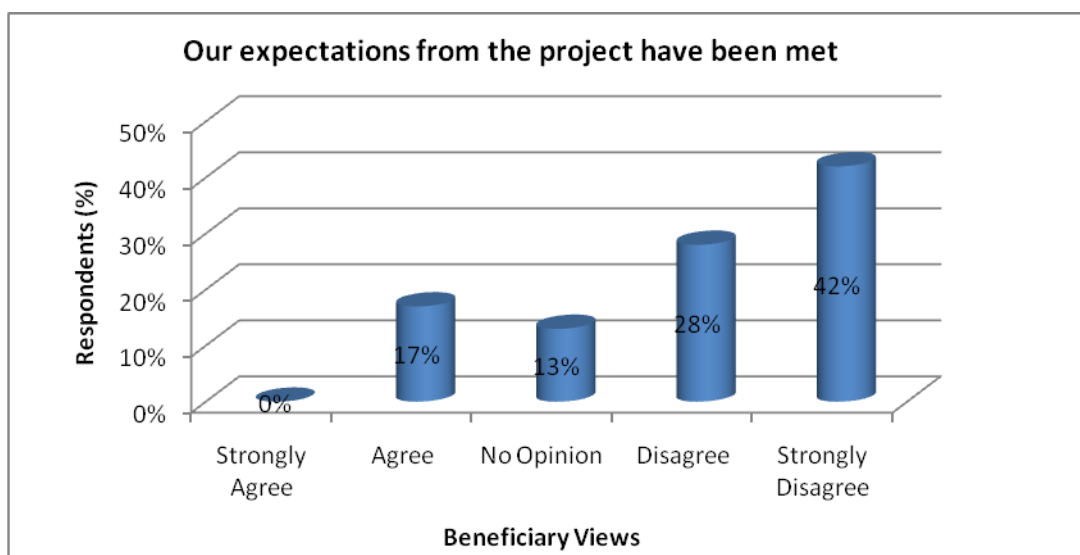
With regard to the Local Government Law and Administration Project, the researcher noticed that the aim of the project was to equip Local Municipality personnel with knowledge and skills for effective and quality service delivery. Selected beneficiaries in the local municipalities were required to register and attend lectures at UFH East London campus. All activities in this project revolved around teaching and learning. At the end of the programme, beneficiaries who have passed receive their certificates. The university provides the library, lecturers and venues for teaching and learning to take place.

One of the UFH officials argued that Local Government Law and Administration project was not an entrepreneurial initiative although it generated some income for the Law Faculty. SALGA saw the Local Government Law and Administration Project as a community development initiative, and financed it for this reason. As the sole financier of Local Government Law and Administration Project, SALGA identified the project as an opportunity to strengthen municipalities with skilled personnel ready to deliver quality with utmost good faith. Whether this expectation has become a reality in the local government is obviously an interesting subject for future research.

5.5 Overall community perceptions of CE projects

In the first session of Focus Group Discussions, one of the participants noted that the community was not receiving the expected support. Project leaders were not showing up to assist community members in resolving issues pertaining to cattle management. When the researcher visited the community, beneficiaries were still searching for the agricultural extension officer to assist them in the project. Beneficiaries felt that they were being neglected as they could not get the needed support and response for the project on time. Figure 5.13 shows respondent perceptions about the extent to which beneficiary expectations were met in the selected projects:

Figure 5.13: Beneficiary expectations¹⁰



As shown in figure 5.13, 70% of beneficiaries disagree with suggestions that their expectations from the project had been met, while 17% of the beneficiaries indicated that their expectations had been met. Only 13% of the respondents had no opinion on claims that their expectations from the project were met.

¹⁰ N=127 (beneficiary respondents)

Beneficiaries of Ncera made it clear that their expectations from the project were far from being met. Some people were withdrawing from the project while others were no longer committed. One young man also shared his sentiments and stated:

We were expecting these cattle to multiply at a faster rate, but the opposite has happened. We discussed about this problem and thought it better to hand over the remaining cows to the project leader before we lose all of them.

The researcher found that beneficiaries seemed to lack a sense of ownership as long as the project was in the hands of a group. Beneficiaries were expecting to receive cattle per household not per community, an interesting ethnographic fact ignored by the project leaders. As such some beneficiaries were at a loss about who exactly owned the cows: was it the beneficiaries or UFH? The ownership of the project seemed blurred and beneficiaries were losing hope on the sustainability of the project.

Another participant stated that drought was a major setback for the project. Ncera area was severely hit by drought, such that grazing pastures and water sources had been exhausted. Participants indicated the seriousness of the problem as they revealed that one bull had already died. The village head stated: *“The Department of Agriculture promised us some drought relief staff, but nothing has been done as yet. They are letting these cattle to die on our hand”*.

In the same focus group discussion, the researcher found that beneficiaries of Nguni project in Ncera village were keen to liaise with Forte Dairy Trust to ensure that they were granted the permission to graze their cattle in the watered pastures of the farm, since the farm is close to the village. When the researcher followed up on this issue, he was notified that Forte Dairy Trust had accepted their request and the two were working together very well.

On the other hand, one of the project managers castigated beneficiaries of Ncera village for their “negative attitude” towards the project. In his view, Ncera

beneficiaries were not cooperative, as “they allowed donkeys, goats and sheep to graze in sites which should have been maintained only for cattle”. This, he argued, resulted in overgrazing, putting cattle on a precarious position. Some of the beneficiaries were not reporting for duties when it was their turn to look after the cattle. One project official said that beneficiaries thought that the project was easy and simply expected UFH to do everything for them.

In response to this view one of the beneficiaries (an elderly man) remarked thus:

It is a pity that some of our colleagues could not take this project seriously. We discussed as a village about duties, but some of our members are not committed to perform their tasks. However, the issue of reserving pastures for the Nguni cattle is very complex as some members of our community have indicated that this move would negatively impact on their donkeys, goats, and sheep.

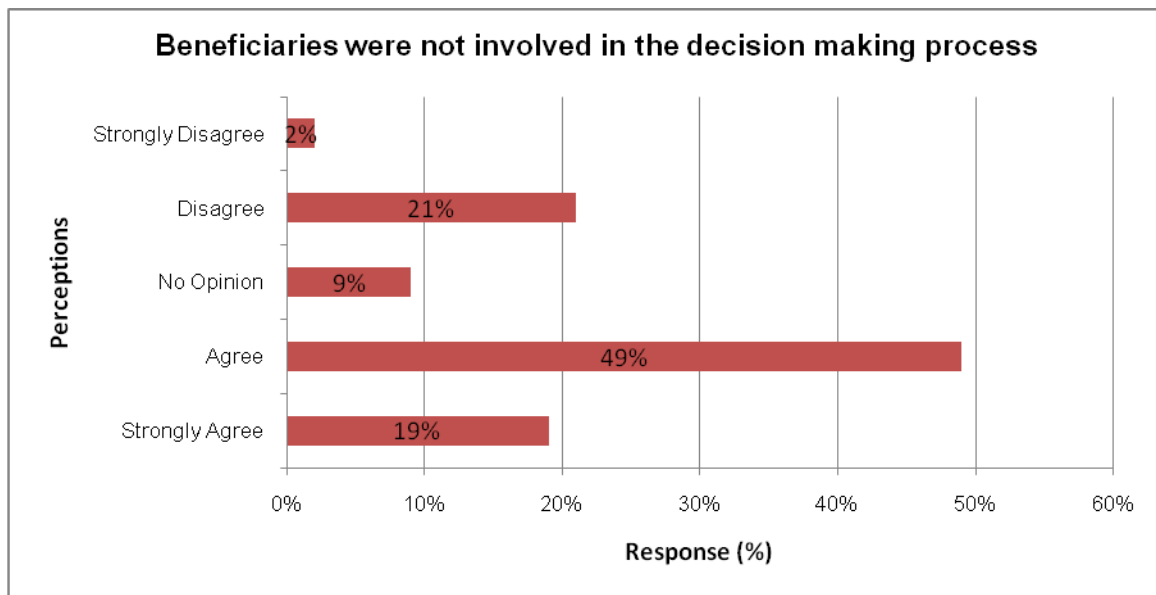
Community members were conflicting over the issue of donkeys, goats and sheep, as those who owned these animals were not prepared to divert them from grazing in their usual places. Some beneficiaries were also advocating for the rearing of their traditional breed which they thought had adapted to their environment. Thus, the project appeared to stir contentions in Ncera community resulting in a somewhat confused structure of relationship.

In the Tyolomna-Ncera community, beneficiaries of the Financial Literacy Project expressed much concern about the nature of project presented to them. Most beneficiaries felt that the project was useless and a waste of time since they were poor and had no money to save, invest or start a business. Basically, the Financial Literacy Project was irrelevant to these beneficiaries. This indicates that the university did not do a thorough investigation before implementing the project.

To further probe this aspect of the benefactor-beneficiary relationship and, indeed, the ‘engagement mechanism of effectiveness’, the researcher made an assessment

on who participated in decision making before CE projects were implemented. The results were as follows:

Figure 5.14: Beneficiary perceptions about decision making on community engagement ¹¹



As stated earlier on in chapter one, the concept of fairness interrogates whether UFH consults beneficiaries to hear their views and perceptions pertaining to the project prior implementation. It is what, in chapter one, was referred to as constituting 'fairness' in the benefactor-beneficiary relationship.

The study revealed that 49% of the respondents agreed with the statement that UFH does not consult or involve beneficiaries in decision making process prior to the implementation of particular projects. One of the university officials interviewed for this study noted that most project ideas come from either university staff or students, be they service-based or research-based CE ideas. Importantly, 19% of the respondents "strongly agreed" that beneficiary involvement in decision-making was non-existent.

¹¹ N= 127 (beneficiary respondents)

In total, 68% of beneficiaries were concerned about not being given a chance to express their views pertaining to the project. Beneficiaries of the Local Government Law and Administration Project also complained that they were not aware that the programme was going to be rigorous and demanding. This means either the university does not communicate effectively with beneficiaries or the university simply present the project to beneficiaries (and to particular sponsors or donors) without the views of actual beneficiaries, being taken into consideration.

On the contrary, 23% disagreed with the assumption that the university was excluding beneficiary communities in decision making pertaining to CE projects. However, the general impression regarding decision-making was that there was no consensus between the university and beneficiary communities regarding CE at UFH. As a result, about 9% of the beneficiaries could not indicate their position on the Likert scale.

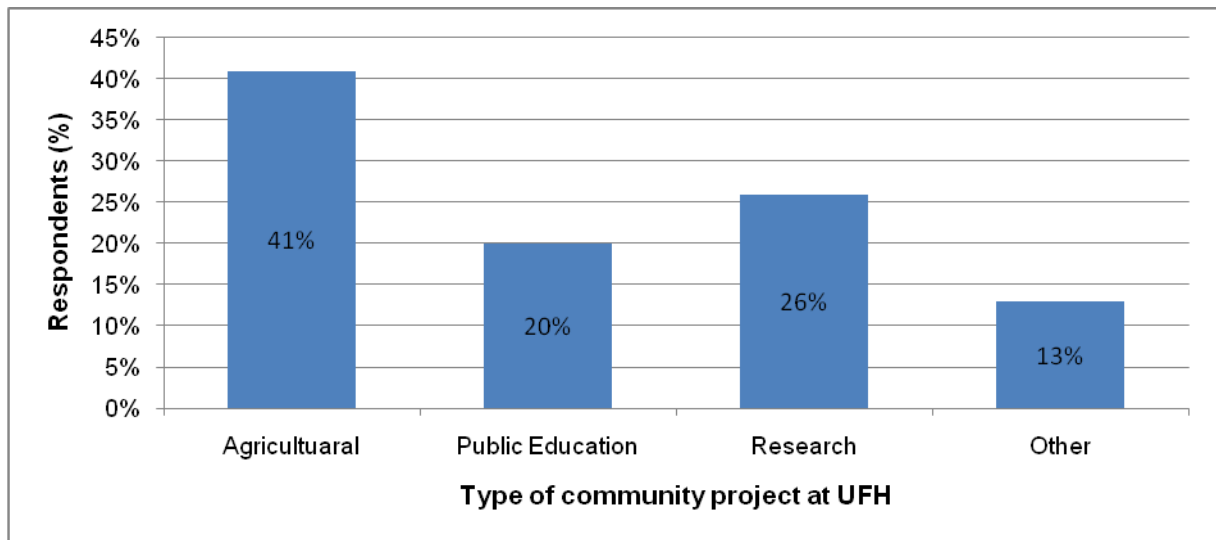
The study confirmed that effective CE is highly impossible if the university does not know what the community needs. Drawing from the Likert scale statements, respondents who “strongly agreed” and those who “agreed” with the fact that one cannot do CE successfully without an understanding of what the community were about 70% in total. This highlights the imperative of proper community consultation before projects are implemented.

One project leader pointed out that UFH was learning what to do and how to do it best: *“We have learnt a lot from our mistakes, and now we need to strategise and adopt new approaches to CE. We have discovered that financial literacy should not be and is not for poor people”*, said the project leader. In a feedback prepared for Sanlam, UFH indicated that financial literacy project was best suitable for entrepreneurs, and not the ordinary community members. In the future, the university targets entrepreneurs who may need this knowledge.

In the Local Municipalities of Eastern Cape Province, about 75% of the participants indicated that the discourse of CE was totally new to them. Although employees in

the local municipalities were aware of UFH community activities, they did not regard it as CE. It was partly on account of findings of this nature that, according to UFH CE Office, the university had plans to embark on a public engagement campaign.

Figure 5.15: Respondents' perceptions about the nature of projects ¹²



About 41% of the respondents revealed that projects at UFH were mainly agricultural. This means that at the moment, CE at UFH was dominated by agricultural projects in various communities. Faculty of Agriculture at UFH is made up of the Department of Crop Science, Department of Animal Science and Department of Agricultural Economics. UFH has embarked on several gardening projects to help the people of Alice produce their own vegetables.

On the other hand, 20% of beneficiary respondents regarded CE at UFH to be formed on public education. To this group of beneficiaries, CE was about educating and equipping local people with the needed knowledge and skills to address everyday socio-economic problems. 26% of respondents felt that CE at UFH was more research-focused. Interestingly, this group attributed the 'relative

¹² N= 153 (beneficiaries +university officials)

effectiveness' of the university's CE projects to their 'trial-and-error' character, which is fundamentally what they implied by describing CE as research-focused.

However, UFH is also involved in projects that were service-oriented, although most people in the beneficiary communities were not informed about their existence. These include consultancy (psychology service centre in East London Campus) and legal (Legal Health Aid Centre in East London Campus). Projects like these made up 13% of the university's CE programmes.

56% of the respondents highlighted that UFH was mostly helping beneficiary communities by imparting or upgrading their skills through CE; 18% of the respondents indicated that CE was a strategic tool to reduce dependency on social grants since people were earning a living from UFH projects, while 15% of the respondents from the beneficiary communities noted that CE was becoming a source of employment in their communities.

University officials further revealed that UFH had other partners supporting the university's CE programmes. CE partners ranged from the public sector, the private sector, NGOs to development practitioners. For example, UFH was working with other tertiary institutions in conceptualising CE. However, different partners had different roles to play in particular university projects. Figure 5.16 shows the role of partners in CE:

Figure 5.16: University officials' view of the role of other partners in community engagement

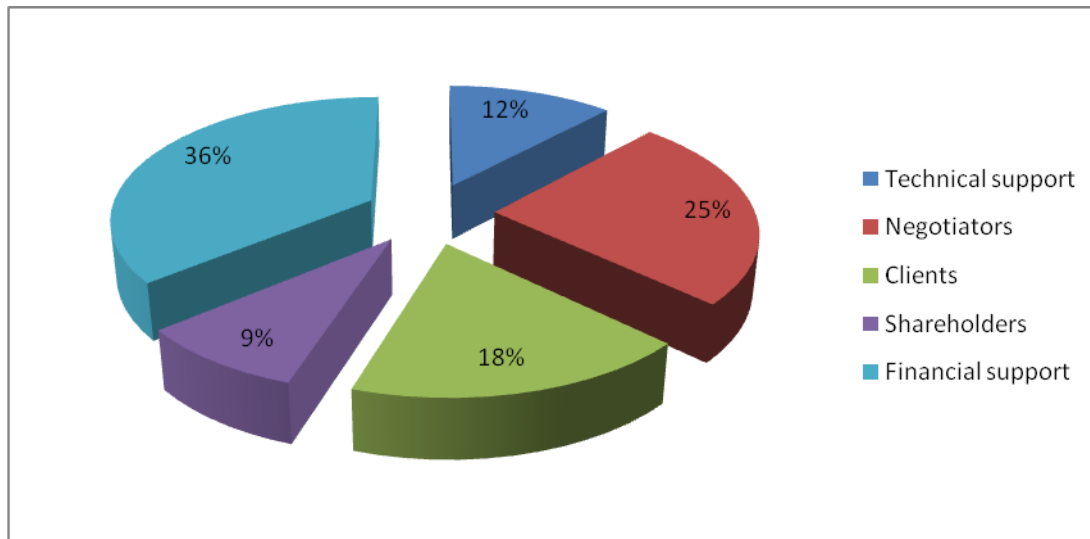
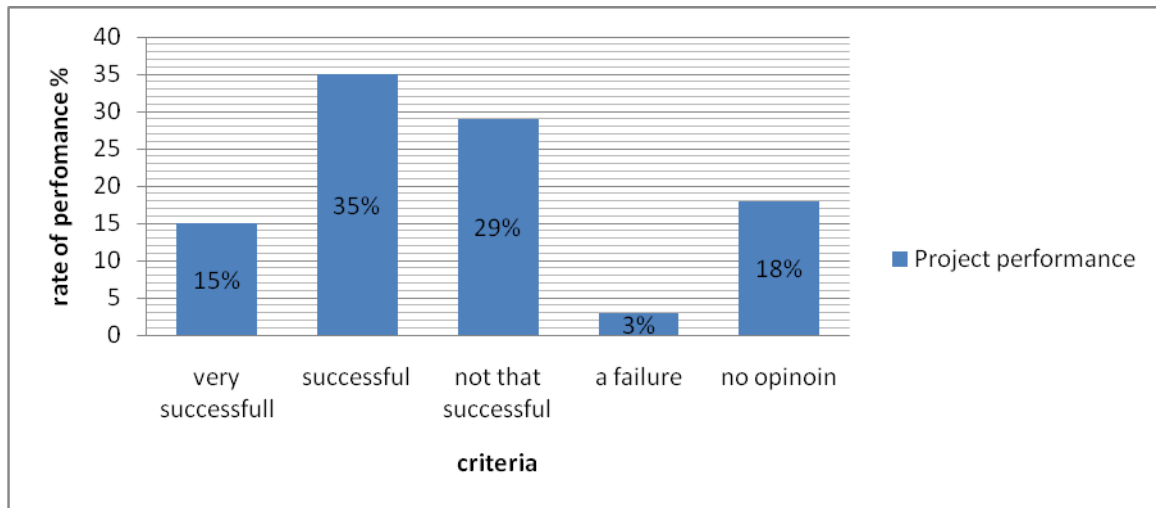


Figure 5.16 shows that 36% of university officials saw CE partners as rendering financial support to UFH projects. This means the university was seeking partnership mostly to consolidate its financial base in CE. On the other hand, 25% of the university officials noted that partners were basically key negotiators and decision makers in projects implemented.

The university has key individuals who are involved in decision making and negotiations necessary for the establishment of community projects. It would seem from these findings, the university had its own notions about how to undertake CE projects, which could further explain beneficiary perceptions of low community involvement in decision-making.

Only 9% of the respondents noted that partners were key shareholders of some projects. In this case, partners benefit from the returns of the project apart from contributing towards the success of the project. About 12% of the respondents perceived the university partners as offering technical support to community projects at UFH, while 18% of the respondents were convinced that some partners were clients of UFH community projects. In this case, clients act both as beneficiaries and key drivers of the projects.

Figure 5.17: Beneficiaries' rating of community engagement



In the view of respondents, the success rate of UFH projects was 50% (the sum of “successful” and “very successful”). Only 3% of the projects were ‘a failure’, while 29% of the projects were not doing well. About 18% of participants had no opinion since they were not aware of what CE was all about. On the other hand, some were not sure of the rate of performance of the projects since the projects had not been evaluated.

5.6 Conclusion

The foregoing findings provide a picture of the nature and character of CE at UFH as well as the contentions, meanings and perceptions built around the process. For UFH, CE is synonymous with entrepreneurship, competitive advantage, academic and research partnerships and university-community collaborations. However, CE is regarded by beneficiary communities and donor organizations as social responsibility, entrepreneurship and academic and research partnerships. The study revealed that UFH being the master mind of most projects utilise this power to endorse what should be happening in most projects with beneficiary communities on the periphery. These findings will be put into perspective vis-à-vis the central problematic of the study. Chapter six is devoted to this task.

CHAPTER SIX

Discussions and Conclusion

6.1 Introduction

The study was guided by the following questions:

- i. What are the meanings attached to community engagement by different stakeholders; that is, by project leaders and key university officials, members of the beneficiary communities, and donor agencies associated with the project?
- ii. What activities signify the mobilization of those meanings vis-à-vis the selected projects?
- iii. What are the overall community perceptions of the university's community engagement projects?

6.2 Summary of research findings

In this chapter, the empirical findings are discussed in relation to the study's central problematic, theoretical framework and the literature. The study's main findings are summarised as follows:

- i. The meanings attached to community engagement by the different stakeholders converge in some instances and diverge in others. The meanings, for example converge on notions of CE as entrepreneurship and a research endeavour. However, as social responsibility, and CE as a marketing flagship for the university, stakeholders could not agree.
- ii. The term "community engagement" carries with it notions of a one way relationship between the university and the community, contradicting the fact that the two have a mutual relationship.

- iii. Activities performed by stakeholders reflected both the nature of the projects and the meanings highlighted above. For example in the case of the Nguni Development Trust, beneficiaries could generate some income by selling meat, milk and hides, which demonstrates entrepreneurship, while a social responsibility perspective was vivid in the Financial Literacy Project where neighbouring communities were intended to be empowered with financial knowledge by UFH.
- iv. Community perceptions on the UFH CE projects were diverse. Some community members felt the operation of, say, the Nguni Development Trust did not reflect community's values as regards cattle ownership. Crucially, the lack of proper community involvement in decision-making resulted in UFH granting cattle to entire villages instead of households, and setting stringent and 'impractical' demands and conditions about where cattle could graze as well as the keeping of traditional bulls.
- v. A lack of proper consultation also led to the financial literacy project being rolled out to entire communities instead of being targeted at small business operators.
- vi. Although respondents viewed CE as social responsibility, there were also perceptions of CE as an imposition, since beneficiaries expressed much concern about the nature of projects. For example, the Financial Literacy Project was not relevant to most beneficiaries, and the Nguni Development Trust demanded beneficiaries to eliminate their traditional bulls.

6.3 Discussion of findings

The findings of this study highlight at least six issues— all of which aid our understanding of the contentions and consensus around community engagement in the South African university context.

Firstly, while all three stakeholders indicated that CE was vital for entrepreneurial purposes, university officials noted that it was necessary to craft entrepreneurial

projects which would generate desperately needed income for the university. As noted in chapter two, Gibb and Hannon (2004:19) argued that entrepreneurship is an opportunity-seeking core, where CE may be used as a vehicle to establish projects targeted at income generation. Community projects of this nature treat beneficiary communities as 'clients', not fundamentally as social partners of the university. This is a hidden dimension of the CE relationship, one that partly explains the relative enthusiasm of project leaders to become more involved in CE projects.

In some ways, it validates the philosophical notion that in the benefactor-beneficiary relationship, the flow of 'love' from benefactor to beneficiary is stronger than vice versa. The community becomes viewed as a market, and CE-related public enlightenment and outreach activities become disguised marketing techniques aimed at winning 'beneficiaries' by all means.

Second, and this is related to the first point, the view of CE as entrepreneurship (a meaning held by all stakeholders) is as benign as it is fraught with contradictions, especially with entrepreneurship carrying all the connotations of the term 'business'. Donor organisations linked entrepreneurial projects to community empowerment, where community projects were regarded as SMMEs to generate income for beneficiaries. Actually, donor organisations recognised UFH as a strategic institution with the potential to pioneer SMMEs that would see the poor aching out a living. In this case, beneficiaries are bound to 'love' benefactors more than benefactors 'love' them, to again quote Aristotle.

University officials indicated that CE at UFH had become a competitive edge for the university. As noted earlier in chapter four, Musemwa (2008:8) indicated how the Nguni Development Trust had made impact in collaboration with the rural development agencies of the Eastern Cape Province. According to Musemwa, other South African universities were planning to adopt the UFH model of the Nguni cattle. The university managed to build a profile out its CE endeavours and had attracted the attention of many stakeholders from different places. To the public,

these projects are a testimony to the potential that the university possesses and the quality of education offered.

Third, stakeholders somehow, had different notions about social responsibility. Most donor organisations indicated that they considered UFH as a strategic institution to drive community development through the notion of social responsibility. Beneficiaries' notion of social responsibility was more significant in their need for donations from the university as was highlighted by beneficiaries of the Financial Literacy Project.

Although the Department of Higher Education (see Lazarus, 2007:3) had made social responsibility to become a core mandate of all South African tertiary institutions, UFH officials argued that it was not supposed to be so. The officials acknowledged that it was good for the university to undertake social responsibility, but emphasised that the university was not a profit oriented organisation that would pose negative externalities to the immediate communities.

Fourth, the researcher also found that both UFH and the beneficiary communities enjoyed mutual benefits from CE. The study revealed that CE was a two-way process, that is, from the university to community and from community to university. Cases where beneficiary communities approached UFH for partnerships were noted. These include the Nomzamo Grounds and Gardens Co-operative Limited, Khanya Nursery Co-operative Limited and food outlets in UFH campuses.

In cases like these, where beneficiary communities and the university had mutual relationships, Aristotle's benefactor-beneficiary paradox (Carreras, 2008:8) would be invalid. This mutual relationship clearly indicates that both stakeholders enjoyed the benefits of CE and hence depended on each other.

The researcher made use of the "engagement mechanism of effectiveness" ('fairness' and 'competence/efficiency') to assess how UFH approaches and undertakes its CE endeavours. As quoted in chapter one, Rowe & Frewer (2004:9) made it clear that

the concept of “fairness” refers to perceptions and views of those involved in the engagement exercise and the wider public, while “competence/efficiency” was a scale used to assess whether views and perceptions of benefactors and beneficiaries were properly tabulated and combined to achieve fairness and efficiency in CE.

Overall findings of the study with regard to the engagement process are summarised in figure 6.1.

Figure 6.1: The engagement process

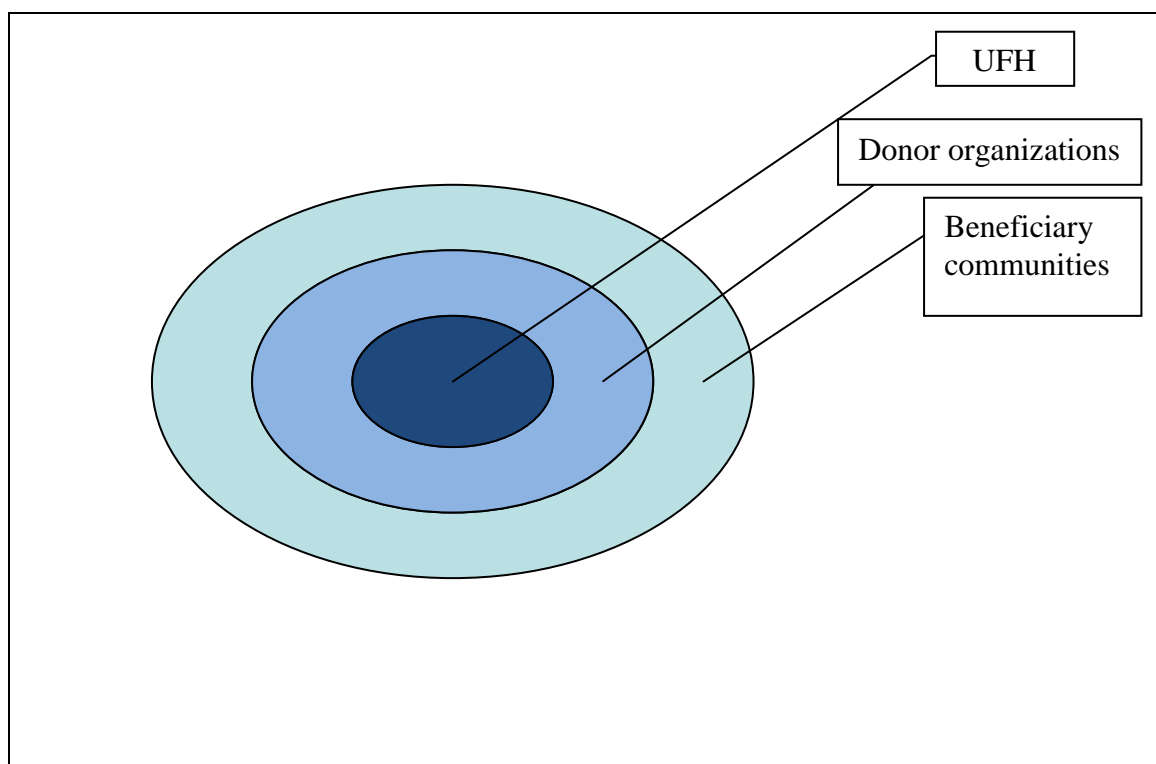


Figure 6.1 indicates clearly that the engagement process is biased towards the university. The order of engagement revealed that UFH occupied the core, followed by donor organizations ending with beneficiary communities which are at the periphery. Key decisions, necessary plans and procedures are carried out by UFH in the absence of beneficiaries. Most beneficiaries in the survey revealed that they were not involved in the decision making process. The situation was worse in the Tyolomnqa-Ncera area where beneficiaries considered the project to be irrelevant.

This implies that if beneficiaries could have been consulted on time, the project could have been moderated to suit the needs of the people.

The same problem was identified in the Local Government Law and Administration Project where some of the beneficiaries indicated that they were not aware that they were going to attend lectures. In this case, only SALGA (funder of the project) was involved in the decision making process. Those who were going to participate in the project (beneficiaries) later received second-hand information. A crucial “fairness” attribute of CE seemed overlooked by UFH.

Notions of power disparities among stakeholders are reflected here. In chapter two, we noted Moscovici and Doise’s (1994: 39) argument that campus-community partnerships are characterized by inequalities of power that impede collaborations and introduce conflicts. CE is dominated by UFH, followed by donor organizations, and then beneficiaries.

There were perceptions of CE as an imposition on beneficiaries, who claimed that they were not properly consulted. The Financial Literacy Project was irrelevant to many beneficiaries, while some beneficiaries of the Nguni Development Trust were not comfortable with some of the requirements of the project. Beneficiaries felt they should have been involved in the engagement process for them to express their views and ideas concerning the project before implementation. This highlights the imperative of adopting grassroots approaches in CE where beneficiaries are involved at an early stage in the engagement process.

6.4 Conclusion

What emerges from this study is that while there are areas of consensus in the community engagement process, contentions abound. Not only do the different stakeholders share meanings that underline the potency of community engagement as an important community renewal mechanism; there is an implicit

understanding among stakeholders that unless this mechanism is properly harnessed, its benefits may reach some, while eluding others. Proper community consultation and involvement are crucial for achieving “fairness” in the CE relationship and countering perceptions that CE is just another mechanism through which a university,—in its quest for appropriate research sites and financial rewards, imposes its power on communities in the form of projects that hardly take account of beneficiary preferences and interests.

These conclusions must, however, be deemed tentative as the study was based in only one institution, and even then, one of the stakeholders (donors) could not be reached directly, due to time and funding constraints. These left the researcher relying on donor websites and on donor documentation supplied by project leaders.

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8 Appendices

8.1 Questionnaire For University Officials

1. Position held in the university:

2. Please specify your faculty/ department/ unit.

3. Please indicate your level of education

☐ Matric/less ☐ certificate/diploma ☐ bachelor's degree ☐ honours/more

4. Please provide some information on how you earn a living

☐ Formally employed ☐ grants ☐ self employed ☐ support from relatives

5. Does your faculty/department/unit have a project that is formally regarded as a "community engagement" project? ☐ Yes ☐ No

6. If yes, please indicate the category of the project(s):

☐ agricultural ☐ consultancy ☐ advocacy on behalf of community ☐ public education

☐ Legal ☐ Research (for government/private sector/NGOs ☐ entrepreneurial

☐ Other: Please specify:

7. If yes to Q.3 above, how would you rate the project(s)?

☐ Doing very well

☐ Not doing that well

☐ Too early to tell

☐ No evaluation done as yet

8. When was the project started?

☐ Less than 1 year ago ☐ 1+-2 years ago ☐ 2+-3 years ago ☐ 3+-4 years ago

☐ More than 4 years ago

9. How was the project started?

☐ As a response to community request

☐ Following independent needs assessment by department/unit

☐ Part of department's/unit's normal research or related activities

- ☐ Following detailed consultations with community
- ☐ Part of department's/unit's revenue-generation strategy
- ☐ Other (Please specify?)

10. Does the project generate any revenues for your department/unit?

- ☐ Yes ☐ No

11. What other partners are involved in the project besides UFH?

.....
.....

12. If any, what role do the partners play in the project?

- ☐ Provide technical support ☐ they are shareholders
- ☐ Key negotiators and decision makers ☐ provide financial support
- ☐ They are the 'clients' of the project
- ☐ Other roles (please specify)

13. Please tick (√) below each of the following statements to indicate whether you "strongly agree", "agree", "strongly disagree", "disagree", or "have no opinion".

Strongly Agree	Agree	No Opinion/Unsure	Disagree	Strongly Disagree
13.1. There is no agreement yet in my faculty/department/unit about what university-community partnership means or how it should happen.				
13.2. Consulting local people is not necessary; since they are the ones who need help, they should simply be helped.				
13.3. Members of the local community differ with the university's understanding of community engagement.				
13.4. UFH community engagement is a response to the pressure exerted by the government.				
13.5. As a department/unit, we have some idea what community-university partnership means, but do not yet know how to engage in it.				
13.6. Community engagement should be seen as a vital source of third-stream income for universities.				
Strongly Agree	Agree	No Opinion/Unsure	Disagree	Strongly Disagree

13.7. As a faculty/department/unit, we know what community engagement means and how to engage in it, but we lack the resources in terms of time and human resources to engage in it.				
13.8. We are busy enough as we are and do not see the need for a new set of activities under the tag of "community engagement".				
13.9. The university has benefited from community engagement projects than simple revenue generation.				
13.10. Going forward, my faculty/department/unit will think seriously about getting (more) involved in community engagement				
13.11. One cannot do community engagement successfully if one does not know what the community needs				
13.12. Community engagement at UFH is always well communicated to the beneficiary communities				
13.13. The community is possibly not interested in becoming actively involved in what universities do				
Community members are pressurizing UFH to undertake community engagement for their well-being.				
Strongly Agree	Agree	No Opinion/Unsure	Disagree	Strongly Disagree

14. If your faculty/department/unit has community engagement projects, do you think the community made suggestions that helped the design of the project?

☐ Yes

☐ No

15. If yes, do you think the suggestions were adopted by UFH?

.....

16. If no, what do you think were the reasons for the suggestions to be left out?

.....
.....

17. What do you think are the major impediments to community engagement?

.....
.....

18. Do you think UFH community projects are sustainable? Please give reason(s) for your answer.

.....
.....
.....

8.2 Questionnaire for beneficiary communities

1. Gender

☐ Male

☐ Female

2. Age bracket

☐ 18-23

☐ 24-29

☐ 30-35

☐ 36-41

☐ 42 & above

3. Please indicate how you earn a living

☐ Formally employed

☐ Grants

☐ Self job

☐ support from relatives

4. Please indicate your level of education

☐ Matric or Less

☐ Certificate or Diploma

☐ Bachelor's Degree

☐ Honours or more

5. Do you belong to any civic group(s) in your community? ☐ Yes ☐ No

6. If yes, please specify the group(s) and the reason for its existence.

.....

7. Have you ever heard about 'Community Engagement' by UFH in your community?

☐ Yes

☐ No

8. Are you involved in any UFH projects or initiatives? ☐ Yes ☐ No ☐ not sure

9. If yes, please specify the nature of the project(s):

☐ agricultural education

☐ consultancy

☐ advocacy on behalf of community

☐ public

☐ Legal

☐ Research

☐ Other: Please specify:

10. If "Yes" to Q.8, how did you become involved? (please feel free to tick more than one response):

☐ I was approached by the relevant UFH department/faculty/unit to assist them to implement their initiative/project.

☐ It was announced in the community for those interested in joining the project/Initiative to register their names/apply.

☐ We saw an opportunity of making a difference in the community and thought it vital to partner the university

☐ We were running a project/initiative which was getting stuck due to lack of sufficient funds, space and required skills: hence asked for help from the university.

☐ Other (please specify).....

11. If your responds to Q. 8 is “No” or “Not sure”, then what is the reason(s) for your not being involved in a UFH project? (feel free to tick more than once)

- ☐ No UFH project exists in my community.
- ☐ It is not clear how the university wants community members to be involved.
- ☐ I do not fully understand what the benefits of university-community partnership are
- ☐ Unless the university reaches out and gives communities a “sense of comfort” about involvement, it is difficult to get involved.
- ☐ The idea of community involvement is not clear: “get involved in what, exactly”?
- ☐ I am not sure whether my community forms part of who the university defines as “community”.
- ☐ Other (Please specify):
.....
.....

12. If a UFH community project exists in your community, then how would you describe it?

- ☐ Very successful
- ☐ Successful
- ☐ Not that successful
- ☐ A failure
- ☐ No opinion
- ☐ Other (please specify):
.....
.....

13. How does the project help the community? (you may tick more than once)

- ☐ Generates employment for community members
- ☐ Helps to reduce dependency on social grants
- ☐ Helps to impart or upgrade skills in the community
- ☐ Not sure
- ☐ Helps to uplift the well-being of the community in different ways (please specify)

14. Please tick (✓) below each of the following statements to indicate whether you “strongly agree”, “agree”, “strongly disagree”, “disagree”, or “have no opinion”.

Strongly Agree	Agree	No Opinion/Unsure	Disagree	Strongly Disagree
14.1. Most people were not involved in the decision making process of the UFH community projects.				
14.2 Universities are already making an impact on communities; why the special focus on “community engagement”?				
14.3. Community members hail the idea of UFH community projects.				
14.4. UFH community projects have positively impacted our community.				
14.5. The relationship between UFH and the community has deteriorated because of the implemented projects.				
14.6. One cannot do community engagement successfully if one does not know what the community needs.				
14.7. I have my doubts that universities do seriously want to get involved in community renewal				
14.8. Universities should stick to the core business of research, teaching and graduating students.				
14.9. What we expected as a community from the UFH community project, is different from what the project is offering the community.				
14.10. The university is using the term “community engagement” to exploit our resources.				
14.11. Community projects benefit the university more than the community.				
Strongly Agree	Agree	No Opinion/Unsure	Disagree	Strongly Disagree

15. What do you think should be done to improve the existing UFH community projects?

.....

8.3 An interview schedule for community engagement office

- 1) Is it true that community engagement competes for the limited resources which must be used for the core business of the university?
- 2) Which project do you regard as the most successful? What do you think explains the success?
- 3) Have you identified particular projects that are struggling and why are they struggling?
- 4) What is the nature of the relationships between the beneficiary community, the university and the donor organizations, drawing from the existing projects?
- 5) Looking at such characteristics as income generation; community outreach, philanthropy, etc: which of these do you think has dominated community engagement at UFH?
- 6) When was the community engagement office established at UFH?

Note: These questions served as a guideline. Otherwise the researcher probed more questions, when it was necessary to do so.

8.4 An interview schedule for project leaders

- 1) To start with, how was the project conceived and established?
- 2) Who was involved in the decision making process?
- 3) Did you encounter disputes/contentions/tensions in the process and how
- 4) Did you resolve them?
- 5) How has the project helped this community?
- 6) What is the difference between your own conception and understanding of the project with what was expected by the beneficiary community?
- 7) What is the nature of relationships existing between the beneficiary community and the university and between the donor organization(s) and the university, as a result of the project?
- 8) How has UFH, beneficiary community and donor organizations further contributed towards the success of the project?
- 9) Do you think the project (activities) is in harmony with the community's expectations?

<p>Note: These questions served as a guideline. Otherwise the researcher probed more questions, when it was necessary to do so.</p>
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8.5 An interview schedule for donor organizations

- 1) How did you get to know that UFH needed financial assistance for the project?
- 2) Were you involved in the decision making process before the project was implemented?
- 3) What is the nature of contractual agreement(s) (conditions) you entered into upon your agreement to fund UFH?
- 4) What were your expectations from UFH or the project?
- 5) Has UFH or project leaders been consistent with what was agreed in the first place? / Do you evaluate the progress made by the project after a certain period of time?
- 6) Besides funding the project, what other forms of assistance do you provide for the project to be a success?

Note: These questions served as a guideline. Otherwise the researcher probed more questions, when it was necessary to do so.

8.6 A focus group discussion schedule

- 1) What do you understand by the term “community engagement”?
- 2) Are you involved in community projects pioneered by UFH?
- 3) Did you participate in the decision making process when the project was being crafted?
- 4) What were you expecting from the university, and were your expectations met?
- 5) How do you perceive community engagement being driven by UFH?
- 6) What advice can you give to UFH concerning community engagement?

Note: These questions served as a guideline. Otherwise the researcher probed more questions, when it was necessary to do so.