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THE NEW NORMAL FOR HIGHER LEARNING

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TRANSFORM

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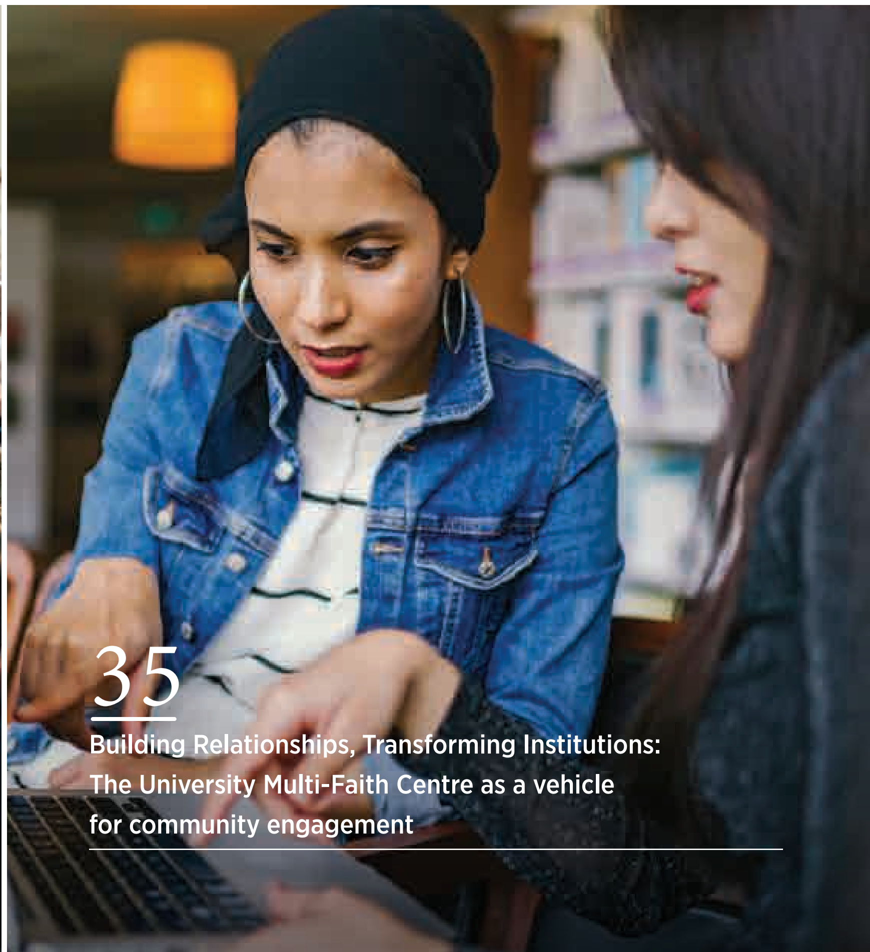

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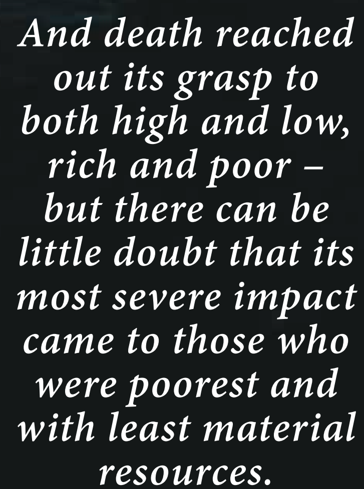
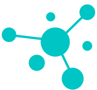

And death reached out its grasp to both high and low, rich and poor – but there can be little doubt that its most severe impact came to those who were poorest and with least material resources.

| INTRODUCTION

THE 'NEW NORMAL' FOR HIGHER LEARNING

PROFESSOR JIM NYLAND – EDITOR



The third decade of the 21st century is proving to be a time of great challenge and change for higher learning. The global pandemic we speak of as coronavirus has been declared a force majeure. It overrides previous considerations and requires the cancellation of what we know and have accepted as 'normal'. It comes in the footsteps of Australian environmental catastrophes such as droughts and bushfires. It may yet come to be seen as another harbinger of the impending crises of global warming, sea level rises and pollution of our lakes, rivers, seas and land on a truly gargantuan and world scale. It follows the persistence of the unresolved 'wicked issues' (Firth, V. Transform: 2018) which bedevil our societies and debase our cultures. We are talking about debilitating poverty, over-population, and obscene and bizarre inequalities of housing, income, health and death and disease rates, which give the lie to the simple notion that we are all in this together and we all live in one world! There is truth in the view that this virus was no respecter of place and status in whom it infected, and death reached out its grasp to both high and low, rich and poor – but there can be little doubt that its most severe impact came to those who were poorest and with least material resources.

As capitalism itself was placed in intensive care and whole economies and social systems of every stripe and sort were declared closed and locked down, governments everywhere declared themselves to be in the hands of the scientists and health experts. Decisions and understanding would come from science-based knowledge, and the social and political decisions needed to combat the evil would be in the general interests

of everyone. 'We are all in this together' was a sentiment widely desired and shared. Partisan political capital could not be readily made from this crisis, which was one that could bring people together in shared adversity. The Aussie spirit of 'mateship' was invoked, echoing similar nation-strengthening sentiments everywhere (including Old Blighty's Dunkirk spirit) to combat the deadly crisis.

Yet coronavirus is **not** the existential threat of planetary disaster that rising temperatures and sea levels, environmental degradation beyond repair and the destruction of the earth's atmosphere portend. These remain the reality for our future generations who are currently in our schools, colleges and universities. Coronavirus can be tackled and defeated, eventually, it is hoped with a vaccine so that we become largely immune. All that this will take will be resources, human ingenuity, effort directed internationally and money – all of which we have in abundance, though not sufficiently or equally distributed at present to get the task done. Climate change on a world scale, the wilful destruction of our rainforests, disastrous carbon levels in our atmosphere and the destruction of marine life in our oceans are another matter, as are eradicating the obscene poverty in developing nations and addressing the migrating millions seeking a better life.

What is new about the coronavirus pandemic is that our focus and attention have been shifted. We have been forced to confront a deadly disease but one that can be combated. This is our opportunity to begin to ask the questions about solutions for the greater and ultimately more destructive problems around the notion of sustainable development and social co-operation. People of the current generation will be forced to look at the way risk and vulnerability is organised and managed. If it was true in the past that wealth and membership of an advanced nation gave you immunity to worldwide epidemics and 'events', it is now clearly not the case. What people expect of government and maybe even of themselves will change under the impact of these forces and the questions that arise from them. What will this 'new normal' look like for our Australian universities?

Yet coronavirus is not the existential threat of planetary disaster which rising temperatures and sea levels, environmental degradation beyond repair and the destruction of the earth's atmosphere portend. These remain the reality for our future generations.

There are choices to be made and debates to be held on what should frame and help organise the response to this situation of crisis by HE, from what is after all a varied and diffuse set of institutions. There is, however, at least one commonly held perspective: higher education is of great if not paramount national importance – economically, socially and politically. Much of it can only exist with government support and there are few if any individuals or communities that deny the strategic significance of learning to their futures.

However, when addressing the concrete issues of what is to be done, it is probably clear that a range of practical matters will come to the fore for universities. A possible list might be as follows:

- tuition restructured and re-ordered to reflect the 'new reality' of students' lives;
- more flexible attendance and use of distance learning;
- online learning and tuition reconfigured to include face-to-face and remote contact;
- independent learning re-assessed as a curriculum objective;
- more creative and 'fair' distance assessments;
- less institutional financial dependency on international/out-of-country students; and
- more opportunities for distance students to be socially active and engaged in the university.

Many of these adaptive procedures will inevitably involve the further extension of online learning. University teachers will need to construct new and adaptive methodologies for learning within subject boundaries. Face-to-face tuition may become much harder to get for many students. Assessment within online learning will be an increasingly

important arena for student engagement with critical thinking, which requires conceptual struggle for answers rather than mechanistic and rote-learned responses. The integrity of assessments will be more problematical than before as students naturally seek to manipulate the demands made on their time and efforts. The real issue will be how to make learning progressive and critical in the context of ever-more digitised systems for learning access and support.

At another level – that of strategic intellectual work on teaching and learning – we may want to ask whether we can bring about a more ecologically based education and one that is rooted in the social justice concerns we have alluded to earlier. The interconnectedness of health and social conditions with planetary survival must surely correspond with the need for a critical curriculum that embraces learning, teaching, research and scholarship.

A number of strategic issues can be discerned:

- How might universities adapt to a changing urban/regional landscape and a threatened environment and the communities which inhabit them? (Bell, S. Transform: 2019)
- Should an individual university re-dedicate to engagement or re-trench?
- Can universities themselves provide leadership for the sector and for students against insecurity and a precarious future?
- Is it possible to offer a 'new deal' to students around continuing learning benefits?
- Can the idea of contemporary university engagement embrace the new challenges of a new era including those of democratic accountability and build on the achievements of those who went before in creating a consciousness of university engagement in Australia? (notably Professor Michael Gibbons, 2005; and Professor David Watson, 2011).

In considering these strategic issues, the argument is that we have reached a turning point in our lives; that history has reached a decisive moment in this crisis and that we shall go forward towards a radically different type of society now that the old one has been found wanting. The era of radical hyper-accelerated, all-consuming forms of capitalism and peak globalisation are now over. A more fragmented and diverse world is coming into existence, it is said, which requires a more adaptable and diverse set of social and political arrangements than that of the hyper-globalisation of recent decades.

This means the 'new normal' will change in the way we live, what we consume, where we travel and how we communicate, and through a more intrusive state. We want to be less fragile and vulnerable; we want to feel we can rely on family and community for support and we shall hope to contribute more to it; and we want to mitigate the ruthlessness and exploitation we see everywhere with a greater degree of social justice. These things are coincidentally yet intentionally the value orientations of Engagement Australia. Defeating the virus cannot reverse the progress that has been made if we stand by our beliefs and we advocate for our freedoms to think critically, to publish our views, to meet to have our opinions challenged about what the new normal might look like for universities. Engagement Australia is committed to ensuring post-viral cannot mean post-democratic for our universities. We have been locked down not locked up! In the wider scenario of historic time and distance, where will our existing universities stand on the changes needed to sustain a decent and productive life for all people, not just those who have received the benefits of western education? Society will inevitably re-order itself through the actions of its people, and the struggles they demonstrate for opportunities and a better life. Some will strive for human fulfilment through

creativity and artistic expression and some will seek a better economic outcome. Many will strive through learning in one context or another to improve themselves and the lives of their children. Broader collective achievement may come to the fore and the vision of a genuinely collegiate and cooperative university may be possible.

There are curricular issues to be addressed such as the need for a comprehensive and universal literacy. Such a concept would need to include, for example, the commitment to learning, and using more than one language in our public life and discourse. In Australia, the cultural loss of Indigenous languages could be countered by majority populations learning to communicate in local languages as well as the 'national' language, English. In many, many communities throughout the world, people speak more than a single language or dialect and this can be a force for good, helping to sustain a recognised diversity and plurality of cultures. The sheer pleasure and personal growth available through speaking another language has been a major cultural loss for many people.

At the start of the new decade of the 2020s, it is too early to reach definitive conclusions about the coronavirus pandemic. Even the world's best medics and researchers have stated that it may take years to eradicate the disease itself, and the social and economic disruptions it has caused will have unintended consequences beyond anything we have so far predicted. There is, however, learning to be gained from the dreadful days of the pandemic and the massive loss of life, which was much worse in some countries than others. In democratic states, it became clear that citizens had to work at preserving their rights and their lives, and that the alternative to social solidarity is higher death rates. There is hope, though, available to us – we surely shall find some scientific and medical solutions which work; this is within our capacity and resources. There is also hope in the fact that the pandemic is a spotlight that has illuminated the key problems that have shaped the real meaning of this crisis. Economic and social inequality, racial and ethnic discrimination, ethno-nationalism and xenophobia, exploitative and intrusive techno-surveillance and the threatening crisis of our planet's environmental survival are the underlying issues of our time and the ones that will shape the future for our children.

This future seems set to be one of social crisis, which at the same time is an educational crisis. For universities, this amounts to the existence of a sometimes contradictory struggle to produce critical knowledge as learners, teachers and researchers encounter the older academic forms and silos. Addressing the current and 'popular' trans-disciplinary issues directly is extremely difficult, though popular revolt and demonstrations by young people all over the world on racism and social justice have opened up the possibility of transformations of public education and knowledge. In universities in the third decade of the 21st century thus far, the provided system and the provided curriculum have not been effectively challenged. The exclusions of the provided system have been in general maintained in spite of the expansion and diversification of provision. However, the broadening and deepening themes of university engagement in response to crises pose fundamental questions that are now above the horizon, and are increasingly part of our consciousness of what a universal higher learning should and can be.

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Professor Jim Nyland took up the role of Associate Vice-Chancellor (Queensland) at the Australian Catholic University (ACU) in October 2011. Previously, he has held academic appointments at the University of Queensland, where he was the Director of Corporate Education and Director of UQ Business School Downtown. Prior to this he was Manager and Principal Advisor in the Vice-Chancellor's Office for Engagement at Griffith University and has held managerial positions in a number of universities in the UK. He holds a doctorate in Education and has published research covering curriculum change, the nature of learning and the impact of modernity on educational opportunity. Professor Nyland is Chair of Engagement Australia and represents Australia on the International Consortium for Higher Education, Civic Responsibility and Democracy.

TRANSFORM'S FIFTH ISSUE

PROFESSOR JOANNE SCOTT – DEPUTY EDITOR

As I write this, Australian universities, our counterparts globally, and our local and broader communities, are suffering damage that may well haunt us in years to come. As Professor Jim Nyland outlines, there are many, many reasons for concern, even, on occasion, despair, as we grapple with our 'new normal'. That 'new normal' is a maelstrom of older, unresolved challenges; more recent, shocking events, such as Australia's bushfires of 2019-20; and a pandemic that has disrupted our world and further demonstrated – if such demonstrations are required – the fragility and limitations of many of our assumptions and practices from the 'old normal'.

While Professor Nyland's introductory essay demands that we recognise our precarious position, it also proposes options, even opportunities, for our sector and its roles in the world. In doing so, it sets the tone for this fifth issue of Transform in which more than 30 university academics and professional staff, including a Vice-Chancellor, have energetically and thoughtfully explored how universities are already, could be and should be engaging with and enabling our communities to chart a course through our current reality to shape a kinder and more positive future.

Our powerful lead article by Kate Harriden, Dr Jessica Weir and Associate Professor Kim Cunio is challenging, confronting, troubling and yet ultimately, I think, a source of hope as the three authors argue the pressing need to reimagine and reconfigure academic/expert evidence. Their proposal offers a way forward to maximise the academy's ability to respond to the wicked problems that surround us. The article exemplifies the values and approaches for which it argues: collaboratively produced it nonetheless retains and respects the distinctive voice of each author; it recognises, without flinching, the unacceptable practices that continue to diminish the academy, including systemic racism; and it genuinely and rigorously seeks inclusive and values-based solutions.

Like our lead article, Associate Professor Billy O'Steen's paper is both academically and personally grounded. In seeking an answer to the question 'what role can

and should educational institutions play in contributing to the discourse of the public square at such pivotal times' as COVID-19, O'Steen demonstrates the power of connecting individual action with the big issues of our era through the concept of real time curriculum. O'Steen's piece is notable for its use of historical events and experiences to develop his argument. Similarly, Dr Brian Adams' study of Griffith University's Multi-Faith Centre (now the Centre for Interfaith & Cultural Dialogue) explores both the past and the present. It traces the MFC's evolution over two decades into a vehicle for university-community engagement, and its resulting capacity in 2020 to respond effectively to COVID-19.

Our Viewpoints section presents two pieces that, although they differ from each other in their specific subject matter, scope and even format, share a keen awareness of the big shifts in society and a readiness to change and adapt. Associate Professor Tamson Pietsch's interview of UTS Vice-Chancellor, Professor Attila Brungs, is part of her 10-part podcast series, The New Social Contract, which explores 'how the relationship between universities, the state and the public might be reshaped as we live through this global pandemic'. For Brungs, universities are always and crucially public institutions meeting society's needs. What changes is how that purpose is realised. As Brungs declares, 'in a post-COVID world, those needs are radically different. Therefore, we have radically different models of how we engage'. Our second Viewpoint piece, written by Professor Lambeth Schuwirth, Gillian Kette and Dr Julie Ash, imagines the future of education for health professionals in our disrupted world. For these authors, that future is revolutionary, responding to and emerging from fundamental changes in the creation and ownership of knowledge, the management of trust, and the rise of cognitive surplus, open ledger systems, machine learning and AI.

The case studies in this issue of Transform from the University of Canberra, La Trobe, USC and the Australian Catholic University will, I hope, elicit a sense of pride in our universities and their commitment to our students, partners and communities. While these studies do not shy away from the challenges confronting particular projects, they highlight the capacity of our universities to adapt, the strength of Australian universities' commitment to our communities, and the determination of university staff to pursue their goals, to keep learning and to seize opportunities. In addition, Mitra Gusheh from UTS offers an update on the Australian Carnegie pilot, a reminder of the power of collaboration and shared values, even as many, if not all, of the colleagues participating in that pilot have been affected by the chaos of 2020. In recognition of the disruptions to so many colleagues' and students' university experiences this year and in celebration of university staff's sustained support of our students, our suite of case studies concludes with a series of reflections from academic and professional staff in UNE's School of Education on how their working lives have changed as a result of the pandemic.

Last, but certainly not least, we are delighted to include in this issue a reprint of Emeritus Professor Geoff Scott's 'Social enterprise and sustainable development in the age of acceleration'. First published in

Republic's Charles University, Scott's article tackles the timely topic of how universities can prepare future graduates for our 'uncertain tomorrow'.

Professor Joanne Scott *is Pro Vice-Chancellor (Engagement) at USC and a member of Engagement Australia's Board.*

Dr Jessica K. Weir

Associate Professor Kim Cunio

LEAD ARTICLE

CLIMATE GRIEF, EXPERT EVIDENCE, AND ACADEMIC PRACTICE

KATE HARRIDEN, DR JESSICA K. WEIR AND ASSOCIATE PROFESSOR KIM CUNIO

ABSTRACT

There is a pressing need for changing what is understood as academic or expert evidence so as to ensure that the academy is better equipped to respond to climate change and other global environmental crises. It is critical that any new understandings are developed with the leadership of Indigenous peoples. In this article, we present three essays on climate grief, knowledge politics, and creating institutional change to

centre Indigenous leadership. Through these essays, we argue for academic evidence that recognises values as well as facts, and is able to appreciate and navigate our co-constituted socionatural realities, including by respecting the voices and knowledges of all beings, human and non-human. Motivated by the 2019-20 summer of bushfires in Australia and the global pandemic that shut down our campuses in autumn, we call for more collaborative research that tackles the constraints of disciplinary traditions. We also present three emergent principles and practices in support of this work: centreing Country, building like-minded communities of scholars, and ensuring that intent is followed through with material change.

Introduction

The academy has a critical part to play in responding to the immense challenges of rapid climate change and other global environmental crises, yet it is hamstrung in providing expert evidence by disciplinary divides which, as we will also show, relate to systemic failures to foreground Indigenous leadership. We have not put the term 'Indigenous' in the title of this paper because of the bias in society that grasps Indigenous issues as discrete issues and not relevant across scholarly considerations. In this paper, we argue otherwise. From Australia, we articulate how centreing Indigenous leadership in thought and action can address unhelpful knowledge practices, including institutional unwillingness to accept co-constituted socionatures. In turn, this enables us all to be clearer about what is at stake, and what might be done about it, together. As the economic fallouts from COVID-19 recast the Australian university funding model, thinking critically about how our institutions operate as disciplines, and whose interests benefit from such arrangements, must be part of the review. Simplistic arguments about the contributions of STEM (science, technology, engineering and mathematics) and HASS (humanities, arts and the social sciences) are inadequate for the complexities we face.

Everywhere there are powerful examples of how human agency is co-constituted with the consequential forces and agencies of non-human otherness – including the intense heat and suffocating smoke of Australia's 2019-20 catastrophic bushfires, or the invisible movement of COVID-19 microbes. However, our understandings of these shared socionatural realities are hampered by the disciplinary arrangements of the social and natural sciences. Further, the natural sciences are often placed as the authority on environmental issues, and there is a de facto knowledge hierarchy on campus in which science appears to have all the facts, whilst others have mere

Should scientific facts be the default priority when addressing the challenges of global environmental crises? The dysfunction generated by climate politics says otherwise (Pielke 2007; Beck 2010) and so do we.

words, with music and art not rating a mention (Smith 2016; Robin 2018). Should scientific facts be the default priority when addressing the challenges of global environmental crises? The dysfunction generated by climate politics says otherwise (Pielke 2007; Beck 2010) and so do we. In the work needed to address unhelpful knowledge practices, the academy is in a privileged position to influence how knowledge itself is judged as authoritative or not. It holds key roles because of its relationship to epistemology and rigour, including the checks and balances that arise from its diverse communities of practice (such as peer review and professional societies); the organisation and convening of educational programs; and, the priority placed on innovation and learning. In Australia, the academy can fast track this work by learning from and supporting Indigenous leaders whose inherited knowledge practices embed the social and the natural, and facts and values.

Taking the 2019-20 long spring and summer of bushfires as our foreground, in this paper we highlight the important role of the academy to engage with the socionatural impacts of such catastrophic events by asking:

- How can scholarship encompass the magnitude of what we, and our fellow species, are facing? Do we need to redefine grief and include it more broadly in academic discourse? Is there a vocabulary to articulate this grief?
- How can we as academics amplify our influence for change?
- How can we support each other to do

this work through creating spaces of hope and care in academia?

This paper is structured around these three questions, and we have each written one section in response: re(considering) grief; amplifying influence; and, supporting each other for change. We share our passion and intellect for what is happening and what might be done in response, and provide an example of how one academic department is taking steps to change. Collectively we conclude that, with Indigenous peoples' leadership, it is time to promote approaches to academic practice that generate the expert evidence that might more meaningfully support our connected lives and futures. We see momentum for this work being secured by Indigenous peoples' cultural and political resurgence, and global responses to recognise racial bias in academia (e.g. Subbaraman 2020).

i) (re)considering grief – Kate Harriden

I volunteered to write this section while grief-ridden from the induced environmental events of summer last.[1] The thick smoke suffocating Australia's national capital, the bush capital, was the most confronting, and physically limiting, consequence of climate change I have experienced, so far. As distressed as I was to spend summer evenings wearing face masks while sitting with neighbours on the veranda, part of my despair is for the consequences yet to come. It is clear from personal conversations and the literature that climate change grief (or climate grief or ecological grief) is an increasingly common response to the climate change effects and information all around us. Using the term ecological grief, Cunsolo and Ellis define it as "the grief felt in relation to experienced or anticipated ecological losses, including the loss of species, ecosystems and meaningful landscapes due to acute or chronic environmental change" (2018:275).

The research on climate change grief makes it clear that it is a form of disenfranchised grief (Cunsolo and Ellis 2018). That is, it is not a publicly acknowledged or socially sanctioned form of grief. There are no shared mainstream social conventions, mechanisms or support structures to overtly articulate or process disenfranchised grief outside of the arts, which by their nature are often transient. For this reason, it is important that those of us who viscerally feel climate change grief publicly name it. Then we can start

the important work of creating relevant and appropriate ways to manage this grief, while continuing to challenge the conditions that allow it to flourish.

As a relatively new area of academic study, the conceptual and theoretical basis of climate change grief is still developing (Cunsolo and Ellis 2018). Psychological studies lead the way in trying to understand climate change grief, but are hampered by current grief models based on the end of life (Bryant 2019), and the paucity of research investigating grief borne from marked, permanent changes in nature and climate (Cunsolo and Ellis 2018). Climate change grief is very different to the end of life focus of grief research, such as the Kubler-Ross 'five stages of grief' model, and its impractical reliance on linear predictability (Bryant 2019). People die but once, whereas the environment will continue to change with the climate, with immense uncertainties about the reach of its effects and consequences. Thus, we need to find ways to be with grief, whilst continuing to live with the anticipation and realisation of yet more grief. I find the Worden model of grief useful, with its four non-sequential tasks: i) intellectually and then emotionally accepting the reality of the loss; ii) working through painful emotions of grief; iii) adjusting to the new environment, acquiring new skills and sense of self; and, iv) reinvesting emotional energy (Bryant 2019). This paper is written in the spirit of the third task, even as the authors work through the previous two tasks.

The actual writing of this section is prepared as I am wracked with grief from the recent death of my dog. This is another disenfranchised grief experience, although common to many people regardless of race, gender or status. For example, about 10 years ago my most effective therapist yet asked for a list of my top five values/principles, and top of my list was interspecies relationships. They responded with a standard stalling tactic, saying "that's interesting…never heard that before. Explain what you mean". Explain I did, in terms echoing how my wiradyuri mob talk about connection to ngurambang (wiradyuri for country). That all species interact, be it directly or indirectly. That all species need the others, in some way. That across the huge diversity of known species, communication and understanding are possible and that such communication and understanding is a critical precursor to different ways of knowing and being.

That the therapist had no professional language for discussing interspecies relationships is indicative of the academy's addiction to separating nature and society, arising out of imported colonial approaches of the environment, as compared with Indigenous peoples' approaches (e.g. Pascoe 2014). Human-animal studies themselves emphasise transactional and human-centred concerns, investigating the animal in isolation and not as an active party in relationships with humans (Kuhl 2011).

To illustrate, when reviewing the literature about human-dog relationships, Kuhl identified two main research foci: benefits humans gain from dogs as pets or service animals; and, dog behaviour/cognition in the human-dog relationship, where the emphasis is on how dogs have changed to suit human needs (Kuhl 2011). A similar myopic focus has been recorded in equestrian sports, with the rider as athlete

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[1] To me these are more than environmental issues, they stem from a systematic failure of capitalism to prepare for the consequences of its systemic failures.

receiving the attention while the role, skills and contributions of the horse, and the relationship between horse and rider, are downplayed (Gilbert & Gillett 2011). This failure to acknowledge animals as actors in our relationships with them, is particularly true for those animals with which humans have few shared physical, intellectual and social characteristics (Cerrone 2020).

Instead, Kuhl's research into human-sled dog relations makes it clear that these are mutual, multifaceted, sometimes profound partnerships, based on respect, communication and trust that enrich the lives of both species (2011). This finding reflects how I characterised the relationship between the dog and me. We both adapted ourselves to the other, so that we could live a good life together. It did not matter that we had no obvious shared language. We trusted that the other would fulfil their part of the relationship 'bargain' and respected the other enough to discharge our role diligently. This is how I like to approach my scholarship, be it individually or collaboratively. Research is not a one-way process. Even the most isolated of research endeavours require communication, trust and respect.

As I experience these two forms of grief, I see an obvious link between the unwillingness of academia to accept the reality and importance of interspecies relationships, and the disregard for the preferences of non-human species in many climate change science and debates (e.g. the human-centred approach of ecological services). Many human world views too readily dismiss non-human beings as 'things', lesser others, or simple machines (Plumwood 2002). This is particularly so for those species with whom we have few shared physical, intellectual and social characteristics (Cerrone 2020). The term "Umwelt", first developed by Uexkull, is a way to illustrate this argument. Cerrone describes Uexkull's Umwelt as "the subjective world as constructed and acted upon by a perceiving subject" and expands this idea to "Umwelt overlap" (2020: 127). In this, Cerrone argues

Through wiradyuri practices such as asking the tree before cutting a gulaman (coolamon), totem relationships, recognizing rivers as living entities, and knowing that it is fishing season for a particular species because a certain plant is flowering, it seems evident that Indigenous peoples already function in a world replete with Umwelt overlap.

that areas of overlap in meaning are constructed by different species, enabling interspecies communication. That is, there are commonalities in the way various species construct and engage with the world around them that makes it more or less easy to communicate, and have relationships, with other species. Umwelt overlap is obvious in Kuhl's mushers and sled-dogs, where two sentient, subjective individual beings of different species have formed meaningful relationships. It was also evident in my relationship with my dog.

As a species, homo sapiens have failed to prioritise the shared Umwelt between our and other species, including in the formalisation of academic knowledge, and this contributes to climate change inducing behaviours, including weak policy and social responses, and inhibits attempts to build sustainable environmental and social systems. To benefit from sustainable environmental systems and equitable social systems, it is critical that the human/nature or human/other incommensurability be delegitimatised. Humans collectively need to recognise both Umwelt overlap and that other species experience Umwelt beyond our ken. Indeed, these are the logics of connection that I have been taught by wiradyuri ngurambang and my elders. Through wiradyuri practices such as asking the tree before cutting a *gulaman* (coolamon), totem relationships, recognising rivers as living entities, and knowing that it is fishing season for a particular species because a certain plant is flowering, it seems evident that Indigenous peoples already function in a world replete with Umwelt overlap. In response to these ontologies, Gammage

observed that "[p]eople today think of what animals need. In 1788 people thought of what animals prefer" (2012: 211). To me, this succinctly articulates a stark difference apparent in different academic approaches based on the ability to consider, or not, another species' Umwelt and its overlap with our own. The denial of Umwelten and, by extension ngurambang wiradyuri and more, by colonial practices and capitalist structures, which presume animal ownership and scientific methods of gathering evidence, undermines and devalues the expertise and knowledge in building/maintaining interspecies relationships, including those held by Indigenous peoples. Yet, as I have argued, such interspecies expertise and knowledge is exactly the type of scholarship required to pursue equity and sustainability in response to global environmental crises.

So here I am, processing two apparently distinct grief events, which are so very deeply connected, and are also both socially transgressive grief responses. My grief is largely unrecognised by the wider Australian community, barely understood by the healing professions (broadly defined), and a major blind spot of both academy and government. It seems to me that if interspecies relationships, mediated through Umwelt overlap, are socially, even philosophically, disregarded or disapproved of by powerful knowledge structures, then we cannot, richly, meaningfully understand climate change grief. Which means that we cannot effectively respond to its full consequences and effects. Perhaps a first step toward understanding, and responding to, climate grief is for the human species to accept non-human beings as perceiving subjects constructing and acting in a subjective world, as we do. Only by offering this level of regard can we exist respectfully, responsibly and ethically with non-human beings.

Universities need to address the systemic exclusion and marginalisation of Indigenous people by transferring power and resources (Hemming et al. 2010).

ii) amplifying influence – Jessica Weir

For the academy to amplify its influence in the great matters that are at hand, it needs to review what it means by knowledge and evidence. In this, there is a lot to learn from how Indigenous leaders embed together facts/values and nature/society to identify what is important, what is not, and what might be done in response.

Climate change is the example par excellence of how foregrounding science for policy decision makers does not lead to climate action (Beck 2010). As important as climate change science is, it has been contested and ignored by many, and it has been assumed to be more influential than it is. We have seen politicians and lobbyists move from positions of denying climate science towards positions of simply ignoring it. At the same time, other important matters such as climate grief – an intrinsic motivator for political action and change – are not a research priority, and do not even fit with understandings of what evidence is for policy makers and society who are expecting facts (Rigg and Mason 2018). I see two clear steps for the academy in response. First, all scholars need to take the time to understand the workings and assumptions of different knowledge communities, including their own, and then they need to do something to address knowledge discrimination. Second, universities need to address the systemic exclusion and marginalisation of Indigenous people by transferring power and resources (Hemming et al. 2010). I think these two steps are central to meeting with Indigenous leaders on more just terms, as well as amplifying the influence of the academy to make change to support ecological and social justice. Current events illustrate this point.

I am writing at the time of #ShutDownSTEM, #ShutDownAcademy and #blackintheivory social movements, which are calling out systemic racism, as recently prompted by Black Lives Matter in the United States (e.g. shutdownstem.com). Critically, the global response to Black Lives Matter has reiterated the explicit language and expressed need for immediate change, including by academic institutions. For example, on the 10 June 2020 day of shutdown in North America, the journal Nature decided not to publish "as one of the white institutions that is responsible for bias in research and scholarship", and instead "educate

ourselves" and identify actions to "play our part in eradicating anti-Black racism in academia and STEM" (Nature website editorial 10 June 2020; @nature Twitter 10 June 2020). The comments underneath Nature's Twitter announcement show the work that needs to be done: unpacking and illuminating the contested positions about whether science is part of politics, and, if so, how this relates to its authority as science. For many, addressing this question has to come first, before matters of racial discrimination, and colonial and imperial privilege in the academy can be discussed.

The general assumption that expert knowledge is legitimate only by being separate to politics, arises out of the iconic scientific method. Science generates expert evidence based in observations of the empirical world, seeking to rule out subjective influences and instead develop practices and results that can be replicated by anyone. In turn, this approach has positioned expertise that does not meet the standards of science as subjective, local and/or cultural. This includes the classical philosophical question about whose knowledge claims are legitimate (Marres 2018: 428). The pre-dominance of these logics is evident in the academy's de facto knowledge hierarchies of hard and soft sciences (aka quantitative and qualitative research), and the automatic privileging of science, especially when it comes to environmental issues (Robin 2018; Smith 2016). Indeed, to say "listen to the philosophy" instead of "listen to the science" is to invite confusion and then ridicule. Science is of immense value in political decision making (Durant 2017); it is just not the only expert evidence we have. In society we continue to debate facts, rather than understanding that facts and values need to be navigated together. This is evident in simplistic demands that political decision makers respond swiftly to climate change, as they have with COVID-19. However, the possibilities of these decision makers are about what matters, to whom and why: that is, the politics. Specifically, they are influenced greatly by whether there is societal consensus about the issue, and also the consequences involved in different response pathways (Pielke 2007).

Indigenous leaders repeatedly raise how the split between the natural sciences and the social sciences, and facts and values, fundamentally challenges academic engagement with all our social-natural realities (Whyte 2017). At the same time, this disciplinary arrangement keeps trying to separately categorise Indigenous peoples' co-constituted socio-natural realities, knowledge, laws and governance (Watson 2018; Graham 2008). This includes communicative experiences with the land and other species, and understandings of knowledge as formed through and with a multitude of beings – species, land forms, ancestors and more (Gay'wu Group of Women, 2019). To challenge these knowledge practices, Indigenous leaders find themselves challenged by the logics themselves – with Indigenous knowledge routinely typecast in the academy as local and cultural, and not actually informing the very terms of the debate, including what is evidence and what is knowledge (Moreton-Robinson 2015; Smith et al. 2019; Whyte 2017; see also Rose 2014). These powerful self-referential knowledge binds judge whose knowledge is legitimate and authoritative, and help perpetuate systemic racism and white privilege in the academy, for example, when academics appoint their academic successors in line with knowledge hierarchies that marginalise Indigenous scholars.

The 2020 call to #shutdownacademia is in dialogue with long histories of Indigenous people and allies protesting discrimination perpetuated by universities across the world. This includes "Not about us without us" at the Australian National University, "Rhodes must fall" first at Capetown and then Oxford universities, and Decolonising SOAS (School of Oriental and African Studies) at University College London.[2] Alongside street protests, some universities responded. Anecdotally, my employer, Western Sydney University, organised a Black Lives Matters Pledge.[3] I also saw that the Australian Academy of Science retweeted the International Science Council's 'Statement on combating systemic racism and other forms of discrimination', and affirmed their support for this agenda (@Science_Academy 12 June 2020). Significantly, science institutions have an important role in addressing the assumptions and abuses of de facto knowledge hierarchies in the academy by checking their own privilege, and making more space for other expertise to be heard on its own terms, especially in relation to the abuses of Indigenous peoples' knowledge and governance authority.

Despite decades of argument, the systemic discrimination of Indigenous peoples' laws and societies has not been addressed by the people and institutions that benefit from the status quo because

people do not wish to do it, and it is also hard work (McLean et al. 2019). Nonetheless, it was never appropriate to ignore these issues, and more equitable and ethical approaches are needed in the academy. This will also facilitate more sophisticated responses to the new normal, to engage with knowledge diversity and plurality across different knowledge holders, and understand how this influences our possibilities (e.g. AAH 2018). Fundamentally, the academy needs to listen to Indigenous leaders on their terms, in order to pave the way for amplifying the evidence we all need for change that meaningfully supports diverse lives and ways of knowing.

iii) supporting each other – Kim Cunio

I write with the belief that music can change our physical state in this world (Koelsch and Jäncke 2015), because to me, music is connected with the heart space. Despite our best efforts to systematise music as a creative practice, particularly in the university environment (Draper and Harrison 2011), it remains personal and enigmatic to most of us. Music and the creative arts contain a voice to add to our debate in unique and transformatively powerful ways. The arts can be prophetic and call us to action. We have had the song 'Treaty' since 1991, although there is still no treaty in Australia. In the West, political and environmental awareness is often inserted into art to make a point. However, in marginalised communities music and art are central (Cunio and Landale, 2018). In my experience, Indigenous scholars in all fields are often creative artists, demonstrating a sense of transdisciplinarity for generations that the academy is only now considering.

One of the ways that I wish to assert my artistic/authentic self into my (the) academic world is to be honest about my point of view. I come to this paper

...we need to truth tell and support truth telling across the nation. My version of this truth telling starts with the realisation that I was part of the problem.

as a lucky and unlikely member of 'the academic club'. This is not imposter syndrome; my Iraqi/Indian/Burmese heritage makes me look and thus feel different to my almost exclusively white musical academic peers. This experience has led to a fundamental choice that informs my thinking and my modest contribution to our shared aims. This is the simple idea that if we are lucky enough to profit from a system that is inherently colonialist, that we have a shared responsibility to change the system. I want us to define and implement processes of institutional accountability, to change the power balance between the iterative and figurative[4] descendants of colonial settlers and our Indigenous First Peoples, and to make shared spaces that are Indigenous-led that work within and beyond current understandings of evidence.

If those of us who are not Indigenous are to play a meaningful part in Australia's next phase, we need to truth tell and support truth telling across the nation. My version of this truth telling starts with the realisation that I was part of the problem. I was 19 and had ridden my bicycle from Sydney to Brisbane, and went to the phone box to call my parents. I had 30 cents in my hand, no ID and was wearing shorts, thongs and a singlet that were stained with sweat. I had been outside for weeks and my skin colour was pretty dark. A police car with two young men scarcely older than me pulled me over and a very scary two hours ensued. In the course of that evening my education, a determinant of privilege, saved me from being arrested (Graetz 1988). My 'story' checked out, so I did not get locked up for being a vagrant, which was code for Aboriginal kid, by two disgraceful young men who simply by their uniform could change the course of my life. After I got over the shock, I realised that in Brisbane it could be, and often was still, a tacit crime to be Aboriginal. This was the late 1980s, and this left leaning Sydney kid was shocked. It has been estimated that in Queensland, in the late 1980s, Aboriginal people were statistically 10 times more likely to go to jail than non-Aboriginal

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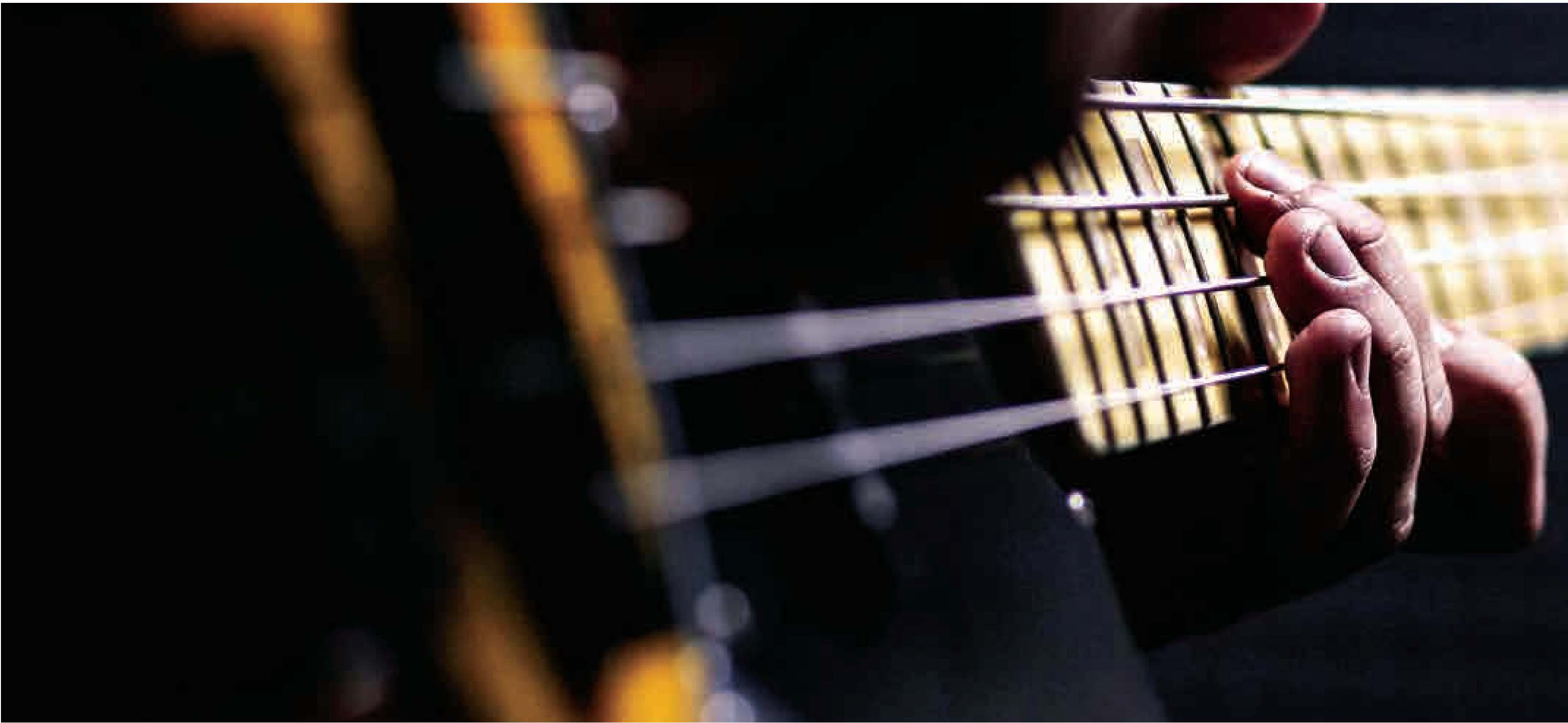
[2] For example https://blogs.soas.ac.uk/decolonisingsoas/ accessed 17 July 2020

[3] https://www.westernsydney.edu.au/equity_diversity/equity_and_diversity/western_sydney_university_blm_pledge accessed 17 July 2020

[4] I define iterative as being those people that define their intellectuality from dominant discourses, figurative as those whose culture is derived from dominant expressions.



people (Biles 1992). With a Royal Commission in place, Aboriginal deaths in custody were headline news and I had just experienced the breadth and the resilience of the colonialist system. I had spent quite a lot of my childhood with Aboriginal kids, but only then realised the blindingly obvious: that my singular experience was daily lived experience for many Indigenous people. The casino of colonialism had rigged the cards.

More than 30 years later I have a few simple questions:

- How do we support each other?
- If I/we are to be Indigenous allies, what protocols and practices can support this process?
- What role do our universities and national structures have to play?
- How can we support Indigenous people of all ages and stages to work within this system to affect change?
- How can we make sure our Indigenous leaders and scholars are heard in our national debates?

These questions are important to me because I became the Head of the Australian National University School of Music in 2019. We have a Vice-Chancellor who wants to make things better (Schmidt, 2020), so a window is open. I am not going to miss this opportunity to play a small part in the redress that our country so desperately needs.

Answer number one is in listening:

Listening, responding and deferring to those who have the greatest land connection is fundamental, and music and art have powerful and transformative roles. For example, the process of acoustic ecology[5] is now part of mainstream music practice. With this method we can listen to the sounds of the world as they are in a given point in time and hear with the aid of technology sounds that we would not ordinarily hear. To me this is the start of listening to the land, to its song and its cries, to find a way to sit, and to allow the land to enter our hearts. It is my opinion that a deeper listening to the land can be led by Indigenous peoples. To do otherwise is to continue to not hear.

Answer number two is the transferring of power and dismantling white privilege:

I am fortunate to work with Indigenous composer and thinker Dr Christopher Sainsbury, who has been centrally involved in transferring power within

All of our Indigenous composers and musicians are exceptional; but even if they were not we would support them. I want to be really explicit – this is about the cessation of privilege.

our department, across our university and more broadly. With his lead and his example we seek to foster Indigenous musicians' engagement within our School of Music. All of our Indigenous composers and musicians are exceptional; but even if they were not we would support them. I want to be really explicit – this is about the cessation of privilege. It is the system that overwhelmingly benefits from Indigenous engagement, not just the Indigenous participants. We also host Ngarra Burria First Peoples Composers (Sainsbury, 2019), a program that sees us offer everything in the ANU School of Music to 10 Indigenous composers from any or no academic institution. This helps address cost and other barriers for Indigenous musicians who wish to access academic systemised compositional music practices. There is a guiding principle to all this work: seed and cede power. Having an in-house Indigenous academic is critical for this process, as cultural agency must reside with Indigenous peoples. Further, whilst many good things are happening in the Indigenous space, we also need to extend further into the ANU and other networks.

Answer number three is in changing structures and processes:

Again with Dr Sainsbury, we have sought to make sure structures and processes are created to outlast our individual good will. We have lobbied for Indigenous students to have access to the creative arts as part of their ANU studies in any discipline. Also, and drawing on in-house allied expertise (Newsome 1998), we are setting up structural Indigenous guidance and governance for our music school. At the same time, we are acknowledging and seeking to change how music making and scholarship are skewed towards colonialist music. For example, in jazz we can see the huge effect that American race politics have played on music itself, but, despite this, critical race studies are not central to its study or pedagogy. There is a lot we must do within our disciplines even as we reach across them.

I list these three steps to demonstrate how institutions can and are changing, and can do so in supportive and collaborative ways. With the leadership of Dr Sainsbury and our Indigenous PhD students and graduates, we are not just seeking a

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[5] A methodology descended from Musique Concrete, an idea that the recording of sounds contain the same intrinsic value as recorded music.

more equitable academy, but one that makes explicit the transformative power of Indigenous music, and music more generally. And, in doing so, with the inheritance of Indigenous peoples' land ethics, we can bring powerful evidence about the critical issues of our times.

Our concluding thoughts

In this paper, we articulate the pressing need for more dynamic approaches to knowledge practices and academic evidence that are not constrained by traditional disciplinary arrangements, and their powerful assumptions about nature and society, and facts and values. This is critical if the academy is to be relevant in the face of our complex socionatural realities, not least climate change and global environmental crises. Our distinct voices have offered initial responses, certainly not answers, to the three questions listed at the start of this article. With these questions and our responses, we seek to spark diverse conversations about the nature and consequences of human-centred academic norms, how to amplify scholarly influence, and how to support each other through this process of challenging current academic evidence standards. This work needs to be collaborative, and so we seek to write, on accessible terms, beyond our particular academic knowledge communities, as part of bringing people together and informing debate.

In our work to generate a new normal for the academy, we have articulated emergent practices and principles, which we are also developing with scholars who are similarly undertaking to change academic practice. Currently, these practices and principles are:

1. Centreing: Everything begins with Country. With the support of the traditional custodians, we will listen to Country, collaborate with Country, and give back to Country.
2. Community-ing: Supporting networks of like-minded scholars so that we can normalise and build more platforms for this way of operating across diverse academic traditions and practices, including safer working spaces.
3. Changing: making sure that, along with intent, there are also always meaningful material processes and outcomes in hand.

By bringing expertise in more equitable relations, we can more meaningfully engage with each other as academics, and establish together the processes and structures for grappling with socionatural complexity and the embedded concerns of social and ecological justice. Let us take the compassion that this pandemic has brought to us for reflecting on unhelpful disciplinary hierarchies and divisions, and bringing other academic expertise to the foreground, so that we can have greater access to evidence that already exists about what is happening, to all of us.

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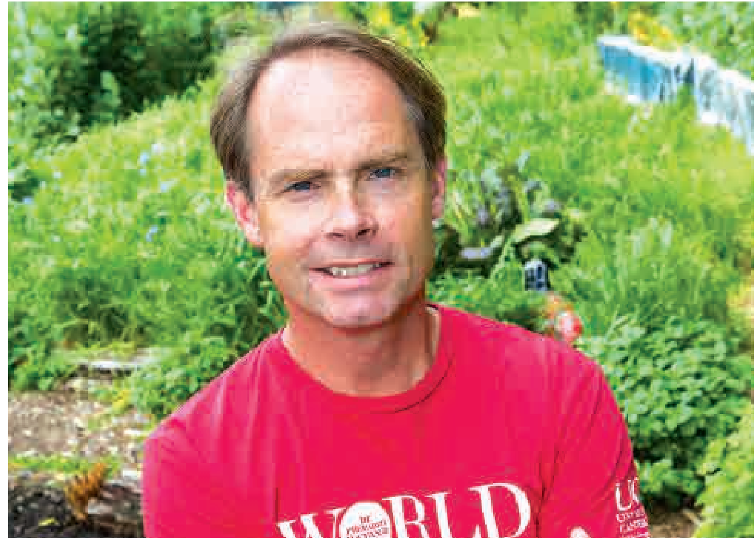

ARTICLE

REAL TIME CURRICULUM: COMMUNITY ENGAGEMENT'S ROLE IN CONTRIBUTING TO THE PUBLIC SQUARE

ASSOCIATE PROFESSOR BILLY O'STEEN

INTRODUCTION

In earlier times, the idealised public square was a democratic meeting place where people could debate, share, refine, and collaborate on ideas. While this quaint notion of a physical and civil public square

at the heart of a village may be more nostalgia than reality, the recent protests against racial injustice in the United States have demonstrated that the concept of the public square is being redefined into new physical and virtual spaces. With communities riven with natural and manmade challenges such as bushfires, climate change, COVID-19, racial disparities and terrorist attacks, what role can and should educational institutions play in contributing to the discourse of the public square at such pivotal times?

One answer to this question came in 1905 when University of Wisconsin President Charles Van Hise considered the role of his university with regard to the public square of the state of Wisconsin. He boldly declared that the boundaries of his university extended to the boundaries of the state (University of Wisconsin, 2020). In other words, the campus was the whole state and the teaching and research should occur all over and for the benefit of all residents. His "Wisconsin Idea" clearly established that the purpose of the university was to apply capability and intelligence to solving the contemporary problems of society. To this day, his idea is still front and centre in the University of Wisconin's mission statement.

Van Hise's inclination was directly aligned with the land grant institution movement in the United States whereby public universities were granted their facilities and status in exchange for a direct application of the knowledge they generated to situations within their states. Practically, this developed into a system of extension offices and agents throughout states with an initial emphasis on improving agriculture. As the country has diversified away from an agrarian economy, the extension offices shifted and now connect universities and community members in other areas such as community development, human development and relationships, health and well-being, natural resources, and positive youth development. Similar to

FIGURE 1:

Congressman John Lewis's Components of Civic Engagement

Young people today are better prepared and informed than we were. They just need a purpose to rally around. I tell young people that they have a moral obligation to address any wrong that they see.

these extension offices, units on campuses that focus on community engagement, outreach, and service-learning are quite literally the front lines of community engagement and serve as obvious and ready made ways for universities to engage with the public square. Further, most universities would argue that their research mission involves community engagement by serving constituencies beyond the campus. Thus, at some level, all universities have some type of external interface and place within the public square. So, the question shifts to how are these used to provide students and staff with opportunities to engage with the problems of the day and be full contributors to the conversations in the new public square. To get to that answer, it is informative to envision what an engaged citizen looks like and then consider the role of educational institutions in helping people develop those attributes and skills. An ultimate example of this was during the community engagement effort of the Civil Rights Movement in the United States.

Bloody Sunday

On Sunday, March 7, 1965, over 600 engaged citizens gathered in the small Alabama town of Selma with plans to march 54 miles to the state capitol of Montgomery. The mostly black marchers were responding to the brutal practices of the local sheriff and to a lack of legislatively protected voting rights. Their first landmark was to cross the Alabama River on the highly pitched Edmund Pettus Bridge. As they crested the top of the bridge, they saw an enormous police

force amassed on the other side. The then 20-year-old and future U.S. Congressman John Lewis was at the front of the line. During my conversation with him in 2017, he said that the line of marchers stopped and knelt to pray. They did this for two reasons: to pray for their safety and to demonstrate their shared humanity with the law enforcement officers. Showing unbelievable bravery and conviction, the marchers continued proceeding toward the other side of the bridge. With little warning to or opportunity for the marchers to turn around, the police forces attacked Lewis and the other marchers. He was beaten nearly to death and owes his life to a friend who was able to pull him away to safety. The horror of the carnage was captured on live television and is believed to be a major turning point in the Civil Rights Movement because a majority of Americans were so appalled at what they saw that they began supporting what was to become the progressive legislation of the Voting Rights Act.

After hearing this incredibly moving account of his role in one of the seminal moments of the Civil Rights Movement, I asked Congressman Lewis what would be his message to young people today with regard to engaging with current issues. His response three years ago is incredibly resonant with the demonstrators around the world who are protesting in 2020 against unfair treatment before the law after the deaths of black Americans at the hands of the police. I suggest that it is also a guide for those of us involved in the work of engaging univerisities with their communities.

Congressman Lewis's advice to young people is compatible with Van Hise's "Wisconsin Idea" in that both urge there to be a connection between individual action and larger issues. While he did not state it directly, it can be implied that Lewis sees the responsibility of preparing, informing, finding a purpose and determining moral obligations to be beyond the individual, and would include communities and educational institutions. For both Van Hise and Lewis, this necessity to participate and contribute to solving contemporary problems is overarching, and should be the focus of individuals and educational institutions. With this overall concept of engagement, how might its application look in practice with regard to where and how staff and students develop their purposes, prepare for action, and then address any wrongs that they see?

The role of educational institutions in this development was suggested by John Dewey in *Democracy and Education* (1916) through his three hierarchical purposes of educational institutions: stability, focus, and engagement. For me, this naturally lands at the doorstep of community engagement as that's a place where the university's mission and purpose enter the public square. Dewey believed that there is no separation of the educational institution and the public sphere as the two should inform each other with the shared goal of producing empowered participants in democratic society. I witnessed the real time use of Dewey's three purposes during the tragic day of September 11, 2001, and they suggest how educational institutions can use them as a framework for considering how to engage with issues such as the Black Lives Matter movement, COVID-19, gun violence and a terror attack.

Real time curriculum

Anecdotes of schools' and teachers' responses to unexpected events range from students hearing about President Kennedy's assassination over the intercom in 1963, to teachers quickly proceeding onto prepared lessons after viewing the Challenger explosion in 1986 (because Christa McAuliffe was a teacher on board the shuttle, schools were encouraged to watch the launch with their students), to crisis teams arriving at schools after the Columbine shootings in 1999 and Parkland shootings in 2018. As access to information within schools in particular has increased dramatically since Kennedy's assassination, so too has the potential, and perhaps necessity, for responding to these events within the classroom. In her column after the attacks, journalist Ellen Goodman (2001) quoted David Walsh, founder of the National Institute on Media and the Family: "We wouldn't give a second grader a quadratic equation to solve. But in an information-anywhere-anytime world we have children exposed to quadratic equations of moral information."

Even though an administrator or lecturer should not be expected to serve as a psychologist or therapist, they were faced with a decision about how to respond to the events of September 11th within the educational environment. What role did they fulfill on those days and was instruction influenced by the events? In the "information-anywhere-anytime world" described by Walsh, do administrators and lecturers have the responsibility to guide students in reading and interpreting the media's representation of the world, even when it involves disturbing information?

In describing the influence of the September 11th events on his curriculum, Robert Matheson, a high school principal and teacher in Durham, North Carolina, stated, "I think education is about opportunity, about taking advantage of the world around you. When you have something like this [the terrorists' attacks], that's reality. That's real-life application" (Goldstein, 2001). Matheson echoes John Dewey's belief that "the only true education comes through the stimulation of the child's powers by the demands of the social situation in which he [sic] finds himself" (Dworkin, 1959). Likewise, by utilising events of the world as a curriculum, that teacher was also practising the literacy theory of Brazilian educator Paulo Freire: "It is only after they have a firm grasp of their world that they can begin to acquire other knowledge" (Freire and Macedo, 1987).

Because the events on September 11th were so extraordinary, it is likely that many educators of all levels considered employing those theories of Dewey and Freire by using the events as teaching moments. September 11th notwithstanding, educators have always made decisions about using events-influenced curricula in responding to tragedies of the Challenger and Columbine proportion or to more regular current events, such as local and national elections, climate change, or divisiveness in society. It is also true that there are educators who have a more focused view of their teaching scope and do not believe it is their role to incorporate the issues of the day into their classroom.

Sofia Frankowski, a high school social studies teacher in Raleigh, North Carolina believed that she was responsible for using the terrorist attacks on the World Trade Center and the Pentagon on September 11th as a teaching moment: "It's difficult when something like this happens on such a large scale. But it's my responsibility to make sure it's addressed. It's a moment that will change the history of the United States. I'd feel remiss if I didn't use this teaching moment" (Hui and Goldstein, 2001). But, how did other educators view their roles in responding to these events? Were her actions of employing an events-influenced curriculum similar to the actions of other educators? Because of my role as a teacher educator at that time, I sought to find out what others did on September 11th.

Terrifying Tuesday

At 8:55 AM on September 11, 2001, I was headed out of my office at North Carolina State University to teach a 9-11 AM class when my wife called and told me about the first plane that had crashed into the World Trade Center in New York City. In vain, I tried to do a quick internet search but it was completely frozen. At that moment we didn't know what was transpiring but it was firmly on my mind as I met up with my teaching colleague and entered the classroom down the hall. The 24 final-year teacher education students facing us had various levels of knowledge about the plane crash and were also at different levels of anxiety and stress. It was clear that this class wasn't going to go to plan. My colleague and I quickly determined that focusing on the evolving story would be our class for the day so I ran down to my office and retrieved a portable stereo – hard to believe but at that time we didn't have the technology available to tune in to a news broadcast.

We joined the radio news broadcast just after the second plane hit the South Tower and it was immediately clear that these were not accidents. Minutes later, the third plane hit the Pentagon and shortly after that, the fourth and final hijacked plane crashed into a field in Shanksville, Pennsylvania. Needless to say, all of us in that classroom were shocked, devastated, and unsure about what was going to happen next. Because our university was located within 10 miles of the North Carolina State Capitol Building, it didn't seem beyond reason to think that there might be further mayhem targeting prominent places such as that.

While still listening to the news broadcast, my colleague and I went to Maslow's Hierarchy of Needs (1943) and invited students to: a) check in with friends and family members, b) take care of themselves with water, using the restroom, or going outside, and c) determine whether they wanted to stay in class for the remaining hour. After a short amount of time, every student was back in the classroom and wanting to stay together. As these students would be leading their own classrooms in a year, we started a conversation about what they would have done on this morning with their students. Their responses ranged from stability where the teacher would not address the horrific events, to focus where the teacher would allow students to learn about the events and do something immediate to engagement where the teacher would present ways to have a prolonged engagement with the events. In weighing up the different choices, we talked about types of schools, students' ages, maturity

levels, and the potentially heavy burden of needing to go beyond the normal boundaries of a teacher and toward a counsellor, particularly if engagement was chosen. The discussion with our students led me to wonder what teachers had done on that morning and what might we learn from their reactions for future occasions when events of the public square overtake the classroom.

Following September 11th, I was on the lookout for educators who would be willing to describe what they did on that fateful morning and eventually got the opportunity to hear from two teachers and a principal. It was quite fortunate that they were from three very different schools and had three very different responses. Their responses of stability, focus and engagement hinted toward a connection to John Dewey's three purposes of an educational institution (1916). As illustrated below, the important aspect of these purposes is that they are hiearchical where you must establish stability before providing focus or engagement. Because the third purpose is engagement, it is proposed that these conditions apply to implementing community engagement.

One school was a large (1,000 students) suburban middle school (years 6-8) in a middle to high socio-economic area. The respondent for this school was the principal. He described in detail his decision-making process that morning, which consisted of needing to keep the students of his school safe. He did not believe that it was the job of teachers to deal with the emotional fall out of telling or showing the students what had happened. To control the messaging, he

FIGURE 2:

Dewey's Hierarchy of Conditions for Institutional Community Engagement

blocked all outside input to the television screens in every classroom. Further, he had a quick meeting with his leadership team and told them in no uncertain terms that they and their colleagues were not to discuss what was happening until they had a counselling team available the next day. While his decision to bar incoming information might have seemed extreme, he was fulfilling Dewey's first purpose of an educational institution, which is to provide *stability* through a safe, consistent and reliable environment. He was also looking out for his teachers who were probably in a range of emotions themselves and some may not have been confident in performing the role of a counsellor.

The second school was a very small (40 students) rural, Montessori primary and middle school (years 1-8) located in the mountains. Similar to my university classroom, they also did not have a television or way to watch what was happening. During their morning circle time, the news started to come into the school through parents and the teachers. In keeping with the democratic spirit of the school, the teachers told the students about it and asked them what they wanted to do. Like us, they chose to listen to the radio broadcast while they went about their regular morning routines of self-directed work. At their break, the teachers asked the students if they were interested in doing anything special for the afternoon. The students said that they would like to go on their "peace hike" which is a silent walk through the woods to a particular spot. The students said that they would prefer that everyone would consider what to do in response to the morning's events and share that. When the students got there, they put forth a variety of ideas such as sending origami cranes to people in New York and Washington and raising money for people who lost family members. They worked on both of these projects for the next several days and were proud about their responses. This school's response was similar to Dewey's second purpose of the school, which is to establish *focus* through direct action within the learning environment. Given her comments about the subsequent debates among the students, the step of momentarily taking them out of their physical space during the hike led to understanding and empathy for classmates' opinions. Further, her actions suggest that an activity specifically adapted or created for an unexpected event can be an introductory step toward integrating that event into the classroom.

The third school was a medium (500), urban charter middle school (years 6-8). As a charter school, it had autonomy on how to deliver the state-mandated curriculum. Further adding to its unique character was the location, which was within a museum focused on multi-culturalism. A signature piece of the museum was its large format cinema screen. All of these elements would come together on the day of September 11th and for the rest of the school year. At the beginning of the school day on that morning, teachers were meeting with their homeroom groups. Administrators interrupted the meetings and asked teachers to escort their students to the movie theatre where images larger than life of the plane crashes were being broadcast. After they all witnessed the second tower collapse, one teacher described feeling "kind of stuck" and as a starting point took her students out of the theatre to discuss what they had just seen (Dewey's first and second purposes of educational institutions – stability and focus). Both she and the students were in shock and uncertain if there were going to be more attacks. While the rest of the day went back to a regular schedule (stability), things shifted dramatically from the next day onward whereby the teachers and students utilised a component of the school's philosophy – inquiry-based learning – to respond to the events. Collectively, they developed a curricular theme, "Looking Thru Lenses", through which students would have the opportunity to look at themselves and other people in terms of personal and national identities (focus). This theme would guide all aspects of the curriculum for the rest of the term and resulted in a number of outcomes including engaging with the community by hosting a panel of representatives from different religious affiliations (*engagement*). This example of Dewey's third purpose of educational institutions – *engagement* – was well summed up by one of the teachers who said, "we turned a difficult situation into the curriculum" and is a demonstration of progressing through the conditions of *stability, focus,* and *engagement*.

Conclusion

How does one acquire the moral courage and strength of Congressman Lewis to address the issues of the day and attempt to right wrongs? According to him, the roles of finding your purpose and preparing for action are key elements. As suggested by Van Hise's "Wisconsin Idea" and Dewey's three purposes, educational

John Lewis is beaten by police during the Selma march. (Source: CBS News).

institutions are uniquely positioned for this important work. Within these institutions, community engagement is an ideal approach for addressing the issues of the public square and providing staff and students with opportunities to contribute to the conversation. While it is impossible to predict when events such as September 11, 2001 or George Floyd's death in 2020 will occur, it is important for educators to have a pre-determined sense of how they will respond, which could be a utilisation of Dewey's three purposes. One of the teachers from the charter school that changed its curriculum indicated this need for being prepared for unexpected events with: "teaching about September 11th has to occur before September 11th." Amidst the ongoing challenges such as climate change and social justice and the emerging situations of natural disasters (e.g., bush fires, earthquakes, hurricanes, etc.) and acts of terrorism, it is clear that community engagement has a role to play through both preparing students to take action and marshalling institutional resources to focus on issues.

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| ARTICLE

BUILDING RELATIONSHIPS, TRANSFORMING INSTITUTIONS:THE UNIVERSITY MULTI-FAITH CENTRE AS A VEHICLE FOR COMMUNITY ENGAGEMENT[1]

DR BRIAN J. ADAMS

INTRODUCTION

Multi-Faith Centres across the Australian university landscape are typically seen as providing a service for staff and students who desire to relate with the divine or spiritual through reflection, prayer, meditation, or counselling with a chaplain, for example at the University of Canberra (Canberra) or Monash University (University 2014). However, in responding to the challenge for all units of Griffith University to contribute to achieving the objectives of its 2015 Engagement Plan, the Griffith University Multi-Faith Centre (MFC) has grown to become an innovative vehicle for community-university engagement.

This paper outlines the process of transformation of the MFC from a services-focused facility to a leading connection between Griffith University and numerous communities across Queensland and internationally. This will be done by detailing four important steps in the process, presenting three principles to guide the process and demonstrating through examples how each principle was operationalised.

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[1] This article has been developed from work that was initially presented at the 4th University-Community Engagement Conference Nov 1-3, 2015.

Two innovations were key to the success of this project. The first was a re-visioning of how the physical and conceptual space of the MFC could be used as a vehicle for community-university engagement. The second innovation was the creation of the Centre for Interfaith & Cultural Dialogue. The three principles guiding this transformation were neutrality, partnership, and relevance. The paper concludes with an example of how these principles were applied during the COVID-19 pandemic.

History of the Griffith University Multi-Faith Centre

The Griffith University Multi-Faith Centre is located on the Nathan Campus, one of five Griffith University campuses across southeast Queensland, Australia. At the time of its establishment over 18 years ago, the MFC was heralded as a significant innovation in the Australian university context, as it was "the first purpose-built facility of its kind in Australia" (2002:23) dedicated to "catering for the diverse religious needs" (Blundell 2004: 301) of those on a public university campus.

The MFC opened its doors officially on May 23, 2002. The process leading up to this event began roughly 10 years previously with a suggestion by the Vice Chancellor, Professor L. Roy Webb (Blundell 2004), but the project languished for several years until catalysed by a generous donation in 1998 from Venerable Master Chin Kung of the Pure Land Learning College Buddhist order.

From the start, the MFC was conceived as more than just a passive space that one could use as one saw fit; it "aim[ed] to encourage interfaith collaboration and to work towards peace and harmony" (2002:23) between religious communities. The MFC's vision was to:

> *...encourage engagement, education and research in Multi-Faith dialogue and studies in religion and provide a venue where people from different religious and cultural backgrounds can practise their religious faith and find common ground to work together for a better world. (Toh 2002)*

This led to four operating principles articulated in the Charter of Values (Toh 2002):

- Recognition of the reality of religious pluralism, and the multi-faith and multi-cultural nature of Australian society;
- Respect for the rights of participants to their own religious traditions and practices;
- Promotion of dialogue between people of different religions, faiths and philosophies; and
- Working co-operatively towards a fair and just society - locally, nationally and globally.

While the MFC's vision included bringing people of different faiths together, it had not framed its work in terms of the broader university strategic plan nor as a contributor to university engagement. The disconnect arising from this external focus became increasingly apparent, beginning in October 2009 when the MFC moved into the newly created Deputy-Vice Chancellor (Engagement) portfolio. Here, the university was faced with the challenge of how to incorporate and fund a centre that had been externally focused and self-sufficient for several years. A number of propositions were trialled over two years before settling upon one that allowed the MFC to operate more sustainably from July 2011 onwards.

Once the direction of the MFC was solidified, it became possible to integrate its role into university engagement efforts. This process was accelerated in February 2014 with the appointment of Professor Martin Betts to the DVC(E) role and his call for the university's first Engagement Plan. It became necessary to critically re-evaluate the work of the MFC to align it with the forthcoming 2015 Griffith University Engagement Plan.

Griffith University Engagement Plan 2015-18

The Griffith University Engagement Plan fitted within the broader Griffith University Strategic Plan.

> *The plan is linked to the overarching goals of the Strategic Plan 2013-2017, and integrates existing and new activities that promote what Griffith values: our interdisciplinary approach to scholarship; our commitment to diversity, sustainability and accessibility; and our strong engagement with the Asia-Pacific. (Betts 2015:1)*

In the Engagement Plan, engagement has two characteristics: it is integrated into research and teaching and it is a scholarly pursuit in and of itself. This plan articulated five principal areas of engagement: Industry, Community, Schools, Alumni and Donors. While the MFC had not viewed its work through an engagement lens prior to the 2009 move, the area that most clearly described the majority of the activities at the MFC was Community Engagement.

In 2015, community engagement at Griffith University could be characterised in the following way:

- partnerships;
- respond to community needs; and
- opening up campuses.

As stated above, Griffith University has five physical campuses across southeast Queensland. In four of these five locations (Gold Coast, Logan, Nathan and Mt. Gravatt) Griffith has a very prominent location and community leadership role. *Partnerships* was a way of framing the university relationship with community as more a collaboration than a dominant voice leading local projects or decision-making. It included, even necessitated, an openness to working with partners small and large and being receptive to projects and discussions initiated by them. One example of this was the Griffith University Community Liaison group that ran for several years co-chaired by Prof Sarah Todd, Pro-Vice Chancellor (International) and Alan Druery, chair of the Neighbourhood Action Group. This group included local homeowners, police, government representatives, and Griffith University students and staff (2014).

One of the reasons for framing community engagement in terms of partnerships was to acknowledge the increasingly important contribution the university could make in the local community, not just as a significant employer and an economic driver, but as a resource to *respond to community needs*, recognising that these needs differed in each of the locations of Griffith campuses. Some of the more challenging issues in the Nathan community were the housing (2013) and safety of international students (2014). Seeing that international students as a group clearly linked both the university and the local community interests, common ground was easily identified.

A third characteristic of community engagement in the Engagement Plan was to *open up each campus* to local community. Not only was the university seeking to be an equal, active partner in local communities, but there was also a push to be more welcoming to local community members and helping foster in them a sense of ownership of the university as part of their community. Therefore, certain university activities, such as Harmony Week celebrations, were designed to speak to their broader interests, rather than a narrow university audience (2014).

Viewed through the community engagement lens, it became clear that the MFC would have to transform its focus and systems to better partner with community, respond to community needs and welcome community members onto Griffith University campuses.

Transformation for engagement

Strategic transformation of the MFC into an explicit vehicle of University engagement played out in four stages. It began with a *stocktake* that necessitated a *broadened remit*, which then called for a *reconceptualisation* of MFC principles that were then *institutionalised* in the Centre for Interfaith & Cultural Dialogue.

Stage 1: stocktake

Resources

The transformation process began with a simple stocktake exercise, similar to a SWOT analysis, looking at the resources that could be called upon, the challenges to transformation and the opportunities that would facilitate the process. The first set of resources for transformation came through the university. As the MFC was already providing a service to Griffith staff and students, there was a commitment to provide ongoing financial support for two full-time staff and maintenance of the centre facilities. Having this financial foundation in place made the inevitably rocky transformation process a much more viable undertaking.

A second university resource was the actual centre facilities comprising an entire building of flexible use set on the edge of campus in Toohey Forest (see figure 1). Engagement, by definition, means people coming together, therefore having a beautiful, flexible space in a natural setting was an ideal resource for bringing people together.

A third, less tangible, but equally important university resource was the university's respected name. Being a prominent contributor to local community over an extended period meant that many local groups and organisations were interested in partnering with Griffith units.

There were also community resources on which to draw for the transformation process. The first was a set of solid relationships stemming from the work of the previous years. While some important collaborators moved on during the transition period from the first director and the move into the DVC's portfolio, many still maintained contact with the MFC. One such collaboration was with the Queensland Forum for Muslims, Jews and

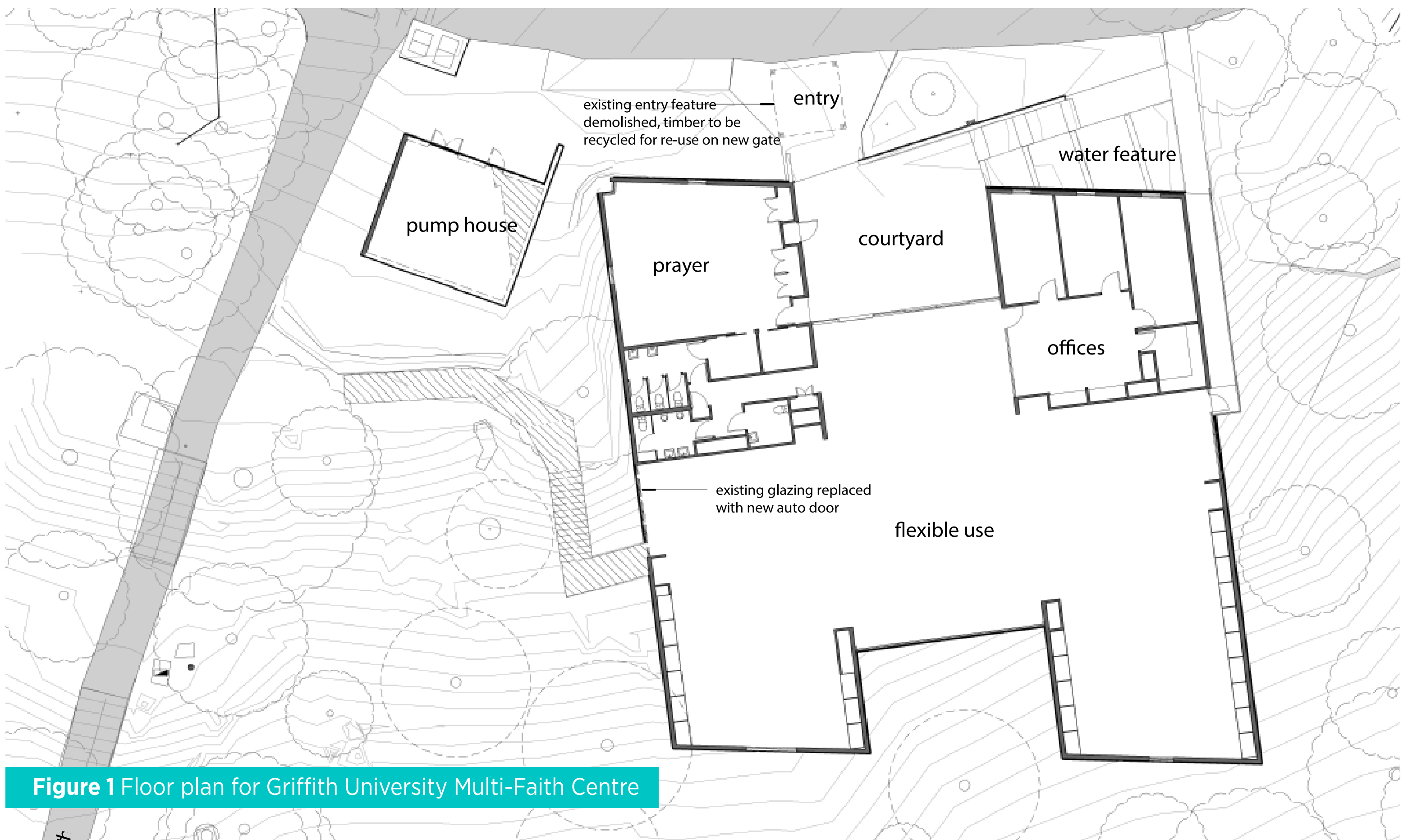

Figure 1 Floor plan for Griffith University Multi-Faith Centre

Christians, which had been holding their monthly forum and annual One G-d, Many Voices Abrahamic Faiths Concert since 2004 (Tutin 2019). Another consistent thread of support ran through the Advisory Group that had been with the MFC since its inception, comprised of religious leaders, media personalities and government representatives. Their contributions to the successful transformation through advice and connections cannot be overstated.

A second community resource was the surprising goodwill on the part of many community members. The idea of transforming the MFC into a centre of engagement tapped into an unexpectedly strong interest in the community for such an entity. We began to find an increasing number of willing partners on a wide range of activities such as domestic violence, environmental care, social cohesion, right-wing nationalism and natural disaster response.

Challenges

One of the challenges, of course, in any significant transformation process is to overcome the historical inertia of the institution and set it on another trajectory. In the case of the MFC, three specific historical artefacts increased the complexity of the transformation process. The first of these was mentioned above in that, prior to 2009, the MFC was not tightly connected to the university structure or strategic plan. This created an ambiguous relationship, at best, with other units and departments at the university, as it had no clear identity nor were there obvious allies to facilitate change. For example, perhaps the most obvious relationship would have been with the university chaplaincy, as is the case in other universities (University 2014). The MFC was originally intended to house

the university chaplaincy office, but this association ended in the early stages of the centre's development (Blundell 2004).

Another historical factor to overcome in the transformation process was a lengthy period of quiescence after the 2009 transition into the DVC's portfolio, which disrupted relationships with partners and community groups. The transition came at the time of, or in response to, the departure of two very important figures in the MFC's history. The director who had served for approximately seven years moved to a university overseas and the principal funder of the MFC's work for years decided to fund other initiatives.

A third historical artefact that significantly challenged the transformation of the MFC into a vehicle for university engagement was its specific focus on interfaith dialogue for peace. At the time of its establishment, the MFC's focus on interfaith dialogue was an innovative contribution, however much changed in Australian society during the nine years leading up to the transformation. One change that impacted the work of the MFC was a veritable explosion of interfaith dialogue practice around the country (Michael 2012) (Halafoff 2013), accompanied by a broad perception of the limits of interfaith dialogue (Schottmann 2013) (Howell 2012). One limit of pure or focused interfaith dialogue is that it is a relatively small contributor to peace, because the societal challenges in Australia that involved religious communities or traditions were rarely between religious communities. More often these tensions seemed to be related to differences between religious and secular institutions, interpretations and governance approaches, which interfaith dialogue was not equipped to address. In short, a focus on interfaith dialogue was not a "growth opportunity" in Australia.

A second limit of interfaith dialogue was the perception of it being a superficial exercise (Halafoff 2013). While the practice of interfaith dialogue grew quickly, it often remained at high level discussions (Hall 2010), where religious leaders focus solely on the similarities of their respective faiths, or it was co-opted by public leaders to become photo opportunities or interfaith ceremonies without much exchange or learning. While each of these activities is significant, none connect with grassroots, lived experiences of the average citizen and, therefore, do not impact lives in a meaningful, recognisable way (Yoffie 2011). This also leads to interfaith dialogue being disconnected from other issues in society, such as racism (Ho 2006).

A final change in social context that had arisen over the years since the MFC opened was the increase in peace studies programs in Queensland. In 2011, far from being the leading light for peace in Queensland, the MFC was playing on a crowded field. For example, the University of Queensland had established the Rotary World Peace Fellows program and the Australian Centre for Peace and Conflict Studies, while the not-for-profit Peace and Conflict Studies Institute Australia had also begun operations in Brisbane.

Given the changes in society and the crowded field of peace studies, a centre that focused predominantly on interfaith dialogue for peace would not be the most effective vehicle for university engagement.

Opportunities

Taking into consideration these resources and challenges, a number of opportunities for engagement became clear. One opportunity was the timing of the change. Wedding a stronger tie to the university resources than had existed previously to a recognised community need provided powerful potential impact for the MFC and the university.

A second opportunity for engagement this transformation revealed was tied to the unique conceptual position such a transformation would produce. If, as stated above, the primary points of tension around faith and religious practice in Australia were between religious and secular perspectives and structures, then a centre embedded in a public university and with a history of working with and deep access to religious communities is uniquely positioned to bridge secular-religious differences. It becomes a potential, trusted partner that could make significant contributions to social wellbeing.

A third opportunity for the MFC to strengthen university engagement was found in the increasing international relevance for interfaith dialogue projects and research. Accompanying the enormous growth of interfaith dialogue in Australia mentioned above, was a concomitant increase in international activities in this space. For example, Halafoff (2013) highlights how governments, NGOs, multilateral organisations and international religious groups from around the world were engaging with and supporting interfaith dialogue initiatives.

Stage 2: broaden perspective

It became clear through the course of

the stocktake that the MFC's future as a vehicle for university engagement was dependent upon adopting a broader scope of engagement and a broader vision of impact. These would necessitate being able to engage within and across the university units, as well as domestic and international communities.

Eventually, a new vision statement was articulated built on the original four operating principles articulated in the Charter of Values (Toh 2002):

> Imagine a world where community conflicts are resolved through dialogue, instead of violence; where all religious and cultural traditions are threads in a social fabric woven with respect and understanding. This is the work of the MFC
>
> (Adams 2015).

By emphasising the process of dialogue with the goals of respect and understanding between communities, perspectives and structures, the work of the MFC was able to comfortably encompass a broader range of issues and partners and drive engagement with a strong social benefit.

Stage 3: reconceptualisation

A broader vision for a long-established centre like the MFC required a reconceptualisation of its operations. Much of the work in this area had already been done with the 2015 Engagement Plan and, therefore, did not need to be developed. What was needed was to articulate how to apply the principles of the plan in the context of the MFC. This led to a prioritisation of two of the plan's characteristics of community engagement and the introduction of a third.

Partnership

The first characteristic of engagement from the 2015 plan was partnership. As stated above, this meant framing the university relationship with community as a collaboration with an openness to working with small and large groups and being receptive to projects and discussions initiated by them. One example of how this would play out in the MFC context is in co-sponsoring events or gatherings with community groups. This would give them a very nice venue and access to expensive resources, such as printing and staff time. In addition, co-sponsoring with Griffith University raises the profile of the event and opens access to a broader network. In return, the university connects with timely and topical issues, brings more community members onto its campus and strengthens its reputation as a community leader across southeast Queensland.

Respond to community needs

Partnering strengthens the MFC's capacity to respond to community needs. In the case of the MFC, this second characteristic was defined as addressing issues relevant to the broader society. Over the years this has led to a range of engagement activities with community, government, business and media partners on a plethora of issues, such as combating violent extremism, responding to climate change, addressing racism and nationalism, reducing domestic violence, strengthening religious freedom, shaping media messaging, and understanding the situations of migrants and refugees. Each of these points of engagement speak directly to and enhance the university's reputation in social justice and community benefit.

> ***This is not to say that neutrality is always possible or even desired in every conflict or difference. For example, our operating principles openly acknowledge that we support "the reality of religious pluralism, and the multi-faith and multi-cultural nature of Australian society"*** *(Toh 2002)*

Neutrality

The third characteristic of the MFC's community engagement approach is

neutrality. Neutrality is not found in the 2015 Engagement Plan, but is key to the type of engagement the MFC's vision entails. Because the vision is to facilitate dialogue between communities, perspectives and structures, sometimes in settings of conflict, the MFC had to been seen as equally attractive to all sides. This is not to say that neutrality is always possible or even desired in every conflict or difference. For example, our operating principles openly acknowledge that we support "the reality of religious pluralism, and the multi-faith and multi-cultural nature of Australian society" (Toh 2002). Furthermore, since the MFC is a vehicle for Griffith University engagement, it represents the university and, therefore, cannot be completely neutral or impartial at times or on certain issues that are in the university's specific interests. However, it does require that the MFC not take sides, while speaking to and demonstrating legitimate understanding of the interests of both sides.

Stage 4: institutionalising change

The fourth and final stage in the transformation of the MFC into a vehicle for university engagement was to institutionalise the changes called for by the previous three stages. This necessitated two modifications. One modification was to rename the Multi-Faith Centre to represent the broadened remit of the work, while keeping the MFC's history as a resource or foundation on which to build future engagement. The name we chose was the Centre for Interfaith & Cultural Dialogue (ICD). The second modification was to develop a strategic plan for the ICD that guides the operationalising of the engagement characteristics for the work of the ICD.

COVID-19 and the ICD

A strategic plan facilitates two important aspects of a university centre's work. First and foremost, it provides the structure on which a program of activities and objectives can be planned. Second, a good strategic plan strengthens the ability to recognise and respond to opportunities as they arise. This responsiveness to opportunity was very important when the COVID-19 pandemic struck Queensland. At a time when much of the university was inward focused, seeking to staunch the loss of revenue and resultant staff cuts, the ICD was able to maintain an external

engagement focus and generate income through consulting contracts and donor support.

In March 2020, as government agencies across Australia began to develop plans to combat the spread of the novel coronavirus 2019, as ICD director I wrote an opinion piece for the ABC's Religion & Ethics site titled "Why Faith Communities are Key Partners in Planning for a Coronavirus Outbreak" (Adams 2020). The argument was that the unique role religious groups play in our society make them potentially powerful partners in pandemic response planning. The Queensland Government, through the Department of Racing, Local Government and Multicultural Affairs (DRLGMA), picked up on this piece and asked if the ICD could produce a report on the impact of COVID-19 on faith communities throughout the state.

To produce the report, we decided to partner with faith communities across the state to get their insight, experience and lessons learned. We also sought their articulation of their community needs. Ultimately, the centre's accepted role as a neutral facilitator allowed us to work with a group of more than 20 faith communities in addition to health officials, federal and state government departments and community service providers (Adams 2020) and convene an online community forum to produce a dozen recommendations and 15 key findings that were submitted to the State Government by the end of April.

This report was just the start of the work to build relationships, strengthen understanding and facilitate communication between faith communities, and between them and government and health leaders. In June, the DRLGMA returned with a consultancy request to produce a plan or set of guidelines to assist the reopening of places of worship. We reconvened roughly the same group brought together for the earlier report to develop within one week "Reopening Places of Worship: Industry COVID Safe Plan for Places of Worship in Queensland" (Adams 2020).

Guided by the engagement principles of partnership, responsiveness to community needs, and neutrality, the ICD has built strong relationships with our faith community partners while producing the two reports discussed above. These relationships continue to bear fruit. For example, the ICD is now collaborating with the DRLGMA on a photodocumentary of faith experiences during the COVID-19 lockdowns with a focus on resilience and hope. At the time of writing, this project is attracting the interest of media and multiple donors across Australia. Such an intimate exploration of personal and religious life during a trying time would have been much more difficult, if not impossible, without having the trust and respect of these communities.

Conclusion

Multi-faith centres on Australia public university campuses typically provide important services to staff and students, including opportunities for reflection, prayer, meditation, or counselling with a chaplain. In addition, with strategic planning and action, multi-faith centres can also be transformed into vehicles for university engagement.

This paper presents a case study of the Multi-Faith Centre at Griffith University and the process of transformation undertaken to define its unique contribution to the university's 2015 Engagement Plan. A four-stage process of transformation is detailed, including a stocktake of the resources for, challenges to and opportunities arising from such an endeavour; a broadening of the remit of the MFC; a reconceptualisation of engagement characteristics in the context of the MFC; and the two principal modifications needed to institutionalise the transformation.

In narrating the distinctive transformative journey from the Multi-Faith Centre to the Centre for Interfaith & Cultural Dialogue, the purpose of this case study is not to say that a set of unique circumstances and fortuitous timing allowed the transformation to take place. Instead, it underlines the importance of working to understand the lay of the engagement terrain to better inform the strategic decisions that will shape the best vehicle for rich and rewarding community-university engagement. This point is highlighted by the successful relationships and projects developed in response to the COVID-19 pandemic in Queensland.

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VIEWPOINT

THE PURPOSE OF UNIVERSITIES IN THE 21ST CENTURY: A VICE-CHANCELLOR'S PERSPECTIVE

VICE-CHANCELLOR AND PRESIDENT OF UTS, PROFESSOR ATTILA BRUNGS, INTERVIEWED BY ASSOCIATE PROFESSOR TAMSON PIETSCH

ASSOCIATE PROFESSOR TAMSON PIETSCH: I imagine being a Vice-Chancellor is one of the more challenging jobs in Australia at the moment.

VICE-CHANCELLOR ATTILA BRUNGS: It's a challenging job. But before I go into the challenges, can I say right at the outset, it is still one of the greatest privileges anybody can possibly have. I feel the honour on a day-to-day basis. We have thousands of years' history of universities, and our aim is how can we help society through challenges? How can we help society become better places? How can we hold mirrors up to society? How can we do the research that helps people get out of bed in the morning, cures their cancer, helps their kids get educated? So it is absolutely challenging. But I couldn't start off without saying how keenly I feel and still feel the honour and how proud I am to be part of a community like UTS. In week one, we had 50 academics across the university volunteer their time to work

with government and community groups to tackle the COVID challenges. I have got hundreds of academics at the moment working on programs to try and help our economy recover, to try and create jobs for those who don't have them. So that gets to the heart of what a university is. A university is a public institution. We exist solely for public good. And that's what makes my job, even in these times of challenge, so much more rewarding in that there is something worth fighting for. And then every time you succeed, it doesn't just help your institution. It helps our country.

ASSOCIATE PROFESSOR TAMSON PIETSCH: You've been very vocal in talking about UTS as a public university. So what does that public mission mean?

VICE-CHANCELLOR ATTILA BRUNGS: The university is a public institution that exists for social good. Regardless of where it gets its funding from, we are enacted under a separate act of Parliament - New South Wales Parliament. We've some very clear goals: that we need to help educate society; we need to provide research to further society; and we have to provide debate, critique, provide rigorous evidence that society can have important discussions society needs to have going forward. So that's what a public institution is.

Now what it means is that everything we do has the long-term best interests of Australia at heart. Sometimes it means we're counter-cyclical. So sometimes it means we are saying things that parts of society or our policymakers don't necessarily agree with, because again - it is unfortunate - many times policymakers are driven into short term electoral cycles, whereas in university, you can say "Hang on, that's fine for the next three months, but what about the next 5 years, 10 years? Where are we going?" Now, the challenge of the university is that it's embedded in our DNA. We educate people. People go out and make society a better place.

Often (usually when I give my speech at Graduation) people say the biggest impact universities make is through their research, curing cancer and so on. I look around the wonderful faces in the graduation hall and say, "No, no it's you". You're going to go out and solve today's challenges. You're going to go out and design how to make things better for your fellow humans. So one of the things we do - the biggest responsibility we have as a university - is how we construct education in such a way that we can support people going out to do that: to set up the frameworks to get them to think creatively, to get them to think about the big picture, and to get them to think about 'sustainability and the long term.

Something we've done at UTS is to come up with what we call our social impact framework. We try to measure what social benefit we have right across the university and hold everything to account against that, because even in the good times - and these are far from the good times with the university finances - you can't do everything. You have to make a choice. Do I do this education or do I do that? Do I work at this community group or do I support that government policy? To make those choices, you need a framework that comes back to, at its essence, measuring how much broad social impact you can have.

ASSOCIATE PROFESSOR TAMSON PIETSCH: So how does keeping the long view at the forefront of your mission intersect with the need to run a business, which is also what universities are? They've got balance sheets. They run on year-to-year accounting cycles. Who pays for all of this?

VICE-CHANCELLOR ATTILA BRUNGS: It's paid for in a variety of ways. UTS is roughly a $1.1 billion organisation, so the joy I have is I've got to run a $1.1 billion organisation. I don't have to do the things that I would be required to do if I was running an investment bank such as being held to quarterly accounts that earn increasing amounts of money for shareholders. I just have to make sure that I use that $1.1 billion in the best way possible for society. As a result our KPIs are much broader and our stakeholders are broader. I will use the words of one of my Council members who advised the university's stakeholders are society, its students, the government, our staff. We have a much broader set of stakeholders.

What you need to do is you need to work with those stakeholders. You need to run an organisation that is efficient and effective, but effective at what? I can be as efficient as I like, but if I'm not efficient in the right areas, what's the point? So therefore, we've taken a lot of time at UTS and our new strategies around that to say: "What do we want to achieve?" And then let's make sure we use everything, including our finances, and run our finances as tightly as possible to get to that outcome. And that outcome is a certain set of key societal objectives that we measure and manage in a very concrete way.

ASSOCIATE PROFESSOR TAMSON PIETSCH: What are those societal objectives that UTS has set?

VICE-CHANCELLOR ATTILA BRUNGS: The first is moving towards a lifetime of learning. That is a big shift in society. And in fact, the post-COVID world will be quite different. But some of the trends that we identified pre-COVID are actually going to happen faster and harder and happen simultaneously - things like the need for a lifetime of learning. People need to learn a lot more all the way through their lives. There needs to be training and retraining. But I think COVID has brought them on faster because we've got a whole lot of people without jobs. How do we help them get the skills they need for the new jobs? Automation will be coming faster as businesses who are under financial pressure try to cut costs. So therefore, how do we reskill people to get new jobs? This lifetime of learning: universities crudely were set up to take wonderful kids from school, give them a great experience of two or three years and then wish them luck for the rest of their careers. That's completely shifted. What I want for UTS and I see the whole sector going towards is how do we support people all the way through their post-secondary education. Someone coming from school is just as much a part of the UTS community as someone who's been out for years, someone who's changing careers 10 years down the track, someone who wants to do something else at the age of 65. All of those are now in the purview of how we need to support society.

It sounds small. That is a huge, huge shift. The whole approach of a university needs to shift to tackle it, but that's what society needs now. We have a strategy called UTS 2027. We figured we had a few years to get there. I think COVID's brought it on a lot faster. We need to get to that model much quicker than we had in the past. That's one. The second one - this is more linked to UTS - is around innovation. This is particularly for Australia - how are we going to drive jobs growth? Often as a Vice-Chancellor, I feel the need to make sure that we graduate 10,000 wonderful people a year, to make sure that they've got all the skills they need to do whatever they go to. I also keenly feel that we need to create 10,000 new jobs for people to go to at least, if not more. That's why a lot of our strategy is shifted. How do we help create those jobs? We've got UTS student start-ups. We created 318 startups in the last 12 months. That will be helpful. But we're working with the New South Wales Government. How can we make that a thousand a year for the next three years? Each of those companies will employ between 5 and 10 people. That's what we need to change. How do I help those wonderful people graduating every year have the innovation and entrepreneurial skills to create more jobs? So there's a real shift for UTS, because I'm thinking about the economy 5, 10, 15, 20 years out.

We need to drive jobs growth in very different ways than we've driven it before. Where universities often only focus on providing the skills for those jobs, I think it's now incumbent upon us to try to help create that whole ecosystem to drive jobs. The third one is all around how we engage in what I call a broader social justice mission, using the expertise of the universities. To be harsh on me and universities in the past, sometimes if we had this great research, or came up with wonderful theories, we wrote a paper about them. We maybe flicked them to government and hoped that government would do something about them and then sat back feeling warm and fuzzy that we've helped society. That time is long past. We have to use our knowledge, our existing knowledge, to actually engage with society for two reasons. One - because we've a lot of knowledge that can help society through challenges it's facing. But two - to listen to society in ways we've never listened to before. Unless we listen and engage in a very different way than we've done in the past, we'll be providing solutions to problems no one really cares about, and that is a complete waste of time, money and resources at a period of history when we cannot afford to do that. I think there's a complete shift, particularly in the post-COVID world, on how we engage with society in different ways to solve the problems that they need now.

ASSOCIATE PROFESSOR TAMSON PIETSCH: These are all enormous changes to the traditional way universities have understood themselves as creating knowledge and delivering education, and then, as you said, sending people out into the world. There's a kind of separation between knowledge generation and society, and the way you've been talking about universities blurs that boundary. Is there a new social contract that is being written for the 21st century between universities, the state and the public?

VICE-CHANCELLOR ATTILA BRUNGS: I'd like to say it's a social contract that merely changes the contract that universities have had with society for a long period. In various parts of history, universities engage with societies in different ways for societal needs of that time. I suppose

what I'm arguing and, in particular, I think in a post-COVID world, those needs are radically different. Therefore, we have radically different models of how we engage. It could be a new social contract or could be this age's social contract that the universities have. What doesn't change is that we're public institutions. What doesn't change is that we exist for social good. At one point, universities became quite isolated places and it was fine if you went to university, worked at university, or benefited directly from research at university. That's not good enough anymore. It has to be far more out there in the community as a whole. One of the things that I see with education changing - and universities need to navigate our role in this - is a blurring with this lifetime learning between where people get their education. Very soon people may or may not start with university. They may start with a TAFE, then get some education from the workplace, then get a private provider, then come back and do a micro-credential or masters at university. But they'll go through all of those throughout their learning journey and all of them are complementary. The problem is, there's often been a hierarchy of education. That needs to be blown up. And people have to understand there's different types of education that will suit people at different points in their life. Do you know that Australia's the only OECD country where the businesses are putting less into developing their staff than anyone else and going backwards? I'm not sure that helps our economy get where we need to go, particularly at this point in time.

ASSOCIATE PROFESSOR TAMSON PIETSCH: What about the settings that encourage those businesses to take responsibility for continuing to train their staff throughout a lifetime of development? What are we getting wrong there? Maybe to put the question a different way: what is your vision of what the policy settings should be coming from government around framing what those societal goals are?

VICE-CHANCELLOR ATTILA BRUNGS: I think there are three things that will influence them. First is the government settings. I think the government does need to think through incentives for businesses around how do they build more development training. The second one, to tell you the truth, is just market forces. Those who start doing this well will flourish. Those who don't are going to go out of business. There is a certain brutality in market forces that I think the post COVID world will bring a sharp and pointy stick at.

And then there's the third one - I think there is actually becoming a new social contract between enterprise and society. Think about it through the early part of this century. There was a lot more understanding that government will provide this and businesses are just about making money. If they make as much money as possible, that's good because it trickles to everyone. I think with a lot of businesses, what you're already seeing is they realise their role in society is much broader than that. They've got to engage with the sustainability agenda. They've got to engage with being a positive contribution to society, more than just making money and making employment.

ASSOCIATE PROFESSOR TAMSON PIETSCH: If you're taking a long-term horizon, that is a mechanism for change. But arguably, we don't have a long-term horizon when it comes to questions of sustainability and the climate challenge. The events over the summer brought home just how urgent some of these questions are. If COVID hadn't erupted, we might be sitting here talking about the consequences of the bushfires. So what does thinking about climate do to the university's mission?

VICE-CHANCELLOR ATTILA BRUNGS: The university tackles sustainability in three ways. The first is, most importantly, how do we embed questions - a question, a curiosity, an understanding of sustainability and its importance in our education? One of the core parts of university is you teach people how to think, how to critique, how to look beyond a Twitter feed. If you get that right, you'll produce people who really can question, who can really critique or understand what's going on. More importantly - and this is for all of our education - understand the importance of taking responsibility and accountability for their actions. I know you may say that takes a long time, but believe me, I have seen people graduate within one year or two years - they've gone out and made a huge difference. So I am more optimistic than you that if you've got 10,000 people who've got the questioning bright minds, know how to critique, know how to find evidence, know how to make change, that'll happen faster than you think.

The second one is around research. We do a lot of research around sustainability. So how do we give society the solutions it needs and how do we help society understand that many of the solutions that they need are here now. There are so many

techniques that we can use that can help our sustainable world that don't require 10 more years' research. They exist now. It's just behavioural change. A big part of our mission is how to make sure people understand the research, the tools. UTS has been driving that as hard as we can.

The third part is - as a university - we have to lead. We have to make some tough decisions. Say, for example, a few years ago it could have been very easy for us to buy more green energy. Great, I'd have felt good about it. The students would have felt good about it. We'd have green energy, which would help the environment. What we did instead was one of our academics in ISF spent a year going through the relatively byzantine practices of buying and selling electricity in the market to find out a way that we could buy power from one particular provider. The reason why that was important is then we could invest in a solar farm in Singleton, in the Hunter Valley. That solar farm, we could give them a pre-contract. They could take the contract to the bank. The bank would give them a loan. And now they've built a solar farm and we bought electricity directly. So that is a systems change. Now, a number of universities and a number of businesses are doing that. We have created a whole industry around very economically-viable solar farms.

ASSOCIATE PROFESSOR TAMSON PIETSCH: And I suppose it means you're thinking about the university as an entrepreneur in itself in a way. But I did want to ask you what you think the likely changes will be to the way the sector is organised. And I guess there's many potential scenarios that might play out. There's talk of mergers. There's talk of smaller institutions. If we're having this conversation in 10 years' time, what do you think the higher education sector in Australia will look like?

VICE-CHANCELLOR ATTILA BRUNGS: The most important question you should always ask yourself to start off with, is why? So many of the conversations I've seen around this, there's not been any why. They've been answered before people have asked, "Why the hell would you do that?" And that disappoints me. What's our new social contract? How do we deliver that more effectively? So let's have those conversations first before we go anywhere near "Oh, we need mergers." I mean, every article I've read on that I've gone "Why?" But I've seen so many mergers destroy more value than you could possibly poke a stick at, especially when people don't know why. So if I could answer your question a different way, the 'why's' that I want are: One - We need to have an education that we do very well in Australia, and we've done even better in the past few years of the demand-driven system, which is to make sure we've got equitable access to our entire population for those who need and deserve university education, or TAFE or VET education. That for me is the fundamental why. If we don't get that right, it doesn't matter what structure we are - we've stuffed our country. We're not a big enough country that we can waste resources. We're an incredibly rich country in our people assets. If we can make sure that there's equitable access for all segments of society, that's number one.

Two - this new social contract you said, how can we use whatever shape, whatever business model we have to make sure we're delivering what society needs, not what we think society needs? So if there are bigger or smaller institutions, fine – as long as they have addressed the 'why?' in making the case. My biggest concern in the next little while is if you focus too much on costs, you can take yourself down a path that returns universities to a very elite, small amount of education. A lot of the commentary I've seen in the media at the moment would take Australia to a place where - I'll be quite blunt - the rich upper echelons of society get a great university education. Everyone else gets a poor education and there's very much a schism in our society. Not only do you not need that from an equity point of view, not only do you not need that from an Australian cultural point of view, that destroys economic value. In this post-COVID world, we need all of our resources, our incredible people resources working for our country's prosperity and our national wellbeing.

ASSOCIATE PROFESSOR TAMSON PIETSCH: What should publics - being industry but also the students you've been talking about - what should they be demanding of universities on the one hand, but also governments on the other who are going to be setting these policy objectives?

VICE-CHANCELLOR ATTILA BRUNGS: One of the big things that I think all of them should be really aware of is how do we create a system that will support them getting their educational needs throughout their whole lives? We do not have enough education capacity in Australia, either through universities, VET, private providers or business. Say my daughter, who's 14 - I just know how much education she's going to need through her life. At the moment, it's not there. What people should be

demanding is how do we create a system such that people can have access to educate, retrain, reskill, upskill throughout their lives so that they can make the best of themselves as well as make an incredibly valued contribution to society. That's what we really need.

ASSOCIATE PROFESSOR TAMSON PIETSCH: There's really only three kinds of sources of funding for that. There's individuals, there's governments and there's industry. So what's the funding mix that we should be looking towards? What responsibilities do individuals have to pay for that lifetime of retraining? What responsibilities should employers have and where does the government come in?

VICE-CHANCELLOR ATTILA BRUNGS: Unfortunately, I'm going to be very bad at answering. My answer is yes to all of those. But I think the 'yes' changes depending on who you are, perhaps what stage of your life. I can see more government contribution, like schools should be essentially free. But if you're three quarters through your career reskilling, I think you should bear more of the burden. If you're an employer and you've got to do a huge workforce change that's going to make lots of money for shareholders, the employer should bear more of the costs. For me, it's not as simple as which one of those three, because it changes as you go through your lifetime learning journey, and I think we need to get a system that's sophisticated enough to recognise that.

ASSOCIATE PROFESSOR TAMSON PIETSCH: Attila, what's your vision for the future of higher education in the 21st century?

VICE-CHANCELLOR ATTILA BRUNGS: I am a great optimist. One of the things that I have seen in this COVID period is all of our universities and many of our public institutions respond in a way that you really would have hoped that they did. It's nice to say this in good times, but they have responded in a way to make sure that they look after society. When I've got millions of dollars of financial challenges and we provide a thousand meals a week for kids who can't eat, and we provide research to drive new jobs that we do now to invest more money into it, what I would like to see is that ethos continue that creates - call it your new social contract - where our public institutions are fit for purpose to help our society prosper in the long term.

Professor Attila Brungs *is the Vice-Chancellor and President of the University of Technology Sydney. He has previously held senior positions with CSIRO and McKinsey & Company. Professor Brungs is a Rhodes Scholar with a Doctorate in Inorganic Chemistry from Oxford University and a University Medal in Industrial Chemistry from the University of New South Wales. Some of Professor Brungs' present key appointments include ATN Chair; the NSW Innovation and Productivity Council; the Committee for Sydney Board; and ATSE fellow. His experience includes many distinguished past board and committee memberships, including not-for-profit organisations, in addition to numerous state and federal government and institutional appointments.*

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The audio recording of this interview can be found at www.engagementaustralia.com.au.

| VIEWPOINT

THE FUTURE OF HEALTH PROFESSIONS

PROFESSOR LAMBERT SCHUWIRTH,
GILLIAN KETTE AND DR JULIE ASH

THIS VIEWPOINT EXPLORES OPPORTUNITIES FOR REVOLUTIONARY CHANGE IN HEALTHCARE EDUCATION.

An anonymous Danish politician once said that he would never make predictions, especially not about the future, and yet that is exactly what health professions education and research needs to do. Our first-year students, if we take medicine as an example, will be doctors in 4 to 6 years and will need at least another 5 to 6 years to reach consultant level. By then, it is likely that healthcare will be quite different

from what it is today. Even if we want to avoid calling the changes 'disruptive', they will at least be revolutionary. It is salient that while considerable demographic changes are taking place, disease patterns are changing and healthcare technology is evolving rapidly, the backbone of many health professional education programs still is a century old approach - the lecture. The word 'lecture' is derived from the Latin word for reading. The lecturer, or the reader, had access to the book (singular) in the pre-Gutenberg era, and read to the students as the only way to transmit knowledge and understanding. There is nothing intrinsically wrong with the lecture as an educational method. However, it is good to realise that it was developed for students who did not have access to books and that we are still using it for students who have a world of information literally at their fingertips in the form of computers, tablets and smart phones. So, let us take one stance immediately: online lectures are not an educational innovation but merely a century-old educational method in a new guise.

Of course, we recognise we are not the first ones to address the future of higher education. In Australia, several reports have been published making the case that dramatic reforms are needed for higher education (anonymous, 2017; Burt D, Locke M, & Wilosn M, 2018; Cawood R et al., 2018; Orazbayeva B et al., 2019). However, in this article we want to focus more on the implications for health professions education.

So, let us take one stance immediately: online lectures are not an educational innovation but merely a century-old educational method in a new guise.

So, what are the likely revolutionary changes to health professions education? To answer that question, there is no need for futuristics thinking and huge conjecture. There are developments currently taking place that are likely to disrupt health professions education even more than Uber did the taxi industry or Amazon the retail industry. In this article, we want to discuss what we see as the most important developments and discuss some possible implications for health professions education.

A shift from 'knowledge as a possession' to 'knowledge as co-creation'

A fundamental shift in thinking about knowledge is taking place. In the past, knowledge was something that the 'expert' possessed, and the non-expert did not. The expert was right, and the non-expert was (often) wrong. With respect to education this meant that the expert,

either out of goodwill or for a fee, would be willing to share her or his knowledge with the non-expert. Education of the past was almost exclusively designed as a unidirectional transaction of knowledge from expert to learner.

Nowadays, knowledge and understanding are increasingly seen as something we co-create. Different perspectives do not automatically indicate disagreement where one is right and the other is wrong. They are rather seen as possibly legitimate and complementary perspectives. Of course, not all different perspectives are useful or sufficiently plausible and so knowledge co-creation has to rely on a self-cleansing process, which again is co-created. The most well-known example of knowledge as co-creation is Wikipedia. Ridiculed and derided at first, it has now made almost an entire encyclopedia industry redundant (Anthony, Smith, & Williamson, 2009). As encyclopedias were part of a knowledge industry, it is important to realise that education is also a knowledge industry.

Wikipedia is not the only example though, there are numerous discussion boards at which problems are collaboratively solved, especially with respect to software or repairs. There are also numerous discussion boards on which educational problems are collectively solved. At this moment, ways to 'ghost' during online education or to cheat in examinations with online proctoring feature prominently on such discussion boards. Such co-created knowledge or solutions do not pretend to have one single best answer for all problems, as the single expert would be more inclined to do. Instead, they create multiple solutions and multiple perspectives so that each participant can take away the best fitting solution for their own situation. Since most of health professional practice problems are more complex, co-created knowledge allowing multiple tailored solutions is likely to become more useful than single expert provided knowledge.

Changes in management of trust

In her book *Who Can You Trust?*, Rachel Botsman describes how trust in transactions has evolved (Botsman, 2017). Initially trust was local, based on whom you knew and what relationship you had with the other. Gradually, trust was also made institutional. Organisations were developed that managed a transaction and the trust in that transaction at the same time. For example, if person A wants to buy a house from person B, they employ a conveyancer, who then ensures the contractual trust in the transaction and at the same time manages the transaction itself. The same is the case with the taxi industry. The transportation and the trust that your driver is not a dangerous person are part of one transaction.

Although institutional management of trust is still very prominent, increasingly another sort of trust is emerging. This is what Botsman calls 'distributed trust'. In distributed trust systems, the transaction and the trust in that transaction do not have to be managed by the same organisation. Uber is therefore not an online taxi company. It is a company that manages trust in the transaction. Through an app or platform the transaction, however, is purely between the person offering a ride and the person needing a ride.

In education, many organisations still often combine the transaction – the educational delivery – and the trust in the transaction. Each health professions course has its own teachers and authenticates and validates only its own processes, typically by assessment. This is a vulnerable situation, as can be learned from how the taxi, the hotel and the retail industry have been disrupted by the platform economy.

Platform economy developments have shown the vulnerability of these industries, and it is a scary thought that a multinational company using a platform economy approach would be able to take health professions education away from universities. Fortunately, university health professions education enjoys a protected status from the government and its regulatory bodies, and it is safe to assume they are probably stronger than they were with the taxi and hotel industry. We argue though that health professions educational development and research must include future scenarios in which that protection no longer holds.

The rise of cognitive surplus

Another important change is in the way we help each other. In the past, somebody who needed help with a problem would have to ask a relative or a friend. If that friend were able and willing to help, the problem could be solved. Nowadays, any person needing help goes onto the internet and 'Googles' the question or the problem. Invariably, he or she will find one or multiple websites with explanations, instruction manuals or even homemade videos with explanations. What is new is that somebody has spent their time and effort on producing such videos without

knowing the person with the query, let alone knowing that that person even had a query.

Clay Shirky calls this 'cognitive surplus' (Shirky, 2010). Apparently, we find gratification in teaching, educating and helping other people, even anonymously. Some commercial companies have found interesting ways of 'harvesting' the cognitive surplus. Thermomix for instance sells a specific type of kitchen appliance. It also supports a lively online Thermomix recipe community, in which many people share (with videos) their ways of preparing all kinds of foods with the help of the appliance.[1] This way the company does not have to invest in producing such recipes to demonstrate the versatility of its appliance; the cognitive surplus does it for free.

Of course, this is not entirely unknown to education. One of the first and most well-known examples is the Khan Academy. The Khan Academy's wide range of explanatory videos have been used by millions of learners all over the world, including parents helping their children with maths homework. Such cognitive surplus also exists with respect to health professions education. If you search for 'development of the placenta', for example, a rich variety of instructional, beautifully animated videos will be found.

Our students are used to having access to this free or very cheap information and are therefore increasingly wondering why they are paying for a lecture if the same information can be freely obtained online. This is not to say that all access to information on the internet is for free. Some is paid for with money or

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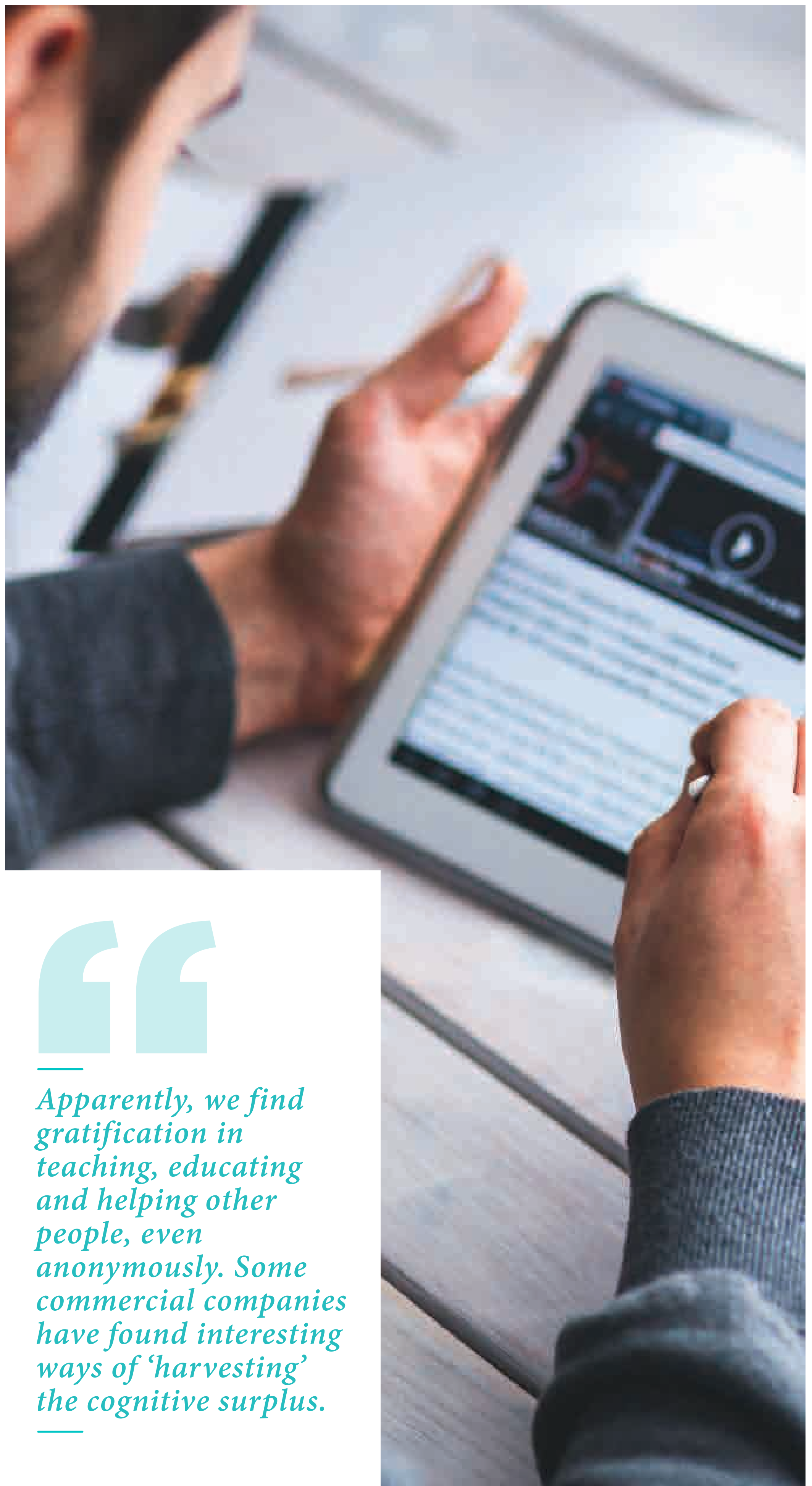
[1] https://www.recipecommunity.com.au/



Apparently, we find gratification in teaching, educating and helping other people, even anonymously. Some commercial companies have found interesting ways of 'harvesting' the cognitive surplus.

with exposure to advertising, or through giving away your personal data. But the 'customer' is free to choose what information they want when using a 'pay-for-what-you-need' principle, rather than having to buy a whole package, such as a 4 to 6 year degree.

The development of open ledger systems

How do you know that a health professions graduate is competent enough for the workforce? When they graduate, a degree is awarded with a transcript. This transcript is a one-page summary of everything the student has achieved, including every progress they have made and every form of feedback, evaluation and assessment they have had. This is important information for future employers. In order to ensure that this transcript is a decent summary and representation of a student's academic career, the course with its education and assessment processes has to be accredited. But if the accreditation system is not trustworthy or if the investment of universities in quality of education and assessment and support for their staff is doubted, the value of the degree may decrease.

This is an issue that has become highly topical within the current pandemic situation. Health professions education programs have had to adapt their processes to comply with physical distancing expectations on the one hand, yet maintain educational quality on the other whilst remaining in compliance with the accreditation agreements. This is no small feat and many health professions programs are doing a stellar job in difficult circumstances.

There are alternatives for this accreditation and academic transcript approach, and they are being explored already. Open ledger principles – well-known from the famous block chain – are most promising (Mikroyannidis, Domingue, Bachler, & Quick, 2018). Open ledger systems are set up in such a way that the information they contain is automatically verifiable because it cannot be altered retrospectively. In its ideal form, a distributed open ledger portfolio would contain all information about a student's achievements, progress and feedback in a possibly searchable file. So, a future employer might have the option to 'interrogate' the whole academic career of a job applicant, to evaluate whether the applicant is a good match for the organisation in a most tailored way. Logically, this would create less of a hit-and-miss situation than having to rely solely on an academic transcript. By using open ledger block chain technology, the information in the dossier/portfolio is automatically verified and may not require extensive external accreditation.

The emergence of machine learning and artificial intelligence

If we focus on medicine, it is safe to say that artificial intelligence (AI) and machine learning (ML) are increasingly augmenting, supporting and, to a certain degree, substituting many of the tasks that were originally the exclusive domain of doctors, namely making a diagnosis and deciding on therapeutic management (Topol, 2019). A significant area of research in health professions education studies development of expertise and problem-solving ability and, of course, how best to teach and assess it. Two findings from that research are relevant for understanding why AI and ML are on the rise. The first relates to the essential role of knowledge for problem solving, so making a diagnosis or deciding on a therapy without background knowledge is extremely difficult. It may be necessary, but that does not mean that it is sufficient. A second and probably slightly counterintuitive finding is that expert problem solving is largely based on pattern recognition. That can mean recognising the diagnosis as one pattern ("pneumonia") or parts of the problem ("typical infectious disease"). Experts typically recognise more patterns and more correctly. Here is where AI and ML have the potential advantage. They can store more information and they can learn to recognise patterns quicker. This is not to say that AI and ML will completely substitute diagnosing and therapeutic decisions anytime soon, but the trend is there. Also, there have been several instances of AI outperforming humans in various domains sooner than expected. With respect to strategy, this occurred with chess and Go, and in the knowledge domain with quizzes. This is not just a computer technological development.

In healthcare, deciding on and initiating treatment is becoming ever more complex. Pharmacogenomics, for example, allows for increasingly individualised treatments. The myriad of factors that needs to be incorporated to ensure that even straightforward pharmaceutical management of patients is sufficiently bespoke will require decision support systems. It is extremely unlikely that these developments will ever make doctors unnecessary in society, but the core of their role in healthcare will change from purely cure orientated to more care orientated. This inevitably has an impact

on medical education. The so-called 'soft skills' or 'non-technical skills' such as communication, interprofessional collaboration and empathy, will become more prominent, without losing the 'hard skills'. The term 'soft skills', however, is a misnomer. These are very hard skills to learn that require the healthcare professional to deal with complexity and uncertainty. It is obvious that lectures, online tutorials and the like will not suffice, but guided interactions between teacher and learner will be prominent, supported by integrated and longitudinal assessment and coaching. This will require different capacities of many of our teaching staff, and educational research and development will have to support this.

Consequences

There are many possible consequences of these developments, and they must be included in health professions education development and research

A development that is already taking place is the so-called decrease of expertise asymmetry. Traditionally, it was conceived that a patient went to the doctor with no or very little knowledge while the doctor as the expert had all the knowledge. This was not a level playing field. Nowadays, patients have access to all kinds of information sources which are pitched at all levels of patient understanding. Of course, some information is wrong and some correct information will be interpreted incorrectly by the patient, but consequently the patient will have information, will have their own interpretation and will expect discussion about what they know. Current and future healthcare professionals need to be able to manage an exchange of knowledge to build shared understanding of the patient's problems and agreed actions.

But this decrease of expertise asymmetry does not only exist between patients and doctors. It also takes place between students and teachers. Where even two to three decades ago students were not able to contradict their teachers because they did not have easy access to much of the literature sources, nowadays they can check their teachers' information almost in real time. This is because IT has given the students affordances that are unprecedented (Friedman & Friedman, 2008). Students can communicate with multiple others at the same time, face-to-face and via social media, text or email, thus exchanging information with different communication partners. This means that they can also participate in multiple communities at the same time, for example their face-to-face study group or another online study group connected by social media. Some of these communities will be knowledge co-creation collaboratives, either collaborative learning face-to-face or collaborative learning groups via social media. Even when they go online using a wiki, they are basically entering a knowledge co-creation collaborative. This gives our students access to a wealth of information and information sources, which they can and will all use. Logically, education that is purely focused on a linear transaction of knowledge from teacher to student dramatically fails to do justice to these immense affordances.

How do you know that a health professions graduate is competent enough for the workforce?...if the accreditation system is not trustworthy or if the investment of universities in quality of education and assessment and support for their staff is doubted, the value of the degree may decrease.

The most threatening consequence is that health professions education does not have to be the exclusive domain of medical schools in universities anymore. A combination of co-created and open source knowledge resources, peer-to-peer networks connecting learners from all over the world with the best teachers from all over the world, cognitive surplus and open ledger portfolios and the incorporation of students' IT affordance in their learning, could replace many existing health professional curricula.[2] Any organisation that can offer online coaching and micro-credentialing and that could also offer local workplace-based experiences, would

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[2] cf. https://teachmemedicine.org/about/ (accessed 15 July 2020)

be able to provide high-quality health professions education. The technology is there to prepare graduates for the workforce.

This relates to the final consequence for university health professions education, namely increased attention for the difference between value proposition and process. There is a famous story about companies in the early 20th century that harvested ice blocks from frozen lakes and stored them in highly insulated warehouses. During summer, they sold them to customers who needed them for their ice boxes. With the advent of compressor freon refrigeration, those whose value proposition was "we produce blocks of ice" perished whilst those whose proposition was "we provide refrigeration" were able to adapt. The question for health professions education is: what is our value proposition, whether it is in the order of 'We teach for the workforce' or 'We educate critically thinking professionals'? For health professions education research and development, this is a pivotal question.

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CASE STUDY

HEALING TOGETHER: INTEGRATING HEALTH EXPERTISE INTO OUR COMMUNITY DURING TIMES OF NEED

UNIVERSITY OF CANBERRA: RACHEL HARRIGAN AND GRACE BRYANT

As health students you have special responsibilities during the emerging situation with the COVID-19 virus. Health professionals are trusted members of the community, and at times like this we are required to utilise our expertise and professionalism at the highest levels. (Professor Michelle Lincoln, Dean, Faculty of Health, University of Canberra)

With these words, health students from the University of Canberra (UC) were charged to support our community through considerable challenges. The beginning of 2020 saw an unfolding

of local, national and global disasters; catastrophic bushfires across our region, enveloping smoke resulting in air quality 25 times above hazardous levels, widespread hailstorm damage and the emerging global COVID-19 pandemic.

A critical function of the University of Canberra, as defined by our legislative act, outlines that we "must pay special attention to the needs of the ACT and the surrounding regions". Our community extends through Ngunnawal Country, the Australian Capital Territory (ACT), across the Snowy Valley and through the south coast of NSW. This case study examines how universities may draw on our broad capabilities to rapidly and responsively integrate health expertise to support communities during times of need, and our own capabilities may reflexively grow through this.

Connecting our community with student capability

UC shares a close relationship with the ACT Health Directorate and Canberra Health Services (CHS) and our students and graduates are well-represented throughout these services. In the early stages of the COVID-19 pandemic, CHS approached UC to assemble a surge workforce comprised of our students, to support and reduce pressure on health services during this crisis. Health discipline students were offered the opportunity for employment as assistants in nursing, diagnostic radiography, pharmacy, pathology and other allied health areas. In this way our students were in a position to provide relief to health services, in a heightened, real-world and paid environment in a time where many casual jobs were ceasing.

Applied expertise of clinical academics

For our academic staff, the pull of their clinical backgrounds was amplified when it became apparent that an increased health workforce may be required to handle the number of cases of coronavirus in the ACT. An agreement was reached to allow senior, skilled health academic staff to be seconded into CHS to support the COVID-19 health services response. This included the secondment of a key nursing academic into the role of deputy director of the trauma unit at the Canberra Hospital.

Immediate support to communities

Through the bushfires, our internal population was mobilised to deliver practical and meaningful activities, as defined by community need. We were able to donate a vaccine fridge to the Cobargo Pharmacy, which allowed their staff to restock and supply essential medication to the community. We offered affected families use of UC's coastal properties, typically used by students on placement, when homes were destroyed. Our students also volunteered, with the president of the UC Public Health Society supporting the distribution of donated goods on the south coast of NSW.

Our student-led health clinics deliver services across nine health disciplines. Ordinarily, their services are delivered face to face. These clinics rapidly pivoted services to comply with COVID-19 social distancing restrictions and fully transitioned to telehealth services, to maintain service continuity. This shift was not without challenges: clinical educators and students alike were upskilled in service delivery and comprehensive compliance with Australian guidelines was conducted.

The importance of continuity of service to our clients cannot be underestimated. For example, in March, the neurological physiotherapy clinic ceased face-to-face classes in response to the directive for people over the age of 70 to remain at home. This student-led clinic supports community members with Parkinson's disease to exercise or move safely. Clients were quickly transitioned to a telehealth model of exercise delivery. Under supervision, students assessed their client's willingness and suitability to exercise via telehealth though a telephone screening, including understanding their current physical activity, self-efficacy for exercise and emotional effect of this approach. Once deemed suitable to be involved, and if they were interested, individualised home exercise programs were developed and emailed or mailed to the client. The home exercise program was updated every three weeks based on feedback from the clients. These community members were monitored weekly via a personal telephone call with a physiotherapy student or by group video call for up to five clients, where participants completed exercise in their home led by these students.

Whilst our clients value the social interaction and engagement of our regular face-to-face classes, the move to telehealth enabled continuity of therapy, keeping this vulnerable group within our community both safe and moving. This mandatory innovation has resulted in unanticipated benefits. On returning to the delivery of regular services, we will also maintain delivery through telehealth, providing

inclusive therapy for clients who may have safety concerns based on their level of disease severity, cognitive impairments and support networks.

Research and our longer-term commitment to Canberra and surrounds

Our recovery efforts extend to our areas of research expertise, which will deliver reciprocal benefit to the community and our institution in the longer term. Our researchers have received a Medical Research Future Fund grant for the project 'Supporting mental health through building resilience during and after bushfires: lessons from the 2019-20 bushfires in southern NSW and the ACT'.

Our health research staff continue to support efforts to understand, manage and support the global response to COVID-19. For example, UC staff at Australian Geospatial Health Lab (AGeoH-L is located at UC) are investigating the prevalence, incidence, and attack rates for COVID-19 across the ACT to inform public health strategies around interventions to apply. As this pandemic evolves, our health researchers remain engaged in the global response.

In times of uncertainty, universities have broad and deep capabilities that may be drawn on to understand and respond to community needs. While supporting our community through these crises, our staff, students and their families also experience these catastrophic conditions as they unfold. In looking across our capabilities and finding small or large ways to support our communities, we are not only helping our communities heal, but also reflexively improving ourselves, through capability uplift, responsive innovation and our own healing.

Heartfelt thanks to our community for their tireless work throughout these times of challenge.

CASE STUDY

RAISING HIGHER EDUCATION ACCESS AND SUCCESS FOR CARE LEAVERS UNDER COVID-19

LA TROBE UNIVERSITY: ASSOCIATE PROFESSOR ANDREW HARVEY AND NAOMI TOOTELL

The coronavirus crisis has both highlighted and exacerbated social inequities. One of the groups most impacted is people with an out-of-home care experience, including those currently in foster, kinship or residential care as well as those who have transitioned out of the system (care leavers). The outcomes for many care leavers are already poor – one study found that half will be unemployed, imprisoned, homeless or will have become a new parent within a year of leaving care (Home Stretch 2020). And while it is predicted that young people in general will be the hardest-hit by the economic fallout of COVID-19, the impact is likely to be unevenly distributed amongst young people themselves (Mendes & Waugh 2020). Those from low socio-economic, regional and Indigenous backgrounds, for instance, will likely be the most affected, and young people with an out-of-home care experience are over-represented within each of the above three groups (Harvey et al. 2015).

Current La Trobe University Master of Social Work student and care leaver, Jessielea Skillicorn (pictured) has benefited from the support of Raising Expectations. Image courtesy of the Bendigo Advertiser, 11 May 2019.

Since 2015, La Trobe University has been a founding partner on a program that aims to change the outcomes for care leavers, by increasing access to higher education. Generally speaking, the life chances of those with university degrees are far greater than those without, yet research conducted by La Trobe University and published in *Out of care, into university* (Harvey et al. 2015) found that people with a care experience are far less likely than the average young person to go to university. Similar participation gaps were found to exist in New Zealand, Canada, the United States and the United Kingdom, but each of these jurisdictions also had large-scale programs designed to address these inequities. By contrast, no such programs were found to exist in Australia, partly due to federalism – while out-of-home care is managed at state and territory level, higher education is primarily managed at Commonwealth level. The Raising Expectations program arose from this policy gap and was initially supported by a Sidney Myer Fund Large Grant.

Care leavers do not enrol in university at the same rate as their non-care experienced counterparts for multiple and complex reasons (Harvey et al. 2017). Upstream reasons include a culture of low expectations amongst carers, teachers, social workers and others

working to support those in out-of-home care, while one of the largest downstream barriers, aside from low prior educational attainment, is the dearth of emotional and material support available to care leavers compared with the average 18-21 year old (Harvey et al. 2015). Addressing the under-representation of care leavers in Australian higher education therefore requires a sophisticated response (Wilson et al. 2019).

Led by a consortium including the Victorian Centre for Excellence in Child and Family Welfare, Federation University Australia, La Trobe University, and more recently Swinburne University, Raising Expectations is cross-sectoral, multi-institutional and collaborative. Program initiatives address the identification and admission of care leavers (previously an 'invisible group' in higher education); the provision of targeted financial and wraparound support; outreach to community service providers, government agencies, schools and carer groups; and ongoing research and advocacy to inform policy and continue building the evidence base. Results of the program to date are striking. Within the original partner universities, the number of care leavers enrolled has increased almost seven-fold since inception, from 40 students in 2016 to more than 270 in 2020.

The benefits of the program extend far beyond the individual care experienced and the university students enrolled. A recent return on investment analysis conducted by Deloitte Access Economics (2020) found that, for every dollar invested in the program, a minimum of $1.80 in social and economic benefits is returned. By Deloitte's calculations, in the first four years of operation, the program generated a net social benefit of $7.8 million, to be returned to society in the form of increased productivity in the labour market and reduced reliance on government services by those the program has supported to complete their degree.

By Deloitte's calculations, in the first four years of operation, the program generated a net social benefit of $7.8 million, to be returned to society in the form of increased productivity in the labour market and reduced reliance on government services.

As a result of the initial success of the program, in August 2019 the Victorian Department of Education and Training committed more than $1 million to continue funding until December 2022. This welcome investment will enable us not only to increase university access, but to continue challenging pervasive stereotypes and deficit model thinking across the welfare and education sectors. Despite deep structural inequity and a culture of low expectations, young people in care typically have high educational potential to be harnessed. Our research has found, for example, that care leavers enrolled in universities often demonstrate resilience, independent thought, commitment to social justice, and a diversity of experience that improves the learning experience of all students, and indeed their lecturers (Harvey et al. 2017). By providing supported pathways, we can raise the expectations and outcomes of those in out-of-home care, while strengthening society more broadly.

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| CASE STUDY

CAPACITY BUILDING TO ENGAGE FOREIGN RESEARCH PARTNERS IN A POST-COVID-19 WORLD

USC: DR LIBBY SWANEPOEL, PROFESSOR NICHOLAS PAUL, PROFESSOR MIKE RIMMER AND DR SILVA LARSON

COVID-19 has come with unprecedented challenges. In this changing environment, agricultural research for development (AR4D) is more important than ever to advance sustainable and resilient food systems for healthy diets. Capacity building is a key enabler of sustainability, ensuring research efforts and the effects of those efforts are sustained and integrated into standard practice [1].

The Sustainable Development Goals (Goal 17.9) aim to enhance international support for targeted capacity building in developing countries [2]. Universities play a crucial role in research for development, but the top-down autocratic approach often taken by research institutions can stifle community ownership and adoption of research. A basic philosophical difference in approach between service delivery and capacity building concedes that a service perspective looks towards fixing problems 'for' the community, whereas a capacity building approach looks to support and enhance the existing ability, energy and knowledge 'of' the community [3]. The latter applies a bottom-up participatory approach to research, situating practitioners and citizens as central agents for capacity building in communities [4].

COVID-19 restrictions have transformed our research environments and presented researchers with positive engagement opportunities. Research projects involving multiple partner countries traditionally rely on researchers travelling between geographically dispersed sites with significant administrative hurdles for travel approvals and logistics. Global travel restrictions mean that we can't take part in in-country field work in our current projects in Indonesia and the Pacific, however this has presented new possibilities to try out innovative ways of conducting research. The new normal presents a unique opportunity to test novel approaches to research that foster ownership and empowerment of local staff, whilst we actively support from afar.

Building research and technical capacity has been a longstanding priority for AR4D projects, with COVID-19-related transitions reverberating this need. Although complementary investment in education and training is necessary to establish a team of investigators [5], capacity building must extend beyond mere training. Our strategy used various approaches to build the capacity of our foreign partners beyond that of improved skills and knowledge, such as creating opportunities, actively listening, sharing responsibility and joint decision-making. While some workforce capacity can be built online, it remains essential that trainees have opportunities to undertake practical work alongside experienced laboratory staff. For us, the new normal has opened doors allowing us to engage our foreign partners with trust and shared decision-making, encouraging them to take on greater leadership and management capacity.

Our research projects in Indonesia and the Pacific are at various time-points from project initiation, data collection and field work, to project completion. We've used a range of strategies to maintain project progression and manage fieldwork timelines. Remote execution of capacity building strategies has been trialled from our end to support project partners in their adjusted roles. With an open-minded approach to capacity building and stakeholder buy-in, we spent time consulting with our partners to understand the best ways to progress each project. Success in our approaches to capacity

Figure 1 Video footage captured to verify written data collection and reveal deeper insights into research issues, South Sulawesi, Indonesia.

building has come from trust, regular transparent communication, knowledge exchange and engaged decision-making. Investment in long term programs that maintain and nurture existing research relationships is paramount, as opposed to funding standalone projects.

Encouraged by a desire to provide for their communities, the Makassar, Indonesia team offered new approaches to field work that were culturally and contextually appropriate to them. Technology-enabled methods of documentation through audiotaping, photographs and video have ensured data is collected with rigour and consistency (Figures 1 and 2). These digital capture methods allowed us to mutually review processes and engage in group reflections to identify the strengths and limitations of each approach. Modifying the way in which we collect data and conduct field work through these alternate approaches, driven by local researchers, has also uncovered broader insights giving us a deeper understanding of research issues.

We co-designed field work and data collection tools to accommodate local processes. All data collection tools were trialled in-country with a second questionnaire that prompted the researchers to reflect on the practicalities and useability of the tools in their own context. Debriefing sessions then provided an opportunity to discuss strengths and limitations of processes and tools, and agree on necessary changes. Videos and photographs were additionally used as a secondary method to verify written data collection.

Remote capacity building initiatives can be constrained by technical limitations such as digital infrastructure and internet quality. Virtual debriefing sessions worked well with our Indonesian partners. However, unpredictable internet connectivity

Figure 2 Photographic documentation of recipe ingredients and preparation method, South Sulawesi, Indonesia.

meant that online group sessions were not possible with some of our Pacific partners. Where virtual debriefing was not an option, we used group reflections where enumerators came together and used guiding questions to reflect on the data collection process and identify issues that could be fed back to the research team (Figure 3). Guided reflections can be structured in a way that scaffolds the data collection process, building mutual trust and providing opportunities for engaged decision-making. Whilst these offline approaches can work, to better support our foreign research partners from afar, there is a need for AR4D to consider funding infrastructure (in this case digital communication infrastructure, computers, internet access) to the same degree they fund people.

Changing research environments resulting from COVID-19 restrictions offer a welcome shift from researcher driven 'top-down' approaches to participatory processes embracing 'bottom-up' community involvement. We recognise that long-term relationships between research partners are now more crucial than ever before. As researchers, we have an opportunity to engage our foreign partners by trialling remote capacity building strategies. The new normal could advance the way in which we do international development research and has potential to offer a clearer return on investment. Through trust, transparent communication, engaged decision-making and capacity building, we can empower others, transforming the way in which we research moving forward.

Figure 3 Post-interview group reflection with local enumerators in Kiribati.

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CASE STUDY

RECONCILING INSTITUTIONALLY EMBEDDED COMMUNITY ENGAGEMENT AND AGILITY: AUSTRALIAN CATHOLIC UNIVERSITY AND THE 'NEW NORMAL'

AUSTRALIAN CATHOLIC UNIVERSITY:
DR MATTHEW PINK, DR JENNIFER AZORDEGAN,
PROFESSOR SANDRA JONES AND MS LISA LAVEY

Australian Catholic University, like all universities, was challenged to respond to COVID-19 with agility and flexibility. In this case study we argue that deep, established, and institutionally-embedded community engagement can provide a platform for agility during times of crisis.

ACU and community engagement

Australian Catholic University (ACU) is a national institution with seven domestic campuses and a campus in Rome. Community engagement (CE) is central to the ACU mission-driven commitment to the pursuit of knowledge, the dignity of the human person, and the common good. We adhere to a definition of CE as collaboration between university and community to support the dignity and well-being of people in a manner that is sustainable, and builds capacity at an individual and/or organisational level. There is a particular focus on working with communities who have experienced disadvantage and marginalisation. Both student and staff CE is supported by ACU Engagement, a department focused on the facilitation, communication, and celebration of community engagement across all areas of the university.

At ACU, community engagement is embedded in the undergraduate curriculum with more than 20 dedicated discipline-specific CE-embedded units of study. These CE units are tied to our unique Core Curriculum which assists students to explore social justice issues through the lens of the principles of Catholic Social Thought. More than 3,500 ACU students complete compulsory community engagement placements each year. It is precisely because community engagement is so deeply embedded into our teaching and learning programs, that COVID-19 posed a particular challenge. How could we meet the needs of our students and our community when face-to-face contact is essentially off-limits? How could we reconcile such an elaborate institutional CE structure with agility in the face of a pandemic?

Pivoting placements

The first and most significant impact of COVID-19 on our engagement program was the shutdown of nearly all CE placements. COVID-19 is undoubtedly one of the greatest global disruptions of our times, but the impact has especially been hard on our community partners and those they work with. Many of these organisations faced the devastating situation of having to close their doors, knowing that this would have substantial effects on those already experiencing hardship. Out of 39 CE opportunities normally available to students in Semester 1, only 6 programs

remained open. 28 were suspended and 5 transitioned to online delivery of services.

ACU lecturers had to quickly adapt to the loss of these placements to ensure students were able to complete their courses. In order to recognise and capitalise on this unique teaching moment, it was important not to take the easy option of removing the requirement for engagement experiences. Instead, lecturers ensured that students were given meaningful opportunities to see how the impact of a global crisis was even harsher for our community partners, and to be inspired by their compassion and resilience.

Responding to disruption

ACU teaching staff responded by offering alternative tasks, modified placements (offered online), or deferred placement hours to a later semester. ACU's dedicated community engagement office assisted by developing alternative tasks that integrated ACU's five principles of community engagement (see image). Students could choose a community issue or organisation and review literature for effective ways of working with these communities. Although no match for a CE placement, these alternative tasks served as an important opportunity for students to reflect on the mission and principles of community engagement, while being sensitive to the strengths and challenges of communities we work with. Individual teaching programs were free to adapt these alternative tasks to meet the needs of accrediting bodies or the structure of their units of study, or develop their own from scratch.

According to student feedback, the alternative tasks still helped to increase students' understanding of community engagement. Nearly all (92 per cent) of the students who did not have an opportunity to complete a placement, and who responded to our survey in Semester 1 felt their alternative task led to at least a moderate increase in their understanding of community engagement. Sixty-five per cent rated this increase as 'a lot' or 'a great deal'. When asked how their alternative CE experience could have been enhanced, online (virtual) placements (35 per cent) and guest speakers from the community (32 per cent) were the most preferred options.

Another response to the loss of in-person CE placements was the creation (or shifting) of some placement opportunities online, where it was feasible to do so. A seemingly promising option on the surface, online CE opportunities proved difficult to find in the early stages of lockdown as the community sector grappled with transition to online delivery of services. There were some opportunities, however, that were able to rapidly manage the shift to virtual services, such as an ACU-run peer support program for international students, which developed a series of online social events. Similarly, our planned launch of peer-to-peer mentoring for autistic students was quickly transitioned to online mentoring. The preliminary feedback from mentees is that this support has been instrumental in adjusting to the unexpected changes to university study. This experience has prompted a new, though cautious, open-mindedness to meaningful online CE opportunities in the 'new normal' where a physical placement may not be available for all students.

Emerging challenges and opportunities

Other innovative responses have arisen from the challenges posed by COVID-19. Outside of the teaching and learning program, the university's mission-led commitment and focus on community engagement facilitated local responses to COVID-19 challenges across several of our campuses. It has been clear that many newly marginalised communities would emerge due to COVID-19. It was unforeseen how devastating the effects would be on one of our own communities – that of international students. This, therefore, has been a focus of recent CE efforts. In Ballarat, ACU partnered with Federation University to provide food and essential supplies for international students. Throughout June, this 'pantry' was serving approximately 60-80 a week and is set to continue indefinitely. In Melbourne, the reciprocal nature of our community engagement partnerships came to the fore when one of our partners reached out to offer support in our time of need. St Mary's House of Welcome has provided 500+ meal packs to our international students who are facing hardship due to the pandemic.

We also took the opportunity to increase staff awareness by profiling key partners through internal staff communications, highlighting their needs during COVID-19 and opportunities to work with them during and following the pandemic.

So what did we learn?

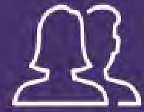
COVID-19 has caused a great disruption within our communities and also within the walls of ACU. Although the deeply

embedded nature of community engagement at ACU challenged our ability to be instantly responsive, it also created the foundation for agile responses once we had secured the progression of our students. Community engagement is an essential part of our teaching and learning program, which encouraged agility within our walls and with our partners. Having a centralised community engagement team to support staff and students in meeting this challenge also enhanced the university's response. As the dust started to settle, a centralised team meant we were also able to reach out to our partners and respond in creative ways that were not dependent upon the teaching and learning program. The fact that community engagement is embedded into all aspects of the university meant that we, to some degree, could reconcile core business and the agility to respond in a time of mass disruption.

ACU Community Engagement is about...

Developing understanding

ACU community engagement responds with empathy, aiming to understand the people we work with and interact in a considered, compassionate, and respectful manner.



Acting with humility

ACU community engagement acts with humility, looking 'outward' with equality to work collaboratively with community, not 'on' or 'for' community.

Building connections

ACU community engagement builds genuine connections with community through respectful and mutually beneficial partnerships.

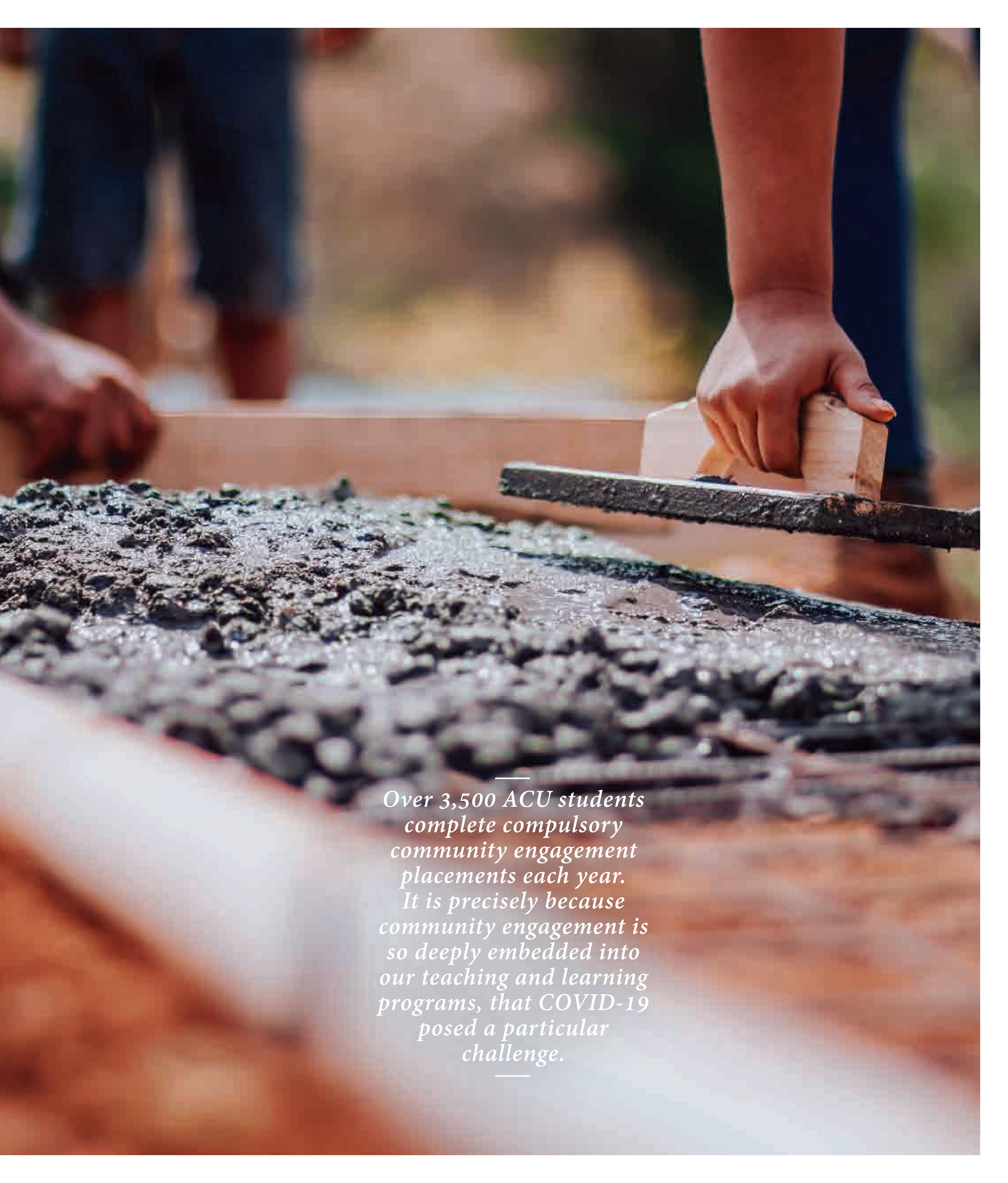
Affirming dignity

ACU community engagement recognises the fundamental rights and worth of all human beings and is committed to affirming the dignity of all people in a holistic manner.

Pursuing justice

ACU community engagement stands in solidarity with the most disadvantaged and marginalised, and works to realise a fair and just society for all.

ACU
AUSTRALIAN CATHOLIC UNIVERSITY


Over 3,500 ACU students complete compulsory community engagement placements each year. It is precisely because community engagement is so deeply embedded into our teaching and learning programs, that COVID-19 posed a particular challenge.

CASE STUDY

COLLABORATING IN A TIME OF CRISIS: THE AUSTRALIAN PILOT OF THE CARNEGIE COMMUNITY ENGAGEMENT CLASSIFICATION

UNIVERSITY OF TECHNOLOGY SYDNEY: MITRA GUSHEH

COVID-19 has touched all aspects of our society. The broad reach of the pandemic means that in years to come, every person, from every corner of the globe, will have a story to tell about the moment that we all now share.

The extraordinary nature of our current times exaggerates and brings into sharp focus, fundamental aspects of our society. Despite the shared experience, the ebbs and flows of our progress reveal

the differences in our world. We are all impacted – but not in the same way.

Today, those at the margin carry the weight of this pandemic. Whether or not they continue to do so into the future will in part depend on the role that various actors in society take up at this time. We all have a role to play. The age-old question that we are asking is: what does this look like for the higher education sector and how do we hold ourselves to account?

Indeed, we have asked this of ourselves before; a constant question as old as universities themselves; a question that peaks in volume at times of crisis – with COVID-19 being the current instigator. In an increasingly complex world, the present-day pandemic is only one example of such a crisis moment. In an Australian context, it was the bushfires before, and it will no doubt present in a new form into the future.

As we shape our answer to the question that we are holding, therefore, it is wise to consider what is needed alongside an immediate response, to help us retain the learnings and share knowledge across the sector. Doing so will enable us to progress higher education's contribution to public good across time.

The Carnegie Community Engagement Classification offers a framework for undertaking this enquiry and the tracking of progress. First established in the United States of America (USA) in 2006, the classification offers universities the opportunity to demonstrate community partnered and collaborative contribution to society, and to share effective practice.

Inspired by the promise of this framework, nine Australian universities have been working together as part of a national pilot that seeks to explore the potential that this classification system offers our sector and its relevance to an Australian context. Led by University of Technology Sydney (UTS) and Charles Sturt University (CSU), the pilot brings together Australian Catholic University, Central Queensland University, Flinders University, La Trobe University, Southern Cross University, University of the Sunshine Coast and Western Sydney University. With the intention of learning through action, the institutions have undertaken a mock trial of the US classification process and will use this experience to shape a potential Australian framework.

Today, those at the margin carry the weight of this pandemic. Whether or not they continue to do so into the future will in part depend on the role that various actors in society take up at this time. We all have a role to play.

Participating institutions have submitted their trial application and are awaiting feedback from the USA review team. This pause has offered us an opportunity to take a moment to reflect. In so doing, we have identified some of the emerging benefits that come with the adoption of a locally contextualised Carnegie Community Engagement Classification as a framework, three of which are shared here.

The first is that the Carnegie Community Engagement Classification is not only trialled and tested, but we adopt the learning lessons gained from iterations of its implementation and development. Currently, 359 institutions carry the classification in the United States. Some have earned the badge for the first time, while others have journeyed down the path of continuous self-improvement and gained periodic reclassifications. The experience of the collective has contributed to the ongoing development of the system itself. An openness to learning, underpinned by continuous research, has enabled the classification system to be responsive to emerging effective practice. As a result, the framework had developed with each iterative round. This history and rigour has positioned the classification as a leading framework for the assessment of engaged scholarship and practice. The cycling of learning and regeneration ensures that the classification system retains relevancy. The deep connection with the Carnegie Community Engagement Classification team has connected us to this history and brought great learning, amongst other benefits.

Though founded in the United States, the

classification began broadening its reach through a process of internationalisation. In 2018, a series of pilots set to test the applicability of the classification crossed several regions including Ireland, Canada and, of course, Australia. This internationalisation brings with it the second benefit. The Canadian and Australian pilots commenced simultaneously. The side-by-side experiences have allowed us to benchmark where relevant and to enhance learning through shared reflection. Though separated geographically, we have much in common with our Canadian counterparts and can engage in deep learning through our similarities – and indeed, our differences. As the internationalisation grows, so will our capacity to deeply engage with a broader international network.

The process of internationalisation is asking each nation to create a contextualised framework. The emphasis on contextualisation ensures that what we gain from our international colleagues is filtered through local experience and knowledge. For the Australian pilot, we have facilitated extensive involvement from the sector. In addition to the nine institutions participating in the pilot, several universities are engaging with the process as observers. These include Curtin University, Deakin University, Federation University, James Cook University, Swinburne University, University of Canberra, University of Sydney, University of Tasmania, University of Western Australia and University of Wollongong. Our approach means that close to half the sector are involved from the onset. With a willingness and desire to involve others, we are setting out to shape what an Australian framework might look like. For the sector to take a leading role in this process is critical. At a time when we are pulled in a multitude of directions and have to respond to as many pressures, it is essential for us to determine what success looks like and how we track our progress towards our public purpose mission.

A final, and possibly most significant benefit has resulted from the collegial and genuinely collaborative process that has underpinned the Australian pilot. The nine participating institutions have met regularly to share knowledge and approach. The fact that the classification sets a bar in terms of the standard we want to see means that, with each other's support, all of us can achieve this standard. We can then raise the bar and aspire to do better. This is what enhancing the higher education sector's contribution to public good should look like.

The pilot process we are engaged in is set to culminate in the shaping of the Australian version of the Carnegie Community Engagement Classification. The Australian framework will build on the historic knowledge of the existing classification, and it will be informed by local knowledge and expertise. Following the assessment of our trial applications to the Carnegie review team, a convening of the Australian higher education sector will begin the process of these deliberations. This undertaking is set to take place in September 2020. A successful pilot will result in the launch of the framework in Australia in 2021 under the auspice of Engagement Australia.

We all have a responsibility to shape how this story unfolds. By weaving our experiences together and investing in a system that will share our learning across the sector for generations to come, we might be able to formulate a response to that age-old question. What does our contribution to public good look like and how do we hold ourselves to account?

| CASE STUDY

UP CLOSE WITH COMMUNITY ENGAGEMENT: A CRITICAL REFLECTION ON ITS PEDAGOGICAL VALUE

NATIONAL UNIVERSITY OF SINGAPORE: ASSOCIATE PROFESSOR SIOK KUAN TAMBYAH AND DR KANKANA MUKHOPADHYAY

INTRODUCTION

Community-based learning (CBL) in higher education relates to the understanding that institutions must educate students for effective citizenship (Strand, Marullo, Cutforth, Stoecker, Donohue, 2003). Community engagement (CE), a higher form of CBL, and also identified as the third mission of higher education by UNESCO, can extend the roles of institutions beyond teaching and research (Bernardo, Butcher

& Howard, 2012). However, designing a CBL-guided curriculum and developing a CE-enabled pedagogy are difficult endeavours. This case study shows how CE is used as a pedagogical strategy in the living-and-learning programme (LLP) of an undergraduate residential college (RC) within a university in Southeast Asia. In this context, CE refers to the intentions and practices, embedded in the formal and informal curricula, to engage with communities and promote active citizenship as part of the college's mission. We integrate findings from two research studies – a survey and a qualitative study comprising interviews and focus groups – to demonstrate the processes and outcomes of CE in contributing to student learning.

Close to 600 young adults aged 18-24 from diverse ethnic and socio-economic backgrounds reside in the college. Under the formal curriculum, interdisciplinary and interactive classes facilitate academically rigorous discussions and promote critical thinking through a CBL-guided pedagogy. Through the informal curriculum, students work with community partners to build awareness and a deeper understanding of marginalised communities, develop empathy and acquire skills (like leadership) in the development of active citizenship.

The college experiences a high volume of student-led CE activities, a testament to the students' commitment, motivation and involvement. In any given academic year, more than 80 per cent of the students participate in one or more CE activities, conducted in collaboration with an identified community partner through an iterative process of participation and engagement from both parties. Pre-briefings, de-brief sessions and reflections are key components of these activities.

Theoretical perspective of CE practised in the college

Service-learning in higher education has been widely promoted as a strategy to help students address social problems and meet the needs of rapidly changing societies (Boyer, 1990). Although service-learning can enhance students' compassion and social consciousness (Eyler & Giles, 1999), it does not prepare them adequately for active citizenship (Colby & Ehrlich, 2000). Active citizenship requires critical reflection on social policies and conditions, in addition to the moral commitments of empathy, altruism and concern for the common good (Boyte & Kari, 2000). The college's ethos is grounded in the belief that community engagement, with an emphasis on critical analysis and collaborative engagement, is a more powerful way to prepare students for active citizenship.

The college's LLP is also guided by the educational philosophy of critical pedagogy. Critical pedagogy affirms that education must be liberatory and transformative rather than oppressive and oriented toward an unquestioned maintenance of the existing systems (Darder, Baltodano & Torres, 2003). It challenges existing structures of privilege (Noddings, 2009) by empowering students with the knowledge and skills to broaden their intellectual horizons, develop critical and creative thinking skills, and promote spoken and written articulacy. CE serves as a powerful form of critical pedagogy in fulfilling the aforementioned objectives.

This case study provides insights as to how college students can assume their civic responsibility of democratically engaging with different communities to address social problems and contribute to the solutions, and what it takes to do so effectively.

Findings and insights

Survey

Students participated in a pre-and-post survey at time T1 (June 2014; during the Freshmen Orientation Camp) and T2 (May 2015; after living in the RC for a year). We examined how the LLP influenced the students' personal and intellectual growth, self-confidence and the development of seven CE values (scale reliability of Cronbach's α = 0.89). Though no significant difference was found between pre-and-post CE values, the descriptive statistics of individual values were insightful. 100 per cent agreed or strongly agreed that they had gained a better understanding of disadvantaged communities after living in the college for a year. In addition, while 8.8 per cent

TABLE 1.

AGREE OR STRONGLY AGREE % FOR CE-VALUES AT T_1(2014) & T_2(2015)

	T1(2014)	T2(2015)	
I believe I have responsibilities to my community.	100	98.9	Chi-square (2, N=91)=12.41 p<.01
It is important to me that I play an active role in my community.	98.9	96.5	Chi-square (4, N=91)=39.27, p<.01
I have the power to make a difference in my community.	96.7	94.2	Chi-square (4, N=91)=33.83, p<.01
I participate in activities that contribute to my community.	95.6	93	Chi-square (4, N=91)=11.62, p<.05
I have gained a better understanding of disadvantaged communities.	91.2	100	Chi-square (2, N=91) =2.6.403, p<.05
I have taken the initiative to do something that will benefit the community.	87.9	89.5	Chi-square (4, N=91)=15.45, p<.01
I have become aware of the complexities of inter-group understanding.	85.7	95.3	Chi-square (4, N=91)=22.05, p<.01

disagreed with this statement at T1, no one disagreed at T2 [Table-1-Appendix].

The results showed clearly that the CE experienced by the students contributed to their critical understanding of the different communities (Authors, 2018; 2019). Significant and positive correlations between CE values and the different aspects of the LLP (i.e., involvement, interactions with peers, academic environment and diversity) further strengthened the results [Table-2-Appendix].

Interviews and focus groups

During 2016 and 2017, 30 semi-structured interviews and 5 focus groups were conducted with students to explore the socially-constructed meanings of CE. The perceptions of CE as an integral educational practice were also solicited from 8 community partners. The themes highlighting the meaning-making processes of CE are briefly discussed below with illustrative quotes.

New experiences and challenges

The CE programmes provided students with new experiences of interacting with communities, which changed their beliefs, ideologies and world views.

> *"The more I knew about them, the more I understood their predicament, and the less I feared them. These conversations bridged my relationships with them, and broke down my walls of stereotypes and fears."*

The college supported this learning by providing "a *safe ground*", and giving students "*a lot of opportunities to start their own initiatives and take on roles that they may not be familiar with*". This helped to strengthen confidence in the face of managing expectations versus reality. Some students admitted to being too eager to do CE without adequate thinking, but appreciated the room to experiment and fail.

The power of relationships

The CE programmes were enabled by the relationships built with community partners over time and over multiple events. The mutual benefits included emotional and social gains. From the partners' perspectives, they appreciated how the youthful energy of the students "*rubbed off*" on the elderly, how the students served as good role models for children and youth, and the "*voices*

being heard" for migrant workers. From the students' perspectives, the partners helped to build the safe spaces outside the college to enable deep learning through open communication and an "insider knowledge" of the communities they engaged with.

Boundaries and dialectics

While the CE programmes were well-received by most students, some felt that a deeper critical understanding of CE (e.g., with LGBTQ communities or sex workers as migrant workers) was needed beyond the "*politically correct*" CE practised within the college. They wanted a critical framework to differentiate between the effectiveness and the philosophy of CE. Additionally, the gaps in application (translating knowledge into daily life), and introspection (reflection process and its effectiveness) needed to be addressed.

Conclusion

The two studies highlighted the value of critical CE and how it is intentionally practised in the college. This helped students gain unique experiences that enabled effective learning by the combination of critical reflection and collaborative practice (Kolb, 1984). The main contributing factors to this learning are:

- making CE an intellectual pursuit rather than a voluntary service;
- giving students agency in developing ownership of the CE programme;
- providing supportive resources; and
- facilitating collaborations with community partners.

These factors sustain a student-centric

TABLE 2.

BIVARIATE CORRELATIONS BETWEEN CE-VALUES AND THE COLLEGE ENVIRONMENT IN 2015

OUTCOME ENVIRONMENT	COMMUNITY ENGAGEMENT VALUES
Involvement within the College	0.287**
Interactions with Peers Outside Class	0.229**
Interactions with Peers from Different Cultural/Religious Backgrounds	0.195**
Diversity within College's Environment	0.245**
Academic Environment in the College	0.246**

**significant at 0.01 level

process of changing mindsets, relationship-building and broadening perspectives. The critical CE with exposure to marginalised communities helps students develop their ability to interact with others in their professional and personal lives in the larger society.

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CASE STUDY

REFLECTIONS FROM MEMBERS OF UNE'S SCHOOL OF EDUCATION ON THE NEW NORMAL

UNIVERSITY OF NEW ENGLAND: PROFESSOR SUE GREGORY, DR JENNY CHARTERIS, DR ADELE NYE, MR TIM BARTLETT-TAYLOR AND ASSOCIATE PROFESSOR ROBYN COX

The School of Education at the University of New England currently has 92 per cent of its students studying online. Therefore, when COVID-19 appeared in Australian communities, as an Australian university, we were already well placed. However, that doesn't mean that we were able to continue with business as usual.

By 30 March 2020, all staff in the school had transitioned to work from home. This was Week 5 into the trimester. For most academics this was business as usual. For others, this meant acquiring a computer to work from home, screens and an internet connection, or at least one that would

cope with various screen online meetings. Due to having such a large proportion of our students studying online, this was a surprise to many staff members – thinking that all were set up to work from home. However, this was not the case. For professional staff members, this was a totally new concept. Some embraced the opportunity to work from home while others dreaded it. For on-campus students, this meant they had a decision to make – continue living in Armidale (and many were in university college accommodation) and wait out COVID-19, or go to their homes and work from there. Accommodation in colleges was only available for those who were not able to return to their 'homes'. Social distancing was imposed on everyone. Strict rules were implemented.

This case study is from the perspective of five people who work in the School of Education – one from an overall School of Education perspective, one from a teaching perspective, one from a Higher Degree student coordination perspective, one from the Office for Professional Learning (practicums) and one from a new staff member's perspective. All are currently experiencing working from home on a full-time basis and have been for several months. It may be too early to predict the new normal working environment, however these reflections provide insight for the practitioners amongst us who now must grapple with working (and learning) from home as many of us are having to teach and learn online.

A manager's perspective

When the first cases of COVID-19 came to Australia, the university was diligent in informing staff and students of UNE's strategy to handle the pandemic.

> *Everyone had to learn extremely quickly to adjust from face-to-face meetings to 'Zoom' meetings. The course content was the easiest part for our staff. We were already teaching online and for those students who were on-campus and had to transition to online learning, all the resources were there.*

However, this did mean that things had to change. Most staff would be working from home and those students who weren't already home, would go home, where circumstances permitted. Only with permission were you able to return to your building in the School of Education. Everyone had to learn extremely quickly to adjust from face-to-face meetings to 'Zoom' meetings. The course content was the easiest part for our staff. We were already teaching online and for those students who were on-campus and had to transition to online learning, all the resources were there. The adjustment for teaching and learning was for those students, not staff.

However, there were major adjustments that had to be implemented. Academics were probably used to working from home on a regular basis. Administrative staff were not and their infrastructure was not set up. Other than appropriate computer equipment being taken home, which often included a computer chair, the staff had to learn to work from home. The UNE IT staff were excellent, ensuring that everyone was given a home computer – mostly a laptop - but desktops went home too. For those who had regular or even daily meetings, they still met, even for a virtual morning tea or lunch. One noticeable consequence of this was that there were many more incidences of personal leave requests due to 'rest for eyes.' Adjusting to a Zoom meeting can be tough on the eyes when compared with a face-to-face meeting.

Staff meetings took on a new focus. Instead of a top-down information sharing session, meetings became all-inclusive where everyone had a say. Every single person was asked how they were handling working from home and COVID-19. Other meetings took on a different perspective. Meetings became short, concise and to the point. Even though there was the usual 'small talk' at the beginning, it didn't last as long and people learnt to get their point across concisely. State and national meetings were held more often, online, as all universities worked as a collective with government organisations to resolve matters that affected us all.

While students experienced extreme stress associated with job losses, separation from family and mental health issues that could be linked with the required lockdown, teaching and learning in the unit continued.

Due to UNE's excellence in online teaching, many new courses were developed in a very short time to cater for the new market – teaching people to teach online. Professional development modules were created and shared to many hundreds of schools around Australia for free. Research projects and ideas had to be reconsidered to enable online research to occur.

Feedback from staff has been that they were surprised at how much they have enjoyed working from home. There are a few who have not and many are looking forward to getting back, seeing each other again and having face-to-face conversations.

The biggest factor in ensuring a smooth transition to working from home was to ensure that everyone received full communications on a regular basis so they knew what was happening. This came from school, faculty and university levels. However, we did have to ensure the messages were consistent.

A long-serving academic's perspective

During the COVID-19 crisis, I taught a large first year unit that is unique in Australian teacher education. It is an online professional experience unit where students have their first introduction to classroom practice. In the past, pre-service teachers would have had to make room in their lives for 10 days' intensive work in a school. In this unit, they work online, making links between theory and practice through viewing, discussing and critiquing video footage of locally-sourced classroom teaching. While students experienced extreme stress associated with job losses, separation from family and mental health issues that could be linked with the required lockdown, teaching and learning in the unit continued. There were a record number of extensions provided. However, should the unit have had an embedded school-based practicum, this flow would not have been maintained.

During the trimester, the students read texts and engaged in structured observations to draw conclusions around the quality and effectiveness of pedagogy. There were weekly mandatory tasks requiring postings in the learning management system. Students shared the results of their “practice analysis” (Timperley, 2011, p. 126) with peers and leveraged the ideas of others to extend the discussion of concepts and provide dialogic feedback (Charteris, 2015). This pedagogical approach supported the development of an online professional learning community, like those that leaders and teachers develop in schools to support organisational learning. There were instances in the online environment of collegial support. Many students reached out to lecturers through email and by telephone for pastoral support and, in response, were offered flexibility with deadlines.

One of my key reflections of this experience is that many new teachers when entering practicum classrooms do not know what they are looking for when they observe a supervising teacher and they do not realise how teachers are bonded together in professional

relationships. These students undertaking their online practicum both sharpened their gaze to know what practices to attend to in school classrooms and also developed an awareness of the importance of collegial support and feedback for professional growth.

A research coordinator perspective

As the Higher Degree Research (HDR) coordinator for the School of Education during the COVID-19 crisis, I have observed, and been a part of, a wide range of responses from colleagues across the university. The university's response has been swift, multi-layered and detailed. From the outset, the clear message from executive staff has been the view that the wellbeing of HDR candidates is the first priority. The problems our HDR candidates faced have been many and varied, depending on their personal context. The most immediate and obvious issues were those faced by some international students, including loss of income, precarious living conditions and loss of access to the campus and its resources. A secondary layer of administrative issues would begin to emerge in later weeks and months for some, including problems with student fees, extensions to candidature and adding additional support to supervision teams.

Reflecting on the COVID-19 circumstances, I am reminded of Ron Barnett's notion of the possibilities of 'feasible utopias', hope, and the significance of the imagination in the higher education sector. Imagination, Barnett suggests, might be thought of as 'a power, a potential, a capability' (Barnett, R. 2011, p.93). Under COVID-19, the willingness to explore possibilities and opportunities and to be imaginatively responsive to circumstances has come to the fore. At an official level, the response was thorough and detailed, surveying the needs of all HDR candidates. At another level, the generous (but often quiet) efforts of individual supervisors and professional staff have stood out. Their kind attention to the needs of the international HDR candidates was swift, practical and unassuming.

Barnett's view of socially meaningful and collective imaginative ideas that give 'rise to different imaginaries' resonated with the thinking and planning that occurred in the university on multiple levels. According to Barnett, our response to the contemporary challenges of the sector must be collective but they must also be adequate. By this he means the multi-layered approach of the institution must be feasible, ethical, diverse, have depth and be open-ended (2011, p. 93). It will be important to reflect on the degree to which the combined response of the official structures, coupled with the individual work of a number of supervisors and professional staff, met these challenges.

A professional learning officer's perspective

The Office for Professional Learning (OPL) was in a reasonable place pre-COVID-19. We were working on plans for systems, better integration, graduate to teacher outcomes and, most importantly, had commenced building better partnerships with schools around community of practice for our teacher education students. The pandemic struck and a lot of these ideas were put on ice; in hibernation, to use the government's words. The OPL, along with the rest of the university, phased out of on-campus work and moved to working from home, something the staff of the OPL begrudgingly adhered to. Fortunately, we had already agreed that it seemed inevitable home-working would be implemented so we managed, in a very short period of time, to change processes to allow us to manage workloads while being separated from 'the crew'. We had been using collaborative spaces for about twelve months beforehand, albeit in a rudimentary manner. We did not know at the time that working from home would be a 'game changer.'

Pre-COVID-19, we used collaborative spaces for document updates, having conversations about changes in the conversation features available. Live changes of documents, history restoration and true collaboration became the norm when updating information. While it was working well, it is fair to say that working from home has improved it even further.

The first thing I would say about working from home is the sudden discovery of chat features in the software we used. In effect, we found a much better platform for sharing and collaborating than email could ever be. A group chat allows for casual discussions and clarification. It is inherently seen as a general discussion without the need to communicate formally. It is always there, as an informal thought bubble, which can allow for great conversations about small things: 'What is the best biscuit? What film clip has the worst choreography?' to 'This needs changing - suggestions?'. Sharing of documents for comment is better, too. Adding a link from a document directly to a chat makes for far more efficient feedback. Email, by contrast,

is an abrupt interruption: questions from out of the blue, formal language, documents attached that have two people's changes, known only by the title carrying the initials of the two contributors, the person who does not understand 'reply to all', and sending a second separate document in a new thread, throwing out the delicate balance of collaboration to push through their ideas in a separate thread of confusion.

With these excellent changes came some major issues that paused our grand plans. Placements in schools were cancelled en-masse (a good decision at the time), meaning the 2,500+ placements needed for 2020 were in limbo with no known date for return. All projects stalled as we focused on students being unable to complete the mandatory component of their degree. We gave all students special extension as a blanket rule, halted placements and consoled students who had taken leave to complete their placement. In the lead-up to working from home, the common question was 'Why can't I go on placement?', answered with 'because this is the first pandemic in 100 years, a public health emergency, and we don't know how it will pan out'.

Where are we now? Placements are beginning to resume, all 2,500+ of them in the next six months (we usually get 12 months to fit them in). Graduate placements are prioritised, postponed placements next and the rest will follow (we hope). We completed new risk assessments on how we would mitigate risks of something you cannot see, against a factor you cannot control.

Overall, I would say the majority of OPL staff do not see the need to go back to work on-campus full-time. The changes that have occurred in terms of collaboration have made for a better environment for trial and improvement. In terms of placements, we will struggle this year. We have let our students know the demand for placements will likely be high while the offerings from schools, who are still grappling with changes to teaching, may be low. This will pipeline into 2021. My main hope is COVID-19 will be the catalyst for change for how placements occur in New South Wales and how universities, school bodies and accrediting agencies can work together for sustainable change to the system.

Our response to the contemporary challenges of the sector must be collective but they must also be adequate. By this he means the multi-layered approach of the institution must be feasible, ethical, diverse, have depth and be open ended.

A newly appointed academic's perspective

I accepted a new appointment to the School of Education during the times of COVID-19 having considered the challenges associated with this new academic life. A recent paper (Charteris et al, 2016) seeks to expand the idea of what being an academic means by exploring a collective narrative methodology and building on Thrift's notion of "emotional knots" (Thrift, 2008, p. 206). By utilising this theoretical concept of knots, the complexities about beginning a new position in an education school begin to reveal themselves. Using Charteris' dimensions of physical, social, material and imaginative perspectives, I will describe the past few weeks.

The physical space of working from home during COVID-19 presents no change for me prior to the new UNE appointment. This could be perceived as a positive, linear and non-disruptive way to start in a new position. We all know in academic appointments that the space one is assigned and how we inhabit that space in a new job is central to how we present ourselves to colleagues and at the same time to ourselves. I have a new office number and an assigned new space, however it remains tantalisingly unimagined. Which ways do the windows face? Will I like the colour of the walls and flooring? Will I have a view and what will the view be like? Who will be in the offices near me? All relatively basic and simple questions, however no doubt central to presenting me, the new appointee, to the world.

The social aspects of this new appointment are not so intangible in these

interconnected times. Zoom meetings and flawless online platforms have characterised my social connectivity. I have seen all my colleagues and enjoyed talking (and at times laughing) although some of the subtleties that make face-to-face interaction are missing. The miscues in turn-taking are frequent in Zoom meetings: How will my miscues and false starts on Zoom be perceived by colleagues? Will I be perceived as bossy or too casual? How might a miscue be taken as a first impression and held onto? Did I talk over that colleague or did I leave too long a space of silence? How important are these communication discourses? Will this discourse style remain once we are back in face-to-face meetings? All questions of dialogue and once again central to the ways in which we understand, present and value each other.

Now, to teaching and the material of academic life, the way that academics' subjectivities are designed, prepared, and finally presented to the learners in our higher educational institutional spaces using an online platform - this is not a new discourse nor a new material space. The UNE platform has subtle differences to the one I am used to and I suspect that elements of the asynchronous and synchronous teaching spaces will throw up some transitional difficulties, but this is in the unimagined future once my teaching begins.

The imaginative dimension, which is the most tangible of the dimensions for me, is walking in the space of the new workplace. I yearn to walk in this space and think about it a lot. I am becoming more socially connected to the new colleagues. I am hearing the dogs bark in the distances. I am intrigued by the artworks on the walls behind my new colleagues, which I spy whilst on Zoom meetings. I have met a preschool aged child of one of my new colleagues. I imagine that colleague parenting and walking his child to school in the mornings. I imagine my teaching sites, and my taking up the teaching and learning relationships assigned to me with optimism and hope.

The reader may notice that the questions have become less as this case study narrative has moved through Charteris's et. al. (2016) four dimensions - physical, social, material and imaginative. It is far easier for me to imagine my appointment as I have no sense of the physical or deep understanding of the social and the material I think I now know. This illustrates much of what it means to be an academic in the 'knowledge economy', however it also foregrounds how much of being a newly appointed academic is unknown and linked to a rich imagination of ourselves.

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ARTICLE REPRINT

SOCIAL ENTERPRISE AND SUSTAINABLE DEVELOPMENT IN THE AGE OF ACCELERATION

EMERITUS PROFESSOR GEOFF SCOTT

Work as part of an Australian Office for Learning and Teaching senior fellowship with 3,700 higher education learning and teaching leaders from around the world over the past three years (see FLIPCurric) has identified the critical importance of giving more careful attention to agreeing on the fitness of purpose of a higher education program before confirming the fitness for purpose of what is to be delivered or assessed. This leads us to look specifically at what outcomes we expect, at what key capabilities and competencies graduates should have to equip them to negotiate the age of acceleration (Friedman, 2016). This, in turn, has led us to argue that we need

graduates who are not only work ready for today but also work ready plus for an uncertain tomorrow.

Work ready plus has been defined as being not only competent (able to use set professional skills and knowledge correctly under set conditions) but also being capable (having high levels of personal, interpersonal and cognitive intelligence). Being work ready plus includes being sustainability literate, change implementation savvy, inventive and entrepreneurial and clear on where one stands on the tacit assumptions driving the 21st century agenda: assumptions like growth is equally beneficial to everyone, consumption is happiness, ICT is always the answer and globalisation is great.

Such a focus has led us to look at how best to develop graduates who are not only commercial entrepreneurs but also social entrepreneurs; people who can help us identify relevant and feasible ways to tackle the social, cultural, economic and environmental challenges now facing the world; people who are motivated by a clear, agreed moral purpose. More than 90 per cent of the world's leaders have a degree at present. However, only a limited number of undergraduates have an opportunity to see if they are capable of inventing solutions to the 'wicked' sustainability challenges facing 21st century societies or to learn specifically how to make a desired change work consistently and effectively in practice.

Successful social entrepreneurs (like successful leaders) are deft at listening, linking, leveraging then leading and scaling up their innovation, always in that order. They combine being motivated by a clear moral purpose to help particular social groups address the key, real world challenges they face with the possession of the distinguishing emotional and cognitive capabilities of not only the effective change leader but also the successful graduate.

One example of social entrepreneurialism comes from our work with Cambodia and the Royal University of Phnom Penh (RUPP) starting in the late 1990s. This involved being on the ground and working for a number of years with key players and the Khmer people. Doing this enabled us to jointly identify the real needs for development support in higher education and other areas and specifically where capacity building and resources would most make a difference. Then we used the Australian Youth Ambassadors for Development program to identify recent graduates who were uniquely positioned with the right capabilities and experience to match the specific needs identified to work with local Khmers to build their capacity.

This resulted in projects like helping Cambodia re-map land ownership using GPS after all records had been destroyed under Pol Pot. It led to the creation of cultural tourism courses delivered by RUPP and jointly supported by the University of Technology Sydney and the University of Bologna to enable Khmers to benefit financially from the growing influx of cultural tourists to places like Angkor Wat. And it led to supplying used computers and lab equipment that were being discarded by Australian HEIs to help rebuild the RUPP infrastructure that had also been destroyed under the Khmer Rouge.

This experience demonstrated how important it is to be situated locally and to listen first (diagnose a real local need by working with the local people), then to think creatively, responsively and laterally in order to bring together and link hitherto unthought-of resources to address the challenge(s) identified, and finally to test, enhance and leverage solutions by using pilots to learn what works best by doing it before using those involved in the pilots as mentors for scale-up. This 'ready, fire, aim' approach was inspired by Francis Bacon's observation in the 16th century that 'we rise to great heights in life by a winding staircase'. It proved to be very different from the more traditional approaches to formulating aid projects at a central location remote from the day-to-day world of those intended to benefit. It also proved to have sustained social impact long after the external support had ceased.

Despite the demonstrated benefit and need, much of our college and university education does not highlight, teach or assess the key capabilities identified as critical by successful early career graduates and entrepreneurs to engage in such work. As mentioned, this requires students to be specifically assisted to develop the ability to listen, link and leverage, to foster curiosity, perseverance, and to develop the ability to remain calm when things go awry and to tolerate ambiguity. It involves helping them to learn how to work productively with diversity and uncertainty, to see the benefits of humility, to be able to put troubling situations into perspective and be clear on what really counts. It involves helping them develop the ability to hone in on the key issue in a situation, to think laterally and to 'read' (diagnose what is really going on in a particular situation) and 'match' a uniquely suitable and feasible solution.

One of the key lessons from the FLIPCurric project is that 'what is assessed is what is learnt' – if what is assessed is the ability to perform set skills in set contexts, to regurgitate what the lecturer or text says, to see knowledge as operating in individual, self-contained subject areas then this is what is learnt.

As the Nobel Prize-winning economist James Heckman states:

> *"Conscientiousness, perseverance, sociability and curiosity matter (but) .... are not reflected in achievement test scores." (see Heckman, J et al 2014)*

Developing work ready plus graduates with a grounding in social not just commercial entrepreneurialism aligns with recent research on the expectations of current graduates. As Martin & Osberg (2017) observe:

> *"Social entrepreneurship is as vital to the progress of societies as is entrepreneurship to the progress of economies, and it merits more rigorous, serious attention than it has attracted so far.*
>
> *The social entrepreneur should be understood as someone who targets an unfortunate but stable equilibrium (the status quo) that causes the neglect, marginalization, or suffering of a segment of humanity; who brings to bear on this situation his or her inspiration, direct action, creativity, courage, and fortitude; and who aims for and ultimately affects the establishment of a new stable equilibrium that secures permanent benefit for the targeted group and society at large."*

The Schwab Foundation (2018) has recently identified the following characteristics of mission-driven entrepreneurship. It:

- achieves large scale, systemic and sustainable social change through a new invention, a different approach, a more rigorous application of known technologies or strategies, or a combination of these;
- focuses first and foremost on the social and/or ecological value creation and tries to optimise the financial value creation;
- innovates by finding a new product, a new service, or a new approach to a social problem; and
- continuously refines and adapts the approach in response to feedback.

Why bother?

A focus on building social enterprise competencies and capabilities into the learning programs of our higher education institutions improves employability, meets the needs of the new generation of students and directly addresses the United Nations Sustainable Development Goals.

Multiple sources are indicating that the number of people seeking meaningful work is rising. For example, Mills and Siefried (2015) note that:

- The Guardian reported that in a recent study, 44 per cent of Britons ranked meaningful work that benefits the world as a higher priority than a high salary when seeking a new job, and 36 per cent said they would work harder if their employer benefited society.
- Another survey from Deloitte around the same time found that 47 per cent of millennials say the "purpose of business is to 'improve society/protect the environment'"—up 30 per cent over the last two years.
- A 2014 study by Net Impact indicated that when polled, 83 per cent of MBA students said they would take a 15 per cent pay cut "to have a job that seeks to make a social or environmental difference in the word."

The UN Sustainable Development Goals have been agreed by the 193 members of the UN and will guide funding for the next 15 years. They focus on the four interlaced pillars of social, cultural, economic and environment sustainable development:

1. Goal 1: End poverty in all its forms everywhere
2. Goal 2: End hunger, achieve food security and improved nutrition and promote sustainable agriculture
3. Goal 3: Ensure healthy lives and promote well-being for all at all ages
4. Goal 4: Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all
5. Goal 5: Achieve gender equality and empower all women and girls
6. Goal 6: Ensure availability and sustainable management of water and sanitation for all
7. Goal 7: Ensure access to affordable, reliable, sustainable and modern energy for all
8. Goal 8: Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all
9. Goal 9: Build resilient infrastructure, promote inclusive and sustainable industrialisation and foster innovation

10. Goal 10: Reduce inequality within and among countries
11. Goal 11: Make cities and human settlements inclusive, safe, resilient and sustainable
12. Goal 12: Ensure sustainable consumption and production patterns
13. Goal 13: Take urgent action to combat climate change and its impacts
14. Goal 14: Conserve and sustainably use the oceans, seas and marine resources for sustainable development
15. Goal 15: Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss
16. Goal 16: Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels
17. Goal 17: Strengthen the means of implementation and revitalise the global partnership for sustainable development

In working with the higher education learning and teaching leaders from around the world who helped build the FLIPCurric site, what became very clear was that what is needed now to ensure our graduates are work ready plus is not a focus just on STEM but on STEAM (Science, Technology, Engineering, Arts and Mathematics). This is because no technological, scientific or mathematical development is value-free. This recognises that what needs to be placed at the heart of any enterprise are values, promoting diversity to foster effective adaptation and creating a sustainable future in areas like those identified by the UN. There is a profound difference between change (something becoming different) and progress (change that is perceived by those involved in it as being desirable, valuable and of benefit).

This issue is explored in further detail in my chapter in the 2019 book edited by Joy Higgs and colleagues on 'Higher education for employability' (Scott, G, 2019).

Defining social entrepreneurship

It is important to develop a shared definition of 'social entrepreneurship' and to distinguish it from 'commercial entrepreneurship'.

Martin & Osberg (2017) provide the following definition:

> *"Entrepreneurship describes the combination of a context in which an opportunity is situated, a set of personal characteristics required to identify and pursue this opportunity, and the creation of a particular outcome…The entrepreneur doesn't try to optimize the current system with minor adjustments, but instead finds a wholly new way of approaching the problem. The entrepreneur doesn't just invent and deliver in a local context but sets up a mechanism that sees scale-up and sustainability – an entrepreneurial ecosystem.*
>
> *We define social entrepreneurship as having the following three components:*
>
> *(1) identifying a stable but inherently unjust equilibrium that causes the exclusion, marginalization, or suffering of a segment of humanity that lacks the financial means or political clout to achieve any transformative benefit on its own;*
>
> *(2) identifying an opportunity in this unjust equilibrium, developing a social value proposition, and bringing to bear inspiration, creativity, direct action, courage, and fortitude, thereby challenging the stable state's hegemony; and*
>
> *(3) forging a new, stable equilibrium that releases trapped potential or alleviates the suffering of the targeted group, and through imitation and the creation of a stable ecosystem around the new equilibrium ensuring a better future for the targeted group and even society at large."*

The New Zealand Social Innovation & Entrepreneurship Research Centre at Massey University emphasises that:

> *"Social entrepreneurship relates to entrepreneurial action by organisations and individuals that creates significant social value. It engages with opportunities that create this value, embraces innovation and seeks out better ways to utilise existing resources and build new resources. Research in this domain can include ecopreneurship and green entrepreneurship; sustainability and ethical issues, in addition to not-for-profit, community, charity and philanthropic businesses that have an entrepreneurial approach."*

The British Council (2017: 10) defines social entrepreneurs as:

> *"… people who see something wrong with the world and then develop innovative ways to put it right. They are social change makers who are fundamentally using entrepreneurial*

approaches to tackle complex social problems. They are working towards a world that has a fair and equal society where the potential of all people is fully realised...They combine insight, compassion and imagination to solve social and environmental problems."

Stratan (2017) believes that a social enterprise is distinguished by its:

"a) Purpose: A social enterprise has a social and/or environmental mission as part of its core purpose. Such organizations seek for profits in order to achieve their missions.

b) Impacts: A social enterprise generates significant social and environmental benefits for communities and people, in addition to revenue.

Social innovation and sustainability are other elements that distinguish social enterprises. Social entrepreneurs develop new solutions to solve social problems or use technologies to facilitate problem solving. Moreover, every social entity must be financially sustainable."

Distinguishing between commercial and social entrepreneurialism

Mohammed Yunus (n.d.), the father of micro-credit, makes the following distinction:

"Commercial entrepreneurship is about benefitting me and about profit maximisation. Social entrepreneurship is about benefitting others – such enterprises make money but no one takes it out – the profits are dedicated solely to scale up."

Different indicators of success are used for commercial compared with social entrepreneurship:

- for commercial entrepreneurship key indicators include financial gain/profit obtained from those who can afford to pay;
- for the social entrepreneur the key indicators include demonstrable (life) benefit for those who cannot necessarily afford to pay and/or are in no position to change the status quo.

An example of this distinction is the addition of micronutrients into yoghurt for Bangladeshi children. The success indicator is how many children are now healthy not how much profit is made.

As the Cambridge Institute for Sustainability Leadership observes:

"Many policies are geared toward growing GDP without sufficient regard to the quality of the growth achieved... New metrics that integrate changes in social and natural capital alongside economic output provide a more rounded view of economic progress."

Examples of social entrepreneurialism currently underway around the world

Examples from Australia

- The NSW Department of Technical and Further Education's Outreach Program, which ran for almost 40 years from the mid 1970s, was an example of a scalable engagement program focused on improving the life chances of disadvantaged adults by encouraging participation in post-secondary education. Outreach took the resources of TAFE out to groups of people by providing what they wanted to learn at a time and location that suited them. At its peak, Outreach involved thousands of disadvantaged adult students a year. It is a good example of social entrepreneurship in post-secondary and higher education. For further details see: Transformative Learning and Frontline Teaching (pp 73ff).
- The new Sydney School of Entrepreneurship is a collaborative project being undertaken by all 11 NSW universities. Its portfolio includes a focus on social entrepreneurship.
- The WSU Riverfarm initiative is a living laboratory on social, cultural, economic and environmental sustainability in a rapidly growing peri-urban area. It has been jointly created by Western Sydney University, local community groups and TAFE students as a real world resource for local school students and the community to see sustainable development in action.
- Professor Athula Ginige from Western Sydney University is using low cost mobile phones in Sri Lanka to ensure food security, minimise wasteful gluts and optimise productivity.
- The conversion of spinifex into adhesive and latex is a collaborative project between the University of Queensland working with local Aboriginal traditional owners. The Spinifex Project is bringing the world a unique nanomaterial created out of native spinifex grass (Triodia pungens). Commercial tests of latex reinforced with spinifex nanocellulose have already shown strong potential for using (it as) a renewable resource with minimal environmental impact.
- The Social Studio School Melbourne provides pathways to employment for

refugees in hospitality and fashion. Self-sustaining, it runs a shop, café and sells clothes. It was the runner-up in the Ethical Enterprise Awards 2015.

- The 2010 audit undertaken by Western Sydney University into the scale-up of sustainable development in Australian universities and the creation of the Sustain Ed Network along with the development of national L&T standards for sustainability in HE by Bonnie McBain and colleagues have identified a wide range of other quality assured projects that link social entrepreneurship with practical action to address the UN's Sustainable Development Goals in Australia.

Examples from other countries

- There are a range of national and international networks focused on building social, cultural, economic and environmental sustainability into post-secondary and higher education using social enterprise methodologies. They include:
  - Enactus, which engages some 72,000 students on 1,730 campuses in 37 countries around the world with social enterprise projects addressing the challenges of sustainable development;
  - The Association for the Advancement of Sustainability (AASHE) in the USA and the Copernicus Network in Europe;
  - The United Nations University-supported network of more than 160 Regional Centres of Expertise in Education for Sustainable Development around the world;
  - SENSCOT, which links and leverages Scotland's social enterprises in areas ranging from community food, culture and employment support to health, sport and accessible tourism;
  - Canadian province-wide initiatives like Social Enterprise Ontario, which integrates the province's centre for social innovation, its social innovation pitch competition, its young social entrepreneur initiative and the Ontario social enterprise directory.
  - The Institute for Social Entrepreneurship in Asia (ISEA) which is a learning and action network set up by social enterprises and social enterprise resource institutions to catalyse knowledge creation, capacity development and movement-building for social entrepreneurship in the region.
- In the 1990s the Foskor development trust in South Africa supported local, start-up enterprises in the townships by providing training on small business operation and loans for township residents who came up with a feasible and innovative local business idea. The default rate on the loans was only 4 per cent. The successful small business people were then brought into the local schools to tell the students how they did it and to encourage them into their own social enterprises.
- The Blue Economy project is a world wide initiative focused on making money out of waste and creating employment and better lives for the poor. Typical Blue Economy projects include:
  - In the Pacific Islands, rather than waste the faeces of pigs in a piggery, it is washed into a series of ponds on the side of a hill using a solar pump where algae are grown on the nutrient rich water. Fish feed on the algae, are killed, dried and then fed to the pigs. In another initiative, village children gather in the feral African snails and are paid for their work. The snails, whose shells have the ideal grit composition for poultry and are highly nutritious, are fed to chickens, thereby simultaneously removing a feral pest and saving on the financial and carbon costs of importing chicken feed.
  - A citrus farm in a black township in South Africa was not succeeding. When the cross-disciplinary Blue Economy team was asked to help, they jointly came up with a strategy that made the farm financially viable, created increased employment and made money out of waste. Once underway, not only were orange juice, firewood from plantation offcuts and mushrooms grown on the leaf litter from the plantation sold to local game lodges in the adjacent game park, the leftover orange peels were also used to produce limonene (a natural detergent oil) and then what was left of the peels was fed to the cattle as an ideal cleansing agent for their first gut.
  - In Benin, maggots are grown on abattoir bones then bled for their valuable natural antibiotic before being fed to fish as a local source of protein or to quails whose eggs are sold for a high price in Europe.
  - The rubbish waste pickers in Delhi

make artifacts for tourists from filament produced from the plastic they collect in the dumps using solar 3D printers (see: https://www.youtube.com/watch?v=Ieqqhv_YQOI). This earns the waste pickers 15 times more than just selling the plastic they collect to recycling depots.

- BlueCity is an incubator for circular entrepreneurs in Rotterdam. It is focused on inventions tied to the idea of building a circular economy that aims to reuse waste and discarded objects in imaginative and profitable ways.

For a quick summary of other impressive Blue Economy projects that adopt a social enterprise approach see Blue Economy FAQ.

- Circular Economy initiatives include the use of cradle-to-cradle design as a financially viable alternative to economies and businesses based on waste-making. Social entrepreneurs and associated invention courses in colleges and universities are seen as being the key to achieving an expansion in the circular economy.

One example is circular fashion. The fast fashion industry is creating millions of tons of cheap clothing that goes to landfill each year. In Australia alone, more than 500,000 tons of discarded clothing is reported as going to landfill each year. Hannah Cole (2018) in Fashion Journal identifies an alternative approach: circular fashion. 'At its heart, circular fashion is the continual use of pieces or an earth-to-earth approach to design'. She notes that:

- Extending the life of a garment by an extra nine months reduces its environ-mental impact by 20-30 per cent.
- Providing one tonne of clothing for direct re-use by giving it to a charity shop or selling it online can result in a net greenhouse gas saving of 11 tonnes of carbon dioxide equivalent.

- Giving focus to biomimicry provides another avenue for entrepreneurship in higher education. This involves using nature as a living R&D lab. Biomimicry is based on inventions inspired by nature. Examples include:
  - Velcro – based on burdock burrs;
  - the ridges on humpback fins being used as a model for improving the efficiency of wind turbines by 20 per cent;
  - understanding how fireflies work being used to improve the brightness of LEDs by 55 per cent;
  - creating cement by sequestering carbon in the same way that reefs do; and
  - creating permanent colours using how butterflies do it using structural colouration.

  The Biomimicry Institute website gives many more examples.

  - Muhammad Yunus, founder of the Grameen Bank and father of microcredit has shown how local entrepreneurship can be fostered in impoverished communities around the world.
  - Victoria Hale through the Institute for One World Health bypasses the big drug companies to create drugs that serve the poor.
  - Sanduk Ruitt makes cheap intraocular lenses to cure cataracts in Nepal.

  Traditional cataract operations used to take many hours, were costly and, even when successful, required the patient to stay in hospital for 10 days and to wear very strong glasses for life. With the support of his mentor Fred Hollows, Ruit, a Nepali, introduced a microscope-based operation that uses two small incisions that don't require stitches (just a small entry and exit point) for the removal of the damaged lens and the insertion of an intraocular lens. This takes 5 minutes with the patient being able to go home almost immediately.

  Ruit set up a factory to make the lenses and create employment in Kathmandu. The western manufacturers of intraocular lenses were charging up to $150, while Ruit's lenses cost $3.50. Ruit had the opportunity to become very rich in Australia but instead chose to go back to Nepal (he was born in a village at 11,000 feet under the 3rd highest mountain in Nepal) to set up outreach clinics all over remote Nepal that charge blind Nepalis in remote villages little or nothing to restore their sight.

- At the November 2017 World Social Enterprise Forum in Christchurch, New Zealand London-based Rob Wilson championed his "delicious and pint-sized" response to the 900,000 tonnes of fresh bread, Toast Ale. More than 40

per cent of the total baked that goes into landfills each year in the UK. He has published his recipe so bakers and brewers around the world can partner up to replace expensive grain with surplus bread.

- A wide range of social enterprises are underway in New Zealand, many of which were highlighted at The 2017 World Social Enterprise Conference in Christchurch. They include restaurants run by refugee cooks; Patu Aotearoa which has developed fitness and health programs for Māori and Pacific people; the invention by Medicine Mondiale of a cheap and reliable infant incubator for use in disadvantaged communities; the development of a solid bar hair shampoo to remove from the waste stream the plastic bottles used to carry liquid shampoos; the conversion of green waste from restaurants into compost that is used to grow vegetables that are sold back to the restaurants; initiatives that create viable employment for people with disabilities; sending usable medical equipment and consumables that are being discarded – such as prosthetics, gloves and hospital beds – to hospitals in the Asia Pacific region.
- 'The British Council report Social Enterprise in a Global Context: the role of Higher Education Institutions engaged with more than 200 bodies in 12 countries. It found that 75 per cent of the institutions surveyed are actively involved with at least one social enterprise and more than half of these are also engaged in an international social enterprise partnership'. (British Council 2017: 10).

Building social enterprise into the curriculum

Many degrees, majors, subjects and certificates on social entrepreneurship and biomimicry are provided now by tertiary education institutions around the world.

One development with great potential involves the use of a capstone on social enterprise. In the capstone, a cross-disciplinary team of students is linked up with a community group, agency, business or school to jointly develop a practical solution to a real social, cultural, economic or environmental need, which delivers demonstrable benefit and which becomes self-funding. As any substantial social enterprise capstone project will rarely be fully implemented in just one semester, a key aspect of the capstone is to ensure that the group of students just completing its semester's work on the project efficiently and effectively hands over the project to a subsequent group with part of the assessment of the capstone involving how effective this handover was. Other key aspects of assessment include how effectively the students operated as a team, the feedback from clients on the benefits so far and evidenced-based self-reflection on how the key capabilities and competencies identified in studies of successful graduates in 10 professions have been progressed by participation in the capstone (see Section 3.2 of the Getting Started Section of the FLIPCurric site at: http://flipcurric.edu.au/about-143/about/using-the-guide-and-getting-started).

Many of the exemplar projects outlined above were developed by higher education students working in just this way. An ideal strategy to foster and scale up the use of social enterprise capstones is to link up with the 163 UN Regional Centres of Expertise in Education for Sustainable Development currently operating around the world as these bring together a wide range of groups in a region working on the same UN Sustainable Development Goal(s).

It is essential when a social enterprise capstone project is being evaluated that, not only the capacity of the team to work productively is assessed, but also that there is evidence of a demonstrably positive impact on those intended to benefit. It is to this issue that we now turn.

Judging the success of a social enterprise

As 'social benefit' is a value-laden concept, it is important to agree on what indicators will be used to confirm that a social enterprise project is a 'success'. Options include:

- Positive inputs and participation rates
  - growth in the numbers participating in any project;
  - new legislation and funding that directly supports/funds social enterprises;
  - demonstrable use of 'cradle-to-cradle' design and the approaches of the circular economy;
  - successful access to further education;
  - improved participation of disadvantaged groups in employment and/or education;
  - demonstrable success in scaling up the innovation/enterprise; and
  - increased rates of ethical investment.

- Positive feedback
  - positive feedback on satisfaction surveys from those involved in a social enterprise; and
  - positive feedback from employers, community support agencies and other professional groups.
- Positive impact
  - making money out of waste;
  - positive health outcomes (both physical and mental) for those intended to benefit;
  - minimum default on micro-finance loans;
  - more equitable distribution of wealth;
  - increased success by students traditionally under-represented in further education;
  - evidence of an improvement in 'gross domestic happiness' (defined by Bhutan as 'positive' performance in the following domains: psychological wellbeing, health, time use, education, cultural diversity and resilience, good governance, community vitality, ecological diversity and resilience, and living standards);
  - improved levels of social harmony and decreased levels of civil disturbance, crime and violence;
  - an observably positive change in practice, in 'how we do things around here';
  - improved housing;
  - improved ease of mobility at low cost;
  - conservation of the natural environment;
  - demonstrable decreases in pollution;
  - new socially beneficial products or services that have a sustained market/usage rate;
  - increased social and cultural 'wealth';
  - repeat business;
  - positive press coverage; and
  - profitability/a positive rate of return on investment.

Exploring the potential to develop a national searchable clearing house of successful approaches

In order to avoid educators having to 'reinvent the wheel', there is great potential to gather in exemplars of successful ways in which social enterprise for sustainable development is being built into the curriculum of each country's colleges and universities. Fostering a nation-wide strategy is a good example of how collaborative work can be used to foster a competitive edge.

The searchable assessment database on the FLIPCurric site, although it has a different focus, is one example of how a finished product might look and operate.

Conclusion

Now is the time for us to work together to develop graduates and our future leaders who are not only work ready for today but who are also work ready plus for an uncertain tomorrow. This discussion paper has argued that, in doing this, it will be necessary to give more direct focus to building social entrepreneurship projects into the curriculum of our colleges and universities.

The existing range of networks focused on education for sustainable development provide an ideal mechanism for this to be undertaken efficiently, collaboratively and effectively.

The UN Sustainable Development Goals won't just be achieved by themselves. People must be assisted to invent relevant and feasible ways to address them and to learn how to action them. Because all change is learning, colleges and universities have a central role in this process.

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NOTES

LEADING THE ENGAGEMENT AGENDA

Engagement Australia champions the unique role universities have with society to address contemporary global challenges and trends through teaching, learning, research and partnerships. We do this by:

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