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**UNDERSTANDING THE LINKAGES BETWEEN COMMUNITY
ENGAGEMENT AND TEACHING AND RESEARCH: THE CASE OF
SOKOINE UNIVERSITY OF AGRICULTURE IN TANZANIA**

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May 2014

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I dedicate this thesis to my dad and mom

Nikusuma Mwakapyela Mtawa and Bumi Mtawa



Keywords

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University's Communities

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Abstract

UNDERSTANDING THE LINKAGES BETWEEN COMMUNITY ENGAGEMENT AND TEACHING AND RESEARCH: THE CASE OF SOKOINE UNIVERSITY OF AGRICULTURE IN TANZANIA

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This thesis sought to understand the various ways in which Sokoine University of Agriculture (SUA) in Tanzania, as a teaching and research institution, engages with its communities. This was prompted by the increasing calls upon the universities, both locally and globally, to become relevant to the communities through community engagement. Although the idea of community engagement has emerged and continues to gain momentum in higher education, there have been different understandings and shifts in the ways in which universities are practising community engagement. The study is located within the broader debates in the literature, which sees community engagement as a contested concept in terms of its exact practices and outcomes, particularly in relation to the university's core activities of teaching, learning and research. With the contextual nature of community engagement, a case study design was deemed to be suitable for this type of study. Data collection instruments comprised of document reviews, semi-structured interviews and focus group discussions. From the data collected and analysed, there are three key findings in this study. Firstly, community engagement in the Tanzanian higher education system in general has moved from predominantly supporting communities to incorporating some aspects of teaching, learning and research, as well as economic pursuit. This is illustrated in practices such as national service programmes, continuing education, volunteering, field practical attachment, community-based research, commissioned research and consultancy, participatory action research, experiments and technology transfer. Secondly, whereas some of the practices are fading away in some Tanzanian higher education institutions, those that are active at SUA fall within both the Land-Grant (one-way) and Boyer's (two-way) models of community engagement. Thirdly, there are no deliberate efforts by SUA to institutionalise community engagement as a legitimate activity that enriches teaching, learning and research. As such, there are loose and discontinuous linkages between community engagement and SUA's teaching, learning and research, attributed to a weak institutional approach to community engagement.

May 2014

Declaration

I declare that the thesis **UNDERSTANDING THE LINKAGES BETWEEN COMMUNITY ENGAGEMENT AND TEACHING AND RESEARCH: THE CASE OF SOKOINE UNIVERSITY OF AGRICULTURE IN TANZANIA** is my own work and has not been submitted for any degree or examination in any other university. All sources I have used or quoted have been indicated and acknowledged by complete references.

Ntimi Nikusuma Mtawa

May 2014

Signed.....



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“Every day I remind myself that my inner and outer life is based on the labours of other men and [women], living and dead, and that I must exert myself in order to give in the same measure as I have received and I am still receiving”. (Albert Einstein)

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Acronyms and abbreviations

AAU:	Association of African Universities
AIDS:	Acquired Immune Deficiency Syndrome
AICAD:	Africa Institute for Capacity Development
CCE:	Curriculum Community Engagement
CE:	Community Engagement
CHET:	Centre for Higher Education Transformation
CSHE:	Centre for the Study of Higher Education
DAEE:	Department of Agricultural Education and Extension
EPINAV:	Enhancing Pro-poor Innovations in Natural Resources and Agricultural Value-chains
ESR:	Education for Self-Reliance
ETP:	Education Training Policy
FAO:	Food and Agriculture Organisation
GDP:	Gross Domestic Product
GTZ:	German Technical Corporation
HE:	Higher Education
HEMA:	Higher Education Masters in Africa
HEDP:	Higher Education Development Programme
HEFCE:	Higher Education Funding Council for England
HEQC:	Higher Education Quality Committee
HIV:	Human Immunodeficiency Virus
HOD:	Head of Department
ICE:	Institute of Continuing Education
IMF:	International Monetary Fund
JICA:	Japanese International Cooperation Agency
M.Sc.:	Master of Science
MIT:	Massachusetts Institute of Technology
MKUKUTA:	Mpango wa Kukukuza na Kukuona Umasikini Tanzania (NSGPR)
MoEVT:	Ministry of Education and Vocational Training
MSTHE:	Ministry of Science, Technology and Higher Education
MWARP:	Miombo Woodlands Agro-Ecological Research Project
NGO:	Non-Government Organisation
NHEP:	National Higher Education Policy
NORAD:	Norwegian Agency for Development
OUT:	Open University of Tanzania
PANTIL:	Programme for Agricultural and Natural Resources Transformation to Improve Livelihood
PAR:	Participatory Action Research
PhD:	Doctor of Philosophy
RCE:	Research-related Community Engagement
SCSRD:	SUA Centre for Sustainable Rural Development
SMC:	Solomon Mahlangu Campus
SUA:	Sokoine University of Agriculture
TARP:	Tanzania Agriculture Research Project
TCU:	Tanzania Commission for University
UDSM:	University of Dar es Salaam
UK:	United Kingdom

UMADEP: Uluguru Mountain Agricultural Development Programme
URT: United Republic of Tanzania
USA: United States of America
USAID: United States agency for International development
UWC: University of the Western Cape
WB: World Bank



CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

1.1 Background to the study

Universities are known to be among the oldest institutions in the world. History shows that teaching has been a basic function of universities and still predominates in the work of every higher education system (Clark, 1983; Castells, 2001; Scott, 2006). Though there are many complexities when tracing the history of universities, some authors have attempted to indicate the origin of teaching and research functions of these institutions. According to Teferra and Altbach (2004), Al-Azhar in Egypt, which is regarded as the oldest university in the world, was the first to engage in Islamic teaching during the 10th century AD. However, Scott (2006) suggests a different view: that teaching was first provided during the later Middle Ages at the universities of Bologna and Paris. Since universities are well known for being dynamic and open systems (Castells, 2001; Scott, 2008), more functions began to penetrate the universities' arena. Clark (1983) argues that as science and its research imperative entered the university in many countries, academics were committed to discovering and fashioning new bodies of knowledge. The research mission was influenced and shaped by the 19th and early 20th century German university model – the Humboldtian university model (Scott, 2006; Benneworth et al., 2009).

Though teaching and research were, and still are, regarded as the main functions of universities, these institutions were also seen to have an important role to the outside communities. A review of the literature shows that in America the role of universities to communities began in the 1860s with the establishment of land-grant universities, as people's universities, providing services particularly to the agricultural communities (McDowell, 2003; Roper & Hirth, 2005; Weerts & Sandmann, 2008). In the context of Europe, Benneworth et al. (2008) give some examples indicating that the idea of universities responding to societal needs had existed since the emergence of the Italian university model in Bologna, Leiden University in the Netherlands and the establishment of Lund University by the Swedish.

In Africa, particularly in sub-Saharan Africa where the study is situated, the role of universities to communities started immediately after the inheritance of colonial universities and the establishment of modern universities in the 1960s. This was embedded in the process of Africanising universities, which were seen as the transplant of the Western model of training elites while inhibiting the ability to respond to the needs of society (Ashby, 1964; Yesufu, 1973; Wandira, 1978; Court, 1980; Sherman, 1990; Lulat, 2005; Assie-Lumumba, 2006). The quest to make African universities reflect the needs and conditions of the African continent was marked by the emergence of the 'developmental idea' that attempted to provide an alternative pathway regarding the role of universities in the African context (Yesufu, 1973; Court, 1980; Sawadago, 1994; Ajayi, Goma & Johnson, 1996). This idea proclaimed that universities should connect with their communities in order to ensure that they serve the majority of people involved in agriculture, small business and artisans, particularly in rural areas (Yesufu, 1973; Court, 1980; Sawadago, 1994). Thus, after independence in most sub-Saharan African countries, one of the universities' tasks was to help in nation building by being involved in solving the existential problems facing communities at grassroots level (Yesufu 1973; Court 1980; Ajayi, Goma & Johnson, 1996; Wangenge-Ouma & Fongwa, 2012).

Bonnen (1998) argues that the social role of the universities is highly influenced by the changing nature of society. For example, in America, as can be seen in the case of land-grant universities, their role was characterised mainly by supporting agricultural development as part of service, outreach or extension programmes (McDowell, 2003; Roper & Hirth, 2005; Weerts & Sandmann, 2008). Similarly, in sub-Saharan Africa, the early understanding was that universities should provide service and alternative solutions to the existential challenges facing communities (Yesufu, 1973; Wangenge-Ouma & Fongwa, 2012). However, since the nature of societies and their demands have changed, the question of how universities' roles have changed remains significant.

Therefore, in spite of the early allusion to universities' societal role, there has been growing global discontent about universities that isolate themselves from their surroundings, hence the notion of the 'ivory tower' university. This was based on the criticism that universities were or are producing knowledge that does not speak to the broader societal challenges or, in other words, that produce knowledge for its own sake (Muller & Subotzky, 2001; Brown-Luthango, 2012). In an attempt to make

universities relevant to society's needs, there were several calls for a more 'engaged' form of scholarship which applies itself consciously to the pursuit of applied knowledge, and which can contribute towards solving some of the most pressing societal problems (Boyer 1990; Creighton, 2006; Bender 2008a; Brown-Luthango, 2012). This, as put by Barnett (1994), has moved universities from being small institutions on the margins of society to becoming major institutions incorporated into society's mainstream. For Akpan, Minkley and Thakrar (2012), universities are increasingly venturing into activities that reach beyond their traditional functions of teaching and research.

The increasing calls upon universities to demonstrate their relevance to their local milieu has, in the last few decades, witnessed the rise of a new role called community engagement. A review of the literature shows that, in the 1990s, American universities were marked by a shift from the traditional service and outreach model to a two-way engagement model which encouraged the collaboration between the university and communities in generating and sharing knowledge (Boyer, 1996; the Kellogg Commission, 1999; Hall 2009; Weerts & Sandmann, 2010). Some of the exponents of community engagement (CE) include Ernest Boyer through his theory of 'engaged scholarship', and the Kellogg Commission of 1999 which proposed a shift from the terms research, teaching and service to the use of the words discovery, learning and engagement (Holland & Ramaley, 2008; McNall et al., 2009; Hall, 2009). Though this shift emerged in America, it has continued to influence many universities around the world as Holland and Ramaley (2008:33) state:

Community engagement is transforming higher education in many institutions in nations around the world (UK, Spain, Germany, India, Japan, Vietnam, Thailand, the Philippines, Australia, USA, Canada, Mexico, Argentina, Brazil, and Africa, among others).

Although the literature shows that community engagement has grown significantly, Akpan et al. (2012) point out that, unlike teaching, learning and research, community engagement is fraught with epistemological, theoretical and practical issues. Embedded in Akpan and his colleagues' argument, there are various contestations that continue to surround the notion of community engagement. These include its conceptualisation, the question about whether it should be regarded as one of the core functions of the university, and its practices and intended outcomes (Bender, 2008a; Albertyn & Daniels, 2009; Hall, 2010; Kruss, 2012).

As far as the understanding of the notion is concerned, Watson (2007) reveals that various definitions of community engagement have been developed over the past few years. The growing number of definitions of community engagement is not only seen at the literature level, but also within the universities. For example, Farrar and Taylor (2009) conducted a study on community engagement in some universities in the United Kingdom (UK) and found that, although universities were doing various activities, no clear definition of community engagement emerged. Weerts and Sandmann (2008) also conducted a study of the land-grant universities and found different understandings of the concept of engagement. Due to this, Farrar and Taylor (2009) suggest that we might expect universities themselves to spell out what they mean when they use the terms ‘community engagement’. Since there is lack of general consensus on the exact definition of community engagement, this study is based on the definition proposed by the Centre for Higher Education Transformation (CHET). Thus, community engagement:

... refers to a systematic relationship between Higher Education (HE) and its environment that is characterised by mutually beneficial interaction in the sense that it enriches learning, teaching and research and simultaneously addresses societal problems, issues and challenges (CHET 2003: 4).

This definition has been adopted, given its comprehensive nature and its normative emphasis that community engagement practices should benefit both the university’s teaching and research and the external communities. More importantly, the definition captures the contemporary conceptualisation of community engagement, which is underpinned through the exchange of knowledge between universities and communities, coupled with the processes of co-learning and jointly undertaking research activities.

In terms of whether it is one of the core functions of the university, Bender (2008b) argues that there is still a perception that community engagement is an ‘add on’, ‘nice-to-have’, ‘philanthropic’ idea that continues to receive resistance to being integrated into the core functions of the academic field. Albertyn and Daniels (2009) are of a similar view that community engagement is often perceived as ‘unsafe’ terrain, as it has not really been linked to teaching and learning and research in an academic framework. This lack of integration between the core functions (teaching and research) and community engagement supports Kruss’s (2012) point that there are vastly differing interpretations of what counts as ‘engaged practice’. In support of the

above view, Akpan et al., (2012) pose an important question: “What kind of activities better denote ‘engagement?’” The contestation over the exact activities that community engagement encompasses is exacerbated by the fact that it is one of the notions that depends largely on the context of the university (Holland & Ramaley, 2008; Muller, 2009). Thus, some continue to view it as a service to the communities; others regard it as a knowledge exchange process and also there are those who understand it from an entrepreneurial perspective (Etzkowitz et al., 2000; Weerts & Sandmann, 2008; Wilson, 2013).

In expounding Kruss’s (2012) and Akpan, Minkley and Thakrar’s (2012) question of what counts as engaged practice, Bringle and Hatcher (2002) mention activities such as cooperative extension and continuing education programmes, clinical and pre-professional programmes, faculty professional service, student volunteer initiatives, economic and political outreach, community access to facilities and cultural events, as well as service-learning classes, as some of the ways universities have demonstrated community involvement. A study conducted by Fitzgerald and Peterman (2003) in the UK reveals that universities’ community engagement programmes were aimed at empowering local communities by including sports coaching, community counselling, a legal advice centre and the provision of volunteers for local organisations. Moreover, Clark (1998); Jongbloed, Enders and Salerno (2008) and van Schalkwyk (2010) add another set of activities which comprise of business incubators, technology parks, industrial contact, contract research, knowledge transfer, start-up companies, applied research, consultancy, to name but a few. However, while the above-mentioned examples indicate that community engagement may comprise many activities, two important questions emerge:

- (i) How do universities engage in these activities?
- (ii) How do these activities relate to universities’ teaching and research functions?

In conclusion, it can be argued that the notion of community engagement is becoming an important issue in universities around the world. Nonetheless, due to the difference in universities’ context, there is a lack of consensus on what it is all about and the practices it entails. This is summarised by Holland and Ramaley (2008:36) as follows:

... in implementing community engagement, one size does not fit all. Each interpretation of engagement has features that reflect the institutional history and the “sense of place” that comes from the nature of the policy and community environment that shapes the institution, its experiences and its

priorities.

The current study was conducted in order to understand the community engagement practices at Sokoine University of Agriculture in Tanzania. In order to achieve this, the next section presents a brief overview of the link between universities and their communities in the Tanzanian context.

1.2 Higher education and community engagement in Tanzania

The history of universities in Tanzania dates back to the early years after independence in 1961. University education started with the establishment of the University of Dar es Salaam (UDSM), which was first established in 1961 as a college of the University of London (Cooksey, Mkude & Levey, 2003). In 1963 it became a constituent college of the University of East Africa alongside the University of Nairobi and Makerere University. Following the collapse of the University of East Africa in 1970, UDSM emerged as an independent national university (Cooksey, Mkude & Levey, 2003). During this period Tanzania was under a socialist economic system. Services such as education were regulated and controlled by the government to ensure equal participation by all socio-economic groups (Ishengoma, 2010). In 1985, the socialist economic regime that had dominated the country for two decades ended and the government opted to follow the open market economic system (Leach et al., 2008; Watson et al., 2011). Though by the time the open market entered the country, UDSM and Sokoine University of Agriculture had already been established, the demand for higher education opportunities escalated and more public and private universities started to emerge (Leach et al., 2008; Watson et al., 2011).

During the early years after independence, there was a political intention to create an education system that aligned with the conditions of the national development pathway. Therefore, the idea of universities being involved in community matters started even before UDSM became a fully-fledged university in 1970. Starting from 1967, Tanzania was dominated by Julius Nyerere's Ujamaa (socialistic) ideology that served as a blueprint for social, political and economic development through egalitarian principles (Nyerere, 1967; Ivaska, 2005). In order to align the education sector to the principles of socialism, the government introduced a number of reforms to replace the colonial education that was considered elitist in nature (Kassam, 1983). These included: Education for Self-Reliance that encouraged social equality,

independent minds and free citizenry; national youth service aimed at inculcating in university students a sense of public participation; and continuing education for the purpose of eradicating illiteracy (Kassam, 1983; Ishumi & Maliyamkono, 1995; Mosha, 1986; Ivaska, 2005; Watson et al., 2011). Overall, the university was part of the implementation of the major national policy, namely, Ujamaa (African socialism) which aimed at transforming Tanzania into an egalitarian society (Nyerere, 1967; Ishumi & Maliyamkono, 1995).

The political leaders were instrumental in steering universities toward implementing Ujamaa. For instance, Cooksey, Mkude and Levey (2003) use the case of the University of Dar es Salaam to indicate that, soon after it became a fully-fledged university, the head of state became its titular head as Chancellor, giving university issues a high profile in national politics. The same authors reveal that, during this period, the university was seen as a strategic weapon in the fight against poverty, ignorance and diseases. In an attempt to explain the roles of the university, Julius Nyerere emphasised that: “the university in a developing society must put the emphasis of its work on subjects of immediate moment to the nation in which it exist, and it must be counted to the people of that nation and their humanistic goals” (Court, 1980:658; Singh, 2003:69). Having being influenced by the idea of building an egalitarian society, Ajayi, Goma and Johnson (1996) reveal that Nyerere did not see any room for a university to train elites who looked down upon, and had no understanding of, the villagers they were meant to serve. In doing so, Thomson et al., (2008: 7) reveal that:

For Nyerere, pedagogical techniques to strengthen the relationship between the university and society (such as work camps, encouraging voluntary students activities, national service) were less relevant than the creation of a general attitude of service where “the whole atmosphere of the university is one of giving service, and expecting service, from all its members and students; [in] other words, the prevailing attitude [must be one] of social responsibility [and not] the idea of giving aid to the poor”.

The above statement shows that the early understanding of the role of universities in Tanzania was based on giving services to communities. In an attempt to implement the above call and tie the university to the national development ideology, different measures were put in place. These measures included:

- (i) ensuring the direct involvement of academics and students in development projects and sharing the life of the manual worker in the agricultural

- villages or factories during long vacations;
- (ii) altering the admission requirements and demanding that, apart from performance in the School Certificate, students should have other prerequisites such as community involvement mainly through the national service scheme; and
 - (iii) introduction of compulsory subjects like 'East African Society and Environment' and 'Development Studies' (Ajayi, Goma & Johnson, 1996; Cooksey, Mkude & Levey, 2003).

These measures were taken to challenge the university community to connect what they do with the broader society (Cooksey, Mkude & Levey, 2003). For example, Ivaska (2005:84) explains that the national service scheme was:

... a radical shift in the character of the university and its students: the moment heralding the end of a stridently elitist university, one that was failing in its role to produce servants of the nation, and the beginning of a radical campus, a "people's university," at the service of the state's project of modern, socialist development.

As the above measures came into the fore and, being the only major public university during the 1960s and 1970s, Ajayi, Goma and Johnson (1996:119) reveal that "Dar es Salaam soon became known as the prototype of the Developmental University, truly responsible to its society".

In the case of Sokoine University of Agriculture (SUA), where this study was undertaken, the idea of this university engaging with communities also dates back to the early years of its establishment. Having been a constituent college of the University of Dar es Salaam since 1970, the attainment of a fully-fledged status in 1984 was followed by similar patterns of political leadership steering it towards meeting societal needs like her mother university. With agriculture being the main economic activity by the time SUA came into existence, this university was given the mandate to foster agricultural development and respond to the needs of rural communities (Cooksey, Mkude & Levey, 2005; Mwaseba, Mattee & Busindi, 2010).

From this brief historical analysis, it is evident that the idea of universities engaging with communities in the Tanzanian context is not a new one, as it started soon after the establishment of the early two universities. More importantly, the political leadership was at the frontline in steering the established universities toward

responding to the community needs, particularly in rural areas. Watson et al. (2011) concur with the above claim by stating that higher education in Tanzania has always been linked to meeting the societal needs. Moreover, the changing role of the university to the communities has been recognised within the National Higher Education Policy (1999:7) which emphasised that:

Curricula emphasis in institutions of higher education shall be placed on programmes that are geared towards responding to the changing world of science and technology and the corresponding ever-changing needs of the people, their government, industry, commerce and the surrounding environment in general.

Therefore, the level and nature of universities' community engagement continues to rise and change depending on the country/region and on the type of institution. This is coupled with the increasingly diversification and stratification, which are regarded as key characteristics of the contemporary HE systems. As such, the important question is: How could we better understand community engagement practices in SUA's case, bearing in mind that teaching and research are the core functions of the university?

1.3 Statement of the problem

The preceding background to the study has indicated that, apart from the traditional teaching and research functions, community engagement is increasingly becoming an important agenda for universities. For Akpan et al., (2012), the argument seems to be that a 'triple mandate' of teaching-learning, research and community engagement should be their definitive mission.

The rise and spread of the idea of community engagement, irrespective of the context, is due to many factors. These include: a response to government mandates (policy steering); the demands for universities to make their activities relevant to the external communities; the growing trend of the university depending on external sources of income; pressure from civil society and the business sectors; and the socio-economic realities in the universities' immediate neighbourhoods (Etzkowitz et al., 2000; Akpan et al., 2012; Brown-Luthango, 2012). This according to Jongbloed, Ender & Salerno (2008) has forced contemporary universities to be in constant dialogue with their community, and universities everywhere are called upon to carefully reconsider their role and their relationship with their communities.

Nevertheless, the emergence and recent ascendancy of the notion of community engagement has also witnessed various understandings and shifts across the world. Currently, there are ongoing debates on its conceptualisation, practices and outcomes and whether it is one of the core functions of the university (Bender, 2008a; Hall, 2010; Nelles & Vorley, 2010; Kruss, 2012; Akpan et al., 2012). Though these debates seem to dominate the literature, they have not addressed the question of what constitutes community engagement practices in relation to the university which, according to Romainville (1996), is the only organisation focused on dual core functions of knowledge creation and knowledge transmission through the process of research and teaching. As emphasised by Albertyn and Daniels (2009), community engagement finds expression in a variety of forms, ranging from informal and relatively unstructured activities to formal and structured academic programmes. Against the notion of community engagement and its complexities, the research problem of this study is informed by the argument that, if teaching and research are the core functions of the university, what kind of community engagement practices should the university undertake? This study, thus, sought to understand Sokoine University of Agriculture's community engagement practices with the focus on how they relate to the teaching and research functions.

1.4 Aim of the study

Based on the research problem mentioned above, the study aimed at understanding the linkages between community engagement and teaching and research functions at Sokoine University of Agriculture in Tanzania. The reason for understanding community engagement practices at SUA is based on the ongoing debate on the types of community engagement practices and how the university as a teaching and research institution might be involved in such practices. This current study supports the argument that the university is meant to teach and conduct research that eventually results in knowledge transmission and production (Castells, 2001; Cloete et al., 2011). Thus, unlike organisations or companies such as NGOs, industries, banks, firms and others, and following CHET's definition of community engagement, community engagement practices of the university should be understood in the context of teaching and research. Hence, the study aimed at knowing SUA's community engagement practices and ascertaining whether they relate to teaching and research

functions. The understanding of these practices is achieved through the following question and sub-questions.

1.5 Research question and sub-questions

Research Question: How is Sokoine University of Agriculture (SUA) engaging with communities through teaching and learning, and research?

In addressing the primary research question, the following sub-questions were formulated:

1. How is the notion of community engagement evolving at Sokoine University of Agriculture?
2. What are the key approaches to community engagement at SUA?
3. How does community engagement relating to the teaching and learning, and research functions of the university?

1.6 Rationale and significance of the study

A review of the existing literature on the role of universities reveals that teaching and research were their initial core functions. Subsequently, in recent years, and even though it still remains contestable, community engagement has emerged as another function for universities. While community engagement continues to grow, this notion seems to entail different kinds of activities. This study was worth undertaking because the existing literature does not provide a significant amount of research in terms of the community engagement practices and their relationship with the university teaching and research functions. This study, thus, attempted to fill the gap in the literature by providing some evidence on community engagement practices and how they relate to teaching and research at Sokoine University of Agriculture in Tanzania.

The study is significant in that it has premised its argument on the understanding that, if teaching and research are the core functions of the university (Castells 2001; Bender, 2008a; Cloete et al., 2011), then its engagement with communities must be understood in that context, as opposed to the university acting as some kind of non-academic organisation. Thus, it is hoped that the findings of this research might be useful to:

- i. Guide the designing of the community engagement practices, knowing that the university is a teaching and research institution.
- ii. Identify potential ways in which community engagement practices may relate to teaching and research functions.
- iii. Prompt more research to be done in the area of community engagement and how its practices relate to the university teaching and research functions.

1.7 The scope of the study

Although there are many studies on community engagement, the focus of these studies has been mainly on the debates surrounding this notion. This study is a departure from this dominant trend, given its focus on community engagement practices and the way they relate to teaching and research. Therefore, the study was carried out within the following conceptual and methodological boundaries:

- i. An empirical investigation at Sokoine University of Agriculture was done to understand how community engagement is undertaken through the teaching and research functions.
- ii. The study limited its area of research to Sokoine University of Agriculture with the focus on the community engagement unit, three university community engagement projects and one department (cf. the research methodology chapter for a detailed discussion).
- iii. Since the study was confined to understanding community engagement practices and their relationship with teaching and research, the study's sample involved community engagement administrators, academics and students involved in engagement activities.

1.8 Organisation of the dissertation

This study is divided into five chapters. Chapter One presents the general introduction that describes the background to the study, research aim and research questions, rationale, significance and scope of the study, and organisation of the dissertation. The second chapter presents the review of the literature on the notion of community engagement. This has made it possible to identify important concepts for the purpose of developing a conceptual framework to guide the study. The third chapter examines the methodological approach of the study which is based on a

descriptive and exploratory case study design. The presentation, analysis and discussion of the data are presented in Chapter Four. Chapter Five concludes the study and also provides recommendations for further research.

1.9 Conclusion to Chapter One

This chapter has presented a general setting of the study's context. The chapter has provided a brief historical background of universities' core functions and the recent surge of community engagement as another important role of today's universities, with particular interest in sub-Saharan Africa and the Tanzanian context. Various contestations regarding the notion of community engagement have been illuminated. The chapter has also outlined the problem, aim and key questions the study addresses. The next chapter is a discussion of the literature that is relevant to the present study.



CHAPTER TWO

A REVIEW OF LITERATURE AND CONCEPTUAL FRAMEWORK

2.1 Introduction

In accordance with the research problem and the research questions that the study sought to address, this chapter provides an analysis of the literature on community engagement. The chapter is divided into two sections: Section One covers the history and development of the notion of community engagement by looking at various models that have evolved since the notion emerged. Section Two presents the conceptual and analytical framework used in the study, drawing primarily from Boyer's (1990) model of community engagement.

2.2 The history and development of community engagement

As mentioned in Chapter One of this study, community engagement is a contextual notion that is understood in different ways across universities around the world. There are various reasons for these variations, depending on the historical expectation of the establishment of the university concerned, the demands of the communities surrounding the university at particular points in time, the mission of the particular university and the capacity of the university (Bender, 2008a; Holland & Ramaley, 2008; Muller, 2009; Hall, 2010). Since this section focuses on the evolution of community engagement, the reasons behind the contextual nature of this notion are highlighted within this discussion. The section specifically traces the evolution of community engagement in the American higher education context, before examining how it has evolved in the sub-Saharan African higher education context and in Tanzania, the country of the case study university. The USA higher education context is included in this discussion, not only because the notion of community engagement started in the American context, but also due to the influence of this notion on other higher education systems around the world (Holland & Ramaley, 2008).

2.2.1 *Community engagement in the USA higher education context*

Starting with the case of the United States of America, the idea of community engagement by universities started after the establishment of higher education

institutions in the 17th and 18th centuries (Bonnen, 1998). However, there is suggestion that the concept of the involvement of universities in communities has been changing since it emerged. Therefore, before discussing how this idea has developed and changed over time, Roper and Hirth (2005:3) emphasise that:

Along the routes, there is abundant evidence that higher education, through its third mission especially, transform itself to meet the changing need of its society. The journey began as service to community in the 1800s to research in the mid-1950s, then merged with a new form of service in the late twentieth century. One-directional service – the university giving its intellectual products to society – transformed to bi-directional engagement, a hybridised version of the original roots that emphasizes relationships and interactions between the university and its society.

This quotation suggests that the notion of community engagement in the USA higher education context has passed through different phases. Furthermore, from the quotation, it can be deduced that a particular model of engagement has dominated each phase of evolution.

The notion started with the one-directional model whereby universities participated in outreach activities as part of their service to the communities. This model was later interlocked with the rise research function, within which knowledge production became the main concern of the universities, leading to the decline of their community involvement. The evolution was further marked by development of the bi-directional model, which advocated the collaboration between the universities and communities in the processes of knowledge generation, dissemination and application. In this present study, the above-mentioned models are discussed as the Land-Grant model and Boyer's model of engagement respectively (Boyer, 1990; McDowell, 2003; Weerts & Sandmann, 2008; Benneworth et al., 2009).

2.2.1.1 The Land-Grant model

The Land-Grant model of engaging with communities started after the establishment of Land-Grant universities through the Morrill Act of 1862 (Bonnen, 1998; McDowell, 2003; Roper & Hirth 2005; Bruning, McGrew & Cooper, 2006). These universities were established following the realisation that the existing higher education institutions were mainly concerned with professional schools that taught theology and vocational training of priests; education of lay elite for societal leadership; liberal arts and graduates education and science research (Bonnen, 1998;

McDowell, 2003). Embedded in the above focus, the universities were seen as detached institutions mainly devoted to training a minority with little contribution to the communities. In a nutshell, the universities of this period did not see themselves as part of wider communities. Therefore, in order to have universities dedicated to educating and serving the communities, the US federal government offered funds and land to set up the land-grant universities, with the main aim of responding to agricultural, mechanical and technological change affecting America (Boyer, 1990 McDowell, 2003; Roper & Hirth, 2005). With service to the agricultural communities being their key function, the land-grant universities also opened classrooms to young people whose previous experiences were primarily on farms, in machine shops, in bakeries or in factories (McDowell, 2003; Roper & Hirth, 2005).

The societal role of the land-grant universities received huge support from the American government after the enactment of the Hatch Act of 1887 (Roper & Hirth, 2005). This support was intended to increase their capacity in order to widen the types of activities and reach out to a large number of farmers and industrial workers. This was mainly done through the Hatch Act of 1887 that facilitated the creation of agricultural experimental stations. These stations, according to Thompson and Lamble (2000) in Roper and Hirth (2005:5), were instrumental in helping the land-grant universities to:

... bring concrete information to farmers about seeds, livestock, and chemicals, these stations connected the common man and woman with the services of higher education ... because they produced knowledge critical to the development of agriculture, agricultural experiment stations were key in gaining popular support for the land grant institutions.

Unlike the institutions that existed before the establishment of the land-grant universities, the government's support for the latter was mainly due to land-grant universities' concentration on practical, applied knowledge and a public service. The combination of knowledge and public service was a major step in delivering tangible and intellectual resources that impacted the lives of the citizenry (Aronson & Webster, 2007).

Though the land-grant universities identified a core role alongside teaching and research for agricultural extension (Mayfield, 2001; Benneworth et al., (2009), their involvement in communities was typical of a one-directional model (McDowell,

2003; Weerts & Sandmann, 2008). Thus, embedded in concepts such as outreach and extension, the land-grant universities were seen as solutions to most of agricultural problems, with farmers identifying specific problems or asking for certain improvements and experts from the university solving the problem through scientific enquiry (Mayfield, 2001; Weerts & Sandmann, 2008).

Although the one-directional model of the Land-Grant helped in solving the real practical problems at the time, this model was criticised for its lack of reciprocity. Authors such as Mayfield (2001); Aronson and Webster (2007); Bruning, McGrew and Cooper (2006) observe that this relationship was different from the engaged universities that will be discussed in Section 2.2.1.2, since these universities regarded communities as clients, whereby farmers and university experts did not meet on an equitable basis. This model can be equated to the silo model which, according to Bender (2008a), is characterised by the idea that community engagement is a separate and predominantly voluntary activity for academics and is confined to community outreach, staff and students' volunteerism. Therefore, in this scenario, the local farmers had no contribution to the knowledge produced by the land-grant universities. In other words, the lack of collaboration between the farmers and land-grant universities limited the process of knowledge discovery or generation in the context of application (Fitzgerald et al., 2012).

The practices of Land-grant model were interlocked with the emergence of research, which became another core function of universities in the 19th century. As seen in the section below, this development affected the social role of universities.

2.2.1.2 The emergence of research function

The emergence of research as another function of universities brought some implications to the societal mission for which the Land-grant universities were created. The research function started after the German model of university research was introduced in USA universities in the 19th century (Bonnen, 1998; Aronson & Webster, 2007). The rise of research as another scholarly work meant that the Land-grant universities had to balance between the previous mission of serving communities and concentrating on the newly introduced research function. Various authors emphasise that the Humboldtian university model saw no significant place for

direct engagement with communities (Bonnen, 1998; Roper & Hirth, 2005; Aronson & Webster, 2007; Benneworth et al., 2009). The influence of this research function was clearly manifested in the USA higher learning institutions in the early 20th century. O’Meara and Jaeger (2006:6) summarise the influence of the Humboldtian model of research university as follows:

The German influence of research and specialization, the development of research universities as elite institutions for the preparation of elites, the establishment of the Ph.D. degree and the individually produced research dissertation, the ways in which research universities have prioritised basic over applied research and science-based over professional and liberal arts curricula, illuminate the challenge of incorporating engagement into graduate education.

Encapsulated in the above quotation, Aronson and Webster (2007) argue that as the Humboldtian model continued to flourish, the outreach and extension of the land-grant universities, the key conduits to communities, became marginalised. The reason for this marginalisation is that faculty (academics) shifted away from the original mission of serving their constituents in favour of specialised study that led into academic disciplines (Aronson & Webster, 2007).

It has also been noted that the rise of research in the 20th century in the US universities and beyond the US resulted into what some scholars and authors call a ‘Mode 1’ of knowledge production. Though the influence of this model varied between continents, regions and countries, Benneworth et al. (2009:16) remark that it “became a model (or shorthand) for large research universities in a range of national higher education systems”. Through this model, universities were viewed as producers of blue-sky researches but with no value to society (Benneworth et al., 2008; Fitzgerald et al., 2012). In support of the above authors, Creighton (2006) is of the view that major research universities remained heavily influenced by the German model of education in which the university was seen as a place for the production of basic scientific research. Holding similar views, Roper and Hirth (2005) explained that the university’s society role declined tremendously due to the shift towards research, coupled with more separate disciplines and loyalty to the professional specialty.

In a nutshell, the Humboldtian model of a research university encouraged universities

to turn full force to scientific research and objectivity and to remain aloof from the affairs of public life (Hollander & Saltmarsh, 2000). As the influence of the Humboldtian model continued to spread and grow even stronger with dire consequences to the societal role, some influential voices started calling for the revitalisation of universities-community relationship. Therefore, the next section explains the model that emerged following these calls.

2.2.1.3 Boyer's model of engagement

Dissatisfaction with the one-directional approach of engaging with communities, coupled with the influence of the Humboldtian model of research university, led to a search and development of a new approach that could benefit both universities' primary functions and the communities. Therefore, the beginning of the 1990s witnessed a shift towards a bi-directional model of university engaging with communities. One of the most influential thinkers and main exponents of this movement was Dr Ernest Boyer through his work entitled 'Scholarship Reconsidered' (Ramaley, 2005; Sandmann, 2008). This period marked a significant change in terms of making universities connect their academic work with the activities they undertook in communities. Holland (2005:11) states that:

When Ernest Boyer in 1990 translated the constricting and rigid academic silos of research, teaching, and service into the more nuanced and interactive domains of discovery, teaching, engagement and integration, he helped scholars and policymakers begin to see that higher education institutions cannot and must not adopt monolithic models of scholarship.

There were three basic arguments in moving the university towards the bi-directional model. These were the attempt to revitalise the diminishing societal role of the universities, to elevate communities as partners in knowledge production and dissemination and to maximise the use and application of the produced knowledge. Thus Dr. Ernest Boyer argued that the linkages between the campus and contemporary problems must be strengthened (Roper & Hirth, 2005). A host of authors embraced Boyer's view by pointing out that he added a new term to the higher education's lexicon and vocabulary: 'engagement', an encompassing term to substitute for 'service, extension, outreach' and other related phrases (Roper & Hirth, 2005; Bruning, McGrew & Cooper 2006; Sandmann, 2008; Holland & Ramaley, 2008).

In advancing his claim, Boyer used the term 'Scholarship of Engagement' to articulate the shift towards a new culture of engagement. The concept, as defined by Boyer (1996), entails scholarship activities that connect the university with the people and places outside the campus and which, in the end, direct the work of the academy toward more humane ends. Therefore, Boyer (1996:11) argued that:

... the academy must become a more vigorous partner in the search for answers to our most pressing social, civic, economic and moral problems, and must reaffirm its historic commitment to what is called the scholarship of engagement.

The basic tenets of the concept of scholarship of engagement clearly recognised the importance of integrating the university's core functions with engagement activities. Bender (2008a) is of a similar view as she emphasises the need for community engagement to be infused in and integrated with teaching and learning, and research. Therefore, Boyer (1996); Muller and Subotzky, 2001; Barker (2004) and Sandman (2008) argue that scholarship of engagement consists of the research, teaching, integration and application of scholarship, built around the reciprocal practices of engagement, with outcomes such as knowledge production, dissemination and utilisation. For Gibbons et al. (1994) this equates to a 'Mode 2' of producing knowledge in the context of application.

Thus, through using the concept of scholarship of engagement, Boyer identified four domains underpinning this model of engagement. These include: discovery, integration, application and teaching. The *discovery* process involves adding to the stock of knowledge through the pursuit of research that informs disciplines, based on real issues and makes a contribution to the community. *Integration* involves making connections across disciplines that lead to new understanding in order to answer new questions, which cannot fit into the old category of knowledge. *Application* entails turning that knowledge into use by addressing real-world problems. It also involves moving from theory to practice, and from practice back to theory. *Teaching* involves passing knowledge or understanding on to others (Holland 2005; Fourie, 2006; Sandmann, 2008; Starr-Glass, 2011). The aforementioned elements of the scholarship of engagement provide a point of departure in understanding the main features of the bi-directional model of engagement.

Based on the above historical analysis, it can be argued that, unlike the one-directional, the emergence of the bi-directional community engagement model presented a major step in linking the university teaching and research functions and engagement activities. The Kellogg Commission, formed in 1999 to assess the role and the future of the land-grant universities in the 21st century, helped to strengthen this bi-directional idea. According to Aronson and Webster (2007:266), the Kellogg Commission:

... called on the land-grant universities and colleges to build a mutually beneficial relationship with the communities they serve by using their knowledge, science, and scholarship to respond to today's social and economic concerns.

The focus in the above statement seems to be more on the universities using the knowledge they produce in addressing the societal needs. However, with the aspect of a mutually beneficial relationship, Bernardo, Butcher and Howard (2012) emphasise that community engagement has been established to bring forth new knowledge through research and improve the teaching and learning process.

In concluding the above section, it is imperative to assert that the literature reveals two models in which community engagement has passed through in the USA higher education context. The shift from one model to another was due to the influence of internal and external changes that impacted on universities. For instance, the Land-grant model was seen as a movement towards connecting universities to their communities, while the demands for universities to collaborate with communities in the broader processes of exchanging knowledge saw the emergence of Boyer's model of community engagement. Boyer's model that advocates for a mutual collaboration between universities and communities is currently argued to be the most common model used in many universities around the world. Although it can be argued that normatively this is what should be happening and universities may in their strategic frameworks claim this is what is happening, it is quite another thing to suggest that it is what is actually happening in practice. As such, a thorough analysis of factors that may affect a mutual collaboration between universities and communities particularly in the process of knowledge exchange need to be undertaken.

Seen in the above light, this study argues that the notion of community engagement is understood in many ways and often with confusing practices. The understanding and practices of this concept are explained in subsequent sections.

Having discussed the evolution of community engagement in the US higher education context, the next section examines how this notion has evolved in the context of African universities, with particular attention to the sub-Saharan region.

2.2.2 Community engagement in the African higher education context

The history of higher education in Africa is complex since it is built around two distinct phases of pre-modern and modern universities (Ashby, 1964; Lulat, 2005). The former refers to the higher education institutions which existed before colonisation, whereas the latter consists of higher education institutions established during and after colonial rule (Lulat, 2005). Therefore, Lulat (2005) makes it clear that the African history of higher education did not only begin with the arrival of European colonialism.

With particular interest on sub-Saharan African, the literature reveals that higher education dates back to the period before 1900 with the earliest universities such as Fourah Bay College in Sierra Leone, the South African College in South Africa, which later became the University of Cape Town, Makerere in Uganda, Achimota in Gold Coast, Yaba in Nigeria, Timbuktu in Mali and so on (Court, 1980; Ajayi, Goma & Johnson, 1996; Lulat, 2005). Notwithstanding the long history of sub-Saharan African universities, the beginning of the 1960s provided a new context for higher education as many countries started to attain independence (Ajayi, Goma & Johnson, 1996, Samoff & Carrol, 2004). In these countries, different steps were taken to either establish a new university or strengthen the inherited one. Yesufu (1973) cites Togo and Benin as examples of countries that felt the need to establish universities in the 60s and 70s. Samoff and Carrol (2004) reveal that as countries embarked on establishing higher education institutions the number of universities after the 1960s nearly tripled.

In understanding the evolution of the notion of community engagement in the sub-Saharan context, one needs to consider the trajectory of the mandates of the modern

universities since the 1960s. Since the mandate differed from one country to another, Wandira (1981:256) warns that:

The African continent is vast and its problems are many. One cannot attempt the same treatment for universities of Anglophone, Francophone, Arab, former Spanish, former Portuguese African or South Africa. The diversity of African communities is once again the basic challenge to generalisation about uniform relationships between the university and the community.

However, Wandira maintains that there are vast similarities in the African context which cannot be ignored either (see also Teffera & Altbach, 2004). Therefore, the trajectory of the mandates as observed by Yesufu (1973), Sawadago (1994) and other emerging literature can be divided into four periods: (i) 1960s – creation of new universities and strengthening of the inherited universities (ii) 1970s – a decade of many questions and great hope going forward (iii) 1980s – a decade of marginalisation of universities and (iv) 1990s-2000s – revitalisation of the role of universities to society. These periods are explained as following:

2.2.2.1 The role of African universities in the 1960s

Many African countries gained political independence in the 1960s and inherited the universities established during the colonial period, while others embarked on establishing new universities. To many countries, universities were seen as monuments of independence with great expectations of them (Yesufu, 1973).

During the 1960s, the main purpose of the new universities in the newly independent countries was to produce what the new countries needed – well educated, well-trained administrators to run the new countries (Kamando & Doyle, 2013). Apart from producing civil servants, other expectations were to help in national building, preserve the national heritage, modernise and engage with people at the grassroots level (Yesufu, 1973; Sherman, 1990; Sawadago, 1994; Ajayi, Goma & Johnson, 1996; Sawyerr, 2004; Assie-Lumumba, 2006). Embedded in the above expectations, the role of universities to the communities during the 1960s was mainly about fixing problems the communities were facing after independence. Thus, though universities during this period were still small in size and capacity, the expectation was that they would: support local farmers to improve their yields; provide informal traders with skills; and

help villagers to improve their life conditions (Yesufu, 1973; Wangenge-Ouma & Fongwa, 2012).

However, in spite of the above early expectations, there were a number of criticisms that began to be levelled against the 1960s universities. One of the major criticisms was the tendency to follow the Western universities model in which universities were meant to train the elite group and produce knowledge merely for its own sake (Ashby, 1964; Sawadago, 1994). Therefore, a review of the literature shows that institutions of higher education in English-speaking countries such as Tanzania, Kenya, Uganda, Zambia, Zimbabwe, Nigeria, Ghana and others were linked to the University of London, whereas the universities in Francophone countries such as Cameroon, Ivory Coast, Senegal, Mali, Benin and others were linked to Paris and Bordeaux (Sawadago, 1994). The main argument is that, through the Western model, these universities tried to maintain the international standards, although the society role for which some of these universities were created was largely neglected (Wangenge-Ouma & Fongwa, 2012). The main feature of the 1960s sub-Saharan African universities is well summarised by Yesufu (1973:40):

In the traditional view, a university was a citadel of learning, an institution for the pursuit of knowledge, very often for its own sake, helping the initiated individual student to develop his intellect to the highest possible extent, and claiming the freedom to do research and teach, guided principally, if not entirely, by its own light and in its own wisdom.

While the above statement clearly indicates that the society role was non-existent, Wangenge-Ouma and Fongwa (2012:58) critique that universities regarded themselves as elite institutions concerned mainly with knowledge production and research, even though little research happened in practice. This trend, however, was followed by some efforts that aimed at connecting universities to the communities. Thus, the next part explains the phase that followed and some of the steps that were taken to address the challenges of the 1960s.

2.2.2.2 Questioning the relevance of African universities in the 1970s

Having been caught in the tension between maintaining the Western model in which they were created and responding to the needs of the African population (Sherman 1990), the 1970s began with a new thinking of having a different type of university

that reflected the African conditions and their needs. As emphasised by Court (1980) and Sawadago (1994), this was in an attempt to differentiate African universities (which were meant to act as instruments of change) from that of Europe universities (which were concerned with continuity and conservation). Thus, a host of authors such as Yesufu (1973); Wandira (1978); Court (1980); Sawadago (1994); Ajayi, Goma and Johnson (1996) argue that both African academics and politicians began to question the elitist orientation and the relevance of the universities' curriculum. The main argument was that there was a disjuncture between what the universities were doing and what the surrounding communities needed. That is, the universities were characterised by what is known as 'ivory-tower', which implied that the universities were unconcerned about their surroundings and paid scant regard to the real world (Botes, 2005).

The major effort in this quest was underlined in the report of a workshop on "Creating the African University", organised by the Association of African Universities (AAU) in 1973. In that report, there was a consensus in redefining the role of the university (Yesufu, 1973; Court, 1980; Wandira, 1981). Yesufu (1973:40) summarises this definition as follows:

What seemed to be required, therefore, was a new working definition of a university, which would signify its commitment, not just to knowledge for its own sake, but to the pursuit of knowledge for the sake of, and for the amelioration of the conditions of the common man and woman in Africa. The African University must in the 1970s not only wear a different cloak, but must also be differently motivated. It must be made of a different and distinctive substance from the traditions of Western universities, and must evolve a different attitude and a different approach to its task. The truly African university must be one that draws its inspiration from its environment, not a transplanted tree, but growing from a seed that is planted and nurtured in the African soil.

From the community engagement perspective, the above quotation helps to understand three key main features relating to the African universities of 1970s. These are:

- (i) The production of knowledge that responds to the needs of communities was seen as important.
- (ii) There were deliberate efforts to move universities away from what Court (1980) argues to be islands of "unbecoming detachment in a sea of

poverty”.

- (iii) Universities should be made to function according to the needs of African communities, which were different from the needs of the societies where their model of functioning originated.

With the above quest to define the African university, a decision was made to call for the AAU workshop in Accra, Ghana. Through the main theme, ‘Creating African University’, various functions of African universities were underlined. Although there were several tasks given to universities, those related direct to the community role as shown by the AAU (1973); Yesufu (1973) and Court (1980), and included:

- pursuit, promotion and dissemination of practical locally oriented knowledge
- the undertaking of research, based on local problems
- provision of intellectual leadership which would foster the diffusion of meaningful programmes of socio-economic relevancy
- promotion of more extension work with artisans, farmers and small businesses

The identification of the functions of universities was coupled with a shift in thinking as some scholars soon started to call for ‘utilitarian universities’ in the 1970s (Sawadago, 1994). Apart from attempting to make universities useful to the demands of the communities, the utilitarian mission also aimed at inculcating a sense of public participation among students and academics. For that reason, Mosha (1986) and Sawadago (1994) cite examples of countries such as Cameroon, Ethiopia, Mali, Nigeria and Tanzania, where the practices of students and academics working in the field as part of engaging with rural communities became common in the universities. Also, Langa (2013) indicates that in Mozambique similar activities, commonly known as ‘July Activities’, were enacted in the 1970s, not only to make students respect manual work but also to avoid elitist thinking and mentality among them.

In support of the above analysis, Clarke (1977) in Sherman (1990:381) explains that, since the 1970s, African universities have been reaching out to serve their communities through three main areas. These of:

- i. Direct material services include projects to provide direct physical or material

benefits to small communities and are usually undertaken by university students at various points during their university studies. They range from long-term national service for all university students or those particular disciplines, to short-term vacation projects.

- ii. Consultancy services are provided on a limited basis to aid governments as well as businesses and industries. This also includes the extension services in agriculture. Teaching functions of universities involve courses on Programmes in Adult and Continuing Education to tackle illiteracy and to facilitate attaining formal qualifications through correspondence and evening classes. In Tanzania this was done through the Adult Education and lifelong learning programmes enshrined in the Education for Self-reliance Policy (Kassam, 1983).

Though in the 1970s there was a clear intention of steering universities towards responding to the needs of communities, Wandira (1978) and Sawadago (1994) argue that some of the 1970s experiences failed and universities were blamed for using the government resources ineffectively, with minimal return. This was, thus, followed by another critical decade as shown below.

2.2.2.3 Re-assessment of the role of African universities in the 1980s

In spite of the first two decades being dominated by great expectations, concerns and tension over the relevance of African universities to their local milieu, the 1980s were perhaps the most difficult moments in the history of African universities. This was due to numerous internal and external challenges that the higher education sector started to face during this period. Sherman (1990:374-375) states clearly that:

Despite the surge in university education in the 1960s and 1970s, Africa of the 1980s is one of economic stagnation, mass poverty, high illiteracy, disease and low productivity in agriculture, which leave the continent unable to feed herself.

During this period African countries were given instructions by the International Monetary Fund (IMF) and World Bank (WB) to reduce government spending on provision of social service including higher education (Samoff & Carrol, 2004). Significantly, it was the claim that higher education had little or no return in investment, compared to primary and secondary education that led to most

governments and other stakeholders reducing their support, particularly financial support, to universities. For instance, donors such as the Rockefeller Foundation, the Ford Foundation and USAID drastically reduced their support for universities, the main reason being given that universities did not realise their development potentials (Coleman, 1986). Due to the deteriorating support for universities, Ajayi, Goma and Johnson (1996) argue that there was a troubled relationship between university communities and the governments.

The lack of support for universities affected not only the primary functions of teaching and research, but also the role of universities to the communities, as these institutions were no longer regarded as part of the mainstream sectors. This trend, as pointed out by Sawadago (1994) and Sawyerr (2004), raised many questions, particularly about universities failing their mission, relevance and quality of training. Sherman (1990) provides a critical analysis that, with marginalisation of African universities, governments had to depend on research and policy directions from the United States, Western Europe and Japan. However, the same author laments that the research and policy directions from the north did not address the continent's ecological or cultural situation. With solutions to African problems coming from the north, the already existing African universities remained symbolic and were often seen as a burden to the government. As such, Ajayi, Goma and Johnson (1996:143) observed that nowhere, except in newly independent Namibia and Eritrea, could one find government carefully nursing universities as vital agents of development. Sawadago (1994) sums up the 1980s period by arguing that the development mission of the universities in the African context faded away and the gap between them and communities widened significantly.

From the above account it can be said that the 1980s was a period of depression in terms of the development of African universities and their role in the communities. Nonetheless, in the 1990s there was another shift that continues to manifest in universities to date. This is discussed below.

2.2.2.4 The revitalisation of the role of African universities 1990s-2000s

During the 1990-2000 period, the role of African universities in communities started to be revitalised, due to the increasing importance of knowledge of socio-economic

development. Bloom, Canning and Chan (2006), as well as Cloete et al. (2011), reveal that, during the 1990s and early 2000s, some influential voices started calling for the revitalisation of the African university to link higher education to community development. Various efforts attempted to revive the higher education sector in Africa. Surprisingly, some of the efforts came from international organisations such as the World Bank (WB), which initially had neglected the higher education sector in Africa. In its 1999 report, the World Bank concluded, that if African and other developing nations wanted to catch up with the north, a vibrant higher education system would be a necessity (Atuahene, 2011). The WB report further indicated that the standard of living is determined by level of knowledge production and utilisation, not the traditional land, tools and labour. One of the main supporters of the calls for African universities to respond to the continent's development needs was the former United Nations Secretary-General, Kofi Annan. In his speech he argued:

The university must become a primary tool for Africa's development in the new century. Universities can help develop African expertise; they can enhance the analysis of African problems; strengthening domestic institutions; service as a model environment for the practice of good governance, conflict resolution and respect for human right, and enable African academics to play an active part in the global community of scholars (Bloom, Canning & Chan, 2006:2).

In the above statement, there is an indication that universities are regarded as having great potential to engage in addressing current critical problems facing the African continent. The realisation of the importance of universities as knowledge producers for socio-economic development in the African context is influenced by some experiences from the countries that have successfully incorporated universities into their broad national development plans. Examples of these countries include Finland, South Korea, Singapore, Denmark, Australia, New Zealand, China and Taiwan (Pillay, 2010; Cloete et al., 2011).

However, despite the drive towards knowledge in the African context, Samoff and Carol (2004) argue that it is far from clear that increased attention to knowledge production and dissemination will enhance national competitiveness for most African countries, or significantly reduce poverty on the continent. The above observation is also clearly manifested in the study conducted by Cloete et al., (2011) in eight African countries. Cloete and his colleagues found that there is minimal emphasis on the role

of universities for socio-economic development, coupled with the disjuncture between policies at national level and practices at university level. From the study, it is recommended that a country's socio-economic development would depend on the strengthening of the universities' teaching and research functions and linking them to the external activities (engagement activities).

In summary, it can be noted that the evolution of community engagement in the sub-Saharan African context revolves around the historical development and mandate of higher education institutions. From the above account it is clear that, in the 1960s and 1970s, there was a strong emphasis on trying to make universities relevant and responsive to the needs of the rural African communities, embedded in the idea of 'Africanising universities' and 'Development University'. Meanwhile, in the 1980s, universities were seen as a burden to the government and other stakeholders because of their little or no impact on their local communities. Last, but not least, in the beginning of the mid-1990s and 2000s, there has been a growing interest for universities to engage in responding to the needs of communities by increasing knowledge production, dissemination and application.

Having looked at the notion of community engagement from the USA and sub-Saharan African perspectives, the next section briefly presents the context in which the case study university (SUA) is situated. This includes the history of Tanzania, its higher education and the role of universities to the communities.

2.3 The United Republic of Tanzania

The United Republic of Tanzania was established in 1964 when mainland Tanganyika merged with the Zanzibar islands shortly after independence from the British. The country is located on the east coast of Africa with a population of 44 million people (URT 2011). Tanzania is a least developed country, characterised by a low economic growth and dependent largely on the contribution of external donors. Wangwe (1997:1) explains that:

The socio-economic situation in Tanzania is characterised by a large subsistence sector (agriculture, fishing and livestock keeping) in rural areas where the majority of the population live, and industry (mainly import-substitution) that is largely based in urban areas.

Agriculture continues to be the dominant economic activity, making a contribution of more than 30% to the Gross Domestic Product (GDP). This sector also contributes to more than 75% of all employment, while the rapidly growing service sector makes a 47% contribution to Gross Domestic Product (URT, 2011).

The development and provision of social services have also been largely influenced by the socio-economic reforms that the country has pursued over time. Higher education in particular is one of the sectors that has witnessed different transformations since its establishment. The National Higher Education Policy (1999), therefore, states that the system has grown from a relatively simple to a complex one, from only one institution of higher education (a university college) in 1961 to more than 140 tertiary training institutions. With an indication that the country's higher education continues to grow, the next section examines its history since independence.

2.3.1 The history of higher education in Tanzania

As indicated above, this section discusses the history of higher education in Tanzania, in terms of its origin and other development from 1961 to the present date. According to Cooksey, Mkude and Levey (2003), higher education in Tanzania dates back to the early years of post-independence (1960s). During this period, opportunities for higher education were only available at the Constituent College of Makerere in Uganda, the Royal Technical College in Nairobi, Kenya and a few colleges in Europe, India and South Africa (URT, 2011). Therefore, in a bid to train and increase the number of professionals to replace the outgoing expatriates, Dar es Salaam University College was established in 1961 under the tutelage of the University of London. The college started with 14 students enrolled in the Law Faculty. In the process of expanding access, further efforts were made whereby, in 1963, Dar es Salaam University College, Makerere University College and Nairobi University College became constituent colleges of the University of East Africa (Leach et al., 2008).

Cooksey, Mkude and Levey (2003), as well as URT (2011), recount that the University of East Africa was dissolved in 1970 and three distinct national universities were established in Tanzania, Kenya and Uganda. Omari (1991:198) states that:

Some of the reasons for the disintegration included Tanzania's wish for autonomy so as to introduce more radical reforms at its university, consistent with the socialist transformations taking place in the country.

Following the Parliamentary Act No. 12 of 1970, the Dar es Salaam University College became a fully-fledged university in 1970, re-named the University of Dar es Salaam. This university became the pioneer of higher education in Tanzania. Some of the current public universities such as Sokoine University of Agriculture established in 1984, Ardhi University, Muhimbili University of Health and Allied Sciences, Mkwawa University College and Dar es Salaam University College of Education started as constituent colleges of the University of Dar es Salaam (Cooksey, Mkude & Levey, 2003; Mwololo-Ntallima, 2011).

In the late 1980s and early 1990s, the higher education sector witnessed considerable expansion (Fongwa et al., 2012). This expansion was characterised by a rapid increase of public and private universities, as the government encouraged public and private sectors to establish more universities. Though until 2001-2002 Tanzania had only three public universities, namely the University of Dar es Salaam (UDSM), Sokoine University of Agriculture (SUA) and The Open University of Tanzania (OUT) which was established in 1992, the cumulative number of universities has since increased significantly. The current statistics by The Ministry of Education and Vocational Training (MoEVT) and The Tanzania Commission for Universities (TCU) show that by 2013 there were 11 established public universities around the country. Also, since the government permitted private universities to operate in 1997, the number has grown from 11 private universities in 2003 to 17 in 2013 (TCU, 2013).

With the increase in the number of universities, students' enrolment patterns and participation rates have gradually increased. While university education started with 14 students enrolled at Dar es Salaam University College in 1961-1962, Leach et al. (2008) indicate that in the 1974-75 academic year the enrolment reached 802 students. Also, using the example of the undergraduate enrolment trend, the records provided by Ishengoma (2004) reveal that in 1989-1990 there were 2 839 undergraduate students at the University of Dar es Salaam, a number which doubled in 1999-2000 to 6 073, while in other remaining public universities there were 6 592 enrolled undergraduate students (Ishengoma, 2003).

The increase in enrolment was also experienced in the 2000s; Bailey, Cloete and Pillay (2011) reveal that in 2007/2008, a total of 82 428 students, (27 509 female and 54 919 male), were enrolled in Tanzania higher education institutions. Furthermore, the enrolment pattern, based on private and public universities, as shown by the Tanzania Commission for Universities, indicate that in 2009/2011 there were 17 186 female and 42 390 male students enrolled in private universities whereas 30 003 female and 62 974 male students were enrolled in public universities. Based on these figures, it is evident that the university education in Tanzania has grown in terms of numbers of institutions; however, it can be argued that the current number of students is relatively small compared to the country's population which is currently over 44 million people. As emphasised by the Higher Education Development Programme (HEDP) 2010-2015, Tanzania's participation rates in higher education have remained abysmally low at about 3% and this seems to be among the lowest rates in the world (Watson et al., 2011).

With the above account suggesting that the higher education sector has grown slightly in terms of numbers of institutions and enrolment since independence in 1961, the next section looks at the role these institutions have been playing from the outset.

2.3.2 The role of higher education in Tanzania

This section discusses the role of higher education to communities in Tanzania since the 1960s. The discussion focuses on the contribution of universities to the communities and how this role has been shaped by various policies and initiatives that have been promulgated from the onset. In the context of this study, knowledge of these policies is important, since it helps in understanding the origin and the meaning of the role of universities to communities in the Tanzanian context. In other words, the policies examined provide explanations on:

- (i) what has been the understanding of the role of universities to communities in Tanzania, and
- (ii) how this role has been articulated through the policy since 1960s.

The role of universities to communities in Tanzania can be traced back to the 1960s

when the first university came into existence. In those early years, the Dar es Salaam University College was the only higher education institution which, it was hoped, would contribute to the efforts of development of the nation. Ivaska (2005) reveals that the chief task of the University College was the Africanisation of the civil service and the professions, which in 1964 remained staffed almost entirely by expatriates. However, being under the tutelage of the University of London, the operations of the Dar es Salaam University College were largely influenced by the University of London. Evidence that the college was operating under the influence of its metropolitan counterpart was the training of elite students with no attitude or agency toward public participation. This brought fear among the founders of the nation; Ivaska (2005:85-87) put it clearly that:

... complicating official hopes, Tanzania's university would become a place where students were exposed to connections with cosmopolitan networks, culture, discourses, and movement that were often non-national in scope and impact ... the campus design set the university apart as an elite institution, luxurious, high standard, high quality of campus facilities but typical of an 'ivory tower' distancing itself from the ordinary communities.

With the fear that Dar es Salaam University College was creating a cohort of students who made no contribution to the wider Tanzanian communities, the National Service programme was introduced in 1963. The programme was introduced to remind the university students of their obligation to serve the nation and also as a check on students' 'elitism' (Ivaska, 2005). The group of students joining the National Service programme had to undergo political, military and agricultural or vocational training prior to spending two years working on 'nation-building' projects (Ivaska, 2005). However, in the early stages of its implementation, there were some impediments, mainly due to lack of interest in joining National Services, particularly from the highly educated youth (Ivaska, 2005). This apathy in joining the National Service, as described by Ivaska, prompted political leaders in 1965 to announce that National Service would be made compulsory for graduates of the university and professional schools and Form VI leavers (high school graduates). The decision to make National Service compulsory was accompanied by a clear stipulation of the tasks and time students and other professionals should provide for services to the communities and participation in national development projects. However, with the elitist nature of the educated cohort of that period, the involvement of students and professionals in

serving the communities had to be driven from the top, mainly by political leadership, particularly by President Mwalimu Julius Nyerere and his Vice-President Kawawa. As such, Mosha (1986) reveals that Nyerere in 1964 explicitly encouraged universities to prepare students to understand society and know the problems of their country, so that they could be armed with the right weapons to engage with three enemies – poverty, ignorance and disease. In spite of the attempts to curb students' elitism and align the university to the building of the nation, Morrison (1978), who spent a few years in Tanzania soon after independence, wrote in 1978 that little attempt was made during the first five years of independence to use the education system explicitly for the purpose of political socialisation. Morrison further observed that little attempt was made before 1967 to make educational efforts reflect the socialist outlook of the political leaders. In summarising the situation in the first five years after independence, Morrison (1978:169) indicates that:

... there was reluctance to abandon the internationally recognized standards of education, and the values and outlook established in the colonial era, even when civic programmes and national-building schemes were introduced, the measures taken appeared to be cautious and ill planned...

Nevertheless, while the National Service was still underway, the country entered into another transformation phase that shaped most of its socio-economic sectors, including education. This phase is explained below.

In 1967, the government initiated the Arusha Declaration with the aim of building a socialist state whereby all citizens had equal rights and the opportunity to live peacefully, without being oppressed, exploited or humiliated (Nyerere, 1967; URT, 2011). In general terms, the political leadership intended to build an egalitarian state formed around African socialism, commonly known in Swahili as Ujamaa (familyhood). The implementation of the Ujamaa policy was through reforms such as Nationalisation of the foreign-owned means of production, Villagisation that encouraged people to live, work together and share the products in the village settings and Education for Self-reliance (ESR) that emphasised that people learn to do things for themselves and live independently (Morrison, 1978).

The education sector during the Ujamaa policy was mainly pronounced through Education for Self-Reliance (ESR) According to Kassam (1983) ESR among other things:

- (a) made a critique of the inadequacies and inappropriateness of colonial

education. The education system had little capacity to socialise the next generation to internalise Ujamaa values;

(b) outlined the kind of society Tanzania was trying to build which was based on equality;

(c) examined some salient features of the education system that existed around 1967 in the light of the newly declared goals and strategies of socialist development; and

proposed changes designed to transform the educational system in order to make it more relevant and appropriate in serving the needs and goals of a socialist society with a predominantly rural economy.

According to Nyerere (1967), education under self-reliance needed to reflect and suit the lives of rural communities; to encourage people to live and work together for the common good; to engage students and teachers in productive practices; and to counteract what was seen as intellectual arrogance in which the educated group distanced themselves from the uneducated population (Langa, 2013). The most important moment was when education was given the role to spearhead some of the Ujamaa objectives. Also, in recognising the importance of political leadership in steering the education towards the implementation of socialist ideology, Ishumi and Maliyamkono (1995) put it succinctly that:

What owes more to the imprint of Nyerere himself, as a thinker, reader and crusader, was his policy of Education for Self-Reliance (ESR), a macrolevel idea introduced in March 1967; a treaty that bore the philosophical stamp of a national leader's intent on making a country's education system part of the large socio-economic machine aimed at benefiting everyone.

The measures that were taken in implementing the education for self-reliance as outlined by Morrison (1978:169) included: the conversion of 30 'academic secondary schools' to agricultural specialisation; the replacement of 'civics' in the curriculum by socialist 'political education'; and the establishment by the university of compulsory common courses based on the principles of Tanzanian socialism. More importantly, Nyerere was very specific in his articulation of the role of education under the Ujamaa policy. Therefore, education as understood by Nyerere was important in: (a) serving the common good and fostering the social goals of living and working; (b) helping in the development of a society in which all members share its resources fairly equally; (c) inculcating a sense of commitment to society; and (d) preparing young people for the work they would be called upon in the society which existed in

Tanzania (Kassam, 1983; Mosha, 1986; Ishumi and Maliyamkono, 1995; Ivaska, 2005).

With the above stipulated roles of education, the preparation of people (students) for a meaningful and productive life and services for the community was regarded as key to an attempt to bring development through Ujamaa (Kamando & Doyle, 2013). Therefore, Leach et al. (2008: 40) and Kamando and Doyle (2013:4) state that:

Nyerere saw universities as combining ‘both liberal and useful knowledge’... enhancing the ability to think critically and analytically and solve real problems in society ... as well as produce skilled but cultured persons.

Drawing on the above quote, it can be noted that the training of university students had to involve certain aspects aimed at building a mentality of students’ public participation as well as other moral aspects. In doing so, practical training was introduced as part of the university’s curriculum (Morrison, 1978; Ivaska, 2005; Leach et al., 2008). This decision made students’ participation in public an academic requirement, rather than being a merely top-down mandate, driven voluntarily or by good citizenship. Overall, the ESR policy had a direct impact on the orientation of higher education in terms of the objectives of the university, namely, the enhancement of knowledge, the building of a student’s sense of public service and cooperation with government (Leach et al., (2008).

In spite of ESR’s contribution in shaping the role of higher education to the communities and overall national development, several criticisms were levelled against this policy. Morrison (1978) mentions that self-reliance activities tended to be regarded as extra-curricular and, therefore, of much less importance than classroom instructions, while school leavers and graduates were flocking to town looking for jobs, thus abandoning rural agricultural communities. Morrison (1978:170) goes on to provide a general summary that:

Education changes aimed at influencing economic, social or political life cannot produce desired results in the absence of measures in other spheres as well ... the programmes outlines in Education for Self-Reliance cannot achieve the objectives set for it unless the overall strategy for rural development can be implemented.

Due to the above criticism and weaknesses, the government needed to address the issues which could not be achieved through the ESR. Before the government adopted another initiative, the general situation was that education opportunities were still available for a few people and the existing education system did not align itself to the

socialism demand.

The realisation of the limitations of ESR was followed by the introduction of the 1974 Musoma Resolution that brought significant changes, particularly in higher education. Some of changes that came as a result of this initiative were the definition of adult education as a bridge towards higher education, combining work and study and changing the procedures for entry into the university. Adult education and combining work and study were important in encouraging the in-service professionals (adult workers) and peasants who satisfied the minimum qualifications to join university studies, while at the same time continuing working. The change in the university's admission was that, apart from having academic proficiency and secondary certificates, the prospective students had to have work experience, a correct attitude towards service to the community and demonstrate hard work (Cooksey, Mkude & Levey, 2003; Leach et al., 2008). Therefore, similar to the National Service, the alteration of students' admission procedures was an experiment driven by a political decision to relate university education closer to the needs of Tanzania (Omari, 1991). Having existed for a decade, the Musoma Resolution was dissolved in 1984 and a year later the country underwent a major transformation in its economic pathways. This change is explained below.

In 1985 the Tanzanian social and economic policy changed as the country moved from socialism to neo-liberalism. The introduction of a neo-liberalism policy, mainly due to the pressures from the World Bank (WB) and International Monetary Fund (IMF), brought various challenges to many sectors in the country. Higher education in particular was severely affected as the WB and IMF pressurised the government to shift its priority from higher education to elementary and secondary education. This shift resulted in the decline of funding support for universities and other higher learning institutions. As more support began to be channelled towards primary and secondary education, Kamando and Doyle (2013) emphasise that the relationship between university and communities started to deteriorate in most developing countries, including Tanzania. Therefore, using the Tanzanian case, Kamando and Doyle (2013) indicate that the societal role the university was meant to play during the Ujamaa period had to be abandoned due to financial difficulties, deteriorated infrastructure and the growing gap between the universities' functioning and government priorities.

Nevertheless, in the 1990s, the higher education sector started to be given consideration in Tanzania. This first government initiative was the establishment of the Ministry of Science, Technology and Higher Education (MSTHE) in 1992. With this ministry tasked to oversee the higher education sector, a number of policies were promulgated, with the aim of strengthening and improving this higher education. First and foremost, the government promulgated the Education and Training Policy (ETP) in 1995, mainly concerned with enhancing access, participation and quality (Leach et al., 2008). One important area that the ETP did not address was the conceptualisation of what higher education entailed in the Tanzania context. Thus, with the need to articulate what higher education entailed, more importantly in relation to society's changing needs, the government in 1999 developed the National Higher Education Policy (NHEP). Though this policy had various areas the government intended to address, the most important aspect relating to this current study is its recognition of the importance of higher education to society. Therefore, the policy emphasised the development of a higher education system that responded to the complex challenges brought by economic, demographic, political and social changes (NHEP, 1999). Also, the introduction of policies continued in 2007 when government started to develop the Higher Education Development Programme (HEDP) which, according to Kotecha (2008), has superseded the NEHP. Prior to the process of developing the HEDP, the government realised that Tanzania has not really seen the impact of education, science and technology on the day-to-day lives of her people, with poverty, diseases and ignorance still ravaging communities, while agricultural productivity and outputs have remaining at peasant level (HEDP, 2007). More significantly, the introduction of the HEDP took into consideration the lessons learnt by the Tanzanian delegates who visited some African, Asian and European countries to learn how they had successfully incorporated higher education into the broad-based national development strategies.

Being seen as a much improved policy, the core functions of the higher education institutions as propounded by the HEDP go beyond the traditional functions of teaching and research to include consultancy and public service. In terms of relevance of higher education institutions, the HEDP indicates that if Tanzania is to develop, a dynamic and robust higher education that is firmly aligned and integrated with the economy will have to be developed (HEDP, 2007). In order to achieve the above

synergy, the policy emphasises the need to improve the linkages between the academic, industrial and productive sectors at all levels.

In summary, it can be argued that the role of universities to the communities in the Tanzanian context has evolved over three phases. The first phase started with a strong emphasis on the universities to be part of implementing a socialism (Ujamaa) policy in the 1960s and 1970s, by providing services to the communities. In the mid-1980s universities were compelled to contend with a number of difficulties resulting in their declining role in the communities. In the 1990s and 2000s there were some indications that the government had begun to recognise that universities can play an important role in addressing existential challenges facing communities.

To sum up, the above historical analysis reveals that the notion of community engagement has evolved significantly since the call for the universities to respond to community needs began to intensify in American, sub-Saharan African and Tanzanian higher education contexts. The analysis has shown that, in spite of differences in terms of the universities' context and the time each evolution phase emerged, it is suggested that Boyer's model of community engagement continues to influence most universities around the world. However, it is also shown that the notion of community engagement continues to attract a lot of debate. Therefore, the next section examines these debates in detail.

2.4 Contemporary debates on the notion of community engagement

The current debates on community engagement are centred on its conceptualisation, and whether the practices it encompasses relate to teaching and research functions of the university. Thus, what follows in this section is the analysis of these debates.

2.4.1 Understanding of community engagement

It has already been noted that community engagement is conceptualised in various ways. The presence and emergence of many definitions, as argued in some literature, is partly due to the contextual nature of the idea of community engagement (Bender, 2008a; Weerts & Sandmann, 2008; Muller, 2009). Based on this reason, Netshandama and Mahlomaholo (n.d) explain that community engagement means different things to different people in different disciplines or contexts. Various authors have proposed

key issues such as the nature of partnership, historical roots, assumed intention, the nature of knowledge construction and geographical context to be considered when conceptualising community engagement (Netshandama and Mahlomaholo (n.d); Muller, 2009; Hall, 2010; Akpan, Minkley & Thakrar, 2012). However, the core of the debate seems to revolve around the question of what informs a particular conceptualisation. Therefore, in debating the conceptualisation of the notion of community engagement, Hall (2010) points out that it is important to start with the term ‘community’ before defining what community engagement implies.

2.4.1.1 Community

According to Cox (1987); Hall (2010) and Wilson (2013), the term community has many meanings and uses. This is due to the rapid increase in the importance of the university that continues to attract many constituents. In the university’s context, Hall (2010) understands ‘community’ as anything from a university’s own staff and students to civic organisations, schools, townships, citizens at large and the people in general. Based on this understanding, the university’s communities can either be internal or external. The internal community in its totality deals with the primary activities of teaching, learning and research, which are becoming increasingly important to the external communities. Thus, Jongbloed, Enders and Salerno (2008:305) use the term ‘stakeholders’ to refer to communities and describe:

These days, the university’s communities indeed may be said to encompass a great number of constituencies ... internally they include students and staff (the community of scholars), administration and management, while externally they include research communities, alumni, businesses, social movements, consumer organisations, governments and professional associations.

While the above formulation encompasses both the university’s internal and external constituencies, there is another formulation that views the university’s communities only from an external perspective. In this case, Muller (2009:2) contends:

Communities are in practice more or less anything that is in the university’s external environment, and ‘relevance’ can be anything from engaging in policy on national priorities, regional engagement with development projects, to local engagement with poor communities, new links with firms, and disseminating results of research.

In support of Muller’s above definition, various scholars and authors, among them

Jongbloed, Enders and Salerno, (2008); Benneworth, et al., (2009); Kruss (2009), Hall (2010); Kruss (2012); Pinheiro, Wangenge-Ouma and Pillay (2012) argue that the contemporary universities' communities are constituted of government agencies, non-government organisations (NGOs), industries, civil societies, firms, small and medium businesses, small-scale farmers, social movements, individuals, households and so forth.

Based on the above explanation, it can be argued that 'community' is a broad term that is defined and used in different contexts or fields. In the university and community engagement context, both Jongbloed et al's (2008) and Muller's (2009) formulations are useful in conceptualising the term 'community'. However, with the changing nature of relationship between university and communities, it is important to conceptualise community from both internal and external perspectives. This is due to the fact that, internally, students and academics form an academic community, the main activities being teaching, learning and research, whereas, externally, constituents such as government, NGOs, industries and others provide avenues for the application of the teaching and research products. This relationship is embedded in the concept of community engagement and the debate on its understanding is explained in the next section.

2.4.1.2 Community engagement

Though the notion of community engagement continues to be one of the buzzwords in the contemporary universities irrespective of their history, size and orientation, it is also associated with various alternative terms and understandings that have emerged since it entered into higher education institutions (Watson, 2007; Bender, 2008a; Albertyn & Daniels, 2009; Hall, 2010). The alternative terms to community engagement include among others, 'service', 'third mission', 'public engagement', 'civic engagement', 'responsiveness', 'extension' and so on (Akpan, Minkley & Thankrar, 2012). Whereas drawing out the different shades of meanings in these terms would help elucidate the overall concept, this study aligns with Bender's (2008a) argument that these practices have simply been renamed 'community engagement'.

As far as the definitions are concerned, Netshandama and Mahlomaholo (n.d) are of the view that community engagement is defined based on the variation in context,

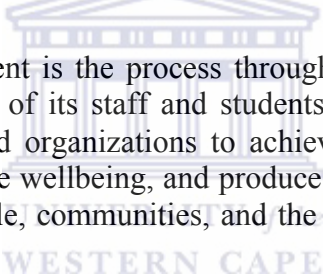
understanding of the people who define it and the reasons thereof. In supporting the above view, Bender (2008a: 86) explains that different theorists and practitioners of community engagement propose different definitions and interpretations of their contexts, process, frameworks and strategies. Because of the conceptualisation of community engagement currently being a mooted issue in the literature and in practice, it is imperative to look at some of the definitions that have been developed since it came into existence.

The Higher Education Quality Committee (HEQC) of South Africa defines community engagement as initiatives and processes through which the expertise of the higher education institutions in the area of teaching and research are applied to address issues relevant to its external communities (Albertyn & Daniels, 2009). Also drawing from the Association of Commonwealth Universities 2002, Watson (2007) seems to have similar views as he argues that community engagement implies strenuous, thoughtful, argumentative interaction with the non-university world in at least four spheres: setting universities' aims, purposes and priorities; relating teaching and learning to the wider world; the back-and-forth dialogue between researchers and practitioners; and taking on wider responsibilities as neighbours and citizens.

Community engagement has also been defined from the knowledge exchange perspective. Driscoll (2008) uses the Carnegie Foundation description which states that community engagement is the collaboration between institutions of higher education and their larger communities (local, regional or state, and national or global) for the mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity. Holding the same view, Bringle, Clayton and Price (2009) add that the contemporary models of community engagement emphasise the mutually-beneficial collaboration between the university and external communities in which all actors contribute knowledge, skills and experience in determining the issues to be addressed, the questions to be asked, the problems to be resolved, the strategies to be used, the outcomes that are considered desirable, and the indicators of success.

Although Holland and Ramaley (2008) argue that the Carnegie Foundation's definition is widely used, a host of scholars such as Roper and Hirth (2005), McNall et al. (2009); Hall (2010) also subscribe to the 2005 Committee on Institutional Cooperation (CIC) report. This report defines community engagement as the

partnership of university knowledge and resources with those of the public and private sectors to enrich scholarship, research and creative activity; enhance curriculum, teaching and learning; prepare educated, engaged citizens; strengthen democratic values and civic responsibility; address critical societal issues; and contribute to the public good. This definition resembles that of the Carnegie Foundation as it also puts much emphasis on knowledge exchange that is mutually beneficial to both the university and communities. Empirical studies also attest to the varying understanding of the concept of community engagement. For instance, Bernardo, Butcher and Howard (2012) carried a comparative study on community engagement in the Philippines and Australia. The findings of their study show that community engagement at the Philippine University was described and understood in terms of a Needs-Based model that is shaped by the multifarious needs of the different stakeholders of the university – students, academic staff, administrative staff and the communities. In contrast the Australian University defined:



Community Engagement is the process through which Australian University brings the capabilities of its staff and students to work collaboratively with community groups and organizations to achieve mutually agreed goals that build capacity, improve wellbeing, and produce just and sustainable outcomes in the interest of people, communities, and the university (Bernardo, Butcher & Howard, 2012).

The above few examples show that there is no standard or uniform definition of community engagement, a situation that helps little to articulate the practices it entails. Garlick and Langworthy (2004) reveal that even in organisations such as the Campus Compact in the USA and the Higher Education Funding Council for England (HEFCE) in the UK, the conversation about the meaning of engagement has continued for some time without full clarity. However, as indicated in the background to this study, this current study uses the definition proposed by CHET (2003). The choice of this definition is due to its articulation that community engagement should contribute to both university functions and communities. In supporting the above reason, Bender (2008a: 89) states:

Community engagement is informed by and conversely informs teaching and learning, and research. Teaching and learning, and research, are enriched in the context of community engagement; and community engagement in turn is enriched through the knowledge base of teaching and learning, and research.

In conclusion, it can be noted that, while the notion of community engagement continues to rise, there are also different understandings that increase the debate on what exact it is all about and how it relates to the university core functions. In order to understand this debate, the next section explains what entails the university core functions and community engagement activities.

2.5 University core functions and community engagement activities

In the background to this study, it is noted that teaching and research have been the core functions of the universities since their inception. Altbach (2008) and Atuahene (2011) explain that teaching is geared toward human capital formation and research provides opportunity for knowledge creation, development, innovation and dissemination. Although it is widely accepted that teaching and research takes place in universities, one could argue that these days such activities are being carried out by other organisations or institutions such as companies, financial institutions, local and international organisations. However, it is well known that universities from the outset have owned the legitimacy and mandate to teach (train) and conduct research (Clark, 1983; 1998; Castells, 2001). Van Schalkwyk (2010:51) puts it quite succinctly:

Universities are not the only places where teaching occurs, but they are the only place where formal and socially valued degrees up to the level of the doctorate degrees are awarded. Similarly, research may be conducted at loci outside of the university but the university remains the accepted arbiter of knowledge produced, regardless of where knowledge is constructed. Only the university has the social legitimacy to carry out these two functions and they are therefore regarded as the core functions of the university.

Furthermore, scholars such as van Schalkwyk (2010), Cloete et al. (2011); Pinheiro (2011) explain that the university's core activities involve the basic handling of knowledge through: (1) teaching via the formalised degree programmes (curriculum structures) at the undergraduate or graduate levels, and (2) research activities. The above description supports a point made by Akpan et al. (2012), that teaching and research functions can be explained clearly whilst community engagement remains contested, especially on its actual activities. Therefore, what follows is a discussion on the community engagement activities.

Different connotations associated with community engagement have witnessed a

growing number of activities, which present what is suggested in some literature as a ‘confusion or mission overlap’ (Jongbloed, Enders & Salerno, 2008; van Schalkwyk, 2010). Furthermore, relating to the question of what count as ‘engaged practice’ (Kruss, 2012; Akpan, Minkley & Thakrar 2012), there have been various activities that continue to increase the magnitude of such a question. Various authors have attempted to identify activities that can be classified as community engagement; these may include: (a) knowledge transfer, (b) business incubators, (c) technology parks, (d) start-up companies, (e) applied research centres, (f) life-long learning, (g) projects funded by third parties (industry, international donors, etc.), (h) support of enterprises, (i) museums and cultural houses, (j) a range of consultancy activities, (k) community development programmes, (l) professional development, (m) training and research, (n) experiential education, (o) continuing education, (p) volunteering, (q) economic and political outreach, (r) service-learning, (s) contract researches, (t) intellectual property, and others (Clark, 1998; Bringle & Hatcher, 2002; Bender, 2008a; Jongbloed, Enders & Salerno, 2008; Farrar & Taylor, 2009; van Schalkwyk, 2010).

The above-mentioned activities are foregrounded in the general trends taking place in contemporary higher education. These include firstly, the rise and influence of neo-liberalism, which continues to be the de facto mode of operation in higher education (Scholte, 1997; Singh, 2014). The hallmark of this mode may be described as an ideology that favours those higher education activities related to economic imperatives. In this light, the neo-liberal advocates community engagement activities that are designed for income generation to individuals and institutions at large. Secondly, they are underpinned by the continuous arguments and calls upon universities to responsible and contribute to the broader society through their public missions (Singh, 2014). This encompasses the kinds of community engagement activities that are offered on a ‘public service’ basis for the wider society’s vitality. These may include citizenship education, democratic participation, programme aimed to promote social change, improved health, building common values as well as social cohesion (Pusser, 2002; Pasque, 2006).

Moreover, in more recent years, arguments have been raised that the dominance of neo-liberal tendencies has compelled universities to involve in engagement activities, partly as a way of generating income. This has witnessed the rapid increase of various patterns and practices related to entrepreneurial activities within universities. The

reason for this trend is well explain by Clark (1998): since virtually everywhere mainline institutional support from government as a share of total budget is on the wane, universities are moving towards the entrepreneurial model of functioning. Though Etzkowitz (2003) observes that an entrepreneurial academic dynamic originated in the USA universities during the 19th century, its prominence has been witnessed largely in recent years. Etzkowitz (2003); Siegel, Wright and Lockett (2007); D'Este and Perkmann (2011) all suggest that this trend has become common in recent years due to the increased rate of commercialisation of university research, technology, partnership between universities and industries, interest in university spin-offs and the importance of university innovation.

Because of a strong manifestation of entrepreneurial types of activities in the universities, some authors have gone as far as to divide teaching, research and entrepreneurial activities into two revolutions. Etzkowitz (2003) indicates that the first academic revolution took off in the late 19th century, during which the research function was added to the traditional task of teaching. A second revolution that transformed university into a teaching, research and economic development enterprise initially took place with respect to industry at Massachusetts Institute of Technology (MIT), which was founded in 1862 as a 'Land-grant' university (Etzkowitz 2003:110).

Although it can be deduced from the above description that teaching and research activities are clearly articulated, the many activities pertaining to community engagement seem to make it difficult in explaining what is all about. This has not only increased the debate on whether community engagement is part of the university core function, but it has also created tension between the university's core functions and engagement activities. Hence, the next part looks at the ongoing debates and the tensions involved.

2.6 Community engagement as the university's core function

Bearing in mind that teaching and research are the core functions of the university, the rapid rise of community engagement has added another debate on whether it can be conducted and positioned alongside teaching and research. As a point of departure, Bender (2008a) argues that community engagement is seen as merely 'add-on', 'nice-

to-have'; 'philanthropic' activities that continue to receive strong resistance from being integrated into the core functions in the academic field. This has made Netshandama and Mahlomaholo (n.d) state that there is no discipline called community engagement in higher education. The on-going reluctance of universities to recognise community engagement as one of the core functions is attributed to the question of how knowledge generated through such activities is understood and disseminated; some forms of engagement have limited connections to scholarship; others are reported to be against the institutional mission (Netshandama & Mahlomaholo, (n.d); Holland & Ramaley, 2008; Hall, 2009; Akpan, Minkley & Thakrar, 2012). For example, Buys and Bursnall (2007) use the research function to explain that academics have been reluctant to become involved in research partnerships with communities for a range of reasons that include: (a) lack of respect for community knowledge; (b) a view of community members as objects, rather than partners, for research; (c) the perception that collaboration research may lack rigour; (d) inadequate understanding about the benefits collaboration may offer; and (e) lack of incentives, grants and rewards for conducting collaborative research.

From the above analysis, two issues can be identified. Firstly, community engagement continues to remain on the margins of the university's core functions and, secondly, there is lack of consensus on the alignment between the university's core functions and community engagement activities. However, despite these arguments, it is suggested in this study that community engagement should provide opportunities for universities to train students, conduct research and generate new knowledge in the context of application. Albertyn and Daniels (2009) concur that engagement can connect the curriculum to the community issues in ways that bring new meanings to the why, what and how of learning, teaching and research approaches at universities. Bender (2008b) also looks at the link between the university's core functions and community engagement activities, by pointing out that, in order for community engagement to be entrenched in teaching, learning and research, it must be included in universities' curricula. Bender further argues that embedding community engagement involves teaching, learning, research and scholarship activity that engage academic staff, students and community in a mutually beneficial and respectful collaboration.

The link between curriculum and community engagement, as put by Bender (2008b), can be viewed through two main aspects, namely: Curriculum Community

Engagement (CCE) and Research-related Community Engagement (RCE). The former, as articulated by Bender (2008b), is a component of certain formal programmes that require students to refine their learning through applied (practical) work in communities. These students are, for example, nursing students placed in clinics and hospitals for field practical attachment, social work students working with HIV/AIDS victims in the communities, or education students placed in schools for teaching practice purposes. In community engagement literature, these examples fall within the service-learning programmes (Callister & Hobbins-Garbett, 2000; Knee, 2002; Bender & Jordaan, 2007; Casey & Murphy, 2008).

The research-related community engagement, as put by Bender, may involve an interactive and dialectical relationship between academic activity (researches) and the target community, in which knowledge is produced and transferred through a two-way interaction between the researchers and the members of the community. This may include activities such as community-based researches, experiments, demonstrations, disseminating research findings through publications and applications (Creighton, 2006). The process of incorporating community engagement into the university's curriculum by involving both teaching and research could provide an important opportunity to develop and improve the curriculum and strengthen teaching and research functions.

Though universities are increasingly called upon to be in contact with their communities, there are claims that tensions continue to exist between the core functions and community engagement activities. Fourie (2006) contends that universities today are surrounded by many different kinds of tensions, but most significantly the tension between the ancient traditions of the university and the search for relevance. For example, Fourie (2006) claims that tensions exist between basic research and applied research or between academic research and socially useful or utilitarian research. This situation has become more evident in recent years due to increasing demands for the latter type of research, which is regarded as the most important in addressing challenges facing communities. To some authors, the tendency to detract universities from undertaking basic research in favour of applied research is the most common criticism of engagement activities (Nedeva, 2007; Nelles & Vorley, 2010).

Apart from the drive towards applied research for utility purposes, the involvement of universities in developmental peripheries has grown, due to factors such as the changing mode of funding research, increasing university-industry linkages and the importance of connecting knowledge to development (Clark, 1998; Etzkowitz et al., 2000; Ylijoki, 2003). As indicated earlier, this has shifted universities towards an entrepreneurial mode of operation. In expounding on this phenomenon, Clark (1998) uses the concept of ‘developmental periphery’ to explain the entrepreneurial types of activities undertaken by the universities. According to Clark, this consists of outreach administration units that promote contract research, contract education and consultancy, which may be closely or loosely linked to the university core functions. In engaging in the aforementioned periphery activities, Clark emphasises the importance of developing strong university core functions (a steering core). In other words, the university cannot engage in outside activities without having established a strong teaching and research culture.

Having recognised the importance of a strong academic core, Clark (1998) holds two views regarding the university’s involvement in the developmental periphery activities. First and foremost, the developmental periphery links the basic units (teaching and research) to the outside world – as a result, they can effect reciprocal knowledge transfer; or the university learns from outside firms as the companies learn from the university. However, in his second view, Clark warns that if not judged by academic values, the developmental periphery activities can move institutions towards the character of a shopping mall. In this case, Clark sees the danger of overemphasising periphery activities that increase the university and academics’ income with no contribution to teaching and research functions. In supporting Clark’s latter view of turning the university into a ‘shopping mall’, multiple sources underline the potential detrimental effect of academic science being instrumentalised and even manipulated by industry, shifting from basic research towards more applied topics and conflict over whether a particular interest is legitimate or not, in relation to internal university values (Etzkowitz et al., 2000; Etzkowitz, 2003; Nedeva, 2007; Nelles & Vorley, 2010). For instance, Amara, Landry and Halilem (2012) use the consultancy services academics provide to the external organisation such as companies and government agencies, to describe two scenarios of ‘conflicts of interest’ and ‘conflicts of commitments’. The authors explain that, due to conflicts of

interest, consultancy activities may carry costs such as the neglect of students and of other university responsibilities, the earning of outside income on university time, and illegitimate use of university resources (see also Docherty & Smith, 2007).

Also relating to the above tension, Cloete et al. (2011) use the concept of 'connectedness' that implies different forms of interaction between university and external groupings to explain the contradiction between the core functions and external activities. In explaining this situation, Naude and Cloete (2003) argue that the growing link between university and external communities has increased the dilemma among academics in their quest to pursue social responsiveness, while maintaining their focus on the core institutional functions of teaching, learning and research. In expounding this contradiction, Cloete et al. (2011) reveal that, on the one hand, an overemphasis on the basic knowledge activities of teaching, learning and research (i.e. an inward orientation), aimed at strengthening the core activities, results in the university becoming an 'ivory tower' (see also Etzkowitz, et al, 2000; Botes, 2005). On the other hand, an overemphasis on the university connecting to development activities (i.e. an outward orientation) weakens the academic core (teaching, learning and research), which results in a situation whereby the university has little new or relevant knowledge to offer in the university-community relationship (Cloete et al., 2011). Although finding a balance between inward and outward orientations remains a daunting task for many universities and academics, Naude and Cloete (2003) argue that neither the inward (internal determination) nor the outward (external determination) of the nature and focus of the university's operations provides adequate models for university-community relations.

In summarising the above tension, Ylijoki (2003:309) uses Clark's (1998) description to explain the relationship between the developmental periphery and the university core functions. While, in the preceding discussion, tension seems to surface between the university's core functions and developmental periphery, Ylijoki puts it quite succinctly that:

Besides, Clark (1998) believes that increasing entrepreneurial activities are not in principle in contradiction with traditional academic values. On the one hand he thinks it is important that universities and departments adapt to changing external conditions and engage in market-oriented activities. But on the other hand he argues that it is equally important to secure the position of basic

research and the values and morals attached to this core function of university, which he calls “the academic heartland”.

From the above quotation it can be noted that even though the university is encouraged to engage with external communities, it is imperative for these endeavours to relate and enrich the core functions of the university. Therefore, deriving from the foregoing analysis, the following section presents the conceptual framework that underpins and guides the analysis of the data pertaining to the research questions.

2.7 Conceptual and analytical framework

This section discusses the analytical framework that assists in understanding community engagement practices and how they are related to the university’s core functions at Sokoine University of Agriculture. The discussion of this framework, among other things, is based on a summary of some of the key community engagement aspects examined in the above review of the literature. These include the contestations and debates around the idea of community engagement that eventually lead into locating the framework in Boyer’s model of community engagement.

Starting with the existing contestations, a review of the literature in this study shows that the idea of community engagement continues to be surrounded by various conceptualisations, coupled with the different practices that intensify the question of what it is all about. Embedded in the context in which a particular university is located, a debate on the conceptualisations and practices of community engagement as seen in the literature is due to the differences in terms of the role and expectations placed on the university, the nature and the demand of the external communities, the mission orientation, the capacity of the university, and so forth.

While the community engagement debates seem to be centred on its conceptualisations and practices, there has been a growing tension between the university’s involvement in its core functions of teaching and research and in engagement activities. The tension has grown due to the competing demands from the internal activities (teaching and research) and that of external activities (engagement), with the latter remaining contested in terms of whether it is academic activity or not. As this tension continues to manifest, the major questions remain to be:

- (i) How do universities as teaching and researching institutions involve

themselves in the engagement activities?

- (ii) What are the contributions of the community engagement activities to the universities' core functions?

Moreover, in debating the involvement of the universities in community engagement activities, various models are used to describe how this process has been shifting since it emerged. The main features and arguments of each model, as pointed out in the foregoing review of literature, are based on the perceived role of the university at a particular point in time. However, in synthesising these models, the literature shows that community involvement has moved from being seen as a way of supporting communities through service provision and de-elitising universities, to being located in the universities-communities' co-creation and dissemination of knowledge. The former as explained by Weerts and Sandmann (2008) and Holland and Ramaley (2008), is mainly understood as a way of providing service to the external communities, where academic knowledge and other university products are conveyed to community members in a way that positions the university as expert and provider, and communities as the recipients. The latter, as indicated by Weerts and Sandmann (2008) and Holland and Ramaley (2008), entails collaborative activities in which the university's academic staff, students and communities exchange and co-create knowledge to respond to community needs while enhancing research, teaching and learning activities of the university.

With the shift towards community engagement embedded in the university-community knowledge creation and dissemination process, the conceptual framework of this study is located in Boyer's model of community engagement. The use of this model as an integral part of the framework is based on the fact that, unlike other models that have been examined in the preceding review of the literature, Boyer's model suits this study due to a number of reasons. Firstly, the model regards teaching and research as core functions of the university; therefore community engagement needs to be practised in the context of teaching and research. Secondly, it discourages the perception that community engagement activities have no value or contribution to the university's core functions; rather, it sees community engagement as an activity that can enrich both the university's core functions and communities. In a nutshell, Boyer's model of community engagement provides a platform to make arguments on why community engagement should derive from the university's core functions.

In explaining the reason why community engagement should be understood in the context of teaching and research, authors such as Clark (1998) and Cloete et al. (2011) use the concept of academic heartland or academic core respectively. Though there is no clear-cut definition of the concept of academic core or academic heartland, its abstract meaning refers to the core functions of the university or, in other words, the embedded rationale of the notion of the university, its existence and the functions it performs (teaching and research) (Clark, 1998; Cloete et al., 2011). Thus, notwithstanding the universities' differences in context, the concept of academic core or heartlands encompasses teaching and research which are the common functions shared by universities around the world.

Therefore, the relevance of the concept of academic core in understanding community engagement practices and how they relate to teaching and research is based on two basic tenets. The first tenet focuses on Clark's (1998) articulation of the notion of 'academic heartland' and how it relates to the university's external activities. In his expression, Clark emphasises that even though universities engage with communities for different purposes, it is imperative that their internal primary activities of teaching and research remain intact. Based on this proposition, Clark (1998:7) summarises:

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When an enterprising university evolves a stronger steering core and develops an outreach structure, *and* diversifies its income streams, its heartland is still in the traditional academic departments, formed around disciplines, new and old, and some interdisciplinary fields of study... spread across the operating base of the university as sites of research and teaching.

Secondly, through using the concept of 'academic core' Cloete et al. (2011) support Clark's view by adding that, while most universities engage in community service or outreach, the contention is that their backbone or the foundation is the university's core functions. Therefore, the relationship between the university core functions and community engagement, as described by Cloete et al. (2011:55), is through:

... the extent to which the work undertaken in community engagement projects feeds into teaching or curriculum development; is linked to the formal training of students; enables academics to publish in academic publications (journals, books, etc.); is linked to international academic networks and generates new knowledge (versus applying existing knowledge).

The analytical point of departure for this study is, therefore, that, since there are many types of community engagement practices, the case study university is expected to

articulate what is considered to be the engagement practices in its context. However, the understanding of these practices in relation to the university's core functions as suggested by Cloete et al. (2011) and van Schalkwyk (2010) can be located in the following areas:

- i. Research emerging from community engagement activities
- ii. Academic publications emanating from community engagement activities
- iii. Community engagement activities providing opportunities for students' learning and training
- iv. Community engagement activities feeding back into teaching and curriculum development

2.7.1 Limitation of the conceptual/analytical framework

In the literature review, it has been noted that community engagement encompasses a wide range of activities, though it is not clear as to whether they relate to the university's core functions or not. Nevertheless, since there is no consensus on what constitutes community engagement practices, the conceptual framework proposed in this study simply provides indicators that show how community engagement practices may relate to teaching, learning and research.

2.8 Conclusion to Chapter Two

In this chapter, the researcher has focused attention on the literature pertaining to the evolution of the notion of community engagement. He started by examining the historical evolution of the notion of community engagement from the USA and African perspectives. From this chapter it emerged that the evolution of the idea 'community engagement' and the models that have emerged largely depend on the understanding of the role of universities at a particular point in time and depending on the context specificity. With the increasing demand for universities to engage with communities in knowledge production, dissemination and utilisation, this chapter has shown that there is a global spread of the bi-directional model of community engagement. The chapter, therefore, has defined key terms, notably 'community' and 'community engagement' and how they apply in this study. Then the researcher has outlined the debate surrounding the notion of community engagement, leading into the conceptual framework underpinning this study.

From this chapter there are some knowledge gaps regarding universities and the notion of community engagement that have been identified. These include among others (i) the extent in which the functions of universities are transformed in response to engagement with external stakeholders (ii) difficulties in identifying and elucidating community engagement practices, which reflect universities as teaching and research institutions (iii) there are a number of important questions such as what is the normative purpose of community engagement to both universities and communities (iv) little attention being paid to the influence of institutional contextual factors in defining and determining community engagement practices. In the context of the aforementioned gaps, this study focuses mainly on the interplay between universities' primary activities and community engagement.

What follows, is a discussion of the methodological approached employed in this study.



CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

This chapter presents an in-depth description of the methods of data collection and analysis used in this study. This has been done through a comprehensive discussion of the research design used, as well as the processes involved in collecting data. The chapter covers the following areas:

- Research approach
- Research design: Case study
- Data collection tools
- Data collection process
- Data analysis
- Trustworthiness issues
- Ethical considerations



3.2 Research Approach

This study employs a qualitative research approach as it seeks in-depth understanding of insider perspectives on community engagement practices. According to Mertens (2005), qualitative research turns the world into a series of representations, including field notes, interviews, conversations, photographs, recordings and memos to the self. As Creswell (2008) suggests that the ‘how’ or ‘what’ questions are appropriate for a qualitative research, the main question of this present study is, *“How has Sokoine University of Agriculture engaging with communities through teaching and research?”* This research question was important in responding to the research problem that sought to understand community engagement practices and how they relate to the teaching and research functions of the university. The choice of a qualitative research approach was based on the fact that the above-mentioned question can be better understood through a descriptive analysis than quantitative analysis. The quantitative approach is not suited for this study because the information needed was not based on statistical or numerical forms such as percentage, but rather on participants’ opinions, views and understanding of community engagement practices. Babbie and Mouton (2001) support the use of the qualitative approach because it

describes the actions of the research participants in great details and understands the actions in terms of participants' own beliefs, history and context.

The study adopted the case study design. Cresswell (1998:15) defines a case study design as:

An exploration of a 'bounded system' (bound by time and or place) or a case (or multiple cases) over time through detailed, in-depth data collection involving multiple sources of information rich in context.

The rationale for choosing the case study design in this study is due to the contextual nature of community engagement, thus, Yin (2007) argues that it helps to understand the 'how' and 'why' of a particular phenomenon in its context. This present study followed several procedures (steps) for conducting a case study, as propounded by Mertens (2005); Creswell (2008) and Yin (2009). First and foremost, there was a development of the research question which for the purpose of this study reads: ***“How has Sokoine University of Agriculture engaging with communities through teaching and research?”*** This was followed by the identification of the propositions of the study. Examples of propositions in this study are the understanding of community engagement as services to communities, knowledge transfer and collaborative activities. Based on Mertens's (2005) view, these are statements akin to hypotheses that state why you think you might observe a specific behaviour or relationship. Thus, the current study is based on the arguments made by Clark (1998) and Cloete et al., (2011) that, despite strong emphasis for universities to engage with their communities, teaching, learning and research remain their core functions. Therefore, community engagement should be understood in the context of these functions. There was also a process of specifying the unit of analysis. This was done through a thorough selection of a single case study design with clear boundaries of who was included, the geographical area, and time for beginning and ending the case. Thus, in the context of this study, Sokoine University of Agriculture's community engagement projects, the Department of Agriculture Education and Extension, administrators, academics and students were the main units of analysis.

A single case study is best suited to answer questions on: (i) How has the notion of community engagement evolved at SUA? and (ii) What are the key community engagement practices at SUA and how do they relate to the teaching and research

functions of the university? This is due to the following reasons. Firstly, community engagement is a contextual concept that differs from one university to another. For that reason, a single case study is essential as it helps to study and understand community engagement in a particular university's context. Secondly, community engagement is a broad concept, thus multiple cases were not necessary, as a single case study was hoped to provide adequate information needed to answer the research questions of this study. Hence, Sokoine University of Agriculture was selected to serve as a case study.

Though a case study approach is widely used in social research, Cresswell (2008) is of the view that the lack of generalisability of the research results from one case to another is the major criticism that has been levelled against it. With the contextual nature of community engagement, the issue of generalisability in this study is at the theoretical level. In essence, it is widely understood that, despite the context, teaching and research are the common functions of universities. However, with the mooted nature of community engagement practices, the theoretical assumption guiding this study is that engagement activities should relate to the primary functions that make universities.

3.3 Case study and sub-units selection

The purpose of this study and the contextual nature of the notion of community engagement guided the choice of a single case and its selection. According to Stake (2000), the key criterion in the selection of a case should be to maximise what one can learn, thus the case should be selected with the intention of learning the most. This study was guided by Stake's case study selection criterion. In order to achieve this, it was important to follow what Yin (2009) calls a 'careful selection of cases'. The selection of the case is important not only in showing the readers (audiences) where the study was conducted but, also, as Eisenhardt (1989) argues, to accomplish various aims, namely, to provide descriptions, test theory or hypotheses, and generate theory. Other reasons for selecting a case, as proposed by the above author, are: (i) to define the set of entities from which the research sample is to be drawn, and (ii) to control extraneous variation and define the limits for generalising the findings.

According to the Tanzania Commission for Universities (TCU) (2013), there are eleven public universities in Tanzania. Sokoine University of Agriculture was selected from these universities for two major reasons. Firstly, it claims that, from the outset, apart from teaching and research, this university was given the mandate to engage in agricultural development and improve the lives of the rural people (Sokoine University of Agriculture Centre for Sustainable Rural Development [SCSRD], 2004; AICAD 2011 Report). Thus, the idea of SUA engaging with farmers and people at grassroots level is a not a new one and it has been given equal weight as teaching and research. Secondly, with the debate over whether the notion of community engagement can be regarded as the core function of the university, the claim that this university was mandated to undertake community engagement makes it a unique or a model case. Thus, from the community engagement perspective, SUA presents a better opportunity to understand the types of activities it has been conducting and how they relate to the core functions of teaching and research.

In collecting data that may help in understanding the questions this study addresses, the following units within the case study were selected to be involved in providing such information.

The Institute of Continuing Education (ICE): This institute was purposely selected because it is responsible for community engagement at the university (AICAD 2011 Report). Thus, the overall background information about SUA's community engagement was obtained from this institute. This included community engagement information such as the history, the level of engagement, coordination, previous and current initiatives and participants involved.

The Department of Agricultural Education and Extension (DAEE): In SUA's community outreach organogram, this department is regarded as one of the units used by other departments to conduct engagement activities (The African Institute for Capacity Development [AICAD] 2011 Report). Therefore, it was also important to be included in the sample for the purpose of getting a holistic picture of such practices within the department. More importantly, it was essential to find out how community outreach activities relate to teaching, learning and research within the department.

Community engagement projects or programmes: At SUA, most community engagement activities are undertaken through several projects scattered around the university. For the purpose of this study, three major projects or programmes were purposely selected. The selection of these projects or programmes involved the following criteria: (i) five years of existence, (ii) the availability of academics involved in the projects, and (iii) the size of the project in terms of its coverage. At SUA these projects are regarded as ‘flagship projects’. The community engagement administrator assisted in identifying these projects/programmes. These projects include the following:

1. Uluguru Mountain Agriculture Development Project (UMADEP) – This is an on-going project started in 1993 with the main aim of promoting all aspects of agricultural development for the communities in the entire Uluguru Mountain. The project is part of SUA’s mission to answer the need and resolve the problems of agriculture and wellbeing in rural communities.
2. Programme for Agricultural and Natural Resources Transformation for Improved Livelihoods (PANTIL) – This started in 2005 and ended in June 2010. This programme was conducted by SUA in collaboration with the Norwegian University of Life Science (UMB), the Norwegian College of Veterinary Sciences (NVH) and the Norwegian Institute for Agricultural and Environmental Research (Bioforsk). The programme aimed at increasing economic growth, reducing poverty and improving social wellbeing in Tanzania through transformation of the agricultural and natural resources sectors.
3. Sokoine University of Agriculture Centre for Sustainable Development (SCSRD) started as a project and later became a centre, in 1999, with support from the Government of Japan. The purpose of the centre is to improve the capacity of SUA as a national learning institution, and to develop and test participatory rural development approaches and strategies, which could lead to sustainable development. The centre emphasises the collaboration of different sectors and disciplines in order to strengthen SUA’s capacity in the areas of research, teaching and outreach.

Having identified the sub-units within the case study institution, the following section explains the tools used to collect the data and the individuals involved in providing data.

3.4 Data collection instruments and selection of participants

This section discusses the techniques that were used to collect data. According to Yin (2009:114), “a major strength of a case study data collection is the opportunity to use many different sources of evidence”. This is a good strategy in the sense that it allows treatment of data from different sources, which complement each other. The process of collecting information from different sources is called triangulation (Mertens, 2005; Yin, 2009). There are several advantages of using triangulation in the data collection process: Stake (2005) argues that it reduces the likelihood of misinterpretation, helps to clarify meaning by identifying ways the phenomenon is being seen and verifies the repeatability of an observation or interpretation. Therefore, in this study, the collection of data was done through document review, semi-structured interviews and focus group discussions.

3.4.1 Document analysis

According to Bowen (2009:28), “Document analysis is a systematic procedure for reviewing or evaluating documents, both printed and electronic materials”. The same scholar goes on to argue that document analysis is important in order to elicit meaning, gain understanding, and develop empirical knowledge. The use of document analysis was intended to collect information pertaining to the institution community engagement and for particular projects or programmes. The documents were hoped to provide information such as history of community engagement, types of activities, the objectives of the projects and related information. In particular, the documents were used as a point of departure before getting more clarity from the interviewees. Though during the field visit it was revealed that the university did not have a specific official community engagement policy or report, five documents that were regarded as useful in providing SUA’s information on community engagement were analysed. These were:

1. Proceedings of Symposium on Development of Policy for Implementation of Universities' Outreach Activities in Tanzania (Africa Institute for Capacity Development Report, 2011);
2. Perspectives and approaches for sustainable rural development in Africa – Proceedings of the international conference, held at the Institute of Continuing Education (ICE), SUA (2004);
3. Enhancing Pro-poor Innovations in Natural Resources and Agricultural Value-chains (EPINAV) proposed programme document;
4. Uluguru Mountains Agricultural Development Project (UMADEP) – eight years experience report (2001);
5. Sokoine University of Agriculture Charter of 2007.

3.4.2 Semi-structured interviews

The reason for using semi-structured interviews rather than structured interviews was due to their flexibility, which enabled the researcher not only to rely on the pre-formulated questions but also to use interviewees' responses to ask further questions. Furthermore, a semi-structured interview was considered more effective, due to its cooperative nature that promotes and encourages participation between the researcher and the participants. In a similar study conducted by Bernardo, Butcher and Howard (2012) in Australia and the Philippines, this type of interview was used as it was regarded as useful in gaining inside perspectives of the Head of the Community Engagement unit and academics, regarding key elements of community engagement. Therefore, in the present study, 45 minute, semi-structured interviews with each respondent from the following groups were conducted.

The first group of interviewees consisted of two university community engagement administrators from the Institute of Continuing Education (ICE). These individuals were purposely sampled by looking particularly at the role they play in coordinating community engagement within the university. The reason for interviewing administrators was to get background information regarding SUA's community engagement. Thus, the interviews sought information on, among other things, the history and level of community engagement at SUA, the communities the university engages with, and key community engagement activities undertaken by the university.

It was important to interview these individuals since they are responsible for running the day-to-day engagement activities.

Also interviewed was the head of the Department of Agricultural Education and Extension. As can be seen below under the reason for selecting this department, the head of this department was purposely selected since he or she represents a department that forms the university's community engagement organogram or structure. Therefore, the aim of interviewing the head of this department was to establish the extent of community engagement at the departmental level. This helped to ascertain whether the department regarded teaching, learning and research as key components in community engagement. The interview also made it possible to assess whether students' involvement in community engagement activities is part of their formal curriculum requirement.

The third group that was interviewed included thirteen academic staff members involved in community engagement activities. In accordance with the main aim of the study, academic staff members formed an integral part of the respondents. These included three academics from the Department of Agricultural Education and Extension, four academics from the UMADEP, three academics involved in PANTIL project and three academics from the SCSR. Therefore, thirteen academic staff were purposely selected for the interviews. Apart from being involved in community engagement activities, the academics were also selected due to their direct involvement in teaching and research activities. Therefore, it was hoped that the information on how community engagement practices relate to teaching and research would be provided by the academics. The selection of academics looked at their availability, records of their involvement in engagement and the time spent in engagement with an activity, which in this case, was at least five years. In the process of identifying and accessing academics satisfying the above criteria, the community engagement administrators and senior UMADEP coordinator assisted the researcher. The arrangements of interview sessions with academics were done by visiting them in their offices and, in some instances, through telephonic conversations.

3.4.3 Focus group discussion

In order to understand the involvement in community engagement activities from students' perspectives, it was important to conduct a focus group discussion. A focus

group discussion is regarded as an extended form of interview that gives room for research participants to have more interactive discussions by talking to one another, asking questions, exchanging anecdotes and commenting on each other's experiences and points of views (Kitzinger & Barbour, 2006). One focus group discussion was conducted at the case study university with twelve undergraduate students from the Department of Agricultural Education and Extension. The initial plan was to have the focus group composed of both undergraduate and post-graduate students; however, there were no postgraduate students involved in engagement activities at the time of data collection. The reason given for this was the occasional involvement of postgraduate students, which depended largely on the availability of funds, in community engagement activities.

The selection of the focus group participants was done purposely in the sense that only students involved in community engagement activities were selected. This involved twelve 2nd and 3rd year students. The head of department helped the researcher in identifying students involved in community engagement activities. In accessing the students, it was necessary to contact the lecturer responsible for coordinating community engagement activities for students. The focus group was important as it captured a holistic picture of student involvement in terms of the types of the activities they were undertaking, the reasons for their involvement, their learning experiences and the outcomes. In essence, selecting students who were participating in community engagement activities helped to ensure the reliability and validity of the data collected.

3.5 Data collection process

The data collection, which comprised of the document review, interviews and focus group discussion, was undertaken from September 2012 to November 2012. However, prior to the commencement of this process, permission was obtained from the institution involved in the study. First, ethical clearance was obtained from the Senate Research Committee of the University of the Western Cape (UWC) for approval of the research proposal. After obtaining ethical clearance from UWC, the researcher requested SUA to grant permission to collect data at the institution. The request to collect data at SUA was submitted to the office of the Deputy Vice-Chancellor (Academic). This request consisted of a letter from the researcher's

supervisor and one from the researcher, outlining the aim and objective of the study, the type of data needed, informants needed and ethical considerations. The copies of the letters are attached as Appendix 5 and 6 respectively. A few weeks after submission of the request to collect data at SUA, the university granted permission to start the process. A copy of the authorisation letter from SUA is attached as Appendix 7. The researcher was given a contact person who helped in locating the areas where the data was to be collected and also in identifying the key research respondents.

As indicated above, the data collection involved document analysis, semi-structured interviews and focus group discussion. The analysed documents were requested and obtained from the community engagement administrators and project or programme coordinators. The interviews took place in administrators' and academics' offices, depending on the time these individuals were available for interviews. Apart from taking notes of remarks made by the participants, all participants consented to the use of a tape-recorder to record their answers. The tape-recorder helped to obtain reliable data that was complete, concrete and detailed. The interview guide is attached as Appendix 8A. The focus group with students was conducted after classroom hours. This gave the researcher and students sufficient time to discuss various issues pertaining to their involvement in community engagement activities. The guiding questions for the focus group are attached as Appendix 8B.

3.6 Addressing rigour

The issue of rigour in qualitative research involves two important aspects of reliability and validity. Babbie and Mouton (2001) and Golafshani (2003) describe reliability as the extent to which results of a study can be reproduced under a similar methodology. The same authors also ascribe validity as determining whether the research truly measures that which it was intended to measure or how truthful the research results are. The reliability of the collected data was ensured through the use of multiple sources of information (triangulation). The procedures involved were: firstly, a thorough analysis of the relevant documents pertaining to community engagement projects; and, secondly, a selection of interviewees and focus group participants who were considered to be representatives of the whole university's community engagement. In particular, the interviews with community engagement administrators and academics were important in complementing the information from the documents

and in ensuring the reliability of the information regarding the university's community engagement endeavours.

The validity of the data was ensured through the use of pilot interviews with four assistant lecturers conducted one week before the commencement of the interviews with the intended academics. The comments and recommendations from the assistant lecturers participating in the pilot interviews helped in restructuring and improving the guiding questions. A vivid example was that, since SUA's community engagement administrators and head of department were also academic staff involved in engagement activities, they should also be asked questions which focused on how engagement practices relate to teaching and research.

3.7 Data analysis

According to Neuman (1997), data analysis means a search for patterns in data-recurrent behaviours, objects or a body of knowledge. The same author acknowledges that qualitative data analysis is an important process since the data is in the form of text, written words or symbols describing or representing people, actions and events in social life. Before embarking on analysing the data, verbatim transcription of data took place. This was followed by a process of analysing data, which employed three interactive processes, as noted by Miles and Huberman (1994). These comprised of: (i) coding of patterns whereby words or phrases that illustrate a particular idea were identified and grouped together, (ii) building categories of meaning through aggregation of coding elements, and (iii) integrating diverse categories into themes. In this study these procedures were accomplished as follows.

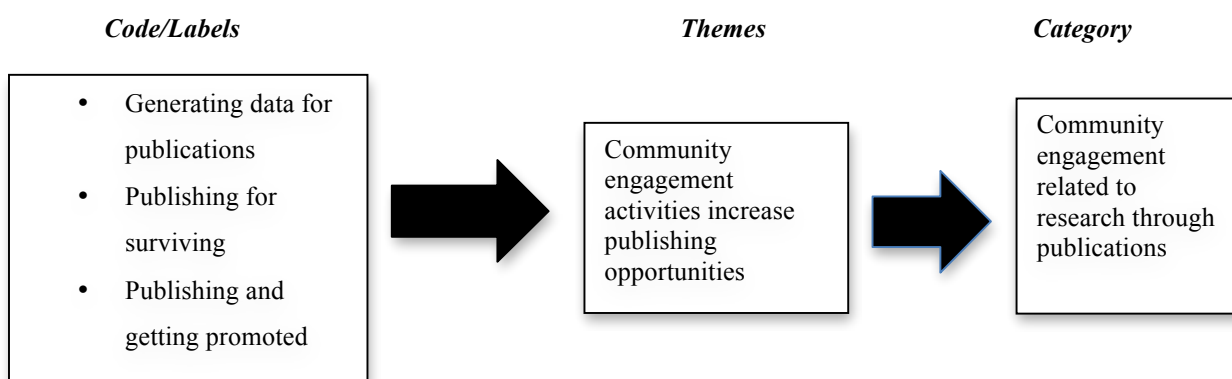
Data coding: After the verbatim transcription of data, the researcher started noting the recurrent phrases or similar responses from the participants. Words, phrases and sentences pertaining to similar meaning were categorised and given 'codes'. Codes, as defined by Miles and Huberman (1994), are tags or labels for assigning units of meaning to the descriptions obtained during a study. There are two reasons for data coding: to create order out of a mass of obtained information and to name and compare various items of data that have related properties. In adhering to Miles and Huberman's (1994) 'anticipatory data reduction' principle, coding in the present study

was done continuously from the formulation of research questions, research designs and data collection methods.

Category generation: Following coding of data by assigning names, various patterns started to emerge for the data, by way of clustering. At this stage, phrases and words identified during coding were categorised into larger field of meaning such as ‘forms of engagement’, ‘outcomes of engagement’ or ‘students’ involvement’. There are a number of categories of this nature, which emerged from the previously determined codes. The patterns further helped to organise and reduce data into a few logical conceptual frames.

Integrating categories into themes: Patterns obtained in the preceding stage were correlated to form common themes. Furthermore, themes were drawn up by interpreting the research objectives and were followed by data analysis to find recurrent similar variables that provided answers to the research questions. In summary, the analysis of the data was conducted mainly through what Neuman, (1997), Braun & Clarke (2006) and Yin (2009) call ‘pattern matching’. By pattern matching, empirical data was compared with the already developed indicators and arguments in the literature. In a nutshell, analysing data against the proposed indicators and secondary data ensured and increased the level of credibility (validity) and correlation. The data analysed was presented using diagrams, labelled categories, verbal description text and quotations. Examples of codes, category and themes were applied to the data from interview transcripts in which the researcher asked academics this question: “*What are the outcomes of your involvement in community engagement activities?*”

Example of codes, theme and category merged from the data analysis



3.8 Ethical considerations

According to Denscombe (2010), it is becoming increasingly common for researchers to gain formal approval from research ethics committees before they can embark on their research. This is due particularly to the involvement of human subjects in providing information needed to accomplish the purpose of the research. In the present study the human subjects were involved in interviews and focus group discussion. In this regard, several ethical procedures and regulations of the University of the Western Cape were observed.

First and foremost, the undertaking of this study commenced only after the Senate Research Committee of the University of the Western Cape approved the research proposal and granted research ethics clearance. The ethical requirements compiled consisted of the data collection tools, information sheet and consent forms which compel the researcher to observe issues related to confidentiality such as the identification of the respondents, as well as the appropriate use of the collected data.

Permission to conduct the research was also requested from Sokoine University of Agriculture. In doing so, two letters written by the researcher's supervisor from the Faculty of Education of the University of the Western Cape and the researcher were presented to the case study university, requesting permission to carry out the study at the institution. The researcher also requested SUA to grant permission to use its name in the actual report and dissertation. The actual data collection started immediate after SUA granted the authorisation letter. (The letters from UWC and SUA are attached as Appendices 5, 6 and 7).

Before the data collection, it was important to provide general information on the research undertaken. This was done through the participants' information sheets, which were distributed before the interviews and focus group discussion sessions. In order to confirm their acceptance to participate in the interviews and focus group, consent forms to be signed were also distributed to the participants. Voluntary participation, anonymity of the participants, confidentiality clauses, sensitivity of the topic and possibility of risks to participants were thoroughly explained in the information sheet and consent forms, and observed during data collection and

analysis. The information sheet and consent forms are attached as Appendices 2, 3 and 4.

Data analysis was done using the conceptual and analytical framework. Quotes from the interviews and focus group were used in analysing the data. Therefore, with the researcher's responsibility of maintaining anonymity and confidentiality, all participants were assured that under no circumstance would their identity be revealed in the excerpts quoted. Furthermore, the researcher undertook the responsibility of avoiding fabrication or misrepresentation of evidence, data, findings or conclusions, as well as averting any forms of plagiarism. Thus, all the literature and other sources used in building the arguments and providing evidence are correctly quoted, acknowledged and listed in the bibliography.

Last but not least, the researcher ensured that the information gathered was used for the intended purpose and stored securely at the University of the Western Cape.

3.9 Conclusion to Chapter Three

In this chapter, the researcher has presented the research design and discussed in detail the qualitative nature of the present study. The chapter has outlined various methodological issues and procedures adopted during the field visit including: case study selection, sampling, data collection strategies and processes, and data analysis. Reasons have been presented for adopting a single case study approach. It has been argued that, with the contextual nature of community engagement, its practices can be better understood within the context of the university selected. By using a variety of data sources and different data collection methods, the study has ensured the reliability and validity of the findings. The chapter has also looked at the ethical requirements, which were observed in the course of the present study. It has been shown that the research was undertaken after all the ethics requirements from all the universities and individuals involved in the study were met.

In the next chapter, the researcher presents and analyses the data pertaining to the research questions of this study. The chapter starts with the general background of SUA, followed by the data on the evolvment of the notion of community

engagement, ending with the data on the key community engagement practices and how they relate to teaching and research.



CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 Introduction

As stated in Chapter One, the main aim of this study is to understand how Sokoine University of Agriculture engages with communities through teaching and research. This chapter presents and analyses the collected data in an attempt to respond to the research questions of this study. The chapter consists of three key sections: Section One provides an account of the evolution of the concept of community engagement in Tanzania and SUA's context. Section Two presents SUA's approach to community engagement. Section Three looks at the link between community engagement and teaching and research activities at SUA.

4.2 The evolution of community engagement in Tanzania and SUA's context

As was mentioned in Chapter Two (Section 2.3), higher education in Tanzania started after the country gained its independence in 1961. This sector began with the Dar es Salaam University College, which in 1970, gained a fully-fledged status and was named the University of Dar es Salaam. In an attempt to expand the higher education sector, from the mid-1980s the government started to encourage the public and private sector to establish more universities around the country. Following the establishment of Sokoine University of Agriculture in 1984, the number of universities have grown from 1 in 1961 to 28 public and private universities in 2013 (Tanzania Commission for University [TCU], 2013). In terms of students' enrolment, it is noted in Chapter Two that the enrolment has increased significantly in recent years. As such, students' enrolment has increased from 14 in 1961 to 92 977 in 2010/2011 (United Republic of Tanzania [URT], 2011). The increase in the number of universities and students may reflect what Varghese (2006) observes to be the rapid expansion of higher education in African countries. What follows is a discussion on the evolution of the concept of community engagement in Tanzania.

In Chapter One of this study it is argued that community engagement continues to be an important agenda in contemporary universities in different contexts. However,

despite its recent ascendancy, it is also stated that universities have a long history of involvement with communities in different ways. Therefore it is imperative to look at how the idea of universities' involvement in communities has evolved in the Tanzania context. This discussion is located in four distinct periods, which lead the study to look specifically at SUA's context. The periodisation of this discussion is important since the involvement of universities in communities has been changing, not only in relation to the changing society needs, but also due to the change in government policy mandate. This evolution is outlined as follows:

4.2.1. 1961-1970s: Community engagement as an antidote for elitism in universities

As mentioned in Chapter Two (Section 2.3), the idea of community engagement in Tanzanian universities started in the 1960s. During this period, a number of transformations, such as the attainment of independence in 1961 and the introduction of socialism as the country's socio-economic ideology in 1967, took place. With the aim of the political leadership being to build an egalitarian nation based on the principles of socialism, the vision of higher education, in particular universities, was to create a cohort of educated people who would use their knowledge to help people at grassroots level. This involved the call to universities not to disconnect themselves from the majority of mainly peasants. For instance, in 1966, the former Tanzanian President Mwalimu Julius Nyerere cautioned that:

We do not build skyscrapers here so that a few very fortunate individuals can develop their own minds and then live in comfort, with intellectual stimulus making their work and their leisure interesting to themselves. We tax the people to build these places so that young men and women may become efficient servants to them (Ivaska, 2005:94).

With the main goal of building an equal society, Kassam (1983) and Omari (1991) indicate that the Dar es Salaam University College was therefore called upon to foster some of the socialist ideas such as helping farmers through voluntary work. The reason behind this call, as mentioned in Section 2.3, was to try to curb the growing elitist mentality, whereby the university's communities (students and academics) distanced themselves from the ordinary communities. As such, even in his writing, Nyerere was always critical of the lack of willingness among students to work in activities that benefited the community. For example in 1967, Nyerere wrote that:

How many of our students spend their vacations doing a job which could improve people's lives but for which there is no money – a job like digging an irrigation channel or drainage ditch for a village, or demonstrating the construction and explaining the benefits of deep-pit latrines, and so on? The majority do not think of their knowledge or their strength as being related to the need of the village community (Nyerere, 1967:6).

Thus, in the efforts towards connecting the university with the broader community, the university was encouraged to undertake a number of activities as part of its contribution to the communities during the 1960s. These included services through the national development projects, commonly known as national service programmes, and volunteering particularly to help small-scale traditional farmers in rural areas (Omari, 1991; Ivaska, 2005).

4.2.2 1970s-1980s: Community engagement as a weapon against three development problems: ignorance, poverty and diseases

As pointed out in the section on the history of higher education in Tanzania (see Chapter Two), the establishment of the University of Dar es Salaam in the 1970s was one of the major transformations in Tanzanian higher education. Before looking at what the university was expected to do in communities, it is important to assert that the involvement of universities in the community during this period was very much within the context of fostering socialist ideas. Interestingly, other countries that followed a socialism ideology, such as Zambia and Mozambique, had similar views about the position of universities in their political and economic frameworks (Langa, 2013). In support of these similarities among these countries, a number of authors have quoted some of the speeches used by political leaders in articulating the mandate of the universities to the communities. To cite a few examples, Omari (1991:183) and Ivaska (2005:95) quote Nyerere's speech delivered in 1971 during the inauguration of the University of Dar es Salaam, in Tanzania, where he stated that:

Our young men and women must have an African-oriented education. ... that is, an education which is not only given in Africa but also directed at meeting the present needs of Africa ... our present plan must be directed at reaching the village.

Similarly, in Mozambique, Samora Machel, the first president of this country, shared the same view with Nyerere as he pointed out that:

The task of creating a new university has just started. The University seeks now to go down to the people, to the revolutionary reality in which it is rooted. However, it is still a school for the privileged, a school where the proletarian and peasantry class is not present, a school in which the children of the people do not enter (Langa, 2013).

From the above two statements, there was a strong emphasis on universities preparing people (students) for public participation (Mosha, 1986; Langa, 2013).

As far as viewing community engagement as a weapon against ignorance, disease and poverty, which were perceived to be enemies of development, is concerned, the government, under the umbrella of socialism (Ujamaa), pioneered a campaign to use universities in this fight. For example, with the University of Dar es Salaam being regarded as instrumental in fighting the above-mentioned challenges (Cooksey, Mkude & Levey, 2003), practices such as continuing and adult education were introduced. With the main purpose of addressing illiteracy, the university, (apart from admitting adult and in-service people who were considered to have met the university's admission requirements), its academics and students were called upon to help people in the villages through 'adult education classes' (Kamando & Doyle, 2013). Another effort made to strengthen the involvement of the University of Dar Es Salaam in communities through continuing and adult education was the establishment of the Tanzania Institute of Adult Education. This institute became the coordinating centre and the link between the university and communities. Thus, with the main activities at that time being of training adult educators and conducting adult learning classes in the village, students and academics, particularly in the Faculty of Education, had to spend part of their time offering adult education classes either on campus or in the village settings (Kamando & Doyle, 2013).

Furthermore, as part of helping the government to address poverty, the university's academics and students became involved in communities by doing various activities aimed at building self-reliance awareness and supporting communities. Some of the activities the university undertook in communities included: brick making, helping farmers in villages to do basic things such as animal diseases control, selection of best type of seeds, the use of modern fertilisation and establishing farms for the university's own benefits (Ishumi & Maliyamkono, 1995). More importantly, the involvement of students in communities through practices such as services in the

national development projects were later made compulsory in such a way that having experience of working in the communities was regarded as one of the main requirements or prerequisites to join the university. In a nutshell, practices such as service through volunteering, the national service programme and continuing education were aimed at helping the government to bring development to the communities, which at this point were preoccupied with the already mentioned illiteracy, diseases and poverty (Mosha, 1986; Ivaska, 2005).

4.2.3 1980s-mid 1990s: Declining of community engagement culture in the universities

While in the 1960s and 70s there was a strong emphasis for universities to participate in community matters, in the late 1980s to mid-1990s little was mentioned in particular by the government and political leadership regarding this agenda. As was explained in Chapter Two, one of the major reasons for the decline in the universities' involvement in communities was the government's shift of priority from higher education to primary and secondary education that took place in the 1980s. Coincidentally, this shift happened when socialism was at its demise. Due to this shift, coupled with the decline in universities' support, Ajayi, Goma and Johnson (1996) and Kamando and Doyle (2013) reveal that a massive gap started to emerge between the universities and communities, not only in Tanzania but also in other African countries. Nevertheless, the deteriorating relationship between universities and communities was followed by a redefinition and emergence of some other community engagement practices, particularly at the beginning of the 1990s. The practices that emerged are examined in Section 4.2.4. Though a point is made that little was mentioned regarding the universities-communities relationship in the 1980s and 1990s, using SUA's example, one can see a clear demarcation between the socialism period and the open market system. From this observation, we see that, because SUA was established in 1984, one year before the end of socialism, the political leadership still considered this university as an important institution in responding to the existential challenges faced by the communities. A detailed discussion on how much the university was still regarded as important to the communities in the 1980s will be provided in the discussion on SUA. Also, in this section, it can be seen that while practices such as continuing education and volunteerism of the 1960s and 1970s were

still emphasised at this university, there was also an emergence of other practices, mainly after the 1990s.

4.2.4 Mid 1990s to date: Shift in the community engagement practices

As we have seen in the above sections, it is evident that, prior to mid-1990s, the involvement of universities in communities in Tanzania was dominated by practices such as volunteerism, the national service programme, continuing education and other services at grassroots level to the communities. However, in the mid-1990s, there was a shift in terms of community engagement practices. From this point, we see practices such as the national service programme being suspended due to lack of funding (Ivaska, 2005), while continuing and adult education programmes were no longer given the priority they had enjoyed in the past. This is perhaps due to the fact that these programmes were deemed as important in the process of eradicating illiteracy and ignorance, which was prevalent during the first two decades after independence. Moreover, Mushi (2009) and Kamando and Doyle (2013) suggest that continuing and adult education were de-emphasised because they did not provide people with the relevant knowledge and skills needed in today's society; as such, most of the people are encouraged to attend primary and secondary schools and higher education.

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In more recent years, several forms of community engagement have emerged in Tanzanian universities. From a policy perspective, it can be noted that the Higher Education Development Programmes of 2007 emphasise that the university goes beyond its traditional functions of teaching and research and engages rather in consultancy (Higher Education Development Programmes [HEDP], 2007). While in Chapter Two of this study it is argued that consultancy is a form of entrepreneurial activity within universities, this seems to be a common trend in Tanzanian universities today. For example, Ishengoma (2010) indicates that the Task Force on Financial Sustainability of Higher Education suggested that universities in Tanzania should be involved in activities such as consultancy and commissioned research as a way of responding to their stringent financial condition. This perhaps supports the entrepreneurial trend that continues to dominate universities in various higher education systems around the world. Moreover, a study carried out in Tanzania by Kamando and Doyle (2013) found that universities are also involved in community-

based researches, which are conducted in partnership with communities to maximise the benefits of research for and with local communities, regions and the country.

In conclusion, it is important to state that the history of community engagement in the Tanzanian context is complex as it is closely linked to the political, social and economic ideologies of the country. From the preceding discussion, it can be noted that there are certain practices that were emphasised during the socialism period as they were embedded in the political ideology of the country, but were also seen as relevant to social and economic conditions of that period. Furthermore, in the post-socialism period, we see changes taking place with regard to the universities-communities relationship. Apart from the lack of emphasis, mainly from the government, for universities to engage with communities, universities are beginning to become involved in other forms of encouragement in order to adapt to the changing economic terrain.

In this national context it is important to understand community engagement at SUA for two main reasons. Firstly, SUA is a subset of higher education in Tanzania; therefore it cannot be studied without locating it in the broader national context. Secondly, the national context provides a platform to understand where the idea of SUA's community engagement comes from and how it has evolved. This is partly due to the fact that SUA is one of the oldest universities in Tanzania, established when the notion of community engagement was at the forefront of the political agenda. Therefore, having looked at the broader development of community engagement at the national level, the section that follows focuses on how this idea has evolved at SUA.

4.2.5 The evolution of community engagement at SUA

The history of SUA dates back to 1965 when it started as Morogoro Agricultural College. In 1970, the college became part of the University of Dar es Salaam, offering courses in the faculties of Agriculture, Forestry and Veterinary Sciences, which were later combined and re-named as the Faculty of Agriculture, Forestry and Veterinary Sciences. Following the Parliamentary Act No. 6 of 1984, SUA became a fully-fledged university on 1 July 1984, with distinct faculties of Agriculture, Forestry and Veterinary Medicine (Cooksey, Mkude & Levey, 2003; AICAD 2011 Report). The

university started with one campus located in Morogoro, and it currently has four campuses, namely: the Main Campus and Solomon Mahlangu Campus (SMC), both located in Morogoro Municipality, Olmotonyi Campus in Arusha and Mzumbai Campus situated in Lushoto-Tanga. SUA also has one constituent college called Moshi University College of Cooperatives and Business Studies (MUCCoBS), located in Moshi.

The Sokoine University of Agriculture Charter of 2007, and the AICAD (2011) Report point out that the university is primarily concerned with teaching and research in agriculture, natural resources and related fields, at both undergraduate and postgraduate levels. In terms of enrolments, the recent statistics provided by SUA (2012) show that in the academic year 2011/2012 the university had 5 563 undergraduate students, 225 non-degree students and 400 Master's and Doctoral students. Teaching and research activities at SUA are undertaken across its four faculties, namely, the Faculty of Agriculture, the Faculty of Veterinary Medicine, the Faculty of Forestry and Nature Conservation, and the Faculty of Science. The largest faculty in terms of student intake, personnel and activities is the Faculty of Agriculture, with 202 academic staff and 1 512 students (Sokoine University of Agriculture [SUA], 2012).

With teaching and research being its primary mandate, the university also sees itself as responsible in bringing development to the communities. Thus, SUA's current mission statement reads as follows: to promote development through training, research and delivery of services (SUA, 2013). The training, research and services are clearly articulated in SUA's Charter of 2007. Firstly, the training is offered to students enrolled in the abovementioned four faculties. Also, the university, to some extent, offers continuing education programmes to adults, in-service professionals and community members, mainly through its Institute of Continuing Education (AICAD 2011 Report). Training in particular is designed to prepare students to work with stakeholders in Tanzania, in order to enhance the rural economy and provide solutions to the economic and social problems in rural areas. Secondly, the research conducted at SUA involves both basic and applied research in the areas of land use, crop and livestock production, and it is intended to contribute to sustainable development and poverty alleviation. Thirdly, the services involve the provision of extension services, consultancy and advisory services to the public and private sectors (SUA's Charter,

2007). Therefore, based on the information from the university's Charter of 2007 and the current mission, involvement in communities seems to be regarded as one of the core activities of SUA. However, the extent in which these provisions are being actualized in practice is of great interest and is examined in the latter section. What follows is the discussion of the development of community engagement at SUA.

The origin of community engagement in SUA's context cannot be discussed without locating it in a broader history of universities and their role to the communities in the Tanzanian context. This origin takes one back to the time when SUA was still a constituent college of the University of Dar es Salaam in the 1970s. The AICAD (2011) report shows that during this period the government committed itself to combat three challenges: illiteracy, disease and poverty. Since these challenges were regarded as obstacles in the development of the nation, rooted in the socialism ideology, the government saw universities as important institutions in an attempt to address them (Nyerere, 1967; Kamando & Doyle, 2013). Therefore, the AICAD document indicates further that universities have since been using outreach education, extension education and altruistic acts as the main strategies to address these development problems. At SUA, the first interviewed administrator supported the above brief history in this statement:

Community engagement started when the university was still a college and then it continued into the university and in the beginning it was mainly done as outreach or extension services activities and continuing education (Personal interview, October, 2012).

Although in the above excerpt we see that services to the communities and continuing education were the main activities in the beginning when this idea started, there is another claim that training of students and conducting research were also part of community engagement during the same period. As such, the second interviewed administrator expressed that:

The idea [of community engagement] existed even when the university was still a small faculty of agriculture of University of Dar es Salaam. When I was a student here for example in the 1970s we still had community outreach activities mostly linked to continuing education, training students, also linked to research when people wanted to do applied research on farm (Personal interview, October 2012).

From this excerpt, one can argue that the evolution of SUA's community engagement can be traced to the broader development of this notion in Tanzania. As such, being a constituent college of the University of Dar Es Salaam, SUA had to engage in activities such as continuing education and training students in the context of community engagement, as a way of aligning itself with the mother university. The AICAD document confirms this as it states that extension education manifested itself in adult education, particularly in the 1970s and 1980s. The training of students in the context of community engagement during this period was understood as a way of curbing elitism through imparting citizenship attitudes among students (Ergas, 1982). Interestingly, after the introduction of the 1974 Musoma Resolution, the involvement of students in engagement activities became part of the university's admission criteria and a curriculum requirement. Omari (1991:1984) put it succinctly that:

... the government would not tolerate the existence of detached, defiant, arrogant institution in its midst ... the university had to introduce new and compulsory forms of knowledge, such as development and social studies, to meet the challenges for relevance ... the emphasis on utilitarian and control motives in education, castigating elitism, arrogance, theoretical education and the anti-rural attitude among university population.

As far as undertaking research in the context of engagement in the 1970s is concerned, there was no evidence to support that, during that period, research was undertaken through community engagement. However, it should be noted that focusing on training students and responding to the political ideology does not necessarily mean research was not pursued. While the question of whether research was one of the key activities in community engagement during the 1970s remains unanswered, the university was meant to do basic tasks such as advising farmers, doing voluntary works, creating community awareness on issues such as disease control, participating in eradicating illiteracy through adult education classes and establishing cooperative unions in rural areas (Omari, 1991; Mkude, Cooksey & Levey, 2003; Kamando & Doyle, 2013).

In the preceding analysis it is suggested that community engagement started when the SUA was still a constituent college; however, in 1984, after SUA became a fully-fledged university community, engagement was announced as one of the main mandates of this university. With the argument that the university involvement in communities is partly influenced by the expectation placed on it (see Chapter Two),

the emphasis on SUA to become involved in communities came from the political leadership, in particular the first president of Tanzania, Julius Nyerere. For example, the AICAD document reveals that in his inaugural address at SUA in 1984, Julius Nyerere said:

... the main objective of Sokoine University of Agriculture is not abstract research or training of academicians who can write learned treaties. Certainly, we hope that it will do all these things, for we expect – and we demand from both staff and students – rigorous scholarship and scientific research. But they are not what the university will be judged by during the next twenty years or more. This university must be answering the needs and solving the problems of Tanzanian agriculture and rural life. Its aim must be, firstly, to contribute towards improved production and therefore improve standards of living for the people who live on the land or in connection with the land...

Drawing on the above quote, it can be said that the transformation of SUA from being a constituent college to a fully-fledged university was marked by a stipulation of its role. Although teaching and research were still regarded as important functions, Nyerere expected SUA to go beyond these traditional functions by responding to various socio-economic issues. Interestingly, in spite of the ongoing debate on whether community engagement is one of the core functions of the university, the statement above suggests that Nyerere regarded it as the most crucial role of SUA, perhaps more than teaching and research. Therefore, even though this role was pronounced as a mandate of SUA nearly three decades ago, there is a claim that the university continues to embrace the role it was given at its establishment. This is explicitly explained in the SUA's Charter of 2007:

It remains the inspiration of this university to uphold the vision and guidance of the first Chancellor of this University and Father of the Nation (Mwalimu J.K. Nyerere) that the University should endeavour to answer the needs and solve the problems of Tanzania's agriculture and rural life, manage natural resources on a sustainable manner and to contribute to improved production and therefore improved living standards of the people.

While from the above information there is a clear indication that SUA continues to do what it was expected from the beginning, there was a need to find out whether there have since been any developments regarding its notion of community engagement.

In Chapter Two of this study, it has been noted that the recent increasing importance of universities has also witnessed the growing momentum of the notion of community

engagement. Though this momentum is argued to be associated with much debate, there are indications that universities continue to consider community engagement as one of their vital functions. The data obtained from SUA indicates similar trends in that, in spite of Nyerere's call that SUA should prioritise responding to the community needs, community engagement was not given priority compared to teaching and research. However, there is some indication that it is now being seen as a formal activity that is also part of the university's mission. This is captured in the following excerpt:

... over time outreach has been formalized in a sense that now it is given more and more weight compared to the past when it was simply seen as a continuing education activity. Now it is seen as part and parcel of the mission and the corporate strategic plan of the university (Personal interview, October 2012).

The establishment of units or centres responsible for community engagement has also marked the elevation of engagement as one of the key functions of SUA. Thus, the analysis of data from this university reveals that a number of units or centres have been established with the purpose of supporting the implementation of engagement activities. One academic, who is also a director of the ICE, explained the increasing number of units that support community engagement in the following statement:

Remember initially it was only the Institute of Continuing Education (ICE) as the overall unit, they are now more specific units within the university that has been mandated specifically for outreach, so I guess with time it has become an important activity in the university (Personal interview, October 2012).

Hence, while initially the Institute of Continuing Education was the only unit responsible for community engagement, the AICAD document shows that currently community engagement is also implemented through the SUA Centre for Sustainable Rural Development (SCSRD); the Department of Agricultural Education and Extension (DAEE), the Directorate of Research and Postgraduate Studies and Consultancy Units. From the abovementioned list, one can claim that community engagement is evidently being institutionalised within the university's key structures.

In terms of funding, there is evidence that suggests that when community engagement started in the 1970s, the main source of funding was from the university. The university funding of engagement activities continued until the early 1990s as the

university's budget allocation catered for teaching and research only (Mwaseba, Mattee & Busindi, 2010). This claim is clearly supported by the AICAD document, which compares the budget allocation between teaching, research and engagement activities from 1992 to 2000. The table below shows the budget priority between research, teaching and engagement (AICAD document, 2011).

Table 4.1: Budget allocation between teaching, research and engagement at SUA

Year	Budget allocation to research and training funds		Budget allocation to outreach funds
	Nominal Terms (in million TShs.)	Real Terms (in million TShs.)	
1992/93	1 339 319	1 781 808	0
1993/94	1 205 537	1 214 528	0
1994/95	885 523	689 760	0
1995/96	641 542	412 118	0
1996/97	741 107	411 118	0
1997/98	780 149	383 480	0
1998/99	666 444	303 484	0
1999/2000	462 280	198 844	0

Source: AICAD 2011 Report

Although no data or evidence could be obtained in terms of funding community engagement prior to the 1990s, the above table supports the point made earlier that, in the beginning of the 1990s, community engagement in Tanzanian universities began to fade away, partly due to financial difficulties. Also, despite the fact that the information in the above table was documented more than one decade ago, the AICAD document indicates that currently community engagement depends mainly on external donors (funders). As such, the lack of institutional support results in community engagement initiatives being driven by individuals' efforts to mobilise funds from external donors.

In summary, it can be extrapolated that the origin of SUA's community engagement reflects the general philosophy of the idea of the university and its role in communities in Tanzania since 1961. However, with the above discussion suggesting

that community engagement has transformed in terms of focus and recognition, it is necessary to look at some of the approaches used by SUA in community engagement. This is done in the subsequent section.

4.2.6 Conclusion to this section

From the preceding discussion, it can be argued that, in the Tanzanian context, the idea of universities being involved in communities has a long history that goes back to the period when the first university came into existence. With the involvement of this university in communities being driven mainly by the political leadership of that time (1961), in particular, Julius Nyerere (1961-1985), we see that, initially, most of the practices such as volunteerism, continuing education, field practical attachment, national service programmes and other services to the communities were meant to respond to the type of communities the national leaders intended to develop. Also, from this analysis, we see that, though by the 1980s the aforementioned practices were still common in the universities, the trend shows that they began to decline as universities started to experience difficulties in their operations. From the mid-1990s to date, we see programmes such as national service being terminated, while continuing education, adult education, supporting farmers and villagers are being neglected in the universities. As such, we see a shift whereby universities are moving into other forms of community engagement such as consultancy and commissioned research, perhaps due to the conditions in which universities are currently compelled to operate, coupled with the changing needs of communities and the policy mandate.

In terms of the overall impression about the link between community engagement and teaching and research activities in Tanzanian universities, one can argue that, throughout the four distinct periods discussed above, it seems that the emphasis was more on how much the universities contributed and do contribute to the communities. Thus, the interplay between community and teaching and research do not show clearly. A recent study carried out by Kamando and Doyle (2013) on community engagement in Tanzania provides similar argument that community engagement in the forms of outreach work, academic knowledge transfer and continuing education are underdeveloped in comparison to the other two core functions of teaching and research. As such, it is difficult to conclude that there is strong linkage between community engagement and teaching and research activities in Tanzanian

universities. Drawing on the analysis of the evolution of community engagement at the national and SUA levels, the next section focuses on the dominant approaches used by SUA in engaging with its communities. In this section a particular interest is on looking at continuity in terms of the activities that are still being practised and those which are perhaps discarded within the universities.

4.3 SUA's community engagement approaches

This section pays attention to the various approaches used by SUA in engaging with its communities. In looking at these approaches, the section provides a description of the projects and the department as an indication of SUA's community engagement approaches. The description of projects and department is also used in discussing the sub-research question two which deals with the link between community engagement and the primary function of teaching and research at SUA. The description involves the following areas:

1. SUA Centre for Sustainable Rural Development (SCSRD)
2. Department of Agricultural Education and Extension (DAEE)
3. Uluguru Mountain Agricultural Development Programme (UMADEP)
4. Programme for Agricultural and Natural Resources Transformation for Improve Livelihood (PANTIL)

4.3.1 SUA Centre for Sustainable Rural Development (SCSRD)

The SCSRDR started as an engagement project carried out between 1994 and 1997 in Mbinga District. With the argument in the literature that universities are currently involved in institutionalising community engagement (van Schalkwyk, 2010; Kruss, 2012), at SUA, in 1999, this project became a centre after being approved by SUA's Council. The reasons for establishing the SCSRDR were, among other things, to strengthen SUA's research and extension or engagement capacity, while providing leadership in the development of the rural sector. In the beginning, the Japanese International Cooperation Agency (JICA) mainly funded the centre; however, currently the centre depends largely on the funds that come from the university's budget allocation. The SCSRDR collaborates with local government, international universities such as Kyoto University and rural community members, in carrying out engagement activities.

While initially the main aim was to develop a sustainable rural development methodology or approach, the SCSRDR currently has four main purposes, namely: (i) to understand the conditions of the people in rural areas, (ii) to implement specific sustainable rural development actions at selected sites in Tanzania as a way of gaining practical experience, which can be disseminated to other areas in the country, (iii) to ultimately establish a methodology for carrying out sustainable rural development programmes applicable in Tanzania, and (iv) to act as a centre for networking, publishing, exchanging information, providing advice or consultancy, training and other similar activities aimed at promoting the principles and practices of sustainable rural development (SCSRDR, 2004). To achieve these purposes, the academics and students in the centre perform the following functions: (i) fieldwork involving students and academic staff through which focus groups and consultative meetings at the level of the villagers are carried out in rural areas, (ii) experiments (trials) and activities with villagers at grassroots level through engagement stations, (iii) participatory action research mainly concerned with some intervention in areas such as fish farming, beekeeping, crop diversification, improvement of indigenous farming practices and hydro-mill project, and (iv) community-based research in order to empower and build capacity in communities. In explaining some of these functions, one academic staff within the SCSRDR commented that:

The activities we do with farmers and other stakeholders give us a chance of knowing areas that we can intervene. At the moment we use community engagement stations and experimental farms located in carrying research with the extension officers and farmers but again that forms a good link to intervene in the communities on issues of development (Personal interview, November, 2012).

Within the centre, there are a number of projects academics undertake. For example, the Miombo Woodlands Agro-Ecological Research Project (MWARP) which focuses on understanding the indigenous social and farming system with the aim of improving productivity and sustainability of these systems. From the SCSRDR document it is not clearly stated on how this project is linked to teaching and research. However, there is another project within the SCSRDR that claims to be linked to teaching and research. This project started in 2000 and is known as Tanzania Agricultural Research Project (TARP). The SCSRDR documents point out that prior to TARP, SUA researchers used to undertake various research trials but with the research findings not being put to

effective use at field level, the findings rarely reaching farmers. Therefore, the objectives of TARP, as shown in its design matrix, are:

- (i) By the end of 2000, farmers-research-extension linkages would be strengthened.
- (ii) Publish extension leaflets and materials and disseminate them.
- (iii) At least 18 M.Sc and 14 PhD students receive their degree by the end of the project period.
- (iv) One farm impact study of earlier research would be published in a refereed journal by 2002.
- (v) One farm impact study of research activities would be submitted for publication by 2004.
- (vi) Disseminate findings to extension agents and farmers.

Nevertheless, from the document reviewed, it is not clearly indicated as to whether the above outlined objectives were or are implemented and whether the intended outcomes were or are achieved. For instance, in the TARP Annual Report of 2002/2003, it is not clearly stated how many publications were published and how many students actually managed to obtain their qualifications under this project. This is compounded by the fact that little information is available to substantiate the abovementioned claims. Furthermore, the SCSRD document states that currently there are no students linked to the project because of the inadequate internal and external funding.

4.3.2 Uluguru Mountain Agriculture Development Project (UMADEP)

The Uluguru Mountain Agricultural Project (UMADEP) was established in 1993. It is one of the oldest and biggest projects established as part of SUA's mission to answer to the needs and resolve the problems of agriculture and wellbeing of rural communities. The main aim of its establishment was to promote all aspects of agricultural development for the communities of the entire Uluguru Mountains. The project operates under the Department of Agriculture Education and Extension. As a result it acts as the channel through which students and academics engage with communities. UMADEP's sources of income come from various internal and external donors agencies, among others, CIMADE (EU & French government), Swiss partners, Tanzania Trust Fund, Japanese Food Aid Counterpart Fund. Also, in its operation, UMADEP collaborates with partners such as community members, local

(village) governments, the AMKA group, INADES Formation and District and Livestock Development Office (DALDO). Furthermore, the UMADEP project works in collaboration with the Ministry of Agriculture, the Tanzania Official Seed Certification Agency, the National Institute for Medical Research (NIMR), international organisations such as German Technical Corporation (GTZ) and community members (farmers).

The broad objectives of this project are pursued through three main goals: (i) to improve the productivity of land and labour of the small-scale farmers in the Uluguru mountains in a sustainable way, (ii) to develop a long-term communication process to associate experts from SUA and the communities in order to promote the emergence of a small-scale farmers' movement, and (iii) to train change agents, being farmers, students and professionals, to develop a methodology that constantly links actions and reflections (UMADEP 2001). The main approaches used by UMADEP in implementing its activities are: participatory rural appraisal; participatory development and adoption trials; seminars and training; campaigns; farmers groups and networks; farmers exchange visits and home or field visits; video shows; posters and booklets; and follow-ups. An example of participatory development trials is the pineapple production project based on the improved practices conducted during a period of six years (1995 to 2000). The outcome of such a project, as explained by the UMADEP coordinator and also as shown in the picture below, was the successful application of a new variety of pineapple, which led to an increase in pineapple production.

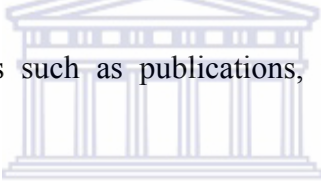


Picture 4.1: A project-managed pineapple trial field at Tandai village

Source: UMADEP document

In terms of UMADEP's linkage to teaching and research, it is surprising that in the project description, the UMADEP document states "UMADEP is a non-academic development activity undertaken by SUA". However, in spite of stating that it is a non-academic project, the UMADEP document also indicates that the involvement of academic staff in this project is through service to the communities (farmers) that takes place on a voluntary basis and through community-based research; for students, mainly undergraduates it is through field attachment, while post-graduates are occasionally linked to the project during their research phase and also help academics to facilitate various activities in rural areas. Also, contrary to the claim that it is a non-academic project, a number of academics interviewed claimed to be or have been using UMADEP to conduct research related to various engagement activities. A good example, as shown in the AICAD document, is the research project known as 'Rice plantation and Malaria control' undertaken by academics from the Agronomy department, DAEE and the National Institute for Medical Research.

Regarding UMADEP outputs such as publications, it is stated in the UMADEP document (2001: 27) that:



Various recommendations from ISUA's researchers regarding some agricultural practices have been documented in a form of booklets, pamphlets and leaflets. These are training materials targeted at farmers who wish to have reference materials on specific practices. They are sold to interested farmers and some copies are distributed free to farmers participating in seminars and workshops.

Thus, with the above statement highlighting only the booklets, pamphlets and leaflets, there are no other types of publications mentioned in the UMADEP document. Also in terms of the record, the UMADEP document only indicates the types of publications that were produced from 1996 to 2000. Example of such a list can be seen in the following tables:

Table 4.2: List of posters and year of publication

Subject	Year of publication
Safe transportation of pesticides	1996
Handling of agricultural chemicals	1996
Safe use of pesticides	1996
Improved practices in pineapple production	1999
Preparation, use and management of botanicals	2000

Table 4.3: List of booklets and year of publication

Subject	Year of publication
Mountain agriculture Part One	1993
Mountain agriculture Part Two	1993
Mountain agriculture in hot areas	1996
Challenges of liberalised marketing to a farmer	1998
Pineapple production	1999

Source: UMADEP document

4.3.3 Programmes for Agricultural and Natural Resource Transformation for Improved Livelihood (PANTIL)

PANTIL started in July 2005 and ended in June 2010. This was a collaborative programme between Sokoine University of Agriculture (SUA) and some Norwegian institutions, namely, the University of Life Science (UMB) and the Norwegian College of Veterinary Science (NVH). The PANTIL project was established for two main reasons. Firstly, it was due to the fact that SUA has a long history of involvement in agricultural research starting with on-station research of the 1970s to farming systems research; it comprised of client-oriented, participatory action

research of the 1990s as well as a sustainable livelihood approach at the turn of the 21st century. Secondly, it was motivated by the fact that SUA has more than 450 scientists with M.Sc and PhD qualifications and this manpower is involved in teaching, research, extension and consultancy. PANTIL was financed through a broader framework of the Norwegian Government and peoples' assistance to the Tanzania Government poverty reduction efforts. The project was established to contribute to the national goal of reducing poverty and improving peoples' lives within the framework of MKUKUTA, Vision 2025 and MDGs.

The key PANTIL activities consisted of participatory action research, technology transfers, demonstrations, field stations and experiments. The research activities under PANTIL were implemented in pilot villages located across 18 districts in ten regions of the Eastern Highlands, Southern Highlands, the Coast, Northern and Lake zones. In this project there were five main research themes: improvement of livestock production; management of natural resources and the environment; crop production, improvement and diversification; post-harvest, values addition and agro-processing; and human nutrition and health. Therefore, during the years 2009 to 2010, SUA through PANTIL implemented a total of 130 research projects in collaboration with more than 50 local and international academic and research institutions. Through these researches, the farmer empowerment component facilitated the formation of 12 farmer groups and trained over 200 farmers through farmer field schools and farmer forums. Participatory action research with farmers strengthened the capacity of SUA scientists to transfer technologies to target communities through continuous and collaborative learning and interaction.

Furthermore, the EPINAV document shows that academics' involvement in this project was through commissioned research. With the project mainly linked to the national development goals, the government and other external stakeholders, particularly funders, commissioned academics to undertake various research activities within the mandate of the project. Moreover, the EPINAV document claims that over 40 SUA staff improved their pedagogical skills through the University Wide Teaching and Learning Programme, though it remains to be seen from academics' perspectives what kind of skills were improved and how they contributed to their teaching.

Regarding the publications, the EPINAV document suggests that, through this project,

academics were able to produce a number of publications. Though there was no database to show the actual publications produced, the EPINAV document indicates that researchers published 51 journal articles, 129 papers in conference proceedings and 32 extension booklets. However, the number of these publications could not be proven due to lack of sufficient information, coupled with the lack of a database.

The PANTIL project also provided opportunities for both undergraduate and postgraduate students to be involved in community engagement activities. For example, the EPINAV document indicates that, through the capacity building component, 18 (44% female) and 27 (63%) male Tanzanians obtained PhD and M.Sc training respectively. Also, collaboration with NVH has involved five PhD students, while a number of SUA graduates were trained in entrepreneurship programmes. A vivid example, as stated in the EPINAV document, was the commissioned research undertaken to pillars number (iii) and (viii) of the KILIMO KWANZA (Agriculture First), a recent initiative within the national agricultural development framework. These pillars were the institutional reorganisation for management of KILIMO KWANZA and science, technology and human resource for KILIMO KWANZA. Overall, PANTIL achieved significant achievements in terms of productivity-enhancing technologies, as well as adoption at local levels and dissembled livelihood impact.

4.3.4 Department of Agricultural Education and Extension (DAEE)

The Department of Agricultural Education and Extension (DAEE) is one of the departments in the Faculty of Agriculture established in 1977; it offers programmes in agriculture education and extension at both undergraduate and postgraduate levels. According to SUA's 2012 statistical information, the DAEE had a total number of 316 students (273 B.Sc 34 M.Sc and 9 PhD). It has a total of 23 academics staff and administrators.

In terms of community engagement, the AICAD document shows that, apart from teaching, the DAEE academics are involved in various engagement activities conforming to the SUA's mission. Significantly, the AICAD document states that the DAEE provides a conduit through which scientific discoveries generated in other departments are translated into user-friendly packages for dissemination to the

farmers. Also, it is indicated that most academics within the department undertake their engagement activities through the UMADEP project.

As stated in the AICAD document, the common engagement practices in the DAEE include volunteerism by which academics and students spend time, especially during weekends: helping farmers in rural areas; community-based research which is undertaken by academics in collaboration with communities; consultancy mainly for government and other stakeholders; commissioned research which mainly come from the government ministries and international development agencies such as IFAD, FAO, NORAD and JICA; and participatory action research on station and farm demonstration plots and at the farmers' training centre. Academics also undertake various researches relating to the themes of the engagement projects. For example, two academics interviewed stated that they are involved in tomato production, a livestock-keeping engagement project in Tanga and other projects where they collaborate with councillors, district councillors and community members in providing horticultural best practices and education for cattle and dairy farms.

Regarding publications resulting from engagement activities within the DAEE, there is no record to show the number of publications academics within and from other departments have produced. However, a number of interviewed academics in the department had different opinions in terms of the extent to which they produce publications as the result of community engagement activities.

The involvement of undergraduate students in engagement activities within the department is done through *'The Special Enterprise Projects'*, which is also a curriculum requirement. The field practical attachment is conducted through projects undertaken by academics within the department. For instance, the AICAD document and the DAEE's Head of Department (HOD) explain that the UMADEP project serves as an important placement for practical training, mainly for undergraduate students. However, for postgraduate students, their involvement in engagement is not a curriculum requirement but they do occasionally assist academics in data collection, mobilising community members and other field-related activities. In terms of community engagement activities feeding back into teaching and curriculum development, academics within the department claim that they use various examples, experiences and case studies to enrich their lesson preparation and also to review

curriculum. In the interview with the head of department it was also revealed that the department makes use of students' field practical attachment reflective journals and reports in identified areas in the curriculum that need to be improved or discarded.

4.3.5 Conclusion

The above description of community engagement projects and department reveals that several approaches are used by SUA to engage with communities. Therefore, the subsequent discussion provides a summary and a discussion of the main community engagement approaches at SUA.

4.4. Summary and discussion of community engagement approaches at SUA

From the above description of the community engagement projects and the department, we can see that there are different engagement approaches used by SUA in engaging with communities. Though there are many overlaps, it is important to develop a table that shows the dominant approaches used within each project and the department described above. These approaches are calibrated in the following table.

Table 4.4: Approaches to community engagement at SUA

Area	Key approach						
	Volunteering	Community-based research	Commissioned research/consultancy	Participatory action research	Field practical attachments	Experiments	Technology transfer
SCSRD		✓		✓	✓	✓	
UMADEP	✓	✓		✓	✓	✓	
PANTIL		✓	✓	✓	✓	✓	✓
DAEE	✓	✓	✓		✓		

The foregoing description of the community engagement projects and the department as calibrated in the table above indicate that there are seven key approaches to community engagement at SUA. These include:

- i. Volunteerism (service to the communities)
- ii. Field practical placement for students
- iii. Community-based research
- iv. Commissioned research/consultancy activities
- v. Experiments
- vi. Participatory Action Research
- vii. Technology transfer

4.4.1 Volunteerism (service to the community)

As it can be seen from the table above, volunteerism appears to be one of the approaches used in community engagement at SUA. The table suggests that volunteering is common in UMADEP and DAEE. This is a voluntary type of activity, undertaken by students and academics, whereby they spend weekends and public holidays visiting farmers and offering advice on irrigation, soil erosion control, milking and animal disease control. In explaining this approach, a senior academic in the DAEE said:

I have been involved in outreach for many years and our task has been about giving services on voluntary basis to the livestock keepers, also we give services to farmers in a sense that our experts as well as students usually go outside university to experience and give service such as seedlings maintenance, milking, animal disease control (Personal interview, November 2012).

Apart from the agricultural service that the university's students and academics offer to the farmers, the voluntary activities also provide services in other socio-economic areas with the aim of improving the wellbeing of the communities. The involvement in these areas is partly seen to be a response towards what has been identified earlier as SUA's mandate of improving the life of rural communities. In explaining the voluntary service aimed at improving the socio-economic conditions of communities, the UMADEP coordinator stated that:

We also give some social consultative as part of our voluntary services for example there has been a time when education for AIDS was a necessary kind of information to be given to the community, so it was found necessary for the lecturers and students to go outside and share their own experiences on HIV, give education and promote awareness in the communities (Personal interview, November 2012).

Based on the above excerpts, it is suggested that providing service to the communities on a voluntary basis remains the main practice in community engagement at SUA. However, looking at the evolution of community engagement in Tanzanian universities, it can be argued that this is a continuation of what was seen as an important activity among students and academics from the onset. More importantly, while this was seen as an approach towards curbing an elitist mentality among students and academics in the 1960s and 70s, some academics suggested that even at SUA this is meant to connect the university's community with the local people at grassroots level. This can be summarised from the response by one academic in the DAEE:

We spare time to do voluntary work in order to help students understand the condition on the ground, but we as academics it is our responsibility to impact the community because we have expertise in various agriculture practices. It is different from someone who spends time on campus without knowing what is happening in our communities (Personal interview, November 2012).

Also, it was revealed that there are numerous benefits accrued to students and academics through their volunteering. Volunteering for students is seen as an important aspect that helps them to identify potential sites that offer better opportunities to conduct their practical field attachment. In an interview with the HOD, he felt that it becomes easy for students who are involved in volunteering activities to identify the problem they would like to investigate and get an understanding of where they can do their fieldwork.

Apart from the above benefit, students participating in the focus group discussion mentioned that volunteering helped them to become more engaged citizens as they had built a habit of helping communities even when they were on holiday.

We sometimes use vacation to visit and help farmers, orphanage centres, and HIV/AIDs victims to give them support and participate in various activities that benefits them. We have volunteered in assisting farmers by providing scientific advice on controlling FMD (foot and mouth diseases) and also showing them other farming practice (Focus group notes, November 2012).

Drawing on this excerpt, it can be stated that the involvement of students in voluntary service is important in developing students' attitudes of contributing to the communities through the knowledge and skills gained at the university. While this may seem to be an important contribution by the university students to what Singh (2001) refers to as a 'public good', Garver, Divine and Spralls (2009) also emphasise

that, through such voluntary activities, students become well-rounded citizens and are not solely employable, but also have skills to participate in public life.

Although there is no academic who mentioned the benefits of their involvement in voluntary activities to themselves and to the communities, it is important to stress that this kind of activity is essential, not only in addressing communities' challenges through vested knowledge, but also enabling academics to develop a sense of agency. This is an essential attribute that is needed if the university is to become relevant to the communities. Looking at a review of the literature in Chapter Two of this study, we see that volunteering conducted by students and academics at SUA relates to the Land-grant model in which the contribution of universities to the agricultural communities was through services (McDowell, 2003; Roper & Hirth, 2005). With some students claiming that they learn through volunteering, one can argue that volunteering constitutes Boyer's model of engagement as it enriches students' learning.

In summary, it can be argued that the above evidence suggests that volunteering remains an important approach to community engagement at SUA. Though it is important to look at how it relates to teaching and learning, its impact on other non-academic aspects, particularly for students, cannot be underestimated. The next part presents another approach to community engagement that is mainly undertaken by students. This approach, as indicated in Table 4.4, is conducted through field practical attachment.

4.4.2 Field practical attachment

From the preceding table (Table 4.4), field practical attachment is another approach to community engagement that is common in the SCSR, UMADEP and DAEE. The SCSR, UMADEP and DAEE are used as a channel through which students undertake their practical works (fieldworks) as part of curriculum requirements. With these community engagement projects being coordinated by academics, it is easy for them to link students to these projects for practical purposes. As can be seen in the description of the projects and department, the field practical attachments are commonly known as '*supervised extension projects or special enterprise projects*'. These are used as guidelines on the types of activities students are required to undertake and the assessment involved. Apart from using field practical attachment to

work with community members through these projects, students get opportunities to interact with lecturers who come to visit them on a regular basis while they are in the field. The HOD described these projects as follows:

These are *supervised extension projects or special enterprise projects* in which students work with farmers, identify the problem, plan with them and then implement with them. At the end of project they need to produce a report of what they have been doing throughout. But we as academics do visit them in regular basis (Personal interview, October 2012).

In terms of organisation, it is stated that field practical attachments take place when students are in their third year and last for a semester. However, there seems to be no clear coordination as the organisation and the decision of the course that require students to spend time in communities are left to individual lecturers to decide when and how students should conduct their practical attachment. The HOD, in the following extract, explained how this practice is organised at SUA:

The field practical attachment comes at different level, they come at the level of degree programme but they also come at the level of specific course, for instance, some courses in DAEE and others department students are expected to go out to work with communities every semester, but of course it depend on the lecturer of the course as well (Personal interview, October 2012).

Regarding which students are required to undertake field practical attachments, there is contrasting information. In the AICAD document it is indicated that a field practical attachment involves both undergraduate and post-graduate students. Nevertheless, the response from the DAEE head of department suggests that a field practical attachment is designed predominantly for undergraduate students, since it is a course or degree requirement. The general aim of a field practical attachment for undergraduate students, as pointed out by the HOD of DAEE, is to meet the following objectives: (i) to help students obtain credits which lead to course completion, (ii) to enable students to learn by doing in the fields (hands on activities), and (iii) to help students understand the conditions in rural areas.

In support of the objectives of the field practical attachment, students who participate in the focus group explained various ways they use to engage with communities when they are in the field. One of the areas that emerged as a key aspect during the field practical attachment was the importance of building relationships with communities. This aspect is expressed in this statement from one student:

When we go for field practical in rural areas it is difficult to involve straight

away as farmers see us as being different from them because we come from university, so we have to become friends, learn what they do and what they want, help them when they need help, so it is not only about special project but also being with them, knowing how to deal with their challenges, what they do and their main problems (Focus group notes, November 2012).

From this observation, it is apparent that when the university is disconnected from its community, community members may regard it as an institution that has no value to them and, which belongs to a few individuals. Therefore, the above student's view suggests that the current involvement of students in field practical attachment activities at SUA resembles the national service programmes of the 1960s, 70s and 80s, aimed at bridging the gap between the educated and the uneducated community members (Nyerere, 1967; Ivaska, 2005). Moreover, field practical attachment at SUA can be located in Boyer's model of engagement in which, by engaging in communities, students provide services to the communities, at the same time learning by applying theory to practice (see Chapter Two).

In concluding the field practical attachment at SUA, it is noted that, based on the above analysis, there is compelling evidence that this approach is much more organised at this university. This is not only because it provides opportunities for students to engage with communities, but also because it is part of the curriculum requirements for some courses or programmes. From the community engagement perspective, one can argue that field practical attachment may be used as a way of integrating community engagement with students' learning. However, to what extent the communities also learn through such activity may need further investigation.

4.4.3 Community-based research

As Table 4.4 suggests, community-based research is another important community engagement approach that appears in all the projects and in the department. In the projects' and department's description, it can be argued that community-based research is common, due to the fact that most of these types of research involve both academics (researchers) and community members. In explaining how community-based research is conducted at SUA, it is stated in the AICAD, SCSR D and UMADEP documents that academics (researchers) from SUA, community members such as leaders, extension officers and agricultural officers, generally called the 'intermediaries', researchers from different institutions or government agencies and ordinary community members are involved. One academic in the SCSR D stated that:

I will give you one example of community based research that we carried out with the National Institute for Medical Research (NIMR), we were involved in conducting a research together with them to come up with methodologies that can help to reduce malaria in agricultural practices. That kind of research I thought it was much more of a collaborative and community-based (Personal interview, October 2012).

The community-based research at SUA is used by academics as a way of responding to different challenges, which face communities. Significantly, in the UMADEP document, it is stated clearly that:

Factors influencing community development are dynamic in nature; therefore, experts need to be constantly working with communities in undertaking research such as community-based research in order to be able to provide alternative solution promptly.

Thus, from the gathered information, it can be suggested that SUA's academics work with community members, particularly farmers undertaking research projects that not only benefit the researchers but also communities. A study by Kamando and Doyle (2013) on community engagement in some sub-Saharan Africa countries including Tanzania found similar results – that universities, through community-based research, have a potential to make a significant contribution to improving the life of rural communities (also see Creighton, 2006). Therefore, with the realisation of the importance of community-based research in recent years, SUA started to establish experiments and engagement stations in various part of the country. This, as shown in the SCSRD document, has increased and strengthened the link between the university academics, extension officers and community members in rural areas.

In spite of the responses suggesting that community members are part of community-based research, it is not clear to what extent the ordinarily community members are involved in the research process and how much their contributions are taken into account. In this study it was found that the involvement of community members in the research project is minimal. This, as emphasised by one academic, is due to “the ongoing tendency of academics to use community members mainly as sources of data which continues to increase scepticism and reluctance among community members to take part in the research”. This perhaps supports the observation by Buys and Bursnall (2007) that, in community engagement, community members are normally seen as objects, rather than partners in the research process (see also Holland & Ramaley, 2008). This however, does not reflect the meaning of engagement in which the

university's research and community members are seen as equal partners in research and other related activities.

From the above analysis, it can be argued that the community-based research approach to community engagement at SUA constitutes both the Land-grant and Boyer's models. As discussed in Chapter Two of this study, in the former we see that SUA's researchers and communities do not meet in an equitable manner, as communities are only seen as providers of information, not part of the research process. In the latter, we see some evidence of what is mentioned in Chapter Two as 'mutual exchange of knowledge'.

In summary, it can be noted that, notwithstanding the presence of community-based research in all the projects and department, there is a need to look at how much the university's research activities are enriched and the extent to which the ordinary community members are involved in such research. While the former aspect is discussed in Section 4.5, the latter may need further study, focusing on the community's perspectives.

What follows is a discussion on commissioned research and consultancy, which is also identified as the community engagement approach at SUA.

4.4.4 Commissioned research and consultancy activities

Looking at the community engagement approaches in Section 4.3 and Table 4.4, commissioned research and consultancy activities were commonly undertaken during the PANTIL project and are currently undertaken in the DAEE. The project and department description indicates that these types of research and activities are undertaken by SUA's academics and come mainly from the government ministries and international organisations and agencies. The academics involved in PANTIL and those working under the DAEE stated that commissioned research and consultancy activities have grown in recent years, due to the rapid demand of research expertise from the external communities and the opportunities to generate income. For instance, the PANTIL document shows that the government, through its ministries, particularly the Ministry of Agriculture, has been commissioning SUA's academics to carry out various researches with the aim of obtaining various recommendations and policy briefs. In the first phase of EPINAV, most of the academics involved in this project were commissioned and also provided consultative service on the programmes called

‘The Agriculture First’, commonly known in Swahili as Kilimo Kwanza and National Agricultural Input Voucher Scheme (NAIVS), which are the main components of the current national agricultural development framework.

Commissioned research or consultancy activities are also seen by academics as alternative ways of addressing what is seen to be financial problems facing academics. In addition to financial problems, academics seem to suggest that the income (remuneration) they get from teaching is inadequate. Therefore, with claims that academics are financially constrained, the following statements summarised what academics feel about undertaking commissioned research for income generation:

We are squeezed into a financial syndrome, professors need money, what we get here surely is too small, so I have seen cases of staff changing from one commissioned research and consultancy to another depending on where they get more money (Personal interview, November 2012).

With the above excerpt suggesting that commissioned research or consultancy activities at SUA are inherently borne out of financial gains, it is not surprising that the Task Force on Financial Sustainability of Higher Education, formed by the Tanzanian government in 1998, had a similar suggestion – that the university should engage in commissioned research in order to generate income partly for personal emoluments (Ishengoma, 2010). As such, the AICAD document shows that SUA’s academics carry out various commissioned research or consultancies through units that are within the campus. These include the Bureau of Agricultural Consultancy Service (BACAS), Forestry Consultancy Service (FORCONSULT), the consultancy wing of the Faculty of Veterinary Medicine (VETICOSULT) and the University Computer Centre Bureau of Consultancy Services.

With these units helping the university and academics to get information on the available commissioned research or consultancy opportunities, it became apparent that not only academics involved in PANTIL and those working in DAEE are engaged in commissioned research or consultancy; rather, almost all academics in the university are involved. These activities at SUA happen at two levels. At the university level, it is shown in the AICAD document and the university website that SUA offers an unrivalled depth and breadth of research and consultancy expertise in areas such as natural resource management, rural development, veterinary management, environment management, agricultural-related consultancies, and information and communication technologies. At individual levels, academics seek

other commissioned research or consultancy opportunities from different clients and also through projects. In explaining further, academics mentioned that commissioned research or consultancy benefit both the university and individual academics. In an interview with an academic in the DAEE, it was expressed that:

In some cases we depend on the commission research and consultancy that come through the university but also we have those researches and consultancy that we do independently without involving the university or asking the university, and that is when the money made come to you straight (Personal interview, November 2012).

Also, there were feelings among the academics that involvement in commissioned research or consultancy is partly due to lack of satisfaction in terms of income compared with other sectors. Although there was no further evidence to prove this claim, one academic in the SCSR made a claim to compare teaching and other professionals such as lawyers and other government officials. In expounding this comparison, it was expressed that:

Teaching profession in higher learning institution is not a high paying job here. This is comparing with other professions such as lawyers and permanent secretaries who do a very little work; I am referring to staff in government, other public and private organisations, so we have to do commissioned research and consultancy or any other activities that can help you earn something (Personal interview, November 2012).

With the information from SUA suggesting that academics are involved in commissioned research or consultancy because of low remuneration they obtain from teaching, Amara, Landry and Halilem (2012) are of the view that most studies on consulting assume that academics are resource-constrained. However, the same authors warn that the involvement in consultancy may come at the expense of other scholarly activities. Furthermore, the proliferation of commissioned research or consultancy activities at SUA, because of their potential source of revenue for the university and academics, might partly confirm what is referred to in Chapter Two of this study as the growing entrepreneurial activities in the universities. SUA's entrepreneurial approach, however, is different from Clark's (1998) conception, in which all institutional structures shift toward entrepreneurial behaviour foregrounded in the core functions of the university. As such, in the context of this study, it is interesting to find out how activities such as commissioned research or consultancy relate to teaching and research at SUA.

In summarising the commissioned research and consultancy activities at SUA, it can be stated that these approaches have grown in recent years, mainly due to the financial difficulties facing not only the university but also individual academics. However, the question remains about what impact these practices bring to the university's core function of teaching and research. In the following part, experiments, as another community engagement approach identified in Table 4.4, are examined.

4.4.5 Experiments

From the description of the projects and the department and the approaches identified in Table 4.4, we can see that experiments are another widely used approach within the SCSR, UMADEP and PANTIL projects at SUA. In conducting experiments, academics from SUA use engagement stations located in villages to test various products such as new varieties of seeds, manure and chemicals. In doing so, academics are able to translate various practices to the communities whilst gaining more understanding of more suitable conditions in which these products can be best applied or used. A good example of an experiment is shown in an UMADEP document in which academics, through experiments, have managed to introduce best practices on pineapple production.



Picture 4.2: Carnation production experimented at the demonstration plot at Nyndira village

Source: UMADEP document

In an interview with academics, it was revealed that, through experiments, they have been able to disseminate a number of agricultural products and skills on how to utilise

them. As can be seen in this statement from the academic who is also a coordinator of the UMADEP project:

We have done a number of experiments in areas such as Njombe, Mbinga, Mvomero, Tanga and many more where we have found that it important for us to experiments various products before they reach to the communities. But again these experiments help farmers to learn how to use not necessarily what come from SUA but also what government recommend (Personal interview, October 2012).

Looking at the explanation on the experiments at SUA, one can argue that they are similar to the engagement experiments conducted by the Land-grant universities in order to help agricultural communities in the 1800s (McDowell, 2003). With academics stating that they benefit from the experiments they conduct in community engagement, it can be argued that this approach can also be located in Boyer's model of engagement, as it benefits both universities' academics and communities. In SUA's context, as can be seen in the above example of carnation production, experiments seem to be important tools to improve agricultural practices among small-scale farmers in rural areas. Below is the explanation of participatory action research, which is identified as another community engagement approach at SUA.

4.4.6 Participatory Action Research (PAR)

Based on the projects' description in Section 4.3 and Table 4.4, participatory action research as an approach to community engagement mostly appears in the SCSR, UMADEP and PANTIL. Couto (1987) defines participatory action research as a research with, for, and by the people in a community. Though Creighton (2006) argues that PAR has not achieved high status as a form of research, from the description of community engagement projects and department at SUA, we see PAR being one of the approaches used in interacting with communities. Despite being mentioned in three projects at SUA, there was no further description on how PAR takes place in practice. For instance, in the AICAD document, it is mentioned that PAR is one of the strategies used by SCSR and UMADEP in implementing community engagement. However, in interviews with academics, there was no single academic who gave a substantial explanation on how they conduct PAR in the context of community engagement. Also, though in the EPINAV document PAR is mentioned as one of the key approaches used in transferring technology to the

communities, this study did not find sufficient information on what kind of technology is transferred, where this technology comes from and who benefits from it. This is due to fact that the reviewed documents and interviews with academics did not provide any strong evidence to suggest that PAR is taking place in communities and is being used as a channel to transfer knowledge.

While in the literature review, participatory action research may fall under Boyer's model of engagement (Creighton, 2006), from the above analysis the question that this study cannot answer is how much communities participate in PAR, what kind of actions are taking place and how sustainable PAR is in SUA's context.

Thus, in conclusion, it can be stated that, though it is mentioned in a number of projects, there is not enough evidence to support that PAR is one of the predominant approaches used in community engagement at SUA.

4.4.7 Technology transfer

As can be seen in the project description and also in Table 4.4, this approach to community engagement appears only in the PANTIL project. However, the questions of what kind of technology, where it comes from, processes involved in transferring, who benefits, were not clearly clarified in either PANTIL document or interviews. While in the interviews with academics involved in PANTIL, they constantly referred to technology transfer as one of the main approaches used in engaging with communities, and it became clear that in SUA's context, technology transfer does not necessarily mean what Markman et al. (2005:244) call the "seedbeds for scientific breakthroughs and technological innovation". Rather, in SUA's case, it implies the process of packaging best practices and recommended agricultural inputs in a user-friendly manner before disseminating them to the farmers. While Markman et al. (2005) argue that technology transfer is the principal driver behind the establishment of technology offices, business incubators and science parks, the AICAD document states that SUA, through the PANTIL project, managed to establish a technology transfer office. However, when the researcher visited this office, there was no sign of it being active or even functional.

Moreover, while technology transfer is involved in patenting and licensing activities embedded in the applied research (Markman et al., 2005; van Schalkwyk, 2010), while it can be seen in discussion on linking community engagement to research

(Section 4.5), academics interviewed mentioned that there is no applied research taking place at SUA, mainly due to lack of money to invest in such type of research. As such, when asked whether the university has managed to produce some patented products, one academic responded:

We managed to produce a type of beans called SUA90 during the 1990s and it was patented and used widely in Tanzania, but apart from that we don't have any such product out there (Personal interview, October 2012).

Though, in Chapter Two of this study, technology transfer is mentioned as one of entrepreneurial activities that continue to emerge from the universities, from the analysis of SUA's data one can argue that there is not enough evidence to suggest that technology transfer as an approach to community engagement at SUA is taking place in practice. Also, although SUA's understanding of technology transfer may differ from the way it is understood in other universities, particularly in technologically advanced countries and even where entrepreneurial activities are evident, (Markman et al., 2005), in an interview with one academic working in the SCSR, three suggestions related to the principal driver of technology transfer were made. These were:

- The need for the government and universities to invest in science-parks
- Increase the budget allocation for research and innovation
- Forge the linkage between universities (SUA) and the industry sector

In a nutshell, it can be stated that technology transfer requires a significant fund to be invested in. With the lack of budget allocation for community engagement at SUA (see Section 4.2.5) and the underdeveloped research activities in Tanzanian universities (Cloete et al., 2011), it is difficult to conclude that technology transfer is taking place in the context of community engagement at SUA.

4.4.8 Conclusion

In concluding the section on SUA's approaches to community engagement, it is important to state that a number of approaches are used by SUA in engaging with communities. From these approaches, we see that volunteering and field practical attachments seem to be the continuation of what was emphasised when university education started in Tanzania during the 1960s, 70s and early 80s. Surprisingly, even with the presence of the Institute of Continuing Education at SUA, nowhere in the

projects or department approaches, were continuing and adult education mentioned. This perhaps supports a point made by Kamando and Doyle (2013) that such activities are disappearing from Tanzanian universities. Thus, there is no strong impetus for academics and students to go into the villages to offer adult learning classes as in the past. Other approaches seem to have emerged in recent years, however; the biggest question is to what extent these approaches are taking place in practice and how much they align to the principle of reciprocity in community engagement in which both universities and communities are the beneficiaries. With the former being the main focus in this study, the next section looks at the linkage between community engagement and teaching and research activities; however, there is little information or evidence to explain how these activities take place in practice at SUA.

4.5 Community engagement linking to teaching, learning and research at SUA

In the foregoing section, it has been indicated that community engagement at SUA encompasses a number of approaches. However, one of the focus areas of this study was to look at how these approaches relate to teaching, learning and research at SUA. As mentioned in Chapter Two of this study, the analysis of this aspect include the following indicators:

- i. Research emerging from community engagement activities
- ii. Academic publications emanating from community engagement activities
- iii. Community engagement activities providing opportunities for students' learning and training
- iv. Community engagement activities feeding back into teaching and curriculum development

Thus, in analysing this linkage, a reference is made to the projects described in Section 4.3 against the above-mentioned indicators. The following table shows the link between community engagement with research, teaching and learning among the projects and department.

Table 4.5: Project links with research, teaching and learning

Projects/department	Research	Publications	Students' learning/training	Teaching/curriculum development
SCSRD	✓	✓		✓
UMADEP	✓	✓	✓	
PANTIL	✓	✓	✓	✓
DAEE	✓		✓	✓

4.5.1 Linking research to community engagement activities

One of the debates surrounding the notion of community engagement is on how it relates to the university's core functions, such as research. Embedded in this debate, it is argued in the conceptual framework of this study that, in order for community engagement to relate to research, there should be research taking place in the context of community engagement. Therefore, the main aim of this indicator was to find out if there is research undertaken in the context of community engagement at SUA.

Looking at the description of projects and department in Section 4.3 and Table 4.4, we see that there is a link between research and community engagement in all three projects and the department. Also, as discussed in Section 4.3, the researches undertaken in the context of community engagement differ from project to project and in the department. For example, it is shown that community-based research such as the Rice Plantation and Malaria Control Research Project, commissioned research and consultancy on Pillar 3 and 8 of the KILIMO KWANZA framework and participatory action research are the three most common forms of research undertaken within engagement at SUA.

However, it should be pointed out that the ways in which community engagement can relate to research depend on two types of links. The first type of link, as explained in Chapter Two of this study, is based on a one-way flow of information from community to researcher, knowledge being produced only by the researcher with little

feedback to the community or no attempt to implement a solution or transfer skills or knowledge back to the communities (Brukardt et al., 2004; Weerts & Sandmann, 2008). While the one-way flow of knowledge from communities to the university seems to hinder the impact of knowledge to the communities, this tendency, as put by Muller and Subotzky (2001), equates to the process of 'production of knowledge for its own sake'. At SUA, such a tendency seems to prevail as most of the researchers (academics) use communities merely as a source of data or information for their research. Due to the lack of reciprocity in research between SUA's researchers and communities, the interviewed academics opined that community members are slowly becoming reluctant to interact with researchers in providing research data. As summarised by one academic:

The major challenge is we use community members too much in research while the benefits don't trickle down to them ... now we are getting less cooperation as people feel that they are losing out (Personal interview, November 2012).

From the above extract, there are two points that need to be explained. Firstly, it is the question of the involvement of communities in the research undertaken by SUA's academics. Secondly is the question of applicability of SUA's research to communities for community benefits. Embedded in these two questions, it was found in this study that the unwillingness of community members to take part in research and the lack of application of research findings in the context of engagement could endanger the university's advancement of knowledge. An academic interviewed added that:

We are at superficial level in terms of our research reaching out to the communities; the requirement should be working with the people in conducting researches. I see a disjuncture there especially research and outreach, we do not use outreach as way of doing research and applying result (Personal interview, November 2012).

In supporting this view, one academic used the concept of 'ivory tower' to explain how the use of community engagement activities merely as a source of research data disconnects SUA from its communities. Thus, it emerged that the use of community members as a source of data has increased what Cloete et al. (2011) argue to be the overdependence on the existing knowledge that does not respond to the changing needs of society. In supporting this issue, one academic elaborated as follows:

We have remained very much at an ivory tower where you have all the knowledge but you don't send it out for people to use. It is necessary to do some research in outreach so that communities can benefit and again that is when you explore new issues. But at the moment we do not do that (Personal interview, October 2012).

Through the one-way approach to research, the dissemination of knowledge to the communities was also seen as a way of relating engagement to research. The following statement from one interviewed academic summarises this view:

We have outreach stations used by to test and disseminate knowledge/products such as new variety of seeds but also other product especially those that come from the lab. Actually all along there has been a lot of emphasize on using outreach activities to disseminate research findings for the benefits of people (Personal interview, October 2012).

Although the above quote provides a claim that engagement activities are used to disseminate knowledge, there was no evidence to prove the kind of knowledge academics disseminate to the community in their engagement with communities. For instance, when one academic was asked to mention one product produced in the lab and tested through engagement activities, it was revealed that, apart from the SUA 90 type of beans that were discovered in the lab in the 1990s, there are no other products that have been produced and tested in the context of engagement. Also, in the document reviewed, there is no any record to suggest that SUA uses engagement activities to disseminate knowledge to the communities. Though this does not mean that there is no knowledge disseminated to the community at SUA, perhaps there is a need to explore, from the community's perspective, what and how much knowledge they receive from the university.

The second type of link, as extrapolated in Chapter Two, involves an interactive and dialectical relationship between researchers and target communities, in which knowledge is being produced and transferred through a two-way interaction between the researchers and the members of community. The UMADEP and EPINAV documents indicate that, throughout their operation, the research components of UMADEP and PANTIL enabled SUA's academics and community members to conduct various types of researches. As has been shown in the project described in Section 4.3, these forms of researches are mainly referred to as community-based research and, as stated by Perold and Trust (1998), they can generate research which has academic merit, while simultaneously leading to community benefit. Therefore,

the EPINAV document shows that, during the year 2009/2010, SUA, through the PANTIL project, implemented a total of 130 research projects in collaboration with more than 50 local and international academic and research institutions and community members.

In interviews with academics, there were suggestions that the researches undertaken during the PANTIL project provided opportunities to collaborate with communities in producing and utilising knowledge through engagement activities. In spite of the claim from SUA that the university and community do collaborate in generating and utilising knowledge, Netshandama and Mahlomaholo, (n.d), argue that there are concerns and debates as to what form of knowledge community engagement contributes and how knowledge generated through such activities is understood and disseminated (see also Holland & Ramaley, 2008). In responding to this type of question, this study found that it is not clear as to what kind of knowledge is produced through community engagement and to what extent the communities are involved in generating knowledge since community engagement started at SUA. Though, in SUA's context, this may also be due to lack of records or a database, there is also evidence that understanding of the type of knowledge the community can contribute and how to harness such knowledge seems to be at an individual level, in the sense that, after completing a particular engagement activity, academics do not document what kind of knowledge was found and how it could be generated. As such, numerous authors such as Matthews, (2010); Akpan, Minkley and Thakrar, (2012); and Kruss, (2012) agree with Netshandama and Mahlomaholo (n.d:2), that "community engagement lacks theorization and therefore raises concern as to whether it contributes to information or to what form of knowledge".

While further studies need to be conducted in order to explore the forms of knowledge community engagement contributes, the analysis of the data suggests that academics at SUA hold views that community engagement should benefit both the university and communities through knowledge generation and application. These were some of the responses from the academics interviewed:

You know there is also some linkage or overlapping issues between outreach and research, sometimes we take or provide the knowledge to the communities let say through consultancy, sometimes we collaborate with the communities to generate knowledge like in case of the on-farm or on-station research (Personal interview, November 2012).

Community outreach should actually be done when you can conduct research because if it's done alone you may be doing the obsolete thing with the farmers and sometimes you may not have the knowledge of the new things that are coming up. The research we do has to be done on an empirical level in communities it can't just be coming out of the old thinking (Personal interview, November 2012).

These responses suggest that engagement activities offer opportunities for academics and communities to work together in conducting research and disseminating knowledge for the benefit of both the university and communities. These findings affirm the point made by Holland and Ramaley (2008) that engaged research takes place as an integration of theory and practice, with utility being one intended outcome and advancement of our fundamental knowledge being the other outcome. Also, from the above comments it can be noted that the interplay between engagement activities and research at SUA seems to play an important role in strengthening the research function, due to claims that new knowledge is being discovered through engagement activities. The outcomes of this relationship in terms of publications are examined in Section 4.5.2.

Whilst the preceding analysis on the one-way and two-way approaches to understanding how engagement activities relate to research at SUA provides inconclusive evidence and divided opinions, academics also felt that applied research is lacking at this university. The main reason given for the lack of applied research is inadequate funding to conduct this type of research in the engagement context. This claim seems to support the argument made in the evolution of SUA's community engagement in terms of funding; they (the academics) indicated that they couldn't cope with the financial requirements of applied research, since there is no budget allocation for engagement activities. As such, engagement activities seem to be used mainly as a source of research data for academics. For example, we have seen in the description of the projects and the department that, within the mandate of the project, academics undertake various research; however, most of this research seems to be more about working with communities to generate data. In explaining this, one academic in the DAEE expressed that:

Here at SUA we are very much involved in basic research, the applied one is not very much it requires a lot of financial inputs, the basic research you can actually go out during your outreach activities and ask people or do some lab work and then write up but applied is that you have to apply and see if the

findings works and whether you can come up with new things. We do not really apply findings or create new things from the communities (Personal interview, November 2012).

The above response supports Mawby's (1996:49) argument that in [community engagement] activities, "basic research is pre-eminent, while those research efforts described as 'applied' are viewed with less acclaim". In spite of Mawby's observation and the claims that there is lack of applied research in community engagement at SUA, it is argued in Chapter Two of this study that there is a need to use community engagement to turn knowledge into use, in order to address real-world problems. This involves moving from theory to practice, and from practice back to theory (Holland 2005; Fourie, 2006; Sandmann, 2008; Starr-Glass, 2011). However, it is worth pointing out that the context and conditions in which a particular university is situated may play an important role in enabling the university to undertake applied research. While the lack of applied research in the context of engagement at SUA may reflect the lack of vibrant research enterprise, which is the main feature of most Tanzanian universities (Cloete et al., 2011), other aspects, such as the nature of the universities' communities, the universities' academic focus and the level of government support should not be underestimated. In this study, it can be argued that the universities' main focus is on training, in particular the undergraduate students, while research activities through community engagement remain to be driven by individuals in terms of focus areas and seeking research funding.

Although the analysis of the data suggests that externally funded engagement projects are seen partly as a solution to the lack of engagement funding at SUA, it emerged that these projects often do not put emphasis on applied research. On this matter, the AICAD document indicates that there is lack of understanding and interest on the part of sponsors and other stakeholders on the nature of and level of involvement required for some of the engagement activities, particularly those involving technology or knowledge development. Thus, in the interviews, some academics highlighted the lack of commitment amongst funder (sponsors) to go beyond the projects' research completion phase. As such, one academic involved in UMADEP stated that:

Externally funded projects focus too much on research completion part of it, they do not want you to apply although in their document they say you must engage farmers and apply results but when you tell them that this is what we have found out lets go and do or apply it they jump (Personal interview,

November 2012).

Therefore, academics reported that the main objective in externally funded engagement projects is to complete the research part of the project in order to meet the requirement of the funders. The EPINAV document and the majority of interviewed academics blamed the external funded projects for: (a) being carried in a short term basis (they typically run for two to three years) (b) discouraging the application of research findings and (iii) restricting the project in terms of site and agenda. Deem (2008) gives general views that, in the externally funded projects, the research problems are shaped by what funding is available rather than by academic curiosity. One academic involved in the PANTIL project further elaborated:

Relying on external funds has made us to do research in outreach at a very superficial level in the sense you want to meet the funders' goal in a very short period of time. It has become very much impossible to do a proper research with some benefit going down to the communities. So when the project ends that is also end of the research (Personal interview, November 2012).

As the preceding response suggests that community engagement depends largely on the externally funded project, there is scant evidence to suggest that these projects contribute to the university's research production or output. For example, looking at the project described in Section 4.3, it can be argued that most of the claims made in the project's documents in terms of outputs cannot be proven or validated, since there is no record or database to indicate whether the intended outcomes have been achieved. Nevertheless, the projects at this university are seen to be an alternative income generation, as the AICAD document underlines that these projects are very much attractive in terms of funds, although in most cases they have minimal academic benefits. A study, conducted by Cloete et al. (2011) in eight African countries including Tanzania, shows a similar trend whereby various community engagement projects are well connected to the external stakeholders but make little contribution to strengthening the research function of the university.

In summing up, it can be stated that, from this analysis, there is no clear evidence to conclude that community engagement activities relate directly to research at SUA, as community engagement is seen to be used for other purposes apart from research endeavour. Some evidence suggests that there is no research undertaken within the engagement activities; rather, engagement activities are regarded merely as a source

of research data. However, others point out that the knowledge produced through the research data obtained from the communities is not disseminated for the community's benefit. Moreover, overdependence on externally funded engagement projects has not addressed the lack of research or knowledge production in the context of engagement. In spite of the above divided opinions on how engagement relates to research at SUA, it was also important to ascertain if there are any publications emanating from community engagement activities. This aspect is, therefore, examined in the next section.

4.5.2 Publications emanating from community engagement activities at SUA

The description of projects and department in Section 4.3 and Table 4.5 suggest that academics involved in SCSR, UMADEP and PANTIL projects do produce publications. In each of these projects we see publications being mentioned as one of their outcomes. The claims that there are publications emanating from these projects support the argument in the conceptual framework of this study that community engagement, among other things, should offer opportunities for academics to produce publications (van Schalkwyk, 2010; Cloete et al., 2011). However, while in Section 4.5.1 there are divided opinions as to whether there are researches conducted in the context of community engagement, it is surprising that the analysis of the collected data shows that various publications have been produced by the academics through their involvement in engagement activities. For example, in the EPINAV document, it is indicated that through the farmers' empowerment component of the PANTIL project, the researchers managed to publish 51 journal articles locally and internationally, a total of 129 papers in conference proceedings and 32 extension booklets were produced. The EPINAV document also reveals that the research component, supported by about 48 local and international donors, enabled academics (researchers) to publish annually. Furthermore, the EPINAV document shows that, through the research component, an average of 70 papers in international peer-reviewed journals, more than 200 conference proceedings, as well as contributions to popular media were produced. In the case of the UMADEP project, the UMADEP document indicates only the records of the extension material (posters, leaflets, brochures and booklets) that were produced mostly in the 1990s (see Section 4.3). Nevertheless, these publications could not be verified because there was no database

or record indicating their availability and the type of journals in which they were published.

In support of the claim that there are publications emanating from community engagement projects, academics also indicated that engagement activities have been important in enabling them to come up with different types of publications. As stated by an academic staff member who was part of the PANTIL project:

We use outreach activities as a source of generating data that help us in publishing, we have a number of publications that come out of these activities as you know you only survive when you publish (Personal interview, October 2012).

Also, another academic in the DAEE added that:

I publish a lot, because as I said outreach has been very useful because these articles I have are based on publishing things which some of them are from my involvement in outreach activities (Personal interview, October 2012).

In terms of types of publications, the majority of interviewees mentioned academic journals, policy briefs and reports, symposiums, conference proceedings, book chapters and extension materials which are commonly known at SUA as 'popular publications'. An academic staff member from the SCSRDR summarised:

We produce annual reports and policy briefs mainly for the ministries and other agricultural related stakeholders, scientific academic journal mainly for academic use, book chapters, and extension materials which here we call them as popular publications mainly for the benefit of the farmers (Personal interview, October 2012).

In terms of where they publish their publications, the respondents mentioned local journals published by University of Dar es Salaam, Mzumbe University and the Institute of Continuing Education at SUA; they also claimed to publish occasionally in international journals. The following extract from the interview with an academic in SCSRDR elaborates:

In most cases its journal articles in international journals but also in local journals in Tanzania, things related with informal politics, project reports and policy briefs related with natural resource management and rural development I have journals published by the University of Dar es Salaam and ICE but I also there are some internationally environmental based journals in Indonesia in Asia, in Europe. But also we have popular publication mainly for farmers (Personal interview, November 2012).

In spite of the claims that academics produce publications, there are divided opinions from academics as to whether these publications are entirely from the engagement

activities and as to the motivation for publishing. Some academics pointed out that publishing from engagement activities is an important incentive for promotion that also results in income increases. For this reason, publications from engagement activities are regarded by some academics as an important factor for academic promotion. Therefore, in an interview with one academic who was a coordinator of the research component during the PANTIL project, it was expressed that:

When you are not established as a full or senior professor you have to try and involve in research and consultancy through outreach hoping that you will earn some publications and get promoted, that is how it works here and of course without exaggerating this promotion comes with money (Personal interview, October 2012).

Another academic in the SCSR D supported the view from the above excerpt:

In my case I started my PhD in 2005 but in 2007 I was promoted based on the articles and just two years ago I had 11 papers, so you have to do outreach activities and publish if you want to climb the ladder and so that you can involve in other activities (Personal interview, October 2012).

From the above extracts it can be noted that publishing from engagement activities for promotion's sake seems to be one of the major motivations for academics. Moreover, the fact that academics claim to publish, supports the argument made in the conceptual framework of this study that community engagement should enrich research by enabling academics to produce publications. Also, the suggestion that academics at SUA produce publications from the engagement activities may partly respond to Kruss's (2012) question: "What are the outcomes of engagement activities?" However, Holland and Ramaley (2008) are of the contrary view that some academics question the wisdom, intellectual quality and the sustainability of knowledge production through engagement activities. From the analysis of the collected data there are some suggestions that support Holland and Ramaley's (2008) observation. For instance, the AICAD document reveals that the university (SUA) hardly offers incentives from publishing from engagement activities; incentives are only for teaching and other mainstream academic research. In their responses, some academics indicated similar views that publications that emanate from engagement activities do not form part of their promotion criteria. These views are encapsulated in the following academic's response:

You can only get promoted if you produce publications from outreach in international journals. You get nothing from what we call here ‘popular publications’ such as farmers’ pamphlets, booklet, and leaflets. So you have to go an extra mile and publish in international journals focusing on you outreach activities, then that will earn you some points for your promote (Personal interview, October, 2012).

Drawing on the above comments, it seems that academics produce publications from their involvement in engagement activities; however, they felt that the university does not recognise these publications since they are mostly farmers’ pamphlets, booklets, leaflets, newsletters and magazines, unless the publication is published in international journals. The lack of recognition of these publications at SUA seems to support Weerts and Sandmann’s (2008:633) argument that “the traditional views of scholarship typically maintain restrictive definitions of research and promotion that inhibit community-based work”. In support of the above authors, Brukardt et al. (2004:250) reveal that, “to date, the means to evaluate such scholarship has been outside the conventional mechanism of peer review”. A host of empirical studies concur with the view that community engagement outcomes are not given academic recognition. For example, a study conducted by Weerts and Sandmann (2008) among the Land-grant universities in the US, found that promotion and tenure policies were the strongest barriers to academics’ engagement with the community. Also, in a study carried out by Wilson (2013) in South Africa, four participants interviewed indicated that the review, promotion and tenure process at the department level does not reward community-based research and scholarship in which staff members are involved.

From the foregoing discussion, the issue of publishing out of community engagement seems to be surrounded by various opinions. While the debate seems to be on whether the publications emanating from engagement activities are recognised by the university, the first question one need to ask is: Are academics at SUA actually producing publications as a result of their engagement activities? Moreover, the question as to whether there is a thriving culture of research at SUA makes it even more difficult to categorically argue that academics publish out of community engagement activities.

Returning to the question of recognising publications that come from engagement activities, it emerged from the data analysis that publications from engagement

activities are only given recognition when published in international journals. In elaborating on this condition, an academic, who is also a coordinator of UMADEP, stressed:

The university recognises any research as long it yields publishable results, and yes, a staff will be promoted if a paper is published in an international journal, even if it is based on community outreach works. So if you undertake outreach activity and you come up with a paper in that category of journal then you earn credit for it (Personal interview, November 2012).

Though from this statement it seems that, in order for publications from engagement activities to be recognised, they should be in international journals, the question of how many publications emanating from engagement activities are published in international journal remains apparent. While in the projects' descriptions and in some responses it is claimed that academics have managed to publish in international journals, it was impossible to find such records of international journals. Also, with publishing in international journals seeming to be the only way to make publications emanating from engagement activities recognised at SUA, it can be argued that the publications indicated in the projects and those mentioned by the interviewed academics in their responses are either non-existent or published in non-international journals. For example, though the EPINAV document indicated that, from 2005 to 2010, 51 journals articles were published, it is not clear as to whether these are local or international journals, as there are no titles of the articles, authors and places of publication. With the inconsistency and conflicting opinions on publications emanating from engagement activities, one academic, who has been coordinating the UMADEP project for 15 years, stated:

Unfortunately all the documentations that are generated from community outreach activities ends up as grey literature as it usually not published except in very rare cases and even if they are published we haven't seen them being used. The university also does not have a system of tracking such outputs and so we have no record of what has been produced so far (Personal interview, November 2012).

Amid the suggestion from this extract that there are no publications produced as a result of engagement activities, academics seem to continue being involved in various engagement activities. As such, it emerged from the analysis of the collected data that tension exists, as academics seem to be preoccupied with engagement activities which do not include research and publications. In an interview with two academic staff,

they suggested that academics have no time to publish when they are doing engagement activities. For example, these academics said that:

You find a person who is very much involved in consultancy and contract researches to an extent that you cannot even publish, it becomes very difficult for somebody to involve in publishing when you are very much involved in outreach projects. So you might be using a lot of time but producing nothing though you make money (Personal interview, October 2012).

I remember publications those which came direct from outreach activities may be two or three journal papers, I cant give you exactly number unless I go back to my documents because some are dated some years back, now I do more of consultancy and that is how you survive (Personal interview, October 2012).

Looking at the above extracts, there is the possibility that academics may not only be engaged in engagement activities without producing publications, but also spend more time in engagement activities such as commissioned research or consultancy than teaching and supervision of students. For instance, in an interview with an academic who was the coordinator of PANTIL's research component, it was mentioned that the "main mandate is to do consultancy, mainly for external communities". Also, when you look at the key approaches to community engagement at SUA, you find that the main reason for academics to be involved in commission research and consultancy is to supplement their income. While this seems to suggest a tension between academics' involvement in teaching (training) and research at the same time as in engagement activities, it is interesting to find out how such balance is achieved. This discussion is done in Section 4.5.4, but suffice it to say the above response suggests that academics are attracted to some engagement activities because of the monetary reward attached to them.

In sum, there are a number of observations from the preceding analysis that should be briefly mentioned. The first is that it is not clear as to whether the publications academics claim to produce do come from actual engagement activities. Secondly, the AICAD document and interviewees' view that the university is reluctant to recognise publications that come from engagement activities unless published in international journals, make it difficult to conclude that academics produce publications from their engagement activities. Thirdly, the involvement of academics in engagement activities without producing publications suggests that the main purpose of being involved in engagement is not for academic scholarship. Therefore, from these

observations, there seems to be a debate as to whether the involvement of academics in engagement makes any contribution to academic endeavours. This is due to the ongoing questions regarding the credibility of publications produced from engagement activities, apart from other publications such as farmers' booklets and posters which seem to be very common at SUA (see Section 4.3.3).

4.5.3 Community engagement providing opportunities for students' learning and training

In the description of projects and department (Section 4.3), it is indicated that community engagement is used for students' learning and training. As indicated in Table 4.5, this process seems to be common in UMADEP, PANTIL and DAEE. This aspect needed to be looked at, since it is argued, in the conceptual framework of this study, that community engagement should provide learning and training opportunities for students. The analysis of the collected data seems to support this framework as it suggests that engagement activities at SUA provide opportunities for students' learning and training. The process of students' learning and training through engagement activities at SUA is located on two levels. Firstly, it is done at undergraduate level through field practical attachment, which is also a curriculum requirement. Through this, students are linked to the ongoing engagement projects as part of their field practical attachment. From the analysis of the data, it is also pointed out that, since there are limited opportunities for field practical attachment through projects, students are required to go into the communities to carry out various activities as part of their field practical attachment. In elaborating, the head of DAEE stated that:

We use special enterprise projects and it is a deliberate intention of the department and the university in general to infuse some courses which require the students to go outside for field practical each year when they in 2nd and 3rd year to go outside and do some outreach activities (Personal interview, November 2012).

From the HOD's response, it seems that there are courses that require students to spend time in communities; therefore, part of students' learning is expected to take place in communities. The infusion of community engagement components in some courses, as suggested above, supports what Bender (2008) calls "the integration of community engagement into the curricula of formal academic programmes". Also, in the community engagement literature, the involvement of students in engagement

activities through field practical attachment is closely related to ‘service learning’ (Butin, 2003; Bender, 2007). While in this activity the focus is more on learning than service (Perold & Trust, 1998), the data analysed indicates that the requirement for students to spend time in communities is regarded as important for them to learn more in the context of doing. While Garver, Divine and Spralls (2009) view this as an opportunity for students to broaden their education by applying the skills they have learned in the classroom, the courses that require students to be involved in community engagement at SUA seem to be designed with a similar intention. As elaborated by one academic staff in this statement:

These are supervised extension projects or special enterprise projects are action oriented kind of activity that seeks to provide opportunity for students to also gain skills in working with the communities and learn more practically because they need to develop skills to engage with communities, learn about problems of communities (Personal interview, November 2012).

Though the above analysis suggests that the field practical is meant to increase undergraduate students’ learning, students participating in the focus group blamed the lack of practical preparation prior to going into communities for their fieldwork. Their main concern was directed towards the problems they encounter when they are required to do some practical activities in the communities. Therefore, one student stated that:

The problem is that our university teach too much theory than practical issues so when I am going to the community I am require to work more practically something which I am not prepared from the university. That is the main problem because it becomes too difficult to do things practically (Focus group field notes, November 2012).

Looking at the above student’s comments, there is some evidence that, though at the university level it is understood that field practical attachment helps students to apply theory in a real world situation, for students this seems not be the case. In addition to the lack of practical preparation, students also suggested that they are not given equipment to facilitate their practical activities in the communities. In the context of SUA, it is evident that, with the lack of funding for community engagement, one cannot expect the university to spend money on providing equipment for field practical attachment purposes. This, however, confirms the point made by Perold (1998) that most of universities do not fund such activities, despite their impact on students’ learning.

As far as the assessment of students' participation in field practical attachment is concerned, there seem to be clear and formal procedures of assessing the field practical progress and outcomes. With Perold and Trust (1998) and Bringle and Hatcher (2005) suggesting that, in such activities, credits are given for learning and not services offered to the communities, the analysis of the data shows that the assessment of students' field practical attachment takes place at two levels at SUA. The first level is conducted by the extension officers who are based in the areas where students are placed; it focuses more on continuous assessment whereby the local supervisors assess students on a daily basis before compiling a final report that is handed in to the university's academics. The second level involves lecturers from the university who conduct a final assessment (summative assessment) of the entire field practical and who provide feedback to the students. This assessment by university academics provides opportunities for students to get input on different aspects they are required to learn during field practical. The assessment procedures are summarised by the head of DAEE as follows:

Through the special enterprise projects students write report, small dissertation and journals. So the local supervisor grade students from 1 to 3 based on the performance, respect, performance, and attitude to work. Then the university supervisors assess students' dissertation/reports/ journals and provide a report based on the marks students obtained. So we have a very good assessment on that (Personal interview, November 2012).

Secondly, post-graduates are informally linked to engagement projects for training purposes. The SCSR and EPINVA documents and responses from the academics show that these students get opportunities to be part of the project, as seen in the case of SCSR, only when money or funding is available. For example, it was revealed that though there are a number of active projects within the SCSR, there are no students attached to them because of lack of funds. As stated by one academic:

Sometimes when we have money in the projects we encourage Masters and PhDs to participate in data collection I mean as research assistance, experiments facilitators, seed and pesticide demonstrators, mobilising community members, data enumerators, but that is done occasionally because the money is limited (Personal interview, November 2012).

With the preceding response suggesting that lack of funding is a major impediment to linking students to engagement projects for training purposes, it is also important to mention that these projects are mainly funded by external funders and, as seen in

Section 4.5.1, the main focus is to achieve the funders' objectives, which in most cases do not include training of students.

While the foregoing discussion suggests that training of postgraduate students through engagement activities is occasionally done, there are other engagement activities that provide opportunities for postgraduate students to learn. One of the major activities students are involved in, as suggested in the data collected, is an agricultural exhibition commonly known in Swahili as 'Saba Saba'. These agricultural exhibitions are done annually, where farmers gather for one week to show their products and engage with agricultural expertise. With most of SUA academics being involved in the agricultural exhibitions, they also invite postgraduate students who are doing research to participate in this exhibition. Through this activity, students get opportunities to showcase and share their research findings with the communities. The involvement of students in these exhibitions is regarded as important in enriching their research activity. This is clearly explained by one academic in the DAEE:

When students to participate in agricultural exhibitions they get questions from the people and those questions raises some issue that they enable students to improve their researches and when they come to the university they have already new issues which help to improve whatever they were missing (Personal interview, October 2012).

Students' learning in a context of engagement activities was also viewed from a volunteering perspective. The students who had participated in the focus group stated that they had learned a lot through volunteering, even though it is not a curriculum requirement. Though the service offered by students through volunteering is mainly for the community's benefits (Perold & Trust, 1998), there seem to be other benefits accrued to students at SUA. Learning through volunteering can be summarised in this response from students:

Through volunteering we learn how to live with people who never attended formal school but also we use what we have learnt to help farmers. Sometimes it become difficult to cope with people who did not go to school because most of the time they fear to live with us, so I learn that it is possible to live with them and learn some practices from them (Focus group notes, November 2012).

From this comment, it can be noted that, through volunteering, students play an important role in connecting the university and communities. Through volunteering, students get the opportunity to convey what they have learnt at the university to help

address community challenges. Thus, the ways in which students are involved in volunteering at SUA supports what Garver, Divine and Spralls (2009) argue to be the desire to combat perceptions that universities are being disengaged from the local communities and that the universities lack concern about real-world social problems. From the university's teaching perspective, it can be stated that, though volunteering is not regarded as one of the activities that can be used as a pedagogical approach which may enrich students' learning, the views from SUA students suggested that volunteerism is one of the pedagogical approaches that helps to move teaching from theory to practice.

To recapitulate the above analysis, there is some evidence to suggest that community engagement activities at SUA provide opportunities for students' learning and training. On the one hand, attention seems to be paid more at undergraduate level, mainly because of the course or curriculum requirements. Thus, for students to complete some of their courses, they must spend some time in communities and produce reports, mini-dissertations or reflective journals. On the other hand, the involvement of postgraduate students in engagement activities seems not to be a compulsory activity and it seems to be happening only occasionally. What follows is the section on the way in which engagement activities feed back into teaching and curriculum development at SUA.

4.5.4 Engagement activities feeding back into teaching and curriculum development

Regarding community engagement impact on teaching and curriculum, the description of projects and department in Section 4.3 and Table 4.5 suggests that SCSR, PANTIL and DAEE have strong links with teaching and curriculum at SUA. Although it was difficult to compare the impact on teaching and curriculum among the abovementioned projects and department, academics were asked to explain and give examples on how this process happens in practice. However, before presenting the suggested ways in which this process occurs, one academic in the DAEE said in summary:

It is obvious that community engagement activities do impact teaching; supervision and curriculum at SUA and may be in other universities as well. The problem here is how one looks at this matter. The information obtained from such activities are very relevant in updating academics' teaching

material, because if he/she is not involved in research, where will he/she get information to update his/her lesson notes? (Personal interview, November 2012).

Drawing on this interview response, it can be stated that academics acknowledge that community engagement activities impact teaching and curriculum by helping to update their teaching materials and notes. Although in Section 4.3 it is claimed by the EPINAV document that through the PANTIL project 40 academics improved their pedagogical skills, there is no evidence to show the kinds of skills referred to. Furthermore, in interviews with two academics from SCSR and DAEE, engagement activities such as service to the communities and community-based research were mentioned as key to helping academics enrich their teaching materials. Nevertheless, it seems that though academics may spend a lot of time in engagement activities, the impact of these activities on teaching and curriculum depends on the individual academic's decision to incorporate them into teaching and in reviewing curriculum. The head of DAEE further elaborated that:

It depends on the individual to make use your outreach experience when you teach or to review curriculum but the university does not enforced academic to do so. The impact of outreach in teaching or curriculum will only depend on academics saying there is some new things we should use in our teaching and remember not everyone want to do that (Personal interview, November 2012).

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Though this study did not find out information on the curriculum development process within the department or university in general, from the above comment one can argue that there is no systematic way of improving curriculum through community engagement and there is no dialogue between the curriculum developing team and academics involved in community engagement. This thinking raises the question of what kinds of contribution community engagement activities bring to teaching and curriculum, if there is no formal requirement for academics involved in engagement activities to infuse what they have gathered and experienced into teaching and curriculum. While this question continues to surface at SUA, it is not surprising that a similar trend was found in South Africa through the survey conducted by Perold and Trust (1998). In this survey, it was found that there is some scepticism about the extent to which engagement programmes play a meaningful role in transforming teaching (Perold & Trust, 1998).

In spite of different observations from the preceding analysis, the majority of academics interviewed suggested that engagement activities help them to bring new

experiences, examples, local practices, new concepts and case studies into teaching and curriculum. For example, in an interview with the head of DAEE, it was mentioned that since concepts such as ‘value chain management’ have become one of the key issues in engagement activities, the decision was made that it should be taught as an independent course for undergraduate students. Perold and Trust (1998) support this by arguing that community engagement programmes provide academics with new insights that bring about change to the curricula, making them more relevant and meaningful. The following statement from one academic in the DAEE explains some of the ways in which engagement activities feed back into teaching and curriculum at SUA:

You get experiences, examples and some new practices from villages that we are not documented and you would like your students to have a grasp of those things. So you inculcate those kinds of experiences into your teachings. It makes teaching more lively and concrete in fact that has been important in reviewing curriculum after realizing that whatever we are teaching here is not applicable to what is going on out there in communities (Personal interview, October 2012).

With the above respondent supporting the idea that academics should use community engagement as a way of enriching teaching and curriculum, such emphasis seems to manifest not only at SUA but also in other countries. For instance, a study conducted by Roker (2007) at the University of Brighton in the UK found that most university staff felt that their teaching had improved as a result of their Community-University Partnership Programme (CUPP) work. Holding a similar view, Perold and Trust (1998) and Moll (2004) argue that curriculum is likely to be impacted depending on the level of involvement of academic staff in community engagement programmes.

Therefore, from the analysis, it was claimed that through engagement activities it has been possible to update what is being taught in classrooms in terms of subject content. This is due to the academics’ claims that in engagement activities there are some issues that have changed and need to be removed or updated from the subjects taught at the university, in order to align the subjects’ content with the community needs. The following response from one academic in the DAEE explains that:

... some of the subjects if they do not make any positive contribution or do not reflect the reality of communities we review them, then we get some suggestions from outreach activities, so we either modify them or we improve

them or we add or we delete some topics in order teach students to suit with the needs of the farmers and so on (Personal interview, November 2012).

Looking at this statement, it seems that there is some intention to inculcate community issues into the course taught at university. This thinking clearly supports the point made by Bender (2008a) that teaching and learning should be enriched through community engagement activities.

More importantly, the involvement of students in engagement activities, particularly the field practical attachment, is also seen as an important aspect that can be used to improve curriculum at SUA. This, as revealed in the data collected, happens during the process of assessing students' engagement participation. Nonetheless, the assessment of the contribution of students' engagement participation to the curriculum development involves only activities that are course or curriculum requirements. The HOD explains this process as follows:

The weaknesses we found on the part of our students when they go to the field particularly undergraduates have been our database when we formulate new courses or to make some curricular modification or infusing new topics and concepts within the existing curriculum and so on (Personal interview, November 2012).

It is indicated that in spite of criticism levelled against the externally funded projects, they have been instrumental in improving teaching at SUA. The EPINAV document shows that some of the impacts of the PANTIL project on teaching and learning were: its contribution to expanding the university library at Solomon Mahlangu Campus, the construction of a Zoology laboratory and facilitating the production of different teaching and learning materials. Though these are positive contributions from students' teaching and learning point of view, it is not clear as to whether all the ongoing projects are required by the university to make such a contribution to teaching and learning. This is due to the fact that, out of three projects included in this study, it is only PANTIL that seems to have made such contributions. Therefore, with the increasing number of externally funded engagement projects, citing SUA's trend as a case in point, there is a need to explore the impact engagement projects are having on teaching and curriculum development.

In concluding the foregoing analysis, it can be stated that there seems to be acknowledgement of the impact of engagement activities on teaching and curriculum development at SUA. While there are suggestions that incorporating issues from

engagement activities into teaching and curriculum help to make the subjects (courses) reflect the real world issues, there are also some indications that the contribution of engagement activities to teaching and curriculum has not been given enough recognition at the university level. Therefore, the process depends largely on whether academics see the need to incorporate new issues, coming from engagement activities, into teaching and curriculum. However, based on this trend, there is a possibility of engagement activities not feeding back into teaching and curriculum if academics do not see the need to do this. Thus, it is important to develop a mechanism that cannot only compel academics to bring into classrooms what they have gathered or experienced in communities, but also to compile a documented record of the issues that may have improved teaching and contributed to the change of the curriculum.

4.6 Conclusion to Chapter Four

In this chapter the researcher has presented the findings from the analysis of collected data. These findings are in three strands, namely: i) the evolution of community engagement in Tanzania and SUA's context, ii) SUA's approaches to community engagement, and iii) the linkage between community engagement and the university's primary activities of research, teaching and learning. The researcher has begun by presenting and analysing data on the evolution of the notion of community engagement, by dividing it into four periods. From this discussion we see that community engagement started in the 1960s and gained momentum in the 1970s after the establishment of the University of Dar es Salaam. During these periods we see political leadership, in particular, Mwalimu Julius Nyerere, being the pioneer of this idea. During the 1980s we see community engagement agenda fading away as support from government and other stakeholders shifted from the university to primary and secondary education. In SUA's case, it has been pointed out that the evolution of community engagement started in the 1970s when the university was still a constituent college of the University of Dar es Salaam. The discussion further indicates that community engagement became one of the university's mandates after SUA attained fully-fledged university status in 1984. This was also part of political leadership's demand for universities to respond to the challenges facing communities.

In terms of the approach to community engagement, we see that there have been shifts in the ways in which universities have been engaging with their communities. Initially the emphasis was more on volunteering, continuing education and national service programmes. However, we see some of these approaches being abandoned or losing the status they initially enjoyed. Instead, in recent years, we can see other approaches such as community-based research, participatory action research, and commissioned research and consultancy, emerging. In SUA's case, we also see a similar trend, whereby those approaches emphasised when the university was a constituent college of the University of Dar Es Salaam are not being mentioned; rather, the focus seems to be moving towards activities such as community-based research, participatory action research and commissioned research and consultancy.

In terms of linking community engagement to the university's teaching and research activities, initially the emphasis was more on the contribution of universities to the communities. As such, there was no emphasis on how much community engagement impacted teaching and research. Though in the discussion we see that in recent years a number of approaches to community engagement have emerged in Tanzania, the question of whether they are related to universities' primary function of teaching and research is apparent. However, using the evidence from the discussion on the ways in which community engagement is related to teaching and research at SUA, it is suggested that there is little evidence to conclude that community engagement is practised in the context of teaching and research. This is not only due to the fact that community engagement seems to be given less priority, but also due to the lack of systematic ways of documenting and evaluating its impact on teaching and research activities at SUA.

From this chapter, several observations and contribution to the broader notion of community of community engagement can be made. These are some of the critical aspects that are either overlooked or given little prominence in community engagement literature. These are illuminated as follows:

Firstly, contextual and institutional factors play a pivotal role in the ways universities articulate the meaning of community engagement, determining the level of engaging with communities and the extent in which these activities are connected to their primary activities. The normative language used in community engagement literature claim that universities should renew their social commitment and this notion should

be defined in the context of knowledge exchange that enrich both university and communities (Boyer, 1990; Bender, 2008a; Watson et al., 2011; Luthango-Brown, 2012). Conversely, drawing on this study it seems that little attention is paid to aspects or factors that influence the level of engagement, understanding and integration with university's teaching, learning and research. Factors such as university's history, culture, capacity, external stakeholders' expectation as well as the level of socio-economic development have strong implications to the overall notion of community engagement, particularly in relation to the university core functions. As such, Matthews, (2010:5) comments that:

The differences in the ways in which the topic is popularised in different settings will affect the way in which it is being conceptualised and promoted on the ground, making it difficult to generalise about exactly what kinds of programmes and ideas are associated with community engagement in different contexts.

Secondly, community engagement is a dynamic activity that depends on the changing higher education landscape and external environment. From this chapter it is shown that the concept of community engagement is dynamic and its dynamism is attributed to a number of forces exerted in universities today. It is shown that a number of activities are being discarded while others are emerging. The community engagement literature claim that the changing higher education landscape such as the changing nature of knowledge production, increased emphasis on partnership with industries, changing nature of funding, and so on (Holland & Ramaley, 2008; Watson et al., 2011). Other factors include the changing community needs, which universities are called upon to attend to. For instance, from the analysis in this study, it is indicated that the focus of SUA's involvement in communities in the 1960, 70 and 80 is different from that of 1990s and 2000s. This is in concomitant with the broader changes that are taking place within higher education sector but also in broader external environment.

Thirdly, from this chapter it seems that community engagement remains to be on the margin of the university's core functions. Despite the fact that it is almost three decades since community engagement emerged as the result of calls for universities to revitalise their public mission, it seems that this idea is still part of a secondary priority. From this chapter it is evident that community engagement continues to be a periphery activity that is conducted on an ad hoc basis (Bender, 2008a; Akpan,

Minkley & Thankrar, 2012; Kruss, 2012). However this is contrary to Holland's, (2005:10) suggestion that "much has been accomplished in building an understanding of what engagement looks like when it is effective, sustainable and institutionalised". Thus, much is needed if community engagement is to be seen as part of the core functions of the university. This involve an entire institutional efforts to make community engagement part of policies and strategic framework, commit resources and enhance commitment to engaged scholarship across the disciplines (Campus Compact, 2000).



CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This study built on and contributed to the broader debates on the concept of community engagement in higher education today. Given the number of aspects involved in these debates, the study sought to understand ways in which Sokoine University of Agriculture in Tanzania engages with its communities through teaching, learning and research. In doing so, it traced the evolution of community engagement in Tanzania and SUA's contexts and identified the key approaches to community engagement at SUA. The overall structure and progression of this study is provided in the following section.

5.2 Summary of the chapters

The study is divided into five chapters. Chapter One provides a background to the study. This chapter argues that, although teaching and research have been the primary functions of universities, community engagement has emerged as another important focus for universities. Nevertheless, there are debates on what constitutes community engagement in relation to teaching, learning and research functions of universities. The central research question of this study is located within these broader debates, with a particular interest on the linkage between community engagement and SUA's core functions.

Chapter Two reviews the literature and provides the conceptual framework of the study. The evolution of community engagement in the USA and African contexts is explored, whereby different models and approaches to community engagement are explained. The literature reveals that community engagement is practised through two distinct models, namely, the Land-grant and Boyer's mode of community engagement. The main feature of the Land-grant model is that universities interact with communities without enriching teaching, learning and research. However, in Boyer's model of engagement, the main feature is the collaboration between universities and communities in generating, disseminating and applying knowledge in

order to enrich the universities' teaching, learning and research activities, as well as addressing communities' needs. Further, the entrepreneurial approach to community engagement is examined in this chapter. The main argument is that universities interact with external communities such as industry, firms, manufacturers and other institutions, with the purpose of generating income, due to the rapid decline in public funding for universities (Markman et al., 2005; D'Este & Perkmann, 2011). Encapsulated in these models and approach, the main gap in this review is a dearth of empirical works showing particularly the interplay between community engagement and the core activities of universities.

With particular interest to the linkages between community engagement and the universities' core activities, Boyer's model of community engagement and the works of Clark (1998) and Cloete et al. (2011) are used to develop a conceptual framework. Based on the argument of this new conceptual model that advocates that community engagement should enrich universities' primary functions, a number of indicators are developed in order to put this into action. These include: research emerging from community engagement activities; academic publications emanating from community engagement activities; learning and training students through community engagement; community engagement; community engagement feedback into teaching; and curriculum development.

Chapter Three discusses the research methodology used in this study. The main approach, qualitative research approach, is explained in detail. This chapter includes an account of the case study selection, projects and department selection, research participants selection, instruments used to collect data, process followed in collecting and analysing data, and ethical consideration. The use of a case study method in this study was guided by the argument made in the literature that community engagement is a contextual notion that needs to be studied within the specific context. Therefore, inasmuch as teaching and research are the core functions of universities worldwide, the ways in which universities engage with their communities differ from one another.

Chapter Four presents and discusses the data. The chapter is divided into three sections. Section One deals with the evolution of community engagement in Tanzania and SUA. Section Two provides key approaches to community engagement at SUA, while Section Three examines the linkages between community engagement and the

university's teaching, learning and research functions. Based on the data analysis, the following section present a summary of the study's findings.

5.2 A summary of the study's findings

The history of community engagement in Tanzanian universities dates back to the 1960s. During this period, the political leadership advocated the idea of universities involvement in communities. Whereas the idea was born out of fear that the university's community was becoming isolated from the uneducated majority, the main aim was to make the university relevant to the people, particularly those living in rural areas. The primary activities involved volunteering, offering continuing education and a national service programme. During the 1970s, apart from volunteering and national service programmes, involvement of students in communities became compulsory as it was regarded as a prerequisite for university admission. In the 1980s, there was a decline in universities' involvement in communities. This was as a result of inadequate support from the government and other stakeholders. Consequently, universities began to abandon the activities they were undertaking in the communities. At the turn of the 1990s, activities such as volunteering, continuing education and national service programmes began to be eclipsed by other activities such as community-based research, commissioned research and consultancy, and technology transfer.

The examination of the evolution of community engagement at SUA reveals a similar trend to that of the development of community engagement in the broader national context. Community engagement at SUA started in the 1970s when the university was a constituent college of the University of Dar Es Salaam. The college started with activities such as volunteering, continuing education as well as training students in the context of community engagement. When SUA became a fully-fledged university in 1984, a political demand was made that this university should foster agriculture development and improve the lives of people in rural areas.

With regard to the intersection between community engagement and teaching, learning and research in Tanzanian universities, the emphasis in 1960s and 70s was more on the involvement of universities in communities through volunteering, continuing and adult education, and national service programmes. Throughout the

analysis, there is no reference made to the ways in which the involvement of universities enriched teaching, learning and research. Moreover, even with the decline of universities' involvement in communities during the 1980s and the emergence of new approaches to community involvement in the 1990s, nowhere in the literature pertaining to community engagement in Tanzania is the emphasis on universities linking community engagement to their primary functions mentioned.

Section Two highlights SUA's approaches to community engagement. One department, namely, SUA Centre for Sustainable Rural Development (SCSRD), and three projects, Uluguru Mountain Agriculture Development Programmes, Programme for Agricultural and Natural Resources Transformation for Improve Livelihood (PANTIL) and the Department of Agricultural Education and Extension (DAEE), are described. From this description, approaches such as volunteering, students' field practical attachment, community-based research, commissioned research and consultancy, participatory action research, experiments and technology transfer are mentioned. The analysis of these approaches reveals an overlap, in terms of which approach constitutes what model. For example, whereas volunteering and field practical attachment constitute the Boyer's model of engagement, community-based research and experiments comprise both the Land-grant model and Boyer's model of engagement. These approaches are located in the above two models because, on the one hand, communities are seen mainly as sources of information to the university's researchers while, on the other hand, communities are seen as key partners in the research and experiment processes. However, it is difficult to ascertain which model is more dominant.

From the literature, participatory action research can be located within the Boyer's model of engagement, but analysis of SUA's data does not give sufficient evidence as to whether this approach is taking place in the context of SUA. Thus, it is difficult to locate it in the model identified above.

Regarding the commission research and consultancy as an approach to community engagement at SUA, it can be concluded that this approach constitutes neither of the models examined in Chapter Two. However, it falls within the entrepreneurial trend, which in SUA's case is seen as an alternative source of revenue for academics and the university. Analysis of SUA's data reveals tension between academics' involvement

in commissioned research and consultancy, and in teaching and undertaking mainstream research. This is against the literature, which cautioned that these approaches should not be practised at the expense of the teaching and research activities of the university. Thus, as revealed in the analysis of SUA's data, the lucrative nature of this approach tends to draw academics into doing more commissioned research and consultancy than teaching and research.

While technology transfer, as an approach to community engagement, is understood in the context of entrepreneurial universities, the analysis of SUA's data does not provide substantial evidence to state that it is being practised as well as utilised here as an entrepreneurial strategy.

In Section Three, a detailed analysis and discussion of the intersection between community engagement and SUA teaching and learning, and research functions, is provided. In discussing this, reference is made to four aspects of community engagement: (i) linking to research, (ii) helping to produce publications, (iii) providing opportunities for students' learning and training, and (iv) feeding back into teaching and curriculum development.

To link community engagement to research activities, it is important to have a thriving research culture, coupled with significant resources support, in place at the university. Also, it is necessary to see community engagement as a legitimate activity that can enrich the university's research function through the generation of knowledge, in the context of application. However, based on analysis of SUA's data, the above-mentioned conditions seem to be non-existent. As such, the link between community engagement and research can be argued to be weak and underdeveloped. In emphasising the resources support factor, it can be extrapolated that, though the externally funded engagement projects are regarded as one of the solutions, the missing link between community engagement and research at SUA has not been addressed; rather, it is being weakened.

As a result of the weak link identified above, community engagement does not provide academics with sufficient opportunities to produce publications. Although, in the analysis, a reference is made to local and international mainstream journals and engagement materials such as farmers' pamphlets, booklets and leaflets, the lack of

records or a database at SUA shows that the community engagement's outcomes remain a contested aspect. This contestation is revealed in the divergent opinions among academics particularly on the community engagement's types of publications output, their credibility and impact on academics' promotion at SUA. As such, community engagement is still perceived by many academics and university as a philanthropic activity rather than as part of academic work.

As far as community engagement providing opportunities for students' learning and training is concerned, it can be concluded that some of engagement activities, such as volunteering and field practical attachments, are used as learning platforms, particularly at the undergraduate level. These approaches provide a useful experience for students' learning and engagement in service-oriented activities, such as civic responsibility, citizenship mentality and a sense of belonging, which help to expand their attributes. However, a lack of funds seems to hinder the training of postgraduate students in the context of community engagement at SUA. As such, academics experience difficulties while trying to link students to the engagement projects.

There is evidence of community engagement feeding back into teaching and curriculum development at SUA. The experiences of SUA academics involved in community engagement influence their ways of teaching as well as developing curriculum. However, implementation of this is left to individual academics in their departments. There is lack of proper mechanisms by the university to enforce the feeding-back process. Overall, from the analysis of SUA's data, there are several tensions with regard to the linkages between community engagement and the core functions of the university. These tensions are highlighted below.

Firstly, whereas SUA perceives community engagement as one of its core functions, there is little allocation of resources to realize this function. This is seen in the absence of funding and incentives such as promotion and rewards for academics involved in community engagement activities. Secondly, there is inconsistency among academic staff about whether or not community engagement enhances teaching and curriculum at SUA. For instance, some academics view community engagement as an important avenue to improve their teaching and curriculum, while others do not see the need to incorporate community engagement in their teaching and curriculum. This is coupled with a lack of institutional mechanisms to monitor and enforce the incorporation of community engagement outcomes with teaching and curriculum

development. Thirdly, community engagement at SUA is undertaken as an entrepreneurial enterprise rather than as part of academic endeavours. This entrepreneurial purpose seems to eclipse the view that community engagement should be used for the purpose of enriching the university's core activities. Finally, there is a perception at SUA that community engagement is a philanthropic activity, as opposed to a scholarly work. This is seen in the attitudes of some academics towards community engagement as an add-on activity, which they are not obligated to perform as part of their academic work.

Consequently, all these tensions seem to weaken the linkages between community engagement and teaching, learning and research activities at SUA. Using the key findings as points of departure, the following section provides some recommendations for further research.

5.3 Recommendations for further research

This section outlines potential research areas that have emerged from the study.

Firstly, the researcher is of the view that, since universities are teaching and research institutions, the question that needs further clarity is: What exactly are community engagement practices and how can they be used in the context of teaching and research functions of the university? Such a study will be important, not only in addressing the ongoing debate on what constitutes community engagement, but also in understanding its scholarly contribution to the core functions of the university.

The second recommendation is that of the need for an empirical study focusing on communities, in order to find out how communities can benefit from engaging with the universities. These are important questions because, currently, the focus in the literature and empirical studies seems more on how much universities benefit from engagement activities. The research focusing on communities' perspectives, as described by Netshandama and Mahlomaholo (n.d.) and Matthews (2010) will help to acknowledge the marginalised communities' knowledge that is often regarded as 'weak', invalid or of little worth.

At universities level, the question on how community engagement can be institutionalised in relation to their core functions of teaching and research needs further investigation. This study may help to provide a framework that can be used to

develop a policy for community engagement, and funding and incentives structures and outcomes. Furthermore, the question of what needs to be done in order to enhance the contribution of externally funded engagement projects to the universities' teaching and research needs to be explored further. This study may provides ways that can be used by the universities as mechanisms in addressing the trend of meeting funders' objectives, rather than using them to enrich academic endeavours.

From this study, the university's history, mission, capacity and the nature of its surrounding communities play a major role in influencing the linkages between community engagement and teaching and research functions of the university. Though it was mentioned in the discussion that these are contextual issues, there is need perhaps to conduct a comparative study, in order to explore how these factors influence the interplay between community engagement practices and the university's primary functions from a different context. This study could help to understand how community engagement is used and practised in different contexts and what lessons one can draw from such a comparative study.

5.4 Limitations of the study

Through this study, a number of aspects have been understood regarding the current state of the notion of community engagement and, in particular, on how Sokoine University of Agriculture engages with its communities, its key engagement practices and the interplay between these practices and the university's primary activities. However, in the course of this study, there were two major limitations in this study.

Firstly, in understanding the bigger picture, there was a need to speak to other university stakeholders such as government, farmers, the private sector as well as civil societies. Due to lack of resources and limited time, this study did not include these external constituents, as a result limiting the study's understanding of how community engagement takes place from the abovementioned groups' perspectives. However, this limitation does not erode the validity of the study's findings, as the focus was on the university's internal perspectives on the practices of community engagement and their linkages with teaching, learning and research.

Secondly, this study is based on a case study design; therefore, like many other case studies, there is a limitation in generalising findings. Apart from this weakness,

community engagement also depends largely on the context in which the university is located. Therefore, these findings seem to be applicable only to SUA and other universities in the Tanzanian context.



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APPENDIX 1: Ethical Clearance Form

SR1



UNIVERSITY *of the* WESTERN CAPE

UWC RESEARCH PROJECT REGISTRATION AND ETHICS CLEARANCE

This application will be considered by UWC Faculty Board Research and Ethics Committees, then by the UWC Senate Research Committee, which may also consult outsiders on ethics questions, or consult the UWC ethics subcommittees, before registration of the project and clearance of the ethics. No project should proceed before project registration and ethical clearance has been granted.

A. PARTICULARS OF INDIVIDUAL APPLICANT	
NAME: Ntimi Nikusuma Mtawa Mr.	TITLE:
DEPARTMENT: Institute for Post-School Studies FACULTY: Education	
FIELD OF STUDY: Higher Education	

ARE YOU:		
A member of UWC academic staff?	Yes <input type="checkbox"/>	No
A member of UWC support staff?	Yes <input type="checkbox"/>	No
A registered UWC student?	Yes <input checked="" type="checkbox"/>	No
From outside UWC, wishing to research at or with UWC?	Yes <input type="checkbox"/>	No

B. PARTICULARS OF PROJECT	
PROJECT NUMBER: TO BE ALLOCATED BY SENATE RESEARCH COMMITTEE:	
EXPECTED COMPLETION DATE: March 2014	
PROJECT TITLE: UNDERSTANDING THE LINKAGES BETWEEN COMMUNITY ENGAGEMENT AND TEACHING AND RESEARCH: THE CASE OF SOKOINE UNIVERSITY OF AGRICULTURE IN TANZANIA.	
THREE KEY WORDS DESCRIBING PROJECT: Higher Education, Core functions, Community Engagement	
PURPOSE OF THE PROJECT: To understand ways in which community engagement relates to teaching and research.	
M-DEGREE: M.Ed Degree	D-DEGREE:
POST GRADUATE RESEARCH:	

C. PARTICULARS REGARDING PARTICULAR RESEARCHERS	
TITLE:	FAMILY NAME: INITIALS:
PRINCIPAL RESEARCHER: N/A	
OTHER PROJECT LEADERS: N/A	

OTHER CO-RESEARCHERS: N/A

THESIS: STUDENT RESEARCHER: **Ntimi Nikusuma Mtawa**

THESIS SUPERVISOR: **Prof. Gerald Wangenge-Ouma and Prof. Nico Cloete**

C. GENERAL INFORMATION

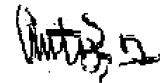
STUDY LEAVE TO BE TAKEN DURING PROJECT (days): N/A

COMMENTS: DEPARTMENTAL CHAIRPERSON: N/A

IS IT INTENDED THAT THE OUTCOME WILL BE SUBMITTED FOR PEER REVIEWED PUBLICATION?

YES NO

SIGNATURE OF THESIS STUDENT RESEARCHER:



SIGNATURE OF THESIS SUPERVISOR AND HEMA COORDINATOR 2012:

(in absentia of Dr G Ouma; the supervisor):

DATE: 4 October 2012



SIGNATURE DEPARTMENTAL CHAIRPERSON:

DATE: 4 October 2012

NOTE: THESE SIGNATURES IMPLY AN UNDERTAKING *BY THE RESEARCHERS*, TO CONDUCT THE RESEARCH ETHICALLY, AND AN UNDERTAKING BY THE THESIS SUPERVISOR (WHERE APPROPRIATE), DEPARTMENTAL CHAIRPERSON

TO MAINTAIN A RESPONSIBLE OVERSIGHT OVER THE ETHICAL CONDUCT OF THE RESEARCH.

E. DESCRIPTION OF PROJECT AND RESEARCH ETHICS STATEMENT

Description of the Research Project

Key words:

Higher Education, Higher Education Institutions, University's Core functions, University's communities, Community Engagement, Scholarship of Engagement, Engagement Practices

Introduction

Teaching and research are seen as the core functions of the university. In recent years, following the increased calls upon universities to become relevant to their communities, the idea of community engagement emerged and continues to gain momentum in higher education, both globally and locally. However, in spite of its rise, there have been a number of debates that continue to surround this notion. Among the key debates is whether community engagement is a legitimate scholarly activity that can be integrated with teaching and research functions of the university. Embedded in this debate the main question remains to be, "In what ways does the university as a teaching and research institution engage with communities"? Using Sokoine University of Agriculture as a case study, this study attempts to explore key community engagement practices and how they relate to teaching and research.

Aim of the study: The main aim of the study is to understand ways in which the university engages with the community and how engagement practices relate to teaching and research. The researcher proposes to achieve this through the following questions:

Research Question: How has Sokoine University of Agriculture engaged with communities through teaching and research?

In addressing the primary research question, the following sub-questions focused on in this study, namely:

1. How has the notion of community engagement evolved at Sokoine University of Agriculture?

2. What are the key approaches to community engagement at SUA?
3. How does community engagement relate to the teaching and research function of the university?

Literature Review and Conceptual Framework

The literature review of this study covers areas such as the history and development of community engagement from USA, sub-Saharan African and Tanzanian perspectives. In this analysis, various transformations and models regarding community engagement have been illuminated. This is followed by an examination of various debates surrounding the notion of community engagement. The main debates are centred on the understanding of the notion, its key practices and whether these practices are accepted in a scholarly way. With the debates evoking the question of what counts as engagement practices and why the university should undertake such practices, the review of the literature has highlighted the conceptual framework underpinning this study. This conceptual framework draws on the work of Ernest Boyer (1990; 1996), Clark, (1998) and Cloete et al., (2011). The main argument of the framework is that community engagement should enrich the university's core function of teaching and research by providing opportunities for academics to undertake research, produce publications, link and train students, improve teaching and curriculum in a context of engagement. Major authors used in the literature review include, among others, Clark (1998), Bender, (2008), Weerts & Sandmann (2008), Holland & Ramaley (2008); Kruss (2009; 2012) Cloete et al., (2011); Akpan et al., (2012).

Methodology

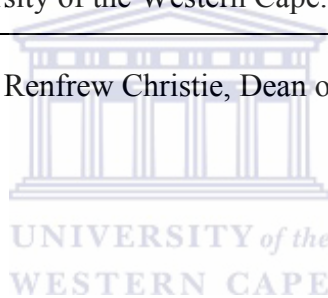
The study will make use of a qualitative research method. A case study of Sokoine University of Agriculture in Tanzania will be employed. The data collection instruments will comprise of document analysis, semi-structured interviews and focus group discussions. The units of analysis will be purposively sampled. The key informants will include community engagement administrators, academic staff and students. The collected data will be analysed thematically and discussed against the indicators developed through the conceptual framework.

Ethics Statement

According to Denscombe (2010), it is becoming increasingly common for researchers to need to gain formal approval from research ethics committees before they can embark on

their research. Hence, ethical guidelines were considered in this study because of the human subjects' involvement in interviews and focus group discussions. In this regard, the study was conducted after the Senate of the University of the Western Cape had approved the research proposal and granted ethics clearance for the research to be conducted. Also, two letters written by the researcher's supervisor and the researcher were presented to the case study university, requesting permission to carry out the study at the institution. Furthermore, before the data collection, the researcher, through written information clarifying the research problem and the aims of the study, requested consent from the participants involved in interviews and focus groups. In the consent forms, the evidence to be gathered from the participants selected and the way in which they participated was clarified. Voluntary participation, anonymity of the participants and a confidentiality clause was thoroughly explained. The researcher ensured that the information gathered was used for the intended purpose and stored securely under the Higher Education Masters in Africa programme at the Faculty of Education, University of the Western Cape.

Form issued by: Professor Renfrew Christie, Dean of Research, February 2002.



APPENDIX 2: Information Sheet

UNIVERSITY OF THE WESTERN CAPE

PARTICIPANT INFORMATION SHEET

Project Title:

UNDERSTANDING THE LINKAGES BETWEEN COMMUNITY ENGAGEMENT AND TEACHING AND RESEARCH: THE CASE OF SOKOINE UNIVERSITY OF AGRICULTURE IN TANZANIA

I, Ntimi Nikusuma Mtawa; a M.Ed. (HEMA) student from the University of the Western Cape am conducting research on how the university engages with the communities and ways in which engagement practices relate to teaching and learning, and research. The study involves interviews with community engagement administrators, heads of department, academic staff members and focus group discussions with students.

What is the purpose of the project?

The purpose of my project is to understand ways in which the university as a teaching and research venue engages with communities. The document review, interviews and focus group discussions are the data collection instruments. They are designed to gather views, opinions and perceptions of community engagement administrative staff, heads of department, academic staff members and students.

Who participates in the interviews and focus group discussions? How can I participate?

Two community engagement administrative staff, one head of department, thirteen academic staff members and twelve students involved in community engagement activities through the UMADEP, PANTIL and SCSR project and the Department of Agriculture Education and Extension are asked to participate in 30 to 45 minutes interviews and one and a half hour of focus group discussion. Administrators, heads of department and academic staff members will be purposely selected. The selection criteria will be based on the hierarchy and the level of involvement in community engagement activities. Students to participate in focus groups will also be selected purposely and will consist of undergraduates and postgraduates involved in community engagement activities. The interviews and focus group will take place outside teaching time. The confidentiality and anonymity of participants will be maintained throughout the process.

Can I refuse to participate? How do I benefit?

Yes, every administrator, head of department, academic staff members and students asked can refuse to participate; participation is voluntary. If you decide to participate you must indicate so by signing the consent form (provided below). You have the right to withdraw from the project at any time or stage. If you would like to get more information about the project, raise a complaint, or withdraw later, you can contact

any of the persons whose contact details are overleaf. There are no direct benefits for the participating respondents or the case universities. However, I hope that by conducting this research, the researcher will contribute to improving community engagement activities and their relationship with teaching and research.

What will the data collected by means of policy documents, interviews and focus group discussions be used for?

The data will be used to write a research dissertation and other research publications pertaining to community engagement in higher education institutions. The general objective of the research reports is to propose ways in which community engagement can be understood in the context of teaching and research. Thus, the report will seek to highlight evidence that may help to address the debate on whether community engagement can be regarded as the university's core function alongside teaching and research. The Higher Education Research and Advocacy Network in Africa (HERANA) may use the data further in its projects. For confidentiality purposes, the Higher Education Masters in Africa (HEMA) program under the Faculty of Education will store the data before being destroyed.

Have this interview and focus group questions and indicators been independently approved?

The interview and focus group guide questions and indicators have been checked and pre-approved in an ethical review process conducted by the Ethics Committee and Senate Research Committee of University of the Western Cape. The University Administrators have also been permitted to conduct interviews and focus groups at Sokoine University of Agriculture.

Where can I get more information, complain or follow up on the results?

This research is conducted by **Mr Ntimi Nikusuma Mtawa**, a registered student at University of the Western Cape with student number 2661197. He can be contacted on cell phone number: **(+27) 83 5281 988** and email: 2661197@uwc.ac.za or mntimi@gmail.com

Any complaints regarding this research can be directed to **Prof. Nico Cloete** or **Prof. Gerald-Wangenge Ouma** of the University of the Western Cape who are his supervisors. They can be contacted through email ncloete@chet.org.za and gouma@uwc.ac.za respectively.

HERANA contact: Centre for Higher Education Transformation (CHET) Prof. Nico Cloete; Email ncloete@chet.org.za; Phone (+27 21 7637100).

APPENDIX 3: Interviewee's consent form

INFORMED CONSENT

Before I proceed to interview you, your signed consent to participate in this project is required. The consent form is included in this information sheet so that you can review it and then decide whether you would like to participate in the study or not.

You may keep this page for future reference.

UNIVERSITY OF THE WESTERN CAPE

Faculty of Education

Private Bag X17, Bellville, 7535, South Africa

Tel: 021-959 2809, Fax: 021-959 2872

INTERVIEW INFORMED CONSENT

TITLE OF THE RESEARCH

UNDERSTANDING THE LINKAGES BETWEEN COMMUNITY ENGAGEMENT AND TEACHING AND RESEARCH: THE CASE OF SOKOINE UNIVERSITY OF AGRICULTURE IN TANZANIA

If you agree to participate in this research study, your signed consent is required before I proceed with the interview or focus group discussion with you.

CONSENT FORM

I have read the information about this research study on the *Participant information sheet*. I have been given the opportunity to ask questions; inquiries have been answered to my satisfaction. I hereby:

- agree to participate in this research project,
- note the information on the project and have had an opportunity to ask questions about it,
- agree to my responses being used for research purposes on condition that my privacy is respected,
- understand that my personal details will be used in aggregate form only so that I will not be personally identifiable,
- I understand that I am under no obligation to take part in this project and that I have the right to withdraw at any stage.

X _____ X _____

Participant Name

Signature of Participant

X _____

Consent Date

APPENDIX 4: Focus group consent form

UNIVERSITY OF THE WESTERN CAPE

Faculty of Education

Private Bag X17, Bellville, 7535, South Africa

Tel: 021-959 2809, Fax: 021-959 2872

FOCUS GROUP INFORMED CONSENT

TITLE OF THE RESEARCH

**UNDERSTANDING THE LINKAGES BETWEEN COMMUNITY
ENGAGEMENT AND TEACHING AND RESEARCH: THE CASE OF
SOKOINE UNIVERSITY OF AGRICULTURE IN TANZANIA**

If you agree to participate in this research study, your signed consent is required before we proceed with the focus group discussion.

CONSENT FORM	
I have read the information about this research study on the <i>Participant information sheet</i> . I have been given the opportunity to ask questions; inquiries have been answered to my satisfaction. I hereby:	
<ul style="list-style-type: none">▪ agree to participate in this research project,▪ note the information on the project and have had an opportunity to ask questions about it,▪ agree to my responses being used for research purposes on condition that my privacy is respected,▪ understand that my personal details will be used in aggregate form only so that I will not be personally identifiable,▪ I understand that I am under no obligation to take part in this project and that I have the right to withdraw at any stage.	
X _____	X _____
Participant Name	Signature of Participant
_X_____	
Consent Date	

CONFIDENTIALITY CLAUSE

I agree not to disclose any information that was discussed in the focus group. The identity of the participants will remain confidential.

APPENDIX 5: Supervisor's letter

FACULTY OF EDUCATION

Private Bag X17, Bellville, 7535
South Africa
Tel: +27 (0) 21 959 3278 / 3888
Email: tluescher@uwc.ac.za
Website: www.cshe.uwc.ac.za

October 2012

To Whom It May Concern

Dear Madam/Sir

REQUEST FOR PERMISSION TO CONDUCT RESEARCH

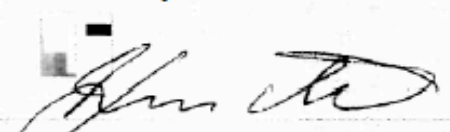
Mr Ntimi Mtawa, student no. 2661197, is a fully registered M.Ed. student in the Higher Education Masters in Africa (HEMA) Programme of the University of the Western Cape, Cape Town, South Africa. The HEMA programme is a NORAD-sponsored, interdisciplinary programme involving the University of Oslo, Norway, the Centre for Higher Education Transformation (CHET), South Africa, and the University of the Western Cape.

As part of his Master's thesis, Mr Mtawa is collecting data to understand ways in which universities connect teaching, learning and research, to community engagement activities. For this purpose, he has selected Sokoine University of Agriculture as his case study.

Mr Mtawa's research proposal and instruments (questionnaire) conform to the research ethics guidelines of the UWC Faculty of Education and he has received ethics clearance to conduct interviews and focus groups by the UWC Senate. His research is designed to conform to highest standards of social research ethics. In this respect I wish to assure you that the data to be collected shall be utilised strictly for the study and that utmost confidentiality and other ethical considerations shall be adhered to.

I am therefore writing to you to kindly request that you afford Mr Mtawa permission and support for his dissertation research and provide him with the data and access to potential respondents for his study as he may request.

Yours sincerely



Dr. Thierry M Luescher-Mamashela
HEMA Coordinator
*Centre for the Study of Higher Education, Faculty of Education
University of the Western Cape*

APPENDIX 6: Researcher's letter

Ntimi Nikusuma Mtawa
Room J25 Hector Petersen Residence
Private Bag X79 Bellville-South Africa
30th September. 2012

Office of the Vice Chancellor,
P.O. Box 3000,
Sokoine University of Agriculture,
Morogoro-Tanzania.

u.f.s.

Directorate of Research and Postgraduate Studies,
P.O. Box 3151,
Sokoine University of Agriculture,
Morogoro-Tanzania.

Dear Sir/Madam

RE: APPLICATION FOR RESEARCH PERMIT AT YOUR INSTITUTION

I am Ntimi Mtawa a Tanzanian who is currently enrolled for Higher Education Masters in Africa programme (MEd, HEMA) at the University of Western Cape in South Africa. Currently I am here in Tanzania to conduct a research as part of my study programme.

My research seeks to collect data from several groups and documents of your institution, these includes:

- i. Two community engagement administrators/coordinators/officers will be asked to respond through interviews. The participants will be interviewed based on their hierarchy and roles they play in community engagement/extension activities. They will also be asked to provide university policy document/database on community engagement.
- ii. Head of department from the department where community engagement activities are selected will be interviewed to gather information on the level/extent of engagement at the department.
- iii. Thirteen academic staff members involved in community engagement activities will be interviewed. The degree/extent of their involvement will play important role in gathering sufficient and relevant information.
- iv. One focus group discussion with students linked or involved in community engagement, where about twelve students will be asked to form a group to discuss the activities, learning and experience of community engagement. The group will consist of undergraduate and post-graduate students.

I expect to conduct my research once the responsible office has granted the permission and it will involve the community engagement/extension activities/projects within the Faculty of Agriculture that will be recommended by the coordinators/administrators.

Attached find letter of my programme coordinator from The University of the Western Cape. It is my expectation that the permission will be granted and all will be done well and the process will end as scheduled.

Thank you in advance,
Ntimi Nikusuma Mtawa
2661197: MEd (HEMA) University of the Western Cape

APPENDIX 7: SUA's authorisation letter

SOKOINE UNIVERSITY OF AGRICULTURE



**OFFICE OF THE DEPUTY VICE CHANCELLOR
(ADMINISTRATION AND FINANCE)**
P.O. BOX 3000, CHUO KIKUU, MOROGORO, TANZANIA
TELEPHONE: +255 023 260 3511-4, Direct +255 023 260 4653,
FAX: +255 023 260 4573.
E-mail: dvcadmin@suonet.ac.tz

Ref. No. SUA/ADM/R.1/8

Date: 09.10.2012

To: Ntimi Nikusuma Mtawa
Room J25 Hector Petersen Residence
Private Bag X79 Bellville-South Africa

u.f.s Director of Research and Postgraduate Studies
Sokoine University of Agriculture
P.O. Box 3151
Morogoro

*Forwarded
Best of luck
[Signature]
10/10/2012*

RE: APPLICATION OF RESEARCH PERMIT

Reference is made to your letter dated 30th September, 2012 regarding the heading above.

Be informed that the University Management has granted you permission to conduct the study on ways in which universities connect knowledge through teaching, learning and research to community engagement activities under the Uluguru Mountain Agriculture Development Project.

The approved period is from October - November, 2012 as requested.

Upon arrival, please report to Prof. A. Mattee, SUA Contact Person from whom you will receive assistance on your Research.

WESTERN CAPE

Yours sincerely,

H.W. Kyando-Gellejah

**For: DEPUTY VICE CHANCELLOR
(ADMINISTRATION AND FINANCE)**

- c.c: Vice Chancellor } to note on file
* Deputy Vice Chancellor (Academic) }
* Deputy Vice Chancellor (A & F) }
* Head, Department of Agricultural Education & Extension
* Prof. A. Mattee

APPENDIX 8A: Interview guide

Sokoine University of Agriculture (Community Engagement Administrators, HOD, Academics and students)

This interview and focus group is part of the study being carried out by Mr Ntimi Nikusuma Mtawa on the connectedness between teaching, learning and research with community engagement activities at Sokoine University of Agriculture (SUA) in Tanzania, as part of the dissertation for a Masters Degree at the University of the Western Cape in South Africa.

SBRQ1. Understanding/Conceptualisation (Administrators and Head of department)

1. What is your university understanding of:
 - a. Community?
 - b. Community Engagement?
2. When and how did community engagement start at this university?
3. Who do you consider to be the core community the university interacts with?
4. What have been the core activities undertaken in community engagement?
5. What are the formal enabling environments created by the university to support engagement activities?

UNIVERSITY of the
WESTERN CAPE

SBRQ2A: Community engagement and Teaching and learning (Curriculum) (Head of department and Academics)

1. How does the department involve students in community engagement activities?
2. Are there students attached to community engagement projects as part of learning or training?
3. In what activities do students take part in community engagement?
4. Why are students involved in these activities?
5. When and how long do students engage in these activities?
6. Is students' participation in the engagement activities a curriculum requirement for the completion of any existing course or degree that is clearly stated in the curriculum? Please explain.....
7. Are there any formal procedures or mechanisms for assessing students' participation engagement activities?

8. In what ways do students' involvement in engagement activities contribute to the improvement or change of curriculum, new course or programme?

SBRQ 2B: Community Engagement and Research (Academics)

1. What activities related to teaching and research do you participate in in community engagement?
2. Do you conduct research and consultancy activities when you engage with communities?
3. Who is involved in these researches undertaken through engagement activities?
4. Do you publish out of engagement activities or what is the final product of the research and consultancy conducted through your engagement activities?
5. What are the kinds of publications and why do you publish?
6. How do the community engagement activities feed back into your teaching and curriculum development, if at all?
7. What are other avenues the university uses to disseminate knowledge to the communities?
8. In your opinion, what would you propose could enhance the integration of teaching, learning and research in community engagement activities?

APPENDIX 8B: Focus groups discussion guide

1. What has been your experience in community engagement activities?
 - a. Types of Activities
 - b. Learning experience
 - c. Challenges

