

Knowledge, Democracy and Action: Community-University Research Partnerships in Global Perspectives

Introduction

This book is about the potential of community-university research partnerships to contribute to the poverty reduction and sustainability strategies within wealthier, emerging and least wealthy nations and to contribute to the meeting of the Millennium Development Goals agreed upon by the United Nations. Our work is framed within three questions: what are the roles of knowledge in society, what are the roles of higher education in society and what can we say about the contributions of community-university research partnerships? We review some of the relevant literature before moving onto examining some case studies and some of the implications for policy and practice from experience in a diverse set of jurisdictions. We finally raise the question of the relationship and/or contributions that community-university research partnerships offer as part of what we are identifying as an emerging knowledge democracy movement. This book draws evidence from a study undertaken under the leadership of the authors of the book with support from the International Development Research Centre and the Canadian Social Sciences and Humanities Research Council.

Knowledge economies and knowledge societies

The contemporary use of knowledge economy concept is most often attributed to Peter Drucker. In his 1969 book he noted that "knowledge had become a fundamental driver of society...We have moved from an economy of goods to an economy of knowledge" (242-249). He undoubtedly drew on earlier work by Frederick Hayek, who wrote a book in 1948 on *The Use of knowledge in Society*. Scholars working on what was called 'new growth theory' strengthened the ascendancy of knowledge as a critical factor in economic growth. Paul Romer, the best known of the new growth economists noted that, "knowledge is the basic form of capital. Economic growth is driven by the accumulation of knowledge" (Romer, 1986, 1990). The World Development Report of 1999 expressed the relationship as follows,

"For countries in the vanguard of the world economy, the balance between knowledge and resources has shifted so far towards the former that knowledge has become perhaps the most important factor determining the standard of living--- more than land, than tools, than labour. Today's most technologically advanced economies are truly knowledge-based"

National governments have one after the other taken up this language as they seek to build more skilled workforces, invest further in science and technological research and strengthen links between business and universities in the interest of global competitiveness. Adult Education and Lifelong Learning policies and higher education strategies around the world are often linked to the need to develop a work force that would be more competitive within a knowledge economy.

This is not to suppose that the understandings of the role of knowledge in our societies have arisen in an ideological vacuum. As Sorlin and Vessuri note "if knowledge is as potent a source of social power as the concepts 'knowledge economy' and 'knowledge society' seem to suggest, we would certainly expect different interests to occur in the workings of how knowledge shapes societies. (2007, 1.) Their book explores the differences between the discourses of a knowledge economy and that of a knowledge society. They suggest that there is a 'democratic deficit' in the notion of a knowledge economy that they believe is overcome by the use of the concept of 'knowledge societies'.

Knowledge-based economies are growing all around us, but they do not always acknowledge the democratic deficit and normative dimensions of science and scientific institutions. The knowledge economy is market-driven and performs according to a market ideology, which stands in a problematic but not necessarily conflicting relation to the norms and ideas of the knowledge society (page ?)

The UNESCO World Report, *Towards a Knowledge Society* (2005) further makes the case for differentiating between the idea of a knowledge economy and a knowledge society

Knowledge societies are about capabilities to identify, produce, process, transform, disseminate and use information to build and apply knowledge for human development. They require empowering social vision that encompasses inclusion, solidarity and participation. (27)

Abdul Waheed Khan, the senior UNESCO specialist in the area of communication and information at the time of the World Report went even further in noting that "knowledge societies includes a dimension of social, cultural, economical, political and institutional transformation and a more developmental perspective." (3) Mala Singh notes however that universities have been de-throned as the sole institution or agency for the management of knowledge and in order for them to find their new roles within a concept of social engagement,

the terms of the knowledge society will themselves have to be emancipated from the monopolistic demands of the market, and reconceptualised to include political, social and ethical considerations that are currently absent or only weakly gestured to (p 77 in Soren et al book)

Ecologies of knowledge

Boaventura de Sousa Santos, a Portuguese sociologist and legal scholar provide us with a way to emancipate the concept of a knowledge society. He has expressed a broader and more inclusive understanding of knowledge and our world. His narrative begins with his observation that in the realm of knowledge, abyssal thinking, "consists in granting to modern science the monopoly of the universal distinction between true and false to the detriment of two alternative bodies of knowledge: philosophy and theology" ("Beyond Abyssal Thinking: From Global Lines to Ecologies of Knowledge" (2007, 45-89) p47). But although this exclusionary action is the source of much of the contemporary debate in epistemological circles, it actually is a debate that is taking place on what he calls, "this side of the line" (47). The global lines that he is referring to are those that separate the visible constituents of knowledge and power from those who are invisible. Popular, lay, plebeian, peasant, indigenous, the knowledge of the disabled themselves and more cannot be fitted in any of the ways of knowing on 'this side of the line'. They exist on the other side of the 'abyss', the other side of the line. And because of this invisibility they are beyond truth or falsehood. The 'other side of the line' is the realm of beliefs, opinions, intuitive or subjective understandings which at best may become, "objects or raw material for scientific inquiry" (52). This understanding of knowledge goes far beyond the formulations of Soren and ????) in linking knowledge to values or transformation and illustrates the limits of the knowledge society discourses. De Sousa Santos makes the link between values and aspiration tightly in saying, "Global social injustice is therefore intimately linked to global cognitive injustice. The struggle for global social justice will, therefore, be a struggle for cognitive justice as well." On an epistemological front, he sees a return of the colonial or the colonizer in the form of resistance to what is perceived to be too much intrusion by the colonial (or any from 'the other side of the line') into metropolitan societies. Terrorism is a threat to the West. Waves of undocumented workers pouring into Europe or the United States are a threat. Refugees from natural and economic disasters are a threat.

A way forward lies in the concept of 'ecologies of knowledge'. Post-abyssal thinking is linked to the notion of subaltern cosmopolitanism, or what he also refers to as an "epistemology of the South". An ecology of knowledge framework is centred in the knowledges from the 'other side of the line' is based on the idea that the diversity of the world is inexhaustible, that this epistemological diversity does not yet have a form and that the contribution of knowledge is to be measured through knowledge as intervention in reality rather than knowledge as representation of reality. "The credibility of cognitive construction is measured by the type of intervention in the world that it affords or prevents". Influenced by the work of intellectual -activists linked to the World Social Forum, de Sousa Santos feels that the global movement of indigenous knowledge has the most hope as a form of post-abyssal thinking and providing us with a strong indication of how ecologies of knowledge might function. The achievement of post-abyssal thinking will depend according to de Sousa Santos

on the achievement of a radical co-presence of all knowledges with an understanding of the incompleteness of knowledge.

A Knowledge Democracy Movement?

Building on de Sousa Santos's radical recognition of ecologies of knowledge we turn towards thinking about the use of knowledge in a strategic, organizational, intentional and active way. John Gaventa, a theoretician on power and citizenship, a pioneering participatory research leader, past Chair of Oxfam UK and Senior Scholar at the Institute of Development Studies at the University of Sussex was the first person in our experience to speak of social movements using a 'knowledge strategy' as their core political organising strategy. (Gaventa and Cornwall, 2008) His early work at Highlander Research and Education Centre in Appalachian Mountain region of the United States involved among other things the support of citizen researchers to go to local courthouses to find out the ownership of local coalmines. Absentee landlords owned all of the mines in question from as far away as New York or London. And while profits were good, taxes were very low for these absentee landlords so that resources were not sufficient to cover the costs of good schools, health services or other social services to allow the mine workers and their families to flourish. These citizen researchers using what John called a "knowledge strategy" for organizing, pooled their knowledge across six or seven Appalachian states and produced an important study on mine ownership, which had an impact on changing tax structures in some of the states in question. Highlander and Gaventa were later to move into a campaign for environmental justice using many of the same principles (Cable and Benson, 1993)

Gaventa's linking of knowledge with the organizing of a people's movement was similar to what the late Mwalimu Julius K. Nyerere of Tanzania used to say and what we learned from Paulo Freire as well. Nyerere said, "Poor people do not use money for a weapon". He was speaking of a way of thinking about development and community and betterment, to the building of a national movement in his country that did not depend on external financial investment. Nyerere said poor people needed to use 'ideas and leadership'. Freire articulated a faith in the embedded knowledge of people who are living lives of poverty, exclusion, oppression, disadvantage and more. His central theme was that the ability to understand and articulate the experience of lives of struggle was not only possible, but was a necessary condition for organizing and transformation. He did not speak of a knowledge movement per se, but his poetic illuminations of the role of dialogue and learning based in the daily-lived experiences of people looking for more, gave us tools and approaches to support a knowledge movement.

How can we understand a concept like a 'knowledge democracy movement'? First we are working on an assumption that social movements remain at the heart of local and global change; that they are critically important sources of power to shift the way that people imagine various relations of power. With that argument we are building on the very long tradition of learning and social movement theory and practice including much that has been written about in earlier forms (Hall, 2009). We are here not referring to engaged scholarship or HE and community engagement itself as a movement, although there are movement elements to the ways in which community university partnerships are

expanding. We are also not thinking of the access to knowledge movement on its own either (Ostrom and Hess, 2006; Joranson, 2007). And we are most certainly also not using other words to speak about the 'knowledge economy'.

A 'knowledge democracy movement' is an action-oriented formation that recognizes, gives visibility to and strengthens the knowledge that is created in the context of, as Marx said, people trying to 'change the world'. A knowledge democracy movement would recognize, value and support the recovery and deepening of indigenous ways of knowing (Wangoola, 2000; Williams and Tanaka, 2009). A knowledge democracy movement would recognize the epistemic privilege of the homeless themselves as a key to taking in action on issues of homelessness. It would celebrate the intellectual contributions of young people who are differently abled. It would honour the early work of Engels gathering the insights of workers in the 19th century factories of Manchester, England or Marx's work in the Moselle river valley of Germany learning from workers in the vineyards. It would recognize that the Gay and Lesbian movement and the HIV/AIDS movements have been built fundamentally on the knowledge of Gay and Lesbian citizens themselves.

A knowledge democracy movement or a movement that uses knowledge as a key mobilising and organising strategy is centred within the lives and places of those who are seeking recognition of their rights, their land claims, access to jobs, ecological justice, recovery or retention of their languages. Knowledge itself within such a movement formation is most likely place-based and rooted in the daily lives of people who increase their knowledge of their own contexts and by sharing what they are learning with allies and others like themselves move, as Paulo Freire says, towards being agents in the naming of the world. The proliferation of discourse and practices within the world of community-university knowledge partnerships, in this conceptualisation, would be contributors to the broader knowledge movement. The extensive and important access to information developments would also be supportive of and a contributor towards a variety of knowledge movements, but neither the access to information developments nor the community-university engagement advancements form a knowledge democracy movement by themselves, but would be part of the necessary conditions for knowledge movements to gain footholds and flourish.

Higher Education and Society

Higher Education institutions are the institutions to which society has entrusted the main responsibility for knowledge management. As the awareness of the role that knowledge plays in economic development has grown, so to have the strategic importance and investment in higher education grown. There are many excellent books on the state of higher education. One such respected scholars in the area is Hans Schutze (2010). He provides us a quite concise list of trends that are having an impact on the role of Higher Education and society in Great Britain and North America. Major trends that he notes include: advancement in communications technologies, development of a global market for students, 'marketisation' more broadly, world wide ranking systems, commercialisation of knowledge, rise of 'managerial' or 'entrepreneurial' models of

governance. To this list of trends we would add what may be implied by Shutze, the trend extraordinary growth of higher education provision itself over the last 20 years driven particularly by enrolments in the emerging economies, the so-called 'massification' of higher education. Again, perhaps implied in Shutze's list is the proliferation of private universities throughout the world. In Africa for example there are over 60 private universities in Ethiopia, over 20 in Tanzania and more than 32 in Nigeria. The numbers of private universities in Latin America, India and elsewhere in Asia would run in the thousands. Quality becomes an issue and risk of exploitation of students as well within this sector of the market. Philip Altbach one of the most influential scholar in the field, assesses the impact of globalization higher education as follows,

In some ways globalization works against the desire to create a worldwide academic community based on cooperation and a shared vision of academic development. The globalization of science and scholarship, ease of communication, and the circulation of the best academic talent worldwide have not led to equality in higher education. Indeed, both within national academic systems and globally, inequalities are greater than ever (2007, 50th issue, 4).

Jamil Salmi, coordinator of tertiary education at the World Bank notes that in addition to the issues raised by Schutz and Altbach, leaders of today's institutions are having to meet competing demands of quite diverse and more active stakeholders in the name of accountability. These include, society at large, various levels of government, employers, academic staff, and students themselves. (2007, 4)

Amongst the OECD nations, higher education institutions have faced anything from status quo budgets in places like Canada (which does not take account of inflation) and dramatic cut-backs in jurisdictions such as England with 80 per cent of the support for the Humanities and the Social Sciences being cut as governments struggle to find the funds to cover the costs of bail-outs of the financial sector. Yoshiaki Obara (****), President of Tamagawa University in Japan notes that the combination of continuing slow economic growth linked to an aging population is threatening the future of some universities. He notes that, "With no sign of extra assistance from the government directed to small/rural institutions, it is likely that some...of them will be driven out from the market." (Year missing, International Higher Education, 18).

India is one of the emerging economies that has a remarkable year by year GDP growth performance. It also contains one of the largest numbers of the worlds' "Bottom Billion" of the poor with huge gaps between the rich and the poor. Pawan Agarwal (Year), Secretary of Science and Technology in West Bengal characterizes higher education in India as being at the crossroads. He notes that, "Institutions of higher education produce ordinary graduates with hardly any employable skills" (2009 IHE, 14) even though the enrolment rates in Higher Education have risen for 11 to 20 per cent in recent years. There has been an explosive growth of private higher education institutions, but both he and Philip Altbach are not at all encouraging about a role beyond the barest minimal response to access that will come from this sector. Rajesh Tandon, one of the

leaders of this study, has noted, when discussing the failure of Indian universities to connect to the rural and urban poor, " **(need a quote and reference here from Rajesh)**

Higher Education in Africa has suffered much since the heady days of pre and post independence. The Extramural departments of African universities were important places for the independence leaders of the day to hone their debating skills and discover the discourses of freedom, social and political justice. The older public universities in Africa were the hoped for beacons of change at independence as a new generation of women (not so many actually) and men would emerge with knowledge and awareness of their own nations and aspirations. Many writers have described the deterioration of the conditions and the physical infrastructures during the 80s and 90s as the World Bank and other donors decided to put most of their funds into primary education. (Mohamedbhai, Samoff, etc).

William Saint (2009) was the co-author of the Bank's report on Tertiary Education and Economic Growth in Sub-Saharan Africa. He notes that the emergence of a globally integrated knowledge-driven world economy has shifted the priority that donors and national governments giving to higher education. Drawing studies showing trends in rising rates of return to higher education in Africa (which has been growing at a 6 per cent per annum rate of growth of GDP since 2000). Investment to Higher Education from the World Bank and a host of other donors into African Universities is making a difference even though African universities are facing very serious competition from western universities overseas and within their own countries in the form of 'franchise' or 'branch plants'. The proliferation of private universities, which offer questionable quality and little social engagement, are also a concern. The report in conclusion posits that,

Tertiary institutions in Africa will need to transform themselves into a different type of educational enterprise: networked, differentiated and responsive institutions focused on the production of needed human skills and applied problem-solving research (Saint and al., 2009, IHE, 15)

There is a great deal of innovation in the higher education field. Much of it to do with maximizing profit by the private and for-profit universities such as the massive Phoenix University based in the United States with its 450,000 students. But there are other kinds of innovative universities emerging that offer us some models for another way of understanding the potential for Higher Education in the context of a more just and inclusive society.

One of these is the newly established *Universidade de Intergraco Internacional da Lusofonia Afrio-Brasileira (UNILAB)* in Redemption, Brazil. Redemption, Brazil is the location where slavery was first banned in Brazil. This Afro-Brazilian International University has been created as a distance-education university to serve the combined higher education needs of the Afro-Brazilian community in Brazil and those of the Portuguese speaking countries of Africa. UNILAB is designed to enroll 350 students divided equally between Brazil and Africa. It will start with courses in Nursing,

Agriculture, Public Administration, Electrical Engineering, Natural Sciences and Mathematics.

Another is the village-based *Mpambo* Afrikan Multiversity with its campus in a village in Eastern Uganda. Founded by Paulo Wangoola, a former Secretary-General of the African Association for Adult and Literacy Education, *Mpambo* exists to support mother-tongue scholars, women and men who have developed deep intellectual lives of learning and sharing through the means of African indigenous languages. The Professors at Mpambo are leaders of traditional spiritual life, Elders who know the stories of the Clans, Herbalists and healers and musicians, story-keepers and dancers. Wangoola himself has spoken extensively in the United States, Canada, Asian and India on the need for and the ways to support the revitalization and recovery of Africa's indigenous knowledge (Wangoola, ref)

Community University Engagement

Cristina Escrigas, the Executive Director of the Global University Network for Innovation that produced the 2008 report on Higher Education in the World, Higher Education: New Challenges and Emerging Roles for Human and Social Development, says that it is time to," review and reconsider the interchange of values between university and society; that is to say, we need to rethink the social relevance of universities" (Taylor, 2008 p xxviii). Humanity, she goes on to say, "is now facing a time of major challenges, not to say, serious and profound problems regarding coexistence and relations with the natural environment. Unresolved problems include social injustice, poverty and disparity of wealth, fraud and lack of democracy, armed conflicts, exhaustion of natural resources and more" (p xxiv).

Martha Piper, former President of the University of British Columbia in Canada brings the question much closer to home when noting, "...even as we pride ourselves on our achievements, there are those who argue our influence in the world stage is waning. A walk down Hastings and Main in Vancouver is a sober reminder that poverty, homeless and drug abuse lie, in the heart of one of the most affluent cities in the world, steps away...something is wrong" (2003, 128)

There has been a veritable explosion of writing on community-university engagement over the past five to six years. Ernest Boyer laid down the conceptual foundations with his development of the concept of "engaged scholarship" (1996). The Kellogg Commission on the Future of State and Land-Grant Universities (Kellogg Commission 1999) shifted the terms research, teaching and serve to the words discovery, learning and engagement. Susan Ostrander from Tufts University did a study of civil engagement on five campuses in the United States during 2001, which resulted in the articulation of a number of necessary components for effective engagement. (Ostrander, 2004). David Watson former Vice-Chancellor of Brighton University initiated a robust Community-University Partnership Programme (CUPP) at his university, but in addition is an eloquent spokesperson for the links between lifelong learning, communities and university engagement. (Watson 2007; Watson and Maddison, 2005; Watson 2008; Watson 2009).

Angie Hart, current academic director of CUPP has added much to our understanding of how community engagement works and some useful ideas about how to evaluate the impact of this work (Hart, Maddison and Wolff 2007; Hart, Northmore and Gerhardt, 2007).

Barbara Holland and Judith Ramaley of University of Western Sidney and Winona State University respectively have reviewed community engagement approaches in the UK, Spain, Germany, India, Japan, Vietnam, Thailand, Philippines, Australia, USA, Canada, Mexico, Argentina, Brazil and South Africa and have created a typology of how Universities approach the change associated with the community-university change agenda. They identify the planning, leadership, engagement strategies, accountability frameworks and more of institutions taking routine, strategic or transformative approaches to the engagement process. (Holland and Ramaley, 2008). Lorraine McIlrath and Iain Mac Labhrainn of the National University of Ireland, Galway and leaders of the Community Knowledge Initiative have pulled together a very useful collection of papers of international perspectives on Higher Education and Civic Engagement. The strength of the collection is on the depth of analysis of how student engagement or 'service learning' as it is referred to in the United States is working to transform higher education (McIlrath and Iain Mac Labhrainn, 2007). John Goddard and Paul Vallance from Newcastle University in the UK have elaborated the idea of the 'civic university' as an effective way of re-uniting the city and the university. (2010, 'Universities and regional development' in Pike, A Rodriguez-Pose, A and Tomaney, J (eds) Handbook of Local and Regional Development. London: Routledge)

The Organisation of Economic Cooperation and Development (OECD) has initiated a major programme of work related to supporting the contributions of higher education institutions to regional development. Their programme has involved conducting in-depth reviews in 14 regions across 12 countries. The key aspects of the reviews looked at the contribution of research to regional innovation, the role of teaching and learning in the development of human capital; the higher education institutions contribution to social, cultural and environmental development; the role of higher education institutions in building regional capacity to act in an increasingly global competitive environment. (Goddard and Puukka: Higher Education Management and Policy; vol 20 pp 11-42 2008)

There are so many examples of recently created community university structures in other parts of the world. Spain for example has the Instituto Paulo Freire; a national community-university research network has its organizational base in several Spanish Universities including Valencia, Gerona and Sevilla (www.institutpaulofreire.or). CREA, the Centre for theories and practice in Overcoming Inequalities, was one of the sources of inspiration for the University of Victoria when it started its Office of Community-Based Research. CREA is located in the Scientific Park at the University of Barcelona (<http://creaub.info>). In France there is a tradition of *Universite populaires et Universites libres*. The Institute of Adult and Continuing Education at Makerere University are homes to the outreach strategies there. Stellenbosch University in South Africa, the University of the Western Cape are both well respected for their work in engagement and community-

based research. The University of Science in Malaysia and the University of Malaysia both have community engagement units headed by Deputy Vice-Chancellors.

Not all of the structures or organizations that facilitate the creation of community-university partnerships are located within universities. It is critically important to note that much of the early history of community-based research, participatory research and similar approaches originated within and/or were supported by civil society organisation. If we look at the Science Shop Movement in Europe for example one will find a majority of the Science Shops are based in Universities, but not all. The Bonn Science Shop is a cooperative non-governmental organisation that had its origins in a university, but found that it had much more freedom for progressive research and social action when located as an independent community organisation. It works never the less as do other Science Shops, linking university students and researchers with community activists and organisations that need research to be done.

The Society for Participatory Research in Asia (PRIA) based in New Delhi, India is nearing 30 years of operations. Its motto is 'knowledge is power'. It is legally structured as a non-governmental civil society organisation. PRIA carries out research with communities of excluded and oppressed people. It provides capacity-building workshops and training opportunities for local government workers and grass roots NGO workers in participatory research and evaluation. It works on issues of citizenship and governance, on health and safety in the workplace, on sustainability and local economic development and in local planning. Because of its long-term skills and reputation for ethical and democratic research approaches, universities in India have sought PRIA out to provide teaching and field placement opportunities for students who are going in to work in rural areas, in fields of social work or as community-based researchers. They broker community-university research partnerships but from the community side of things.

In Canada, the Community Based Research Centre was established nearly 25 years ago as a local non-governmental organization. It has grown over the years to have a staff of 25-30 persons working on behalf of community organisations to serve their research and evaluation needs. They work on issues of anti-racism and multicultural health, employment and cultural issues. They draw on the resources of several universities in the Waterloo region of Ontario (about 1 1/2 hours west of Toronto). In May of 2011 they will host the 4th Community University Exposition (CuExpo 2011) a national and international space for community and university partners to meet to share with others (www.cuexpo2011.ca).

Let us be clear that the relationship between knowledge and power has not been lost on global capitalism itself. "Market forces" are often held out to be at both a global level and local level to be almost magical in their abilities to shape social needs, including learning needs. Indeed the rise of interest in the role of higher education in our societies over the past 30 years as we have noted earlier is illustrated by the emergence of concepts such as the 'knowledge economy' or the 'knowledge society'. Universities in the Global North were urged to create technology transfer and business incubating structures some 30 years ago by the private sector. Pharmaceutical companies, Engineering and Science industries,

computing and information technology companies are strongly linked to their counterparts in Universities. A very useful 2010 study on University-Enterprise partnerships within the European Union provide 10 case studies on the ways that these structures are working (Mora et al, 2010) Global competitiveness is the game, we are told, amongst cities, regions, and nations with success being dependent on the creation and support of large numbers of well educated, disciplined and flexible workers and managers.

It is also critically important to note that over the past 25 years we have seen the dismantling of many of the structures put in place in our universities as early as the late 19th century for the sharing of knowledge with communities. In England, Liberal Education is a song sung by increasingly nostalgic voices. The independent funding of Extra-mural Studies in England was similarly eliminated some years ago and the many historic Departments of Adult Education and Extra-Mural Studies have disappeared from Manchester, from Leeds, from Hull, from Nottingham and elsewhere. In 2011, there are enormous pressures at the University of Glasgow to cut adult education provision in the last of the UK institutions to combine academic research and provision in a single administrative unit. In Canada Continuing Education units in our universities have moved nearly totally into a revenue recovery and market oriented world.

A look at Canadian Developments

In Canada, Edward Jackson at Carleton University has conceptualized what he calls the “CUE (Community-University Engagement) Factor”. He writes of the dynamic triangle of community-university engagement being, community-based experiential learning, community-based research and community-based continuing education. He calls on universities across Canada to, “increase their CUE factors by deepening and broadening their teaching, research and volunteering activities with the external constituencies that have the greatest need for sustainable solutions to the challenges they face every day”(Jackson).

One of the three legs of the Jackson’s CUE Factor, community-based research (CBR), has a particularly strong Canadian history and specificity. In the mid-1970s a group of researchers based in Toronto and associated with the Ontario Institute for Studies in Education and the International Council for Adult Education created a group called the participatory research project. Hall, Jackson, Marino, Barndt, Conchelos and others had a variety of community-based research experiences in Canada and other parts of the world. They were supported by the late Drs. J. Roby Kidd and James Draper who were Professors in the Adult Education Department at OISE and in the case of Dr. Kidd, the Secretary-General of the newly launched International Council for Adult Education (Hall, 2005).

The term community-based research (CBR) that is in use at the University of Victoria encompasses a spectrum of research that actively engages community members or groups to various degrees, ranging from community participation to community initiation and control of research. From a university perspective, community-based research refers to a

wide variety of practices and is supported by several academic traditions: Academic or scientific knowledge put at the service of community needs; Joint university and community partnerships in the identification of research problems and development of methods and applications; Research that is generated in community settings without formal academic links at all; Academic research under the full leadership and control of community or non-university groups; Joint research, which conceived as part of organizing, mobilizing or social advocacy or action.

The University of Victoria uses a modified definition published by Kerry Strand and others in their 2003 article, “Principles of Best Practice for Community-Based Research”:

Community-based research (CBR) involves research done by community groups with or without the involvement of a university. In relation with the university CBR is a collaborative enterprise between academics and community members. CBR seeks to democratize knowledge creation by validating multiple sources of knowledge and promoting the use of multiple methods of discovery and dissemination. The goal of CBR is social action (broadly defined) for the purpose of achieving (directly or indirectly) social change and social justice. (P 5)

Inspired in part by Canada's early work in participatory and community-based research and by the experience of the Science Shops in the Netherlands, the Social Sciences and Humanities Research Council created the SSHRC-Community University Research Alliance (CURA) funding structure. The CURA model has become known widely throughout the world and has resulted in rise of a unique meeting space called the Community-University Expositions (CUexpos) which have now taken place in Saskatoon in 2003, Winnipeg in 2005 and Victoria in 2008. Out of this combined energy has come the recently created Community-Based Research Canada (CBRC) and the Global Alliance for Community-Engaged Research. (<http://www.uvic.ca/ocbr>).

Within our universities, CBR has begun to become institutionalized. The University of Victoria in January of 2007 created the Office of Community-Based Research as a university-wide structure reporting to the Vice-President of Research (<http://uvic.ca/ocbr>). The Harris Centre at Memorial University in Newfoundland serves a similar function throughout Newfoundland and Labrador (Fitzpatrick 2008). The Trent Centre for Community Education, the Institute for CBR at Vancouver Island University, the Community University Partnership Programme at the University of Alberta, the Centre for Community-Based Research in Kitchener, the Centre for Community Research, Learning and Action at Wilfred-Laurier University in Waterloo, the Service aux Collectivités at the Université du Québec à Montréal and others have sprung up across the country (<http://www.sac.uqam.ca/index.aspx?ID=accueil>).

What can we say?

Universities, higher education institutions and systems of tertiary education on a global scale have become the focus of intense national and international systems planning and priorities over the past several decades. The state sees public research universities as key

players in the competition for global markets both from a human resource point of view and a research and technology perspective. The market is looking to universities as sources of high quality low cost research and development. They would like to see universities closely linked to the bottom line expectations of capital accumulation and profit generation. We also see however that cities, regions and places are looking at their universities with new eyes. Given the persistence of chronic social and economic issues at the local level and no new money likely to be coming from various levels of government, universities are seen as being resource rich given the large number of students, sources of knowledge and access to global information and policy networks. Universities are responding sometimes by dusting off policy statements from early days such as the case of Land Grant Universities in the United States or the civic universities of the UK. Sometimes they are responding by reinventing themselves in new ways that they have never been tried before such as the Universiti Sains Malaysia's commitment to the 'bottom billion' people in the world and to supporting an Asian Community-University Network. The most recent world conference on Higher Education held at UNESCO headquarters in Paris in 2009 called for a priority to be given to the idea of "social responsibility" in Higher Education (UNESCO web site source).

In China, India and other parts of the rapidly emerging Asian economies, the focus is on growth. New public universities are emerging at a pace of one per week. Private universities of dubious quality perhaps even exploitative in nature quite literally are growing like mushrooms. The demand in Asia, Latin America, Africa for higher education is well beyond the supply.

But we also know that the virtual monopoly of the global market economic model produces periodic booms and busts as was predicted in the late 19th century by various economists, most notably Marx. We have persistent issues of ill-health, poverty, violence against women, homelessness and deep issues of sustainability and climate change