

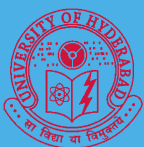


University Social Responsibility

FROM DIALOGUE TO IMPLEMENTATION

A Guidebook Marking the
UN's Decade of Action
to Deliver the Global Goals
2020 – 2030

University of East Anglia, UK and University of Hyderabad, India
in association with UK India Business Council



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FOREWORD

We are writing to introduce a new partnership priority involving higher education institutions in India and the UK. This priority is termed ‘University Social Responsibility in India and Beyond’ and has been devised by our university colleagues in direct association with the UK India Business Council. Its implementation will be a matter for all of us, whether singularly across the India-UK corridor, or in relation to other global contexts.

We are all on-board with the convenors’ core premise that social responsibility matters. As such, the programme is reaching out to higher education, industry and social partners to develop a new pedagogy and ethos: to make social responsibility both inclusive and sustainable. What we conceive of as our own and others’ social responsibility depends upon our context. The concept of University Social Responsibility (USR) is under development therefore to generate better opportunities for higher education providers to connect with, and to learn from, one another. This should enable (i) our contextual responsibilities to become more clearly brought in focus, and (ii) our interconnected and global responsibilities to become a more integral part of our international educational purpose.

UEA has reached this understanding through its own India Dialogue activity, and its educational partnership work that involves many universities in India and beyond, notably the University of Hyderabad and Jadavpur University (Kolkata). As readers of this far-sighted document will discover, we all take very seriously the UN’s Agenda 2030 and its vision of social, environmental, and economic inclusion. As their dictum of ‘leaving no one behind’ suggests, the potential for higher education to become fully inclusive and international is far from being the norm. We need to work harder to make it so, and this will entail a different kind of commitment from university leaders, academics and students.





In our view, USR is a commitment defined by collaboration, equality, dialogue and dignity. Higher education partnerships can reveal the value of intra- and inter-sectoral dialogue, especially in fostering new levels of understanding on questions of differentiated and shared responsibility, for example between universities, businesses, academics, learners, industry and other stakeholders. Responsibility is a complex and provocative concept that bridges areas that affect all of us in various ways: incorporating society and social justice; ethics and moral philosophy; human dignity and development; politics and climate action; etc.. We support diverse measures therefore that help us to contribute collectively to a meaningful realisation of the UN's Agenda 2030.

This UN agenda presents seventeen Sustainable Development Goals (SDGs) as distinctive yet connected pathways for identifying, developing and managing our shared responsibilities. Many of our university colleagues are already involved in making this shared vision a reality for their disciplines, their academic partners and their students. The recent policy dialogue on 'University Social Responsibility in India and Beyond', for example, that was convened in March 2019 and that has resulted in this document was organised with a view to enhancing the capacity of universities to become global partners as per the ideal of SDG 17. As we cohere our social responsibilities at regional and international levels, a USR 'agenda' emerges that, we hope, will lead to new kinds of cooperation, as well as to an enhanced teaching and learning environment that inspires both productivity and equality. Special attention may in the future need to be geared towards the influence of USR on how and why different subject areas are taught, learnt and researched in an interconnected and interdependent world.

As advocates of USR, we see ourselves as belonging to a multilateral educational system of global responsibility that was initially envisaged by UNESCO but that now requires a degree of re-thinking and re-learning. This is because the moral high-ground assumed by educational convergence at an international level cannot be taken for granted.

The UN Academic Impact, whose membership has pioneered both USR and Academic Social Responsibility agendas under the umbrella of Intellectual Social Responsibility, continues to inspire the connectivity of each of these fields. The potential areas of mutual interest to be covered by and incorporated within such kinds of global and social responsibility agendas therefore require careful documentation, interpretation, education and institutionalisation.

How and to what extent will dialogue and consensus emerge between participating organisations? With a view to making these kinds of questions feature at institutional and inter-governmental levels, all participating organisations may need to clarify their commitment to the UN's Agenda 2030. As USR leaders, we contend that education for sustainability should become not only a maxim that we all understand but also a means to ensure the future we want: a full realisation of our shared aspirations, interests, and responsibilities.

Prof David Richardson
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March 2020

EXECUTIVE SUMMARY

1 Produced by the India Dialogue (University of East Anglia) and the Centre for e-Learning (University of Hyderabad), in association with the UK India Business Council, this policy guide is the product of a series of dialogues concerning the interface of social responsibility and higher education. It aims to inspire future work on related topics. Through its capacity to highlight the value of collaborative approaches to University Social Responsibility, it also aims to define future institutional, as well as inter-institutional, horizons.

2 It will be of interest to a range of readers and stakeholders concerned with the question of how and why social responsibility matters to universities and to other higher education providers, as well as to academic researchers, staff members, and students, especially those who are:

- Located in India
- Involved in India-facing educational partnerships
- Interested in the future of India-UK cooperation
- Committed to the furtherance of the UN's Sustainable Development Goals
- Willing to learn with and from the 'Humanities in India' as an evolving field.

3 The document aims to define and demonstrate the value of University Social Responsibility (USR) as a complex domain – of collaborative action and critical reflection – that demands enhanced attention from:

- a. University students/researchers, regarding the future social relevance of their fields
- b. University administrators, in respect of local, regional, and international education policies
- c. Partnership development offices and teams, whether within or outside higher education
- d. International and national development providers, concerning knowledge exchange and professional bridge-building
- e. Advocates of Private-Public Partnerships, and their commitment to social inclusion.

More specifically, as a field that generates good opportunities to engage, question, and propel 'active' and 'responsible' citizenship, USR has the potential to delineate and implement new kinds of dialogue-led agendas.

4 The producers of this USR document anticipate that these agendas will facilitate mutual understanding and enhanced socio-economic participation and sustainability, whether via existing higher education pathways or new platforms providing 'education for sustainability'. The USR agenda anticipates inter-sectoral understanding, professional mobility, and knowledge co-creation at diverse levels and in multiple contexts including:

- ✓ States, governments and universities in India and beyond
- ✓ International and national corporations, comprising CSR and SDG objectives

- ✓ Bureaus for Human Resource Development, Foreign Affairs, and Official Development Assistance
- ✓ Forum for UN Academic Impact
- ✓ Civil Society Organisations and fields of social enterprise.

5 USR also has the potential to become a field of national as well as international integration, involving multiple approaches to – and different attitudes concerning – other forms of social responsibility, such as:

- Academic Social Responsibility
- Intellectual Social Responsibility
- Corporate Social Responsibility
- Universal Social Responsibility
- Human Responsibility.

The document develops a useful overview of those areas of social responsibility that have been assessed and discussed in a series of USR events organised by the India Dialogue (UEA) and the University of Hyderabad. The convenors are of course aware that social responsibility is an open concept and should remain so. Not all areas of University Social Responsibility have been covered and, as with all dialogues, some areas have merited greater attention than others. There is considerable scope therefore for stakeholders to move forward both within the existing priority areas, and into new spaces of engagement that redefine the USR policy agenda.

6 The report aims to link the present to the future, and vice versa. This is done to enable the existing parameters of social responsibility that organisations and researchers sustain to diversify and interconnect across multiple university

contexts. It intimates that different kinds of futures can and should be bridged. The futures under consideration may be set out in terms of:

- i. their *duration*, as short- or long-term plans and actions
 - ii. their *deliverability*, as business-models, strategic visions, or sustainability agendas, or
 - iii. their *destination*, as applied knowledge, practical experience, or public goods.
- N.B. Although the guide does not address these three variables discretely, it does provide the opportunity for readers to discern each of them, and thereby to think them through productively.*

7 With this in mind, the document anticipates a range of individual and institutional responses. These will emerge partly within the parameters of practical knowledge, and partly as professional and cross-cultural 'competences' that can be redeployed. Readers may be able to foster new alliances, and thereby to identify how and where shared responsibilities, as well as future engagements with these, will reside.

8 To a large extent, the movements of and for University Social Responsibility across sectoral, institutional, disciplinary, linguistic, and cultural divides has yet to be conceptualised, let alone prioritised within any given policy context or university strategy. This facet is clearly of the future, meaning that there is demonstrable value in sharing experiences of USR in the present, with view to enlivening and empowering future trajectories.

9 Readers interested in learning what the present authors identify as the more pressing challenges should leap forward to the concluding pages of the guide. This evaluation will provide a roadmap of sorts. The challenges are multiple and difficult, and demand both short-term actions and longer-term commitments. Responsible and sustainable USR activity has the aim of addressing these commitments concertedly.

10 Part of any USR agenda will be to innovate in accordance with its members' capacity to adopt, as well as to accommodate and diversify, multiple visions and viewpoints. In accordance with the premise that we should share our experiences, views, and practices, the document delineates 'our' joint engagement on USR. Given that it comprises multiple viewpoints and voices, somehow it exceeds the singularity of any of these. It becomes, hopefully, more than the sum of its parts.

11 As a dialogic text, one can discern the value of holistic thinking and holistic action: whether this value is considered in terms of India's rich philosophical, ethical and political inheritance or else in view of the novel connections that evolve through sometimes challenging, but always interesting, forums for inclusion. The text includes different, and even divergent, viewpoints to nourish:

- the motivations of those who may be questioning whether and how to make USR part of their professional and educational futures, and

- the overall discourse and knowledge-base of USR, as an open-ended and transferable agenda.

The invitation remains open for readers and organisations to join up, join hands, or join forces.

12 Comprising three sections, the guidebook provides:

- I. an overview concerning the joint activity under consideration,
- II. a range of insights on the idea of University Social Responsibility, from the perspective of educational policy in India and beyond, and
- III. a detailed summary of the series of USR events that took place at the University of Hyderabad in March and November 2019, comprising policy dialogues on the future interface of USR and Corporate Social Responsibility (focusing on the State of Telangana), and a conference devoted to Academic Social Responsibility (ASR).

The convenors introduced this theme of ASR to address the varied interests and claims of academic researchers that ASR should carry equal weight to CSR and USR in future deliberations and institutional processes. Given its emerging relevance as an international forum for enhancing social ethics and sustainability, the ASR agenda assumed good levels of coherence. Contributors took a deep-dive into issues as diverse as social representation, social psychology, social inclusion, social capital, and social responsiveness.

13 In each of the three sections, the guide annotates the perceived state-of-play whether in respect of state-level, international, institutional, and pedagogic processes. The connectedness and complexity of many facets therein demonstrates how readers might consider or even experience the evolving ecology of USR in the future.

14 Throughout, the concept of 'social responsibility' is shown to be a mobile dictum that generates all kinds of maxims, as well as a momentum that unfolds in accordance with the motivations of its purveyors. This situation presents both prospects for enhanced cooperation, innovation and synergy, as well as problems, concerning why certain responsibilities and actions are prioritised, to what ends, and with what educational, international, and social impacts.

15 The same, to a large extent, could be said for the UN's 17 Sustainable Development Goals. Even though they are presented as being indivisible and interdependent, they do necessitate individual consideration and prioritisation. This means that one is always caught betwixt (the varied focal points under consideration) and between (a sense of progress being made, versus the incompleteness of the overall picture). Part of university-level and academic social responsibility is to navigate, interpret, render workable these complex spaces.

16 All stakeholders, therefore, benefit from learning about the various approaches and decisions being made concerning social and other forms of global responsibility. The Higher Education division of the UK India Business Council is facilitating inter-sectoral understanding on this point by making student employability and skills development the focus for future CSR-USR joint activity. The guidebook brings USR into a broader intergovernmental and multilateral context defined by UNESCO, by the United Nations General Assembly (in view of its 2030 Agenda for the implementation of the SDGs), and by India's new higher education policies.

17 The guidebook also connects work going on under the auspices of USR and ASR to the 'Humanities in India' partnership programme, which the India Dialogue (UEA) has developed with multiple partner organisations with a view to enriching and sustaining the following fields as shared priority areas: minority histories and citizenship; cultural and literary translation; academic diplomacy; and intercultural communication.

UK India Business Council,
Higher Education delegation with Dr Andrew Fleming,
Deputy High Commissioner to Telangana and
Andhra Pradesh, November 2019



OUTLINE

What is University Social Responsibility?
The higher educational community will clearly benefit from an informed and open reassessment of **existing thoughts, definitions and actions** associated with USR. Francois Vallaey (2018), for example, draws on a definition of social responsibility issued through the International Organization for Standardization: “Social responsibility is responsibility for the social and environmental impacts that result from the decisions and actions of organisations.” In terms of *university* social responsibility this may be a rather restrictive account, but it is helpful as a starting point.

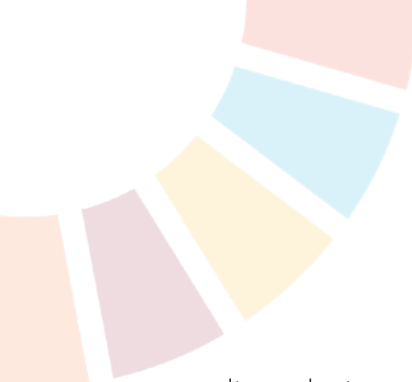
Vallaey stresses that **social responsibility is necessarily co-responsibility**: that it cannot be fulfilled by organisations or individuals acting solely on their own behalf. Rather, they have to act within a programme for action that is shared. This means that any individual university cannot be socially responsible by virtue of any unilateral process or policy. It can only meet its social responsibilities in active partnership with others, and in the knowledge that these responsibilities are shared.

This leads to the proposition that those universities that are actively evolving social responsibility should therefore be encouraged to generate transnational teaching, research and partnership networks that enhance their shared management of social responsibility and social sustainability agendas. In this cooperative environment, USR participants should be able to reach and sustain **a new idea of the responsible university**, as

shaped by its alliances with its partners and therefore valued and defensible as an international and interdependent knowledge ecosystem.

In terms of the UK India Business Council’s objective to develop a better understanding in the UK and India of issues that press upon the mobility, wellbeing and employability of international students, the **possibility of global citizenship** is a high-priority policy driver. In these terms, higher education institutions are compelled to respond favourably, efficiently and responsibly to the diverse academic and professional interests of international students. This may mean taking sides to support advocacy work, for example, on visa policy reforms. It may also mean defending and nurturing the productivity of the relationship between higher education institutions and the ideals of internationalism and multilateralism, broadly defined.

Enhancing employability and equipping students with the kinds of **holistic skills** needed to enhance the productivity and international relevance of future workplaces is a shared responsibility that both industry and universities need to remain committed to, with the wider aim of ensuring that economic and intellectual prosperity involves different facets of community and social development. As the product of shared responsibility and shared commitment, we can start to consider prosperity in a rounded sense, to engage the diversity of its economic, ecological, educational and ethical dimensions.



It may be too early or too presumptuous to speak of academic citizenship, or to promote in singular terms the contention that universities and academics have a social responsibility to create well-rounded and empathetic citizens. This is because individuals also have responsibility to create themselves and their own futures. But if push comes to shove, the institutional and intellectual terrains that nurture academic citizenship might require defending. It is therefore in the interests of exponents of USR to encourage all members of the higher education community to consider what is at stake, at **local and global levels**.

In research commissioned by Rajesh Tandon, as UNESCO Co-chair for Social Responsibility in Higher Education, Amy Parsons (2014) has shown how the field of USR provides multiple opportunities for the global south and the global north to connect and intersect. This is true especially if USR becomes as much a forum for ongoing **policy dialogue and knowledge exchange**, as for policy implementation and recommendation.

Parsons helpfully delineates USR in two broad contexts and then explores the implications of these connections vis-à-vis the parameters of globalisation. The initial distinction between USR as referring to either (a) the application of CSR in universities, or (b) something distinctive, which merits further and fuller engagement, is instructive. As the application of CSR to universities, USR includes the following kinds of issues, concerns and activities:

- the role of higher education in enabling economic development
- the responsiveness of universities to questions of community outreach, access and participation
- the operation of the university as an ecological entity
- the social and democratic dividend of responsible institutional behaviours and attitudes
- the introduction of new models of management, governance and leadership in universities.

Rather than either being taken for granted, or assumed to be somebody else's job, what may be referred to as 'active' USR implies the participation and inclusion of most if not all members of the higher education community. This is why a new dialogue between exponents of USR, CSR and ASR is so timely and all important. As a starting point for elaborating USR as something distinctive, the guidelines provided by Parsons and Tandon are therefore inspirational.

This document is organised into three parts:

Part One provides an overview of the partnership on University Social Responsibility (USR) involving the University of Hyderabad, the India Dialogue (University of East Anglia), and the UK India Business Council. It focuses on a cluster of events held in March and November 2019 at the University of Hyderabad. It outlines the significance of these events to a range of stakeholders in India and beyond.

Part Two provides a summary of key trends associated with USR in India, in anticipation that these trends might inform and enhance decision-making and policy-making at different levels, especially in view of the UN's Agenda 2030 for the Implementation of the Sustainable Development Goals. A number of short essays on the role of higher education in conceptualising and implementing the SDGs is included.

Part Three provides a detailed synthesis of the policy dialogues and academic sessions on social responsibility that were inaugurated by the University of Hyderabad. It highlights the range, depth, and complexity of the idea of social responsibility, especially when this is addressed in spaces that connect institutional level commitments to research and teaching on Academic Social Responsibility (ASR).

United Nations, Sustainable Development Goals, Colour Wheel

The seventeen global goals are here portrayed as an emblem marking their interdependence and coherence. University Social Responsibility can inform any area of the UN's 2030 Agenda and much else. Currently our USR strategy and academic diplomacy agendas connect most strongly to SDG 4, SDG 10, SDG 16 and SDG 17 as intimated by the short SDG-oriented essays included in Part Two.



PART 1

Key Purposes

Two inaugural policy dialogues on ‘University Social Responsibility in India and Beyond’ were held at the University of Hyderabad on 26th March and 26th November 2019. These attempted to discern and propel both collective thinking on and inter-sectoral commitment to issues of social sustainability. Participants were invited to discuss higher educational activities and policies that have as their primary motivation either social inclusion or global partnership development.

Co-hosted by the India Dialogue (University of East Anglia) and the University of Hyderabad (Centre for e-Learning), the events were made relevant to industry partners by the UK India Business Council, whose higher education department is working to achieve good levels of synergy between exponents of USR and of Corporate Social Responsibility (CSR). The first dialogue involved the Government of Telangana, and the second included a UK Higher Education delegation. Overall, the aims of the policy dialogues were threefold:

- i. to consider the parameters and purpose of the future association between exponents of CSR and USR in India
- ii. to share ideas and best practice in respect of the evolving discourse and understanding of USR, with a view to making it a sustainable and more fully integrated policy priority, and
- iii. to create innovative, educational, and critical spaces, to be developed under the auspices of Academic Social

Responsibility (ASR), for future research and teaching cooperation.

Key Agendas

The cluster involved members of the University of Hyderabad, the University of East Anglia, and a host of high-profile academic, governmental, and corporate guests. The group concluded that USR should become the overall umbrella for addressing the new kinds of social responsibilities that emerge in the light of complex economic, political and educational changes. As such, the USR agenda will be able to establish momentum, coherence, and clarity in view of the higher education policies that connect universities, university leaders, university partners, and students worldwide.

Interestingly, heightened connectivity could prompt new thinking, dialogue, action and education on those strategic priorities and learning opportunities afforded by both individual and institutional collaboration within the USR domain. The group anticipates that commitments to USR across borders will inspire a new generation of inter-sectoral synergy and inter-disciplinary cooperation on social issues and societal challenges, making these integral to the development of international partnerships. As such, spaces of professional bridge-building between ‘official’ USR and ‘practical’ ASR become discernible and productive.

It is anticipated that advocates of USR

and ASR may become willing to generate opportunities for dialogue amongst proponents and interest groups, so that ‘responsibility’ (as an abstract idea) may translate into specific social spaces and actions, becoming part of a transactional and transcultural field that encourages socially sustainable forms of learning.

Key Partnerships

The policy dialogues focused on the USR-CSR interconnections and extended preliminary work on these topics by the Government of Telangana, the UK India Business Council, the University of Hyderabad, and the India Dialogue (UEA). It was the first time that each of these stakeholders was able to engage their expertise in this particular dialogic context. The academic sessions on ASR (held on 27th March 2019) corresponded directly to a complementary series of ASR activities involving the India Dialogue (UEA) and its academic partners in Kolkata, notably Jadavpur University and the University of Calcutta. These have focused on the role of the Arts and Humanities in generating new spaces of internationalist teaching and research. Issues aligned with ‘social capital’, ‘education for sustainability’, and ‘cognitive justice’ started to assume prominence.

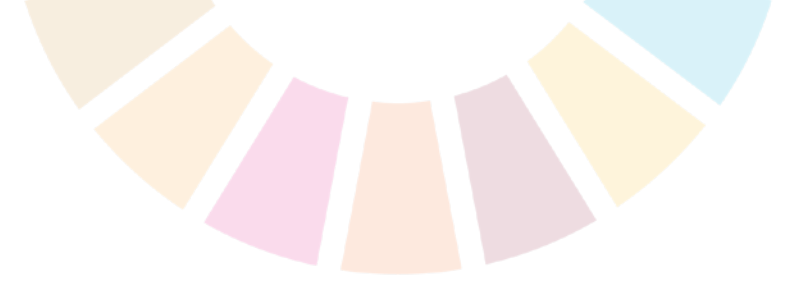
The capacity for USR to work both within and outside higher education institutions holds significant potential especially in view of the competing pressures on HE providers, and in respect of the multiple threats facing knowledge and

human freedoms at large. Universities are well-placed to reimagine relevant forms of correspondence, compatibility and convergence. How, for example, might specific academic disciplines, as well as learners involved in the process of reimagining social responsibility, respond to the challenges of learning and working across international, disciplinary, professional, economic, and socio-cultural borders? And with that, how might these communities not only seek to know about each other, but also to know with each other?

As a student-facing agenda, USR assumes new relevance in terms of its capacity to bring learners of all disciplines and backgrounds together. To engage such elementary questions is a prerequisite of ‘active’ USR. These questions can be taken up in multiple contexts, and at multiple levels: whether in the context of the UN’s Agenda 2030 for the Implementation of the Sustainable Development Goals, or in view of specific educational, professional, and societal futures.

Key Prospects

The convenors anticipate that a jointly written strategy document – outlining how and why the evolution and the interplay of CSR and USR activities in India matters and to whom – will help to create an informative and workable ideational framework. The existing work undertaken by the India Dialogue (UEA) and the University of Hyderabad could serve as



one building block in the making of a more inclusive and holistic framework. The convenors recommend that this broader strategy document should encourage a long-term and collaborative approach, in the furtherance of the USR agenda and its implementation. For example, the Government of Telangana's Telangana Academy for Skills and Knowledge (TASK) exists as a forum for enhancing synergy, value creation and inter-sectoral cooperation for representatives from academia, industry, and government. So, this could also be further researched and then utilised as an additional building block that could strengthen the international and inter-sectoral cooperation.

The policy dialogues thereby benefitted from the UK India Business Council's willingness to develop its portfolio in and with the State of Telangana. This policy commitment meant that the official Memorandum of Understanding between the Government of Telangana and the UKIBC, here considered as an associate of the UK's Department for International Trade, could be appropriately nurtured. As such, it may be taken forward in future educational and social enterprise activities and agreements. As a foundational commitment to this new USR dialogue, the Government of Telangana has invited universities, inter-governmental associates, and UK corporates to work under the auspices of TASK as a means to internationalise the opportunities, outlooks and economies of the different sectors. From the UK's side, further efforts could be made to develop programmes and

collaborative ventures in Telangana and other states that further the objectives of the Foreign and Commonwealth Office's prosperity and developmental agendas: whether in view of Britain's own global responsibilities or in tune with the parallel commitment of India and the UK to the UN's Agenda 2030. The convenors anticipate that the network could involve stakeholders from a number of India's regions, as well as additional countries and geopolitical areas. As such, a better global understanding of India's foundational role in supporting USR will emerge, leading to new opportunities for both the India-UK relationship and the India-UN nexus to flourish.

Importantly, the UN's Agenda 2030 aims to highlight the complementarity of the five Ps – Peace, Partnership, People, Planet and Prosperity – as the means through which human dignity and human development can be realised on a hitherto unprecedented scale. The convenors recommend that in this global context all USR participants have a responsibility to nuance responsibility, whether as the Responsibility to Respect or as the Responsibility to Reflect. Keeping in mind their role as exponents of knowledge diplomacy, members of our own USR action group are keen to discern the interrelationship of the five Ps, whether as:

- 1 Peace and Partnership, or
- 2 People and Prosperity, etc.

This is because they realise that the power of these abstract principles is best harnessed as the various keywords

become reference points or pivots for implementable actions: to define and inform a new transnational educational ethos. Interestingly, each phase and facet of USR activity may focus on different aspects of the five Ps that anyhow each have a high degree of complexity built into them. For example, the 'negative' peace intimated by the United Nations Security Council is likely to be quite different from either the 'positive' peace envisaged by UNESCO, or the ethics of intercultural peace-building that are inscribed within the frameworks of holistic knowledge

diplomacy used by exponents of USR in India and beyond. Both the University of Hyderabad and the University of East Anglia are actively promoting areas of social enterprise and digital humanities that enable innovative academia-industry partnerships. Along with other stakeholders, such as the UKIBC, both are actively embedding USR into core curricula. This empowers industry to commit to the reimagining and reworking of social responsibility agendas along more inter-sectoral lines.

Arvind Ghosalkar, World Art Forum, 2008
The artist created this sketch for a world art event hosted by the Sainsbury Centre for Visual Arts, Norwich. It evokes a host of compelling ideas concerning environmental ethics, cross-cultural representation, spaces of convergence, and creativity in universities.



PART 2

Having covered these key issues, it will now be worthwhile to highlight the trajectories that some additional thinkers and actors have envisaged in terms of higher education and social responsibility, with a view to enhancing and sustaining international cooperation on USR.

Concept of Social Responsibility

As the UNESCO Chair in Community Based Research and Social Responsibility in Higher Education, Rajesh Tandon has recently produced a series of policy recommendations under the auspices of *Incorporating 'Social Responsibility and Community Engagement' in Higher Education* (2017). These emphasise partnership creation and partnership development:

“Social Responsibility in Higher Education is manifested in a number of different ways both inside and outside the higher education institution. In some cases it involves partnerships with communities and programs geared towards engaging students with communities. In other cases it involves an orientation of curriculum or a general focus of academic programs towards the resolution of society’s problems.” (p. 3)

These recommendations also invite universities to revisit and refresh the concept of social responsibility as an ever evolving set of relationships between academic, political, social, economic and environmental stakeholders and issues. Noting the ways in which USR has featured in the Government of India’s higher

education policy documents over previous decades, he concludes that:

“The concept of social responsibility implies the relevance and contributions of the universities to the future development of individuals and societies. It implies that teaching and research, as the core functions of the university, are linked closely with the elaboration and promotion of shared societal visions and common public goods. [In India, social responsibility in higher education has developed into the] fundamental objective: to promote the social usefulness of knowledge. Its relevance goes beyond responding to the needs of economic development. It requires mutually beneficial relationships between universities and society, which involves directly multiplying the critical uses of knowledge in society.” (p. 4)

We observe that the notion of USR in India functions in policy terms not only as a developmental challenge, but also as a means to address and even to resolve social inequalities. This dual function renders possible an open-ended and potentially more complex and sustainable engagement with it: whether by (a) strengthening the role of universities in human and social development, i.e. as providers of public goods; or (b) working closely with marginal, disadvantaged or subaltern people to re-evaluate the very idea of public goods, i.e. as advocates of a specific effort to render possible and meaningful the ideals of human dignity and social justice. So, one might be able to broadly conceptualise the CSR-USR interface in terms of the provision of ‘public goods’ and, in a

complementary manner, the USR-ASR interface in terms of human dignity and the resolution of social, political, pedagogical and economic injustices.

Importantly, resonances occurred between Tandon’s recommendations and the advocates of the Memorandum of Understanding between the Government of Telangana and UKIBC. In their preamble to the signing of their MoU, and in their contribution to the USR policy dialogue, they highlighted the role of universities in bridge-building between sectors,

between citizens, and between economies with a view to generating not only complementarity but also convergence therein. As such, the dialogic and active nature of USR activity becomes prominent, in terms of the advocates’ fashioning and implementation of the agreements on social responsibility in ways that empower visions of socio-economic equality. This clearly echoes the recommendation expressed by Tandon that universities can and should be seen as contexts through which a variety of ‘public goods’ are made available.

“Social responsibility in higher education requires mutually beneficial relationships between universities and society, which involves directly multiplying the critical uses of knowledge in society.”

BOX ONE

Having read through Tandon's conclusion on university community engagement, as included below, reflect on the following propositions with the aim of reaching a point where you can defend a position that stands either for or against each of them:

- Social and educational value is co-created
- Social and educational value is appreciated differently by different communities
- The social value of university-led research can be packaged and marketed as public goods.

Tandon, Rajesh. 2017. 'New Education Policy, 2017: Incorporating 'Social Responsibility and Community Engagement' in Higher Education'. UNESCO, http://unescochaircbrsr.org/pdf/SR_report.pdf

Community university engagement is way more than the value it generates for students or communities. It has relevance for the larger public good and contributes to broader goals of socio-economic development. It is generally understood, however, that both the higher education institution and the community should benefit from the interaction and that partnerships support social and economic development goals. Some crisp action points for realizing community university engagement in academia are as follows:

- ✓ Students should be given credit for undertaking field placements in communities, panchayats and municipalities during the senior years of their Bachelor's and Master's courses
- ✓ All researchers (students and faculty) must be given compulsory training in community-based participatory research methodology so that they can learn from local communities
- ✓ Research materials so generated should be included in the curriculum to make it more locally relevant
- ✓ Performance of all faculty must be assessed on the criterion of promoting community engagement.

Therefore, the concept of social responsibility implies the relevance and contributions of the universities to the future development of individuals and societies; it implies that teaching and research as the core functions of the university are linked closely with the elaboration and promotion of shared societal visions and common public goods. Its fundamental objective is to promote the social usefulness of knowledge, and its relevance goes beyond responding to the needs of economic development. It requires mutually beneficial relationships between universities and society, which involves directly multiplying the critical uses of knowledge in society.

Global Contexts

Keeping in mind that Telangana is one context, we should be alert to some additional areas in India and elsewhere where sustainable development, CSR,

and USR either do or potentially can intersect. Such kinds of intersections have been interestingly analysed by Risa Bhinekawati (2016), who argues that the UN's Sustainable Development Goals should inform a more strategic approach

to CSR: to develop social capital as a form of corporate sustainability. There are many ways in which the diverse actors within, and representatives of, higher education world-wide either do or do not do justice to **the manifold and competing demands of social responsibility**, as well as to the range and the depths of the meanings and outcomes that flow with and from these demands (see Kenyan 2014). This means that one is faced not only by the global complexity of USR, as a multitude of collective engagements with shared problems, but also with the challenge of making USR sustainable, responsive, and coherent.

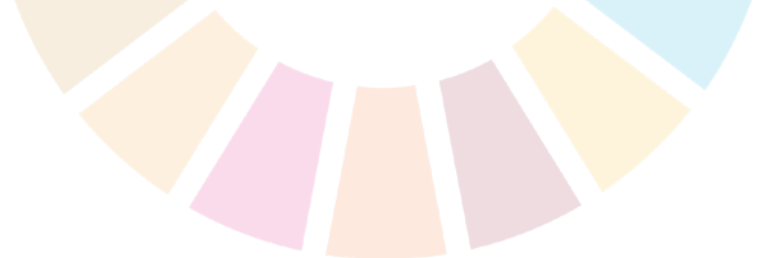
As understood by various global networks for USR, such as the Global Universities Network for Innovation (GUNI), many practical pathways to learn, implement, and diversify social responsibilities have been developed in the previous two to three decades by universities. More recently, it has become possible to reimagine these kinds of connections as opportunities to reconfigure structural and strategic alliances, for example in the ways anticipated by the global partnerships agendas that define Sustainable Development Goal number 17. Beyond these, one might also be able to identify in India and beyond historic movements for:

- civic universities,
- international intellectual cooperation,
- the decolonisation of the mind, or
- intellectual *swaraj* (self-rule; autonomy).

As early antecedents of **multilateral and multidimensional priorities** such movements and philosophies have since

acquired significance to contemporary higher education policies and practices, whether in the form of UNESCO's global outlook, science diplomacy and knowledge diplomacy, India's new higher educational policies, the invisible college, or 'education for sustainability' and 'global citizenship education' at large. This all means that the issue at hand is less about *whether* HEIs should cooperate on this shared agenda, but *how* to do so. Inasmuch, it is potentially instructive for the change-makers involved in CSR, USR and ASR to learn from and engage the international as well as national and local dimensions of USR.

In these milieus, the UN's Sustainable Development Goals, as well as the broader and longer-term possibility for universities, academics and others to commit to cooperate on overtly **internationalist, multilateral and even de-colonial footings**, as intimated by the forum for UN Academic Impact (UNAI), are instructive. Interestingly, the UNAI promotes intellectual social responsibility as an entry point into its ten foundational principles. Within these kinds of potentially vexed yet potentially liberating milieus, which often rest on economic foundations paved by neoliberalism, 'responsible' USR and ASR activity would question the terms through which the idealism – that is intimated, for example, in the proposition that different stakeholders can/should/must engage equally – actually plays out in practice. Some higher education institutions and some academics are tuned in to these issues, but others are not. In many cases, therefore, it is difficult for academics



to engage ASR within the frameworks of cooperation envisaged by advocates of USR or CSR, and so the field of ASR inevitably becomes disjointed, disrupted and relatively less effective in its delivery of the public goods model, or even of the human dignity ideal.

So, does it rest upon the shoulders of academics and academic activists to go

the extra mile to address these constraints, or is it part and parcel of responsible and/or deep USR activity to build and activate 'transversal' bridges that enable global citizenship to become a means towards social equality as towards social responsibility? This, to all intents and purposes is what is at stake when we speak of **social sustainability**.

BOX TWO

Consider the ten basic principles of the UN's Academic Impact agenda, included below.

- Are there any areas of your university life that fit well in view of these principles?
- What does 'intellectual social responsibility' mean in terms of the future cultivation of these priorities?
- Is your university aware of these meanings and these principles?
- If, given limited resources, only three of these principles could be taken up at the expense of others which should be cultivated first, and how?
- To what extent is it possible to assess the long-term value of these principles to your organisation, and to different facets of the learning community?

<https://academicimpact.un.org/content/principles>:

1. **Addressing Poverty** - A commitment to addressing issues of poverty through education
2. **Capacity Building** - A commitment to building capacity in higher education systems across the world

3. **Education for All** - A commitment to educational opportunity for all people regardless of gender, race, religion or ethnicity
4. **Global Citizenship** - A commitment to encouraging global citizenship through education
5. **Access to Higher Education** - A commitment to the opportunity for every interested individual to acquire the skills and knowledge necessary for the pursuit of higher education
6. **Human Rights** - A commitment to human rights, among them freedom of inquiry, opinion, and speech
7. **Intercultural Dialogue** - A commitment to promoting intercultural dialogue and understanding, and the 'unlearning' of intolerance, through education
8. **Peace and Conflict Resolution** - A commitment to advancing peace and conflict resolution through education
9. **Sustainability** - A commitment to promoting sustainability through education
10. **United Nations Charter** - A commitment to the principles inherent in the United Nations Charter

USR as an Educational Proposition

Having highlighted the possible interplay, and also the protracted tensions, between USR and ASR, it becomes possible to define ways to address and even resolve the contradictions that engulf the idea of social responsibility. For academics and students, it is important that opportunities arise to develop a critical awareness of 'the social' and of responsibility as dominant concepts. The emerging pedagogies on global citizenship education, 'education for sustainability', and USR must all somehow find ways to correspond, coexist, and co-develop, whilst retaining and engendering criticality. Indeed, it is the moral, social and academic responsibility of all universities involved in USR activity to generate the necessary platforms for such kinds of **dialogic, transversal and inter-sectoral learning**.

With this in mind, attention may be paid to UEA's 'Humanities in India' partnerships programme that has, under the auspices of the India Dialogue, recently convened a steering group on the question of **curriculum development for social sustainability**. This involves colleagues who were also core participants at the USR policy dialogues in Hyderabad and the aforementioned ASR seminars. Without going into unnecessary detail, it is worthwhile highlighting how and why curriculum development is required:

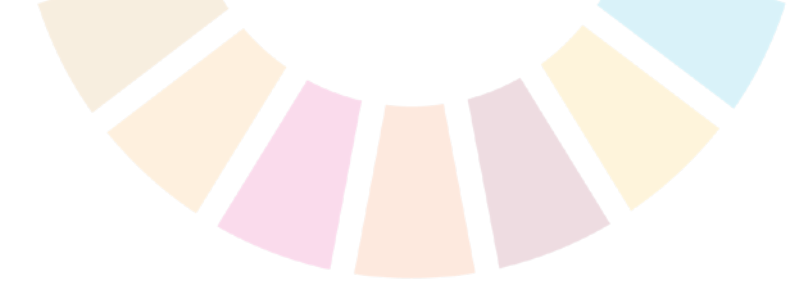
- to create learning and training contexts for ASR and USR programmes;

- to link social responsibility work to other forms of human and sustainable development;
- to engage the trans-disciplinarity of the Humanities and Social Sciences (especially in India) as a means of re-learning or re-evaluating the interlinkages of knowledge, power, wellbeing, prosperity, citizenship, and responsibility;
- to provide a basis to document, measure and interpret (new approaches to) social enterprise and innovation, as well as to social transformation and integration, in modern India;
- to generate the necessary skills for future learners to inform and influence future higher education, research, and policy landscapes as part and parcel of the sustainability of USR and ASR.

Teaching and learning on USR in higher education anticipates international research cooperation on, for example, six key areas of USR activity outlined by Parsons (2014).

These are:

- 1 the social function and social orientation, as well as the broader socio-economic and eco-critical purpose, of higher education institutions
- 2 the historic and future interlinkage of universities with socio-economic and socio-political domains
- 3 the moral and ethical philosophies that permeate social responsibility in different contexts and cultures
- 4 the significance of higher education partnerships to USR agendas
- 5 the workings of USR in respect of



parallel and related concepts, such as CSR and ASR

6 the orientation of USR thinking and action to societal, global, economic, educational, cultural and environmental challenges, broadly considered.

As may already be clear, the conveners of the USR dialogues are also committed therefore to realising the potential of the USR and ASR agendas to become the **vehicles for educational change, creativity, and innovation**. The University of Hyderabad's convening group is currently considering possibilities for a series of jointly written and jointly delivered courses on USR and ASR that will involve expertise from across the India-UK corridor and beyond.

Universities and Universal Social Responsibility

In the context of the UN's Agenda 2030 and the forum for UN Academic Impact (UNAI), it should be noted that the invitation exists for universities to get more closely involved in the linkage of social responsibility to global public goods – such as peace, security, human rights, human flourishing and human dignity – and vice versa. Peace-making today is widely considered as a **Universal Social Responsibility**, connecting it to other kinds and other levels of responsibility, including environmental protection, world heritage, and the so-called Responsibility to Respect. In the context of post-colonial India, for example, consolidated efforts were

made under the auspices of the National Service Scheme to engage universities and academic personnel in a multitude of social and ecological actions.

Worldwide, the role of academia in sustaining both participation and critique is acknowledged, and none of this should be taken for granted. As is evidenced by the UNAI, as well as specialists involved in education and partnerships for sustainable development, the UN upholds this view. This all means that **diplomacy is no longer confined to the inter-governmental level**: it is now inter-sectoral and more inclusive, meaning that exponents of global partnerships are being taken seriously by UN officials and governmental representatives, whether in terms of academic diplomacy or transnational education. In these terms, universities can and should play a direct and sustained role in peace-making, which is an idea that has historically connected academia and education at large to the ideals of 'positive' peace.

The origin of USR as a structured activity is partly rooted in UNESCO's 'World Declaration for Higher Education in the 21st Century' (1998). This far-sighted report emphasised the social responsibility of universities to face complex and multiple challenges across the world. Whilst the notion of shared 'global' challenges has gained traction in academia, to become both multifaceted and multicultural, responses and solutions to these kinds of challenges have started to generate social, economic and political impacts,

due in a large part to the technological innovations associated with them and their propensity towards digital, connective and collaborative pedagogy.

As noted by experts in the digital humanities, all of these transformations and connections require careful analysis and ongoing critique. We need to think in a more holistic and inclusive way, whether through the adoption of new technologies or an assessment of their impacts, to help **improve the quality of human interactions** and to equip people with the necessary intercultural skills to develop richer and more complex understandings of their own and others' societies. As detailed by Prof Samir Kumar Das, a political scientist at the University of Calcutta and a member of the 'Humanities in India' steering group, three areas of academic 'peace' diplomacy should be envisaged as a matter of urgency:

First, an academic multilingualism should be developed to engage **those regional and local literatures on peace** that are not easily available to English-speaking academia. These resources should be broached and translated to appreciate that there are different ways to imagine, delineate and make peace. Such kinds of translation and social engagement will be very important in developing multilingual skills, mediation and interlocution.

Secondly, a 'virtual classroom' should be developed via a critical mass of scholars and students who would combine afresh on **new teaching and research platforms for academic social responsibility**. Technology

now makes it possible for us to develop and share resources – and to open dialogues across universities, social sectors, and non-academic institutions – at a minimal cost.

Thirdly, responsibility and peace audits should be introduced to enhance the capacity of the universities connecting and networking for Universal Social Responsibility in measuring and differentiating **diverse forms of peace, advocacy, impact, diplomacy and intervention**. These exercises should be informed by the subtle distinction between peace as a tool of governance, and peace-making as a value-system informed by the triadic principles of rights, justice and inclusiveness.

Networking implies that the academics do not constitute a self-sufficient world, but only a part of the larger community where there are other stakeholders and civil society partners. Advocates of USR need to experiment with various ways of connecting these. The institutionalisation of socially responsive processes and even structures does not necessitate a uniform mind-set or approach. Rather it should have a broader and more flexible structuration, which can accommodate and reflect **multiple social, cultural, technological, and economic realities**. It would seem that the idea of regional responsibility, as well as inter- and trans-regional connectivity, could assume more prominence. The universities should consider how they can contribute meaningfully to regional development, including the cultivation of human resourcefulness, social capital,

and inter-cultural awareness. During this process, they can identify and inculcate the values, technologies, and capacities that could enhance the region's well-being, growth, and sustainability.

As the USR network evolves, opportunities should emerge for participating organisations to learn productively from one another and to connect on an inter-regional basis. In the context of Latin America, for example, USR networks are developing and growing apace, with the maintenance as well as diversification of truth and trust being the key commitment. This is also the case in other contexts,

such as Southeast Asia, the Middle East, and Europe. All this clearly shows that by pooling resources and strengthening each other's capabilities, USR can generate new kinds of **educational and social value**. However, we will need to proceed with some caution. This is because USR, like CSR, can sometimes be misappropriated and used with the sole aim of improving the image or the (narrowly-defined) 'performance' of the organisation, rather than creating the necessary conditions for multi-stakeholder engagement and co-creation, which could enhance the region or the world at large.

“We want to bring the ideas and proposals generated by institutions of higher learning into the global arena, including the UN system.”

BOX THREE

Having read through Ban's outline of the UNAI, included below, try to answer the following questions, whether individually or as part of a group:

- In your educational context, how clear is the relationship between the scholarly 'enterprise' and the UN's 'global mission'?
- If it is a strong relationship, what bearing does this have on the what, the why, and the how of your learning and teaching?
- If it is an unclear or weak relationship, does this matter to you, to your subject area, to your university, or to your community?
- Are there any specific pedagogic, intellectual, ethical, economic, or social benefits to your university being either distant from or else in close proximity to the priorities of the United Nations?

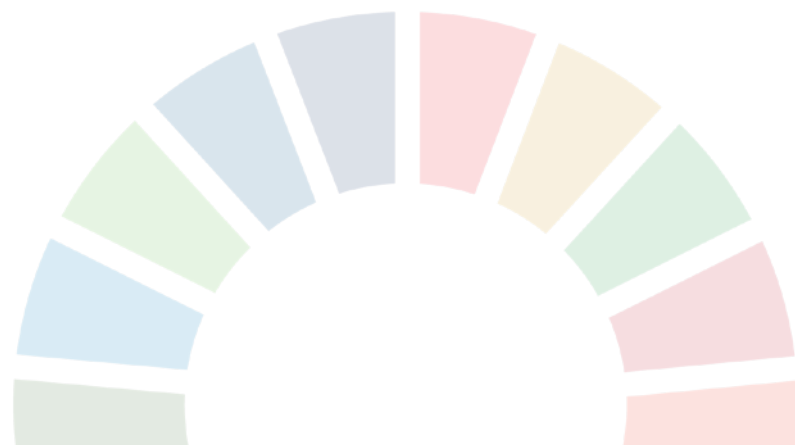
Ban, Ki-moon. 2010. 'The United Nations Academic Impact.' *UN Chronicle*, Vol. XLVII, No. 3, <https://unchronicle.un.org/issue/what-united-nations-academic-impact>

Academic institutions have an invaluable role to play in strengthening the work of the United Nations. From research laboratories to seminar rooms, from lecture halls to informal gatherings in cafeterias, the search for innovative solutions to global challenges often begins on campus. Moreover, the principles that characterize scholarly enterprise – equal opportunity, mutual understanding and open inquiry – are also at the heart of the UN's global mission of peace, development, and human rights. The academic world and the

world Organization [i.e. the United Nations] are already good, close partners, but there is great scope to go further still. That potential, as well as ten universal principles encompassing human rights, dialogue, sustainability and much else, underpin a new initiative: the United Nations Academic Impact.

Much has been written and said about corporate social responsibility. Today we are also seeing the emergence of a stronger culture of "intellectual social responsibility." That is the spirit the UN Academic Impact seeks to embrace and encourage. We hope to help educate young people about the complex, transnational issues of our time, and cultivate a global mindset and a keener sense of global citizenship. We would like to empower students and faculty to take their learning beyond the classroom and to their friends, families, and communities. We want to bring the ideas and proposals generated by institutions of higher learning into the global arena, including the UN system. We want, in short, the UN Academic Impact to promote a "movement of minds" to engender change.

The United Nations continues to open its doors to new partners, and we are especially excited about how the scholarship and engagement of the academic community can benefit our work for human well-being. I welcome the more than 400 institutions in more than 80 countries that have joined the initiative and have shown such enthusiasm about supporting United Nations objectives. I look forward to the contributions this scholarly partnership can make in our efforts to build a more peaceful, prosperous, and just world for all.



Academic essays on higher education and the sustainable development goals

What Role for Indigenous Knowledge and Emotional Literacy in Implementing the SDGs?

Dr Heike Schroeder, School of International Development, UEA

The problems we collectively face today have grown in scale from small and local to large and global. Air and water pollution, loss of biodiversity and contamination of oceans with plastic are now ubiquitous, and cumulatively they form significant global problems. Systemic environmental problems, such as climate change and ozone depletion, where cause and effect are likely to occur in different geographical locations, have also emerged. Such problems transcend national boundaries and contemporary political systems are poorly equipped to tackle them effectively. Creativity and innovation in developing effective solutions are called for.

One effort has been the adoption in 2015 of 17 Sustainable Development Goals (SDGs). They set an agenda for all nations

to develop sustainably through embracing economic growth, social inclusion and environmental protection. How can they be implemented in creative and innovative ways that mitigate risks of perverse outcomes and avoid the failures of the Millennium Development Goals (MDGs), such as not reducing poverty everywhere? I propose here two avenues for exploration that have thus far been largely ignored in the context of global environmental governance: indigenous knowledge and emotional literacy.

Indigenous, or traditional ecological, knowledge is still widely misunderstood and dismissed by policymakers. Yet, it is the basis for a way of life practised by millions of people around the globe that has been sustainable and protective of the natural environment over very long periods of time. This and their model of community support and resilience hold valuable lessons for implementing the SDGs from the bottom up. Much evidence has been gathered on how development interventions fail when local/indigenous communities are not involved in the process. How can we build bridges more effectively between the indigenous and Western knowledge traditions and create policy interfaces that include both?

Results to date indicate that knowledge alone will not be enough to achieve desired

outcomes, we also need to deal explicitly with emotions. Humans are fundamentally emotional beings, each experiencing the outer world through our internal state of being. Yet, we tend to override our sensory and somatic experiences with our cognitive mind and thus cultivate a disconnect between heart and mind, emotionality and rationality. Attending to our emotions will improve our wellbeing and reduce our drive for exploitation of resources and overconsumption of food and material goods. It is therefore a critical piece to successfully implementing the SDGs. How can we become more emotionally literate, use feelings/emotions as sources for information and develop methods to study them?



Higher Education: Making a Difference by Doing Differently

Dr Eylem Atakav, Associate Dean for Internationalisation, UEA

International educators are agents of positive change. Our collaborative work can bind people, nations and states closer together. Our ability to foster durable and insightful futures for the 'global partnership' envisaged by SDG 17 are where many of our strengths reside. Sometimes, however, academics are seen as hermits living in 'ivory towers' or as hiding behind their computers. This is far from the truth. Our educational, social and technological times are changing. Academics, particularly those in the fields of Arts and Humanities, are rapidly becoming aware of how their innovative engagements with shared social and global responsibilities can facilitate partnership-development, and also the multidimensional implementation of many of the UN's Sustainable Development Goals. As activist Malala Yousafzai aptly puts it: 'One child, one teacher, one book, and one pen can change the world.' We must all acknowledge the strength and the humility of this message.

To those of us who have witnessed first-hand the inequalities of today's geopolitics, whether in educational or social forums, the message of change is at once simple

and complex. I am a specialist in issues of film, media and gender studies. In 2016, together with my students at the University of East Anglia, I made *Growing Up Married*: a zero-budget social documentary, which focuses on the stories of child brides and the challenges experienced by these brides of recollecting their memories as adults. It explores what happens *after* the event of child marriage. It focuses on the stories of four women from Turkey, and makes their mnemonic experiences visible.

We can all learn from the emotional and representational complexity of dealing with human rights issues that are routinely sidelined and silenced, yet which must remain central to our endeavours to make SDG partnerships equitable and sustainable.

The silence, and lack of international understanding that surrounds child/forced marriages, motivated the making of *Growing up Married*. According to CARE, there are 39,000 girls around the world who become child brides every 24 hours. According to the results of the 2015 report written by the *Turkish Population and Health Research*, 1 in every 3 marriages involve a child. These figures are alarming. As scholars there *are* things we can and should do about making these stories more audible, visible and comprehensible whether in terms of specific social inequalities or shared global futures.

We need to develop more impactful research, and opportunities for knowledge exchange on such human rights challenges, and find ways to raise global awareness

of the issue of child brides. According to the UN's Sustainable Development Report (2017: Goal 5) 'child marriage violates the rights of children in a way that often leads to a lifetime of disadvantage and deprivation, especially for girls.' Their statistics show some improvement, particularly in the areas most affected by child marriage such as central and southern Asia in the period 2000-2015. In the Humanities we cannot rely on statistics alone. Human lives tell their own stories.

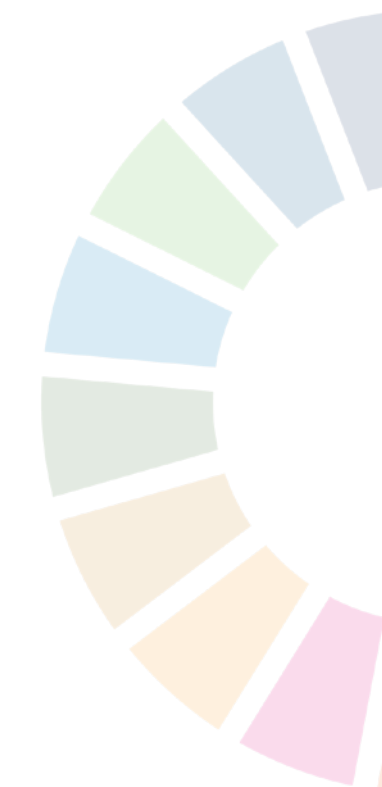
In a way that reflects the UN's own agenda for reform, so academia can reform by de-siloing its own operations. We need to find ways to speak and learn across media, across borders and across disciplines. Working on *Growing up Married* has helped me understand how the SDGs can help to calibrate academic and social change. If it helps one other woman to come forward to tell her story, if it helps one family to decide not to force their daughter (or son) to marry, then the project will have achieved its goal. At the heart of the project has been the idea that increased visibility, particularly in the media and through public engagement activities, can heighten awareness and can make change happen. This suggests that creative methods in academia need to be made more fully present, and that so-called developed states can engage development issues differently.

International levels of media engagement accompanied the release of the film (which was featured in *New York Times* and on *Al Jazeera*). A series of public engagement

activities also evolved through screenings and outreach work with local, national and international institutions. These ranged from the Norfolk Constabulary (Police) to the National Health Service, and from the Forced Marriage Unit to the House of Lords. The project has been influential in building bridges between cultures and states on this significant human rights issue: with Turkish women's stories now influencing the way in which policies around forced marriage in the UK are deliberated. Together, the film and the research has so far played a significant role in increasing the confidence of victims, survivors and affected communities to come forward. I would suggest that this non-statistical and overtly 'human' quality is under-represented in SDG discourse, even as SDG 16 promotes the institutional development of human rights and SDG 17 outlines the prospect of 'capacity building'.

Growing up Married is an example of how the collaboration of academics and their students can be mutually empowering, especially if they can work together with national and transnational media outlets, multiple public stakeholders, and policymakers across borders. It demonstrates how we can take small steps and contribute to positive change via a new politics of 'sustainable' inclusion. I invite everyone to think how powerful it can be to think differently about our use of media. I encourage everyone to get a camera and start recording lives, telling stories and making all our experiences visible and audible to meet the challenges that we all face in different yet overlapping

ways. In this way, we can heed Malala's call to change the world, and through change we can engage, enhance and elaborate our shared responsibilities.



Food and nutrition security: Recognising the centrality of women's work

Prof Nitya Rao, School of International Development, UEA

SDG 2 seeks to end hunger, food insecurity and malnutrition for all by promoting sustainable agricultural practices. Yet in 2016, 155 million children below 5 were stunted and another 52 million wasted, with the highest rate being in Southern Asia. India has made substantial progress in reducing extreme poverty, but the same cannot be said of food and nutritional security. With close to 40 per cent of Indian children still underweight, it is no surprise that the Global Nutrition Report, 2017, ranked India 114 and 120 respectively, in under-5 stunting and wasting, amongst 129 countries. This Indian enigma of persistent under- and malnutrition alongside rapid growth, can be understood through an innovative approach to agricultural and development policy that places women's work at the centre of the problem.

Women play a crucial role in child-bearing and child-care, and an equally important role in Indian agriculture. Statistics variously place women's contributions to agricultural work at between 60-80 per cent, and to care work at between 90-95

per cent. SDG target 2.3 seeks to double the agricultural productivity and incomes of small-scale farmers, in particular women, through secure and equal access to land, other productive resources and inputs, knowledge, financial services, and so on. At the same time, target 5.4 of Goal 5 on gender equality calls for the recognition and valuation of unpaid care and domestic work through the provision of public services, infrastructure and social protection policies, and the promotion of shared responsibility within the household and the family as nationally appropriate. Data however points to a decline in male contributions to domestic work over the past two decades in rural areas, reflecting also the reality of rural distress, of rising male migration to ensure the survival of the family.

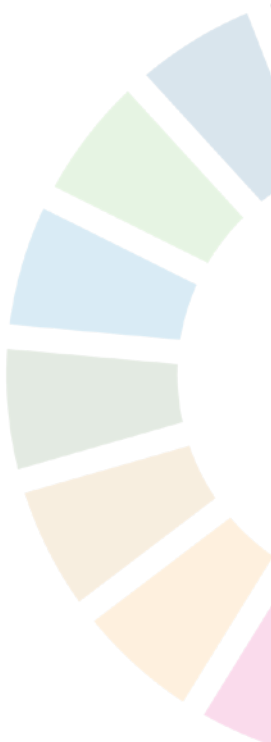
Our research in two states of India, Odisha and Maharashtra, revealed that women perform almost the same amount of agricultural work as their men in the peak seasons of planting and harvesting, aside from their managing the domestic work. This is a significant point, as Government of India's Time Use Survey, 1999, showed that while women perform over 50 per cent of total activities, they spend roughly half the time as their men on 'productive' work. There is also likely to have been a shift over the past two decades, with women's contributions increasing as their men have no option but to migrate seasonally to ensure their family's survival.

In Odisha, women's work-day stretches to 13 hours during the paddy planting period,

and time for care-work shrinks by about 30 per cent during this period. We found women experiencing a decline in body weight by 3-4 per cent as against 1-2 per cent for men during the planting season, especially amongst the most marginalised Scheduled Tribes and Scheduled Castes. This is a period of intense work combined with a dearth of food. While predicting the long-term outcomes of these seasonal weight losses was beyond the scope of our research, field insights point to the links between the nutritional deprivation of adults and the children in their care, be it through the capacity to earn (in the case of men) or time available for care (in the case of women). Yet, many women who work in agriculture are not counted, and despite global efforts pushing for the recognition of women's contributions to the care economy, this continues to remain largely invisible.

Recognition of women as farmers, not just in rhetoric, is key to securing their entitlements as farmers and workers, to assets, to equal wages, to extension services, and also to adequate support for their domestic and reproductive work. Public investments to reduce the drudgery of women's work through the provision of clean energy such as LPG cylinders, safe and accessible drinking water, and time-saving technologies, would need to be prioritised. Simultaneously, child-care services need to be strengthened to ensure that the children are looked after and fed, while their mothers are at work. This needs a shift in policy thinking, to view women

as farmers, and not just as mothers who help their husbands occasionally on their farms. Only then can we hope to achieve an improvement in the health and nutrition not just of rural women, but also of our future generations.



Kindness in a Pedagogy for Sustainable Development Goals

Dr Leticia Yulita, School of Politics, Philosophy, Language and Communication Studies, UEA

Achieving the United Nations Sustainable Development Goals (SDGs) requires new approaches to education appropriate to local circumstances. This paper describes a 'pedagogy of SDGs' from a practitioner's perspective using personal teaching experience with undergraduate students in the British higher education sector, where I lecture in Intercultural Communication and Spanish. A 'pedagogy of SDGs' is grounded in the principles underpinning Article 2.2 of the United Nations Declaration on Human Rights Education and Training, adopted by the General Assembly on 19 December 2011. Article 2.2 states that human rights education and training encompasses:

- education about human rights, which includes providing knowledge and understanding of human rights norms and principles, the values that underpin them and the mechanisms for their protection;
- education through human rights, which includes learning and teaching in a way that respects the rights of both educators and learners;

- education for human rights, which includes empowering persons to enjoy and exercise their rights and to respect and uphold the rights of others.

The essence of each of these three components is encapsulated in the use of the prepositions *about*, *through* and *for*. Education *about* human rights answers the question of what content should be covered; education *through* human rights answers the question of how it should be learnt and taught, whilst education *for* human rights is concerned with linking the theory (the content that is learnt) and the practice (the real world where the learning is to be applied). These three components are interconnected and complement each other. Importantly, they must all be present.

A key factor in this pedagogy is finding sustainable solutions to specific problems using the power of 'kindness'. Recent research suggests that kindness in education may benefit the social and emotional development of young people with a positive influence on a range of academic, health and social outcomes. Given that the students I teach complete modules in intercultural communication, the focus of the pedagogy lies in redefining the concept of 'kindness' from an intercultural perspective. To this end, students may use conceptual frameworks, such as the Council of Europe's Reference Framework of Competences for Democratic Culture to identify the intercultural competences that are required to be 'kind'. Some of these competences

comprise valuing diversity, equality and justice, empathy, respect and cooperation skills, which are then applied to specific issues of global concern in order to find innovative solutions.

A 'pedagogy of SDGs' starts with the students selecting one of the SDGs to complete an intellectual task. A range of options can be provided, which may include students critically analysing an image that they have encountered in the media, developing a business plan or attending a training package to become a volunteer in a charity organisation. The provision of options is one way of responding to diversity and embedding equality of opportunities in the teaching and learning process. The pedagogy continues with students linking academic knowledge with service learning, whereby they apply their research to community work (e.g. volunteering, awareness campaigns, internships, festivals, fund-raising, etc). Engaging with non-academic audiences is the 'action' phase of the pedagogy, which is followed in turn by students bringing the knowledge gained as a result of their service-learning back to the classroom. What follows is an examination of the themes, ideas and experiences that students bring to the classroom based on their personal experiences. Teaching practices are introduced that focus on developing the students' potential to make a difference to their society, to their personal growth and to their academic enhancement.

In partnership with teachers, students use a selection of ideas, concepts and theories coupled with their own faculties of self-reflection, critical thinking, imagination and creativity in an attempt to find sustainable solutions to specific problems. Efforts should be made to involve those affected by the issues under discussion in the problem-solving phase, bearing in mind that all solutions must be based upon 'kindness', which is the core pillar of this pedagogy. In summary, a 'pedagogy of SDGs' combines teaching, learning and assessment in ways that provide opportunities for students to act differently in the world as a result of their new learning. It seeks to transform lives and it should be adapted sensitively to different cultural contexts.

Reference Framework of Competences for Democratic Culture:

Volume 1: Context, concepts and models
<https://rm.coe.int/prems-008318-gbr-2508-reference-framework-of-competences-vol-1-8573-co/16807bc66c>
Volume 2: Descriptors
<https://rm.coe.int/prems-008418-gbr-2508-reference-framework-of-competences-vol-2-8573-co/16807bc66d>
Volume 3: Guidance for implementation
<https://rm.coe.int/prems-008518-gbr-2508-reference-framework-of-competences-vol-3-8575-co/16807bc66e>



Achieving SDGs through Academic Diplomacy

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The seventeen Sustainable Development Goals (SDGs) of the United Nations aim to end poverty and hunger, protect the planet, and foster peace and prosperity amongst all human beings. According to the UN website, the SDGs are to be achieved through a 'Global Partnership for Sustainable Development that is based on a spirit of global solidarity'. In order to achieve these wide-ranging goals, extending from environmental to social to economical issues, multiple sectors need to come together to achieve the SDGs. As noted by many critics, this kind of international collaboration and cooperation can be difficult to generate. I pose that academic diplomacy is a relevant platform upon which to generate this kind of collaborative international partnership.

So what is academic diplomacy? In short, academic diplomacy fosters and develops international cooperation and dialogue through predominately academic and educational means. Academic diplomacy can be implemented either through the collaboration of higher educational institutions with international organizations and governments, or through the

collaboration of international researchers. In these collaborations, dialogue and listening play a key role. In the context of the SDGs, academic diplomacy provides a creative platform where multiple ways of thinking about how to achieve SDGs are allowed into the conversation. This platform facilitates communication and shares research between and across multiple different sectors. As such, this platform provides a space for creative and innovated ideas to flourish and grow.

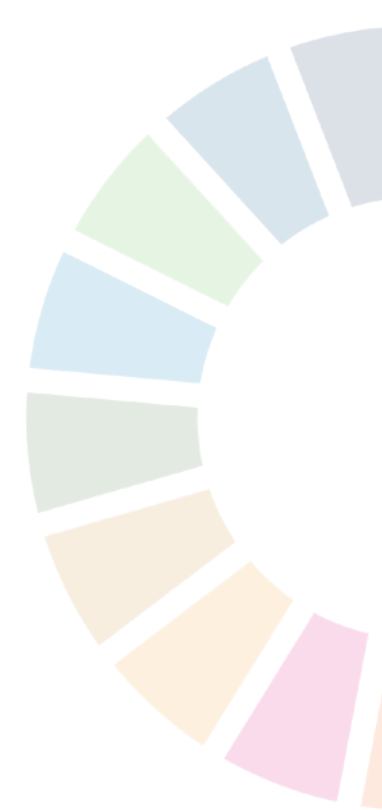
It is important to note that some collaborators may not agree with some of the creative ideas being suggested to further the SDGs. However these differences of opinion do not hinder the effectiveness of academic diplomacy, but rather are incorporated into its processes. Academic diplomacy acts as a platform for the expression of different opinions and functions as a space to foster and facilitate harmony through understanding. In this way, the goals of academic diplomacy are promoted and achieved through ideational and practical convergence. Through academic diplomacy, these international and inter-sectoral partnerships can work together to facilitate and implement global educational and governance reforms. It is a creative platform that can be used to foster productive international dialogue on SDGs to influence related policy. It is important to note that this platform allows for a better chance of successfully influencing policy to advance the SDGs because government officials and associated

international organisations form a part of this international academic partnership and dialogue.

The groundwork for further developing and utilising academic diplomacy to advance SDGs is already underway. For example, in 2017 the 'Australian/Pacific Sustainable Development Solution Network' (SDSN) in collaboration with the 'Australian Campuses towards Sustainability' published a guide for universities, higher education institutes, and the academic sector at large to engage with the SDGs. This guide offers practical support on how these places of higher learning can develop, support, and implement SDGs by highlighting specific ways in which they can develop programs, build networks, engage with key stakeholders, and report their contributions. This guide also highlights successful examples of SDG engagement by multiple universities across Australia and New Zealand. For example, Monash University in collaboration with SDSN led an initiative to localise SDGs in Australia. This initiative has built partnerships and networks between the government, civil society, and academia in order to raise awareness of the SDGs and initiate discussions with key stakeholders on how to implement SDGs across different sectors.

This kind of groundwork demonstrates that recognising and promoting academic diplomacy for advancing and achieving SDGs is both an enriching and productive endeavour as it stimulates creative dialogue

to enhance further common goals, as well produces productive partnerships and networks. In this way, academic diplomacy is not only a means to an end, but is also a platform that can continue to be utilised for future goals and topics of concern.



Revolutionising the Global Partnership for Development

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A cursory glance at the seventeen Sustainable Development Goals (SDGs) is enough to convey the need for creativity and innovation. From “ending poverty in all its forms” to “building effective, accountable and inclusive institutions at all levels”, the Goals are essential but lofty objectives that will require significant changes to our economic, political and social systems. It is no surprise that “no more business as usual” is a common refrain in SDG discussions. From the outset, the SDGs have inspired innovative thinking by states, organisations and individuals around the world on how to make good on the promise to leave no one behind. The very process of determining the Goals, with its emphasis on consultation and participation, was itself an innovation when compared to the genesis of their predecessors, drafted behind closed doors by UN officials. Since then, however, creative ideas on Goal 17 – revitalising the global partnership for development – have been in short supply. This is particularly the case when it comes to meaningful involvement in UN processes of the various actors tasked with delivering the SDGs.

Innovation, as it relates to Goal 17, largely centres on science, technology and data. This is undoubtedly important. Five years into the timeframe for achieving the Goals, speeches and conferences give way to innovation labs, hackathons, product design and more. This shift in focus was the starting point for UNA-UK’s recent publication, *SDGs: Delivering Change*, which features examples of projects that are already producing results: from transforming Cape Town’s water demand management, to helping small businesses in France adopt decarbonisation targets. Our community groups, meanwhile, are reaching out to local councils, businesses and universities to promote SDG implementation in the UK. While it is vital to localise the SDGs, we must continue to stimulate creative thinking on the global partnership for development. This includes addressing two major obstacles to realising the SDGs, as outlined below.

First, there is the need to tackle the UN’s democracy deficit. Governments and UN officials have repeatedly stated that other actors – from huge multinationals to small NGOs – will play a crucial role in achieving the SDGs. Yet the UN remains stubbornly state-centric in its decision-making. Stakeholder participation is largely ad hoc or tokenistic. The UN Secretary-General’s January 2018 report on UN development system reform includes welcome proposals on strengthening partnerships, with the private sector and civil society. But if states are serious about these actors taking the lead in financing,

creating and implementing solutions, they need to go further. They must consider giving stakeholders a formal role in global governance. The International Labour Organization, with its state-business-labour structure, offers one possible model. Options for participating organisations to make financial contributions to UN, similar to member-state dues, could also be investigated. This might provide an incentive for states to invite them in.

The second is the UN’s capacity to deliver, not just on development but on human rights and peace and security, which are reflected in, and crucial to meeting, the SDGs. Development accounts for roughly 75 per cent of total UN funding (\$29 billion), two-thirds of its staff (50,000) and more than 1,000 offices. This ratio made sense when the UN was the only actor on the ground. Today, a host of studies have shown that different development actors can be more successful, cost-effective and in tune with local needs. At the same time, the UN’s other pillars, particularly human rights, are seriously under-resourced. States should consider a phased transfer of UN development functions during the SDGs’ lifespan, so that the organisation can focus instead on its crucial peace and security and human rights work, which cannot easily be undertaken by others. The inclusion of stakeholders in UN governance structures could provide the basis for such a transfer. It would also provide a route for increasing the transparency and accountability of these actors, many of whom have already absorbed some of the UN’s functions.

Addressing these issues will be hugely challenging, and there is little bandwidth at present for further UN reform proposals. But we must not shy away from seeking the large-scale transformations required to achieve the SDGs. We embrace blue-sky thinking in areas such as data and technology. Let’s call for a governance revolution too.



PART 3

A summary of the salient concerns raised in the USR policy dialogues and ASR sessions held at the University of Hyderabad follows, with a view to elaborating the shape and tenor of our specific discussions. The salient points are henceforth highlighted under new headings. All participants' key contributions are taken on-board and reported in an anonymous, aggregated and respectful manner. A list of participants and of suggested readings is included below, for future reference. Whilst some of these points have been discussed above, they are included again to create a fuller and truer sense of the USR and ASR dialogues, first to enrich their tenor and efficacy, and secondly to enable readers of this guide to reach their own conclusions about the relative merits of – and possible future approaches to – CSR, USR and ASR.

Policy Dialogues on University Social Responsibility in India and Beyond: Key Debates

Mood music

The inaugural USR dialogues at the University of Hyderabad intended to bring people together, **to envisage a new action plan** on USR. For the convenors, the main priority was to link USR to learning, through the higher education policies of states. So, the key discussion point for the policy dialogue was: How do we organise educational, scholarly, human, strategic, developmental and financial resources within and around USR? In our deliberations we aimed to understand how future collaborations for enhancing USR will include universities,

industry and society alike. For example, the University of Hyderabad has started a talent co-creation lab, for students to gain awareness and understanding of industrial opportunities, whether for future research or employability. As USR becomes a new field of research, **new educational software** can be developed by and shared amongst USR partners. The success of the network will depend upon bringing the right people together, and so the initiatives advanced by the Government of Telangana bode well.

Impact of USR

Founded in 2014, the Government of Telangana is a young state that has implemented USR as a priority business model through which the idioms of 'responsible business' and 'sustainable business' have gained traction in some of the state's universities. Herein, the educational emphasis incorporates **social, ethical and environmental issues through training**, to include citizenship education and its role in developing the 'socio-economic environment' of the state. Overall, universities in Telangana generate a wealth of useful knowledge and skill-based education on such topics as land and water management; agriculture; health; human resource development; education for minorities; environmental protection; and climate change. Also, the state's higher education department is working out the possibility of engaging a compulsory course on environmental studies. In view of the central government's Swachh Bharat Abhiyan (Clean India Mission), the state also holds events and competitions to advocate key sustainability

and internationalist priorities, together with poverty alleviation and distance education. In terms of future planning, the state aims to generate an overview of the relevance of all of its **USR programmes and agendas, and their academic impact**. This will take place in respect of the demand for new curricula and new skills, via joint research and academic exchange, to become the means through which global university partnerships on sustainability and USR issues may bridge governmental, societal, corporate and academic sectors.

CSR leadership through USR links

Universities in the UK have a lot to learn about USR by gaining more familiarity with how USR inspires change in India. India is in many ways leading the way on USR and here we also acquire a good sense of why USR – like CSR – needs to and does adapt to local environments. This sense of leadership has the capacity to inform future connections between CSR and USR as mutually responsive and interdependent projects. The CSR concept has evolved within the field of university administration in the UK in respect of a limited and narrow understanding of three kinds of social responsibility: (1) philanthropy, (2) risk-mitigation, and/or (3) value-creation. Whilst these definitions and approaches have some utility, there is **a real need now to move beyond this triple bottom line**. The University of East Anglia for example is integrally involved in sustaining a new network of European universities called AURORA, which functions according to the following maxim: 'The doing of things that are useful to society, is not incompatible with good research.' In other words UEA

and her international partners are involved in a process of refining and enhancing the compatibility of quality research outputs, and establishing these as public goods.

Doing good

There is a need therefore to move beyond the negative perception that some colleagues and some institutions have of 'do-gooders', to make socially responsible research the starting point and the end point of our higher educational mission. *The only truly 'good' research is that which comes out of a committed understanding of and interaction with society.* The ethos is partly why the AURORA group focuses so much on the UN's Agenda 2030. We all need to face up to the challenge of arriving at a sense of shared or common values, and the field of CSR is notoriously difficult for this and can also impart a narrow sense of social responsibility. Hence, the great value afforded by USR should be nurtured. What does USR mean for minds and cognitive development? Changing minds can only really happen through **the creation and sharing of experience**, and through the power of transformative thinking. UK universities should be compelled to get better informed about the issues facing Indian universities and India's complex societies. India's educational philosophy is so rich, especially in its appeal to academics world-wide that 'ideas last for life.' One of these key ideas is to move from social responsibility to social representativeness and social responsiveness. This can be the core movement in our building of institutional platforms to augment and sustain USR programmes and policies.

Becoming socially responsive

New academic institutions have a responsibility to engage USR criteria from the very start of their institution building. Existing and older higher education institutions need to learn from previous experience and shared 'best practice' with a view to making their activities and strategies more socially responsive and responsible. **Social responsibility is linked to different kinds and diverse levels of human responsibility**, and so it might be in the interests of universities to aim to bring about a heightened awareness and understanding of the link between human responsibility and human capability. Some universities and education providers in India are values-based and values-driven meaning that notions of service, sustainability and welfare feature strongly in the function of the curriculum. This may be conspicuously so in rural contexts where the make-up of the student body may be characterised by social, linguistic, economic or cultural differences, meaning that the education providers have a responsibility to ensure that good levels of compatibility and value-congruency exist between their curriculum, questions of employability, and issues of social inclusion and integration. For example, the Rajiv Gandhi University of Knowledge Technologies in Andhra Pradesh inspires youth to be the harbingers of change and provides a quality higher education to meritorious youth from underprivileged backgrounds. RGUKT, by virtue of its mission statement, is socially responsible at its core and enables students to generate innovative technology solutions especially to environmental,

social and health challenges especially in rural problems. Importantly, RGUKT staff also teach key subjects in government schools, whereby computer literacy skills are prioritised. Language development is a very important part of social responsibility, whether in respect of families, farmers or artisans, because it helps to define the communication channels, as well as external linkages with supply chains and the wider ecosystem, that matter most to society.

Global citizenship education

Through inter-sectoral partnerships, universities might be able to create a better understanding amongst state-level and corporate sectors of the needs and aspirations of such students. Given India's long-term commitment to developing higher education as a universal public good, efforts should also be made to engage local student communities in international days and other UN-facing endeavours, and vice versa: meaning that educational partnerships and curriculum priorities should develop in the light of the UN's SDGs, and in view of what the 'global community' might want to help to nurture and cultivate by way of **improving human capabilities and global citizenship education in India**. Special attention can be brought to the more marginalised and oppressed sections of society in India. These could include rural women, Adivasi and tribal/indigenous youth, urban poor, etc., to learn differently and more co-extensively: whether in view of shared cultural values and practices; or India's environmental, political, intellectual,

cultural and spiritual heritages; or issues of linguistic (and other forms of) change, transformation, translation, innovation and creativity.

Equal access

Given the enormity of the tasks ahead, special emphasis could also be brought to the collective re-prioritisation of certain 'responsibilities', to map and develop these within the context of international higher education partnerships. For example, in terms of disabled students and citizens, the real question to ask is whether they get access to their rights. All students can conduct social audit projects and should be encouraged to do so. Attitudinal shifts are what is required, lending credence to the proposition that **it is the educational environment, rather than the person, that is less able and disadvantaged**. For some students it is mandatory that they do a project that improves understanding and awareness, as well as the actual environment, of disability. SDG 4 on equal access to education has to be given importance. Under the rubric of USR, specific programmes on disability should be devised and implemented at regional levels, and then scaled up to remove attitudinal barriers, leading to proper inclusiveness. Partnership work can also evolve in collaboration with national-level institutes, organisations and corporations that share similar ethics. In healthcare too, there are similar opportunities to generate digital education platforms to address widespread medical and social issues, and to improve accountability in India's healthcare systems.

Partnership and diversity

There are many reasons why USR has neither seen the light of day, as shared problem and opportunity, nor evolved readily into a subject area that assumes clear educational value, currency or weight. Each higher education institution will have its own story to tell, and these are the places to meet and greet, rather than to name and shame. Given the opportunity for USR to involve diverse people and issues together, the invitation should be extended to bring **all sectors and communities into dialogue and partnership**. There are many minority, marginal and oppressed communities whose experiences and aspirations also need to be included in the USR format. As is now quite widely acknowledged, USR broaches different kinds of social responsibilities that both feed into and out of, and also at times evade the CSR perspectives on social responsibility. We can articulate the concept of 'active USR' therefore as a forum for the creation of diverse opportunities that propel future thought and action. By the same token, governmental and inter-governmental approaches to human and social development cannot be ignored. Even though they are routinely identified as toeing the official line on social responsibility or economic prosperity, these approaches are emblematic of policies and strategies that identify such instruments as the SDGs or the UK's Prosperity Agenda as being relevant to dialogues on USR. Here it is the **secondary benefits** – or the sense of prosperity and development that exceeds economic growth – that is

important. In government terms they are seen as laying the foundations for future economic growth, whilst for academia they can be valued in another way, in and of themselves as public goods. For the governments of the UK and of India and their bilateral strategic partnership, it is economic prosperity and sustainability, as well as environmental sustainability, which are considered priority areas. The university sectors of both countries should not see themselves as off limits in terms of this bilateral relationship, because they can be harbingers of good or even best practices, for example in their **commitment to the SDGs**. In terms of the UK government, by working concertedly on these issues, new approaches and institutional behaviours can develop, for example in view of the workings of the Department for International Trade and the Department for International Development. In-built into the UK's Prosperity Agenda, for example, is a commitment to social sustainability and this is seen in each of the four component parts, notably Financial Services and Urban Development.

University Social Responsibility as International Alliance

In the regional contexts of South Asia (such as India) and East Asia (notably Taiwan), the appetite for strengthening institutional and pedagogic commitments to USR exists at a high level amongst educationalists. A new international alliance is emerging, which brings together universities and academic partners under the auspices of the Asian USR Alliance, which organises regular policy dialogues and conferences

on social responsibility. This can and should lead to more far-reaching and more diverse kinds of inter-sectoral cooperation, which are more beneficial in terms of their long-term social and economic impacts. But the knowledge economies driven by universities are only sustainable if they are able to conceive of themselves as part of an interdependent and rapidly changing global ecosystem, which fully takes into account their social, environmental and international effects. International USR activity therefore needs to be prepared to consider whether and how different value systems – that recognise the importance of social responsibility at large – can become more value-congruent, which is to say more compatible, both with each other and with the people who represent them. Value congruency is also very important whenever bridge-building and partnership activity occur at the cusp of USR and CSR behaviours, as the different organisations involved need to be aware of whether and how **their approaches to social responsibility involve, influence, or impact upon other stakeholders and beneficiaries** in particular ways. Exponents of USR, therefore, can and should try to envisage what the social needs and aspirations of future generations are and will be, whether through their linkage to macro-scale organisations, or else via community-led, transversal, and 'citizen to citizen' dynamics.

Conference on Academic Social Responsibility: Thematic Overview

Disciplinary commitment

For academics, the phrase 'politics of inclusion' refers to many related aspects of learning and being. This includes the composition and purpose of different curricula, and the 'diversity' of the classroom and campus life at large. In view of the potential of ASR to engage and improve the quality and reach of teaching and learning in multiple contexts and multiple subjects, efforts should be made by academics to demonstrate the value and significance of their discipline to future ASR work, SDG thinking and a de-colonial ethos. Researchers and students committed to envisaging futures for the 'Humanities in India' project have already begun to cohere around these issues. Working in consonance with other knowledge communities in India and beyond they are in the process of developing distinctive source materials, conceptual priorities, methodological concerns, analytical and interpretive approaches, social and cultural impacts in such a way as to nourish the ASR debate and to **extend its pedagogic take-up**. Universities should consider providing more opportunities for exponents of ASR to demonstrate and deliver its value over time, and in multiple contexts: from classroom to social engagement, and from the peripheral to the central sites of learning.

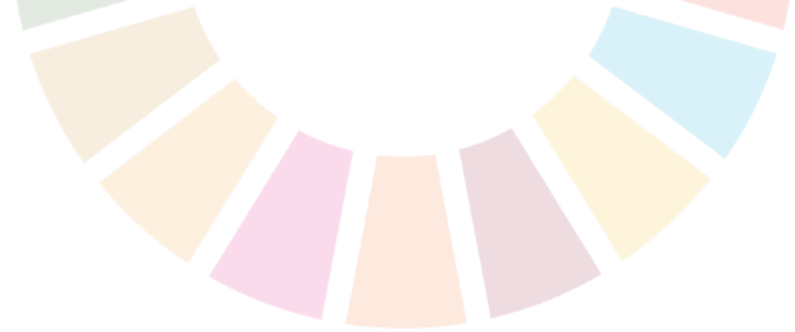
Transdisciplinary significance

Different subject areas offer different

skills, standards and methods in this regard, and so a new ASR pedagogy might be able to emerge as a means of facilitating cross-fertilisation between disciplines and exponents of specific disciplines in different regions. Translation Studies, Heritage Studies and Social Anthropology have been highlighted as subject areas that might be able to demonstrate leadership and/or broader reach in these regards. The holistic potential of broader groupings, such as the Humanities, and/or the Social Sciences, can also be earmarked and accessed in the search for **new ASR-oriented and transcultural pedagogy**. Certain disciplines, notably comparative literature and comparative philosophy, as well as others linked to the creative industries, such as literature, drama, film, publishing, script writing, and media studies, all potentially have a central role to play in moving the ideas and ideals associated with ASR productively into the domains of critical practice and social inclusion.

New epistemology

As and when specific ASR agendas are acted upon or moved forward, all participants should be invited to engage and reflect upon the variously new or modified framings of knowledge and responsibility that necessarily emerge either as a key outcome of the ASR activity, or else as a by-product. Such engagements can and should be propelled in different ways in accordance with **a politics of dialogue** that serves to nourish or amplify the attendant **politics of inclusion**. Whereas social activists might not be too caught up in linguistic nuances and sensitivities,



a responsible proponent of either USR or ASR agendas necessarily needs to unpack the linguistic force and communicative potential of 'inclusion' with a view to highlighting the productive tensions, and exposing the internal and external dynamics, as well as the translatability, and even untranslatability, of the term responsibility.

Attitudinal shifts

The ethical horizons of ASR thus emerge, as questions of causality, accountability, morality, use-value, human development, and citizenship gain visibility, clarity and even presence as integral facets of ASR. Keeping in mind the changes that have been occurring in higher education over the past decade, especially in terms of neo-liberalism and the perceived complicity of higher education institutions and hegemonic forms of governance, ASR has **the capacity to re-engage longstanding questions** pertaining to the function of universities and 'higher' education. Anticipating shifts in organisational attitudes and digital learning, ASR work should question how co-dependency and co-existence inform imaginaries of both knowledge and ignorance. This should enable certain kinds of social responsibility and 'education for sustainability' to be favoured or prioritised by university administrators, even at the expense of others.

Cognitive dissonance

It will be too grandiose to suggest that ASR co-workers are involved in a total re-imagining of either the Humanities in

India or of higher education. But important steps have been taken in terms of new pedagogy and knowledge diplomacy to facilitate future interlinkages and dialogue between ASR and USR. As a relatively fledgling movement, this USR-ASR dialogue demands and will require a **self-conscious responsiveness to its internal as well as external dynamics**. This means that the same kind of social pressures that impact on other institutions – whether these have to do with wellbeing, equality, knowledge, human development, innovation, or partnership – will need to engage carefully and conspicuously with other facets of civil society, namely discrimination and prejudice on grounds of ability, gender, orientation, class, race, ethnicity, health, wealth, age, faith, etc. The ASR project therefore should be simultaneously embodied, emboldened and epistemic: to apprehend the cognitive as well as social dissonances and boundaries (as well as their transgressions) in a productive and inclusive manner, such that the systemic change is reflected in the socially responsive classroom and vice versa. As such, the ASR project may be able to develop a series of niche pathways within and beyond the evolving social ecologies of international higher education.

Multilateral being

Special emphasis may be brought to the idea of the social 'text' and its relation to other forms of writing, being and becoming. The idea will be to generate within and through the rubric of ASR a propensity for **relational, multidimensional and multilateral being**, such that the

movement inwards is always doubled by its adverse. Only by apprehending and exploring this additional texture will ASR be able to engender the democracies of learning that it alludes to, whether in terms of South-South or South-North-South cooperation, or in view of social responsibility across and between STEM subjects together with the Humanities and Social Sciences.

Against alienation

Responsible ASR activity must also aim to critique the flip-sides of community development, for example when campus life or certain forms of learning engender negativity or alienation, as well as adversarial and exclusionary notions of citizenship or community. Efforts will need to be made to make the higher education landscapes everywhere more inclusive: whether by moving away from the 'linguistic' norms promoted by single-language institutions, or by radically questioning the hegemony of 'higher' education itself. This could help to bring advanced learning and advanced research more **in-step with the social and community values** that are alluded to in the phrases 'social responsiveness' and 'social representation'. As higher education institutions historically have assumed, and also serve to create, special provisions for the freedom of thought and human dignity, as well as for dissent, doubt and disagreement, the assertive language employed by reactionary leaders, governments, or institutions to infringe on these provisions must be confronted. It would be advantageous for such

responses to involve multiple levels of thought and action, by involving university administrators, student representatives, and advocates of both USR and ASR in a concerted attempt to respond meaningfully, whether in accordance with their shared interests or in an effort to bridge social and ideological divisions.

Speaking truth to power

More research is needed to bring together knowledge and understanding on these issues, at both national and global levels. As such, ASR has the potential to become as meaningful a concept as USR is and will be, should those in positions of power and responsibility in the academy realise its transformative potential. There are signs that those advocating dialogue and sustainable partnerships on USR and ASR type of platforms are being heard, acknowledged and responded to by governmental and inter-governmental bodies. At the global level, these dialogic activities have stimulated a new sense of inclusiveness, in terms of the role of civil society, in implementing the UN's Sustainable Development Goals alongside governments, and the role of higher education, in being seen as the integral deliverer of 'education for sustainability'. These kinds of systemic transformations also bring about **new kinds of responsibility**, for example in the form of academic diplomacy, where academia and inter-governmental activity coincide, or knowledge diplomacy, where higher education institutions assume leadership in the re-making of global citizenship, cosmopolitan ideals, transnational

entrepreneurship, or intercultural exchange. The impact for future interdisciplinary learning and global research thereby carries greater scope and visibility, meaning that academics will increasingly need both to apprehend and to question the 'transversal' logic and socio-political impact of their work.

Social representation and accountability

At the USR end of the spectrum, this will mean that multiple disciplines and research entities will need to be encouraged to cooperate not only better, but also differently, in respect of **the constantly changing geopolitics of their collaborations**. At the ASR end, the new configurations of power, responsibility, and representation that are evolving in accordance with the new forms of social inclusion and social responsiveness that are predicated by the UN's Agenda 2030 will need to assume critical prominence. The question of accountability therefore also needs to be taken up concertedly, meaning that whenever a university or research grouping assumes social responsibility it will need to become transparent, and also accountable for its delivery and/or implementation of the USR agenda. A key challenge for exponents of USR and ASR will be the extent to which they can inform or influence the business sectors. Special measures may need to be introduced to account for and make accessible the findings of ASR oriented research amongst non-academic stakeholders, given the lack of understanding that sometimes permeates the minds of business and political leaders, when it comes to either

recognising or taking up the multiple agendas and interests of higher education institutions.

Towards compatibility

Whilst there are good levels of understanding and mutual confidence in certain academic areas, such as business studies, where the priorities and interests of higher education and industry tend to correlate, in many other areas significant attitudinal changes are required in order to develop a **common language for social responsibility** and other forms of compatibility. Each 'side' will be looking to the other, to ascertain the possible levels of future cooperation and engagement, as well as the actual linkages, for example through training, professional bridge-building, and work placements, which might help to procure and to protract connected futures. As such, the agendas of USR, ASR, and CSR might benefit from interrogating Individual Social Responsibility, whether from each other's vantage points or in view of the search for interdependent and interconnected knowledge ecosystems. The potential benefit of developing shared frameworks for social engagement, knowledge exchange and applied learning is best arrived at through dialogues involving the specific stakeholders, and in such a way that each can leverage their new societal responsiveness effectively and sustainably.

Thinking without borders

One of the potential benefits of these kinds of multi-stakeholder networks and partnerships is their cross-border significance, with the notion of border

here being considered not only in its conventional geopolitical sense, of working across borders, but also in an ideational sense: of thinking without borders. The long-term value of both thinking and working across borders is perhaps clear to those familiar with the machinations of multilateral cooperation, whether at the level of the UN's Agenda 2030, which was agreed in a landmark session of the UN's General Assembly in 2015, or at a more mundane level of connected and/or relational being. Exponents of USR and ASR will need to tease out more concertedly **the historical and future dynamics** of 'social responsibility' in its myriad forms and manifestations. A useful starting or reference point for such kinds of reflective and critical engagements could be those universities and academic programmes in India that have from their inception been involved in activating 'social responsibility', 'environmental justice', 'economic inclusivity', and other related agendas. The specific connection between primary, secondary and higher forms of education can be properly understood in terms of multiple social

responsibility trajectories and their interplay. How inclusion, for example, has been conceptualised and brought into educational policies and practices merits prolonged and critical reflection, especially when the discrepancies between school level (non-) attendance and degree level achievements are evaluated, whether from the perspective of students or indeed staff. If 'inclusion' merits specific and prolonged attention then so do similarly contentious concepts, such as leadership, authority, mobility, diversity, and power. If advocates of USR and ASR want the world to listen, and listen sensitively, compassionately and carefully, they should generate a series of USR and ASR guidelines to improve the opportunities for dialogue, consensus and collaboration on these matters.

Indian anthropology

In states such as Telangana, and in other parts of India, the concept of social responsibility is particularly instructive when taken up in view of the experience of Adivasi (indigenous and tribal) communities. Historically speaking, the 'social ecology' of marginalised and

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subaltern communities in both pre- and post-partition India has been disrupted by oppressive forms of governance and maladministration, meaning that Adivasi societies have routinely been excluded from systems of education and power. Specific approaches to ASR can therefore emerge in such contexts where **historic experiences of 'social integration'** point to either the success or the failure of previous versions of sustainable development and social philosophy. The particular value of anthropology, and of Tribal Studies in India, to a reassessment of the relation of Adivasi communities, and other social minorities, and the higher education landscape may be discerned through ethnographic and sociological methodologies, as well as their evidence base. Beyond this, the various models of social engagement, representation, and participation that have evolved within anthropology may also be taken up by exponents of ASR in efforts to clarify and make contemporary such notions as 'source community', political philosophy, and governmental responsibility, as each of these permeate the question of ASR when it is taken up in the context of Adivasi experience.

Social psychology

Whether the social ecology of Adivasis is defined singularly by 'tribal' precepts and ideas, or whether it comprises of more hybrid and intercultural textures is an open and unresolved question. It demands the attention of ASR educators on account of **the interplay of social responsibility and 'social psychology'**. The negative perception of development, democracy

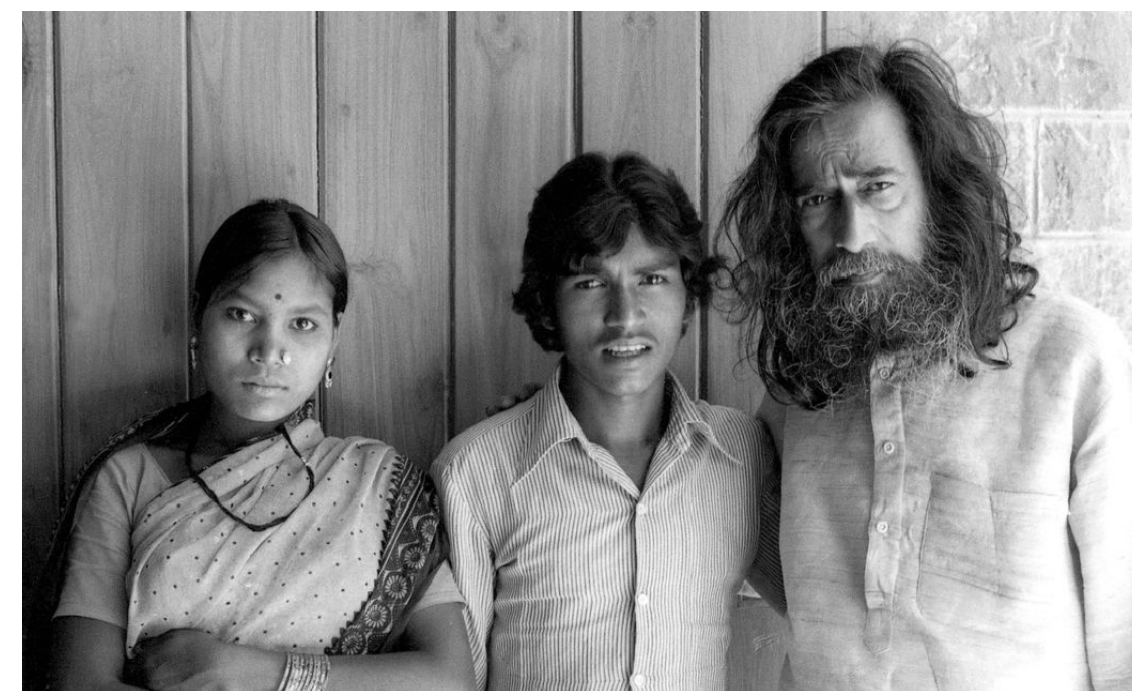
and government within some Adivasi societies, for example, is a case in point that has arisen in response to decades and even centuries of economic exclusion and cultural isolation. Correspondingly, negative perceptions arise in institutional contexts where positive discrimination and affirmative action may for some detract from meritocratic approaches to higher education. Despite, or perhaps because of, the attempts of state governments and religious missions to integrate marginal communities into educational and linguistic mainstreams, the sense persists amongst many anthropologists that the movement for 'sustainable development' equates to too little too late, especially when the needs and interests of Adivasis are singled out. What space is there for indigenous views and experiences of education and development, even within a relatively progressive framework such as the UN's Agenda 2030?

Cognitive justice

The terms and the metrics associated with sustainable and other forms of development and with 'social responsibility' frequently evade or avoid **the problem of cognitive justice and injustice**, which pertains to the incongruence of the means and the ends of education and development as perceived by those people and communities who are most likely to be routinely 'left behind', even in ASR initiatives. The notion of cognitive injustice arises from that of cognitive dissonance, and might arise for example when the loss of memory or language or identity is brought about by political violence, cultural

chauvinism, religious assimilation, or natural disasters. As an antidote, a more critical and assertive ASR agenda is potentially required, not only to shift the terms of the ASR agenda but to make the new pedagogy

that emerges from ASR activity more fully inclusive and capable of envisaging and engendering social, environmental and cognitive justice.



Jyoti Bhatt, 1987, Photograph of Nankusia Shyam, Jangarh Singh Shyam and Jagdish Swaminathan (Asia Art Archive)

The image was taken in Bhopal when the young Pardhan Gond artist, Jangarh, was at the height of his creative powers. It portrays the kinds of solidarities and sensibilities that typify academic and artistic social responsibility. Unfortunately, despite his connection to the Bharat Bhavan, Jangarh could not survive the subsequent trials and tribulations of a dislocated life.

SUGGESTED READING

EDUCATION FOR SUSTAINABILITY

Barth, Matthias et al. eds. 2016. *Routledge Handbook of Higher Education for Sustainable Development*. Abingdon: Routledge

A comprehensive anthology earmarking key trends and methodologies in 'education for sustainability'. Incorporating more than thirty entries, the book accounts for multiple trajectories of higher education thinking and action that purport to address critical pedagogy, curriculum development, reflective learning, multidisciplinary study and the social innovation-transformation nexus.

Hall, Budd and Rajesh Tandon. 2017. 'Decolonization of knowledge, epistemicide, participatory and higher education'. *Research for All*, Vol. 1, No. 1, pp. 6-19

An engaging and informative exploration of the philosophy of knowledge democracy, and of the role of participatory pedagogy in addressing ongoing challenges, for example of making higher education more sustainable, democratic and decolonial.

Koehn, Peter H. and Juha I. Uiotto. 2017. *Universities and the Sustainable Development Future: Evaluating Higher-Education Contributions to the 2030 Agenda*. London: Routledge

A well-researched and helpful introduction to the issue of how universities can engage the SDGs, focusing on curriculum development, outreach, and impact vis-à-vis the sustainable-development-evaluation framework.

Lessmann, Ortrud and Felix Rauschmayer, eds. 2014. *The Capability Approach and Sustainability*. Abingdon: Routledge

A carefully crafted anthology that prompts development scholarship to re-engage the human dimensions of sustainability thinking, whether through the prism of freedoms, responsibilities or capabilities. Amartya Sen's essay on the ends and the means of sustainability provides further analytical guidance.

Oosterlaken, Ilse. 2015. *Technology and Human Development*. London: Routledge

An in-depth look at the complementarity of the technology movement and the capability approach,

in terms of Information and Communications Technology for Development (ICT4D). The book explores topics that are well-suited to the UN's Agenda 2030, such as 'gender and technology' and 'well-being and design'.

Polak, Fred L. 1956. 'Responsibility for the Future and the Far-Away'. *Revue Internationale de Philosophie*, Vol. 11, No. 39, pp. 100-124

An insightful reflection on how responsibility and sustainability coalesce in human behaviours and attitudes. Written in an era before 'sustainable development' became a well-known dictum, the piece addresses the quantitative and qualitative dimensions of responsibility in a manner that represents the pre-history of sustainability thinking and that pre-figures subsequent work on social psychology and human dignity.

United Nations Academic Impact [various authors]. 2010. *What is the United Nations Academic Impact?* *UN Chronicle*, Vol. XLVII, No. 3, <https://unchronicle.un.org/issue/what-united-nations-academic-impact>

A clear and accessible guide to the principles that underpin and inform 'intellectual social responsibility', which anticipates how and delineates why universities should engage issues in education for sustainability and justice.

REIMAGINING HIGHER EDUCATION

Arunima, G. 2017. 'Thought, Policies and Politics: How May We Imagine the Public University in India?' *Kronos*, 43, pp. 165-184

A sensitive account of the embedded inequalities that persist in certain higher education contexts that flourish under India's neoliberal and dominant institutional cultures.

Bhattacharya, Debaditya ed. 2018. *The University Unthought: Notes for a Future*. London: Routledge

A critical exploration of the need to imagine, in South Asia and elsewhere, rationales for public thinking and doing in ways that demonstrate the real social value of university 'responsibility'.

Boni, Alejandra and Melanie Walker, eds. 2013. *Human Development and Capabilities: Re-imagining the university of the twenty-first century*. Abingdon:

Routledge

A conceptual and policy-oriented assessment of the connection of higher education and minority citizenship, with a view to paving the way for further engagements on such issues as 'pedagogic rights' and 'global citizenship'.

Chandra, Pankaj. 2017. *Building Universities that Matter: Where are Indian Institutions Going Wrong?* Hyderabad: Orient BlackSwan

A provocative and insightful glimpse into the inner workings of India's higher education policies and practices. The book has considerable relevance for university administrators outside India, as well as for students, policy-makers and faculty associated with both public and private universities in India.

David, Solomon Arulraj. 2016. 'Social Responsiveness of Higher Education: Access, Equity and Social Justice'. *Rupkatha: Journal on Interdisciplinary Studies in Humanities*, Vol. 8, No. 4, <http://rupkatha.com/V8/n4/v8n420.pdf>, accessed 07.05.2019

A fresh and evidence-based account of the capacity of India's higher education environment to adapt to issues of social justice and social engagement.

Devy, Ganesh N. 2010. *Inclusive Education: A View of Higher Education in India*. Bangalore: National Institute of Advanced Studies

A very insightful engagement on the changing parameters of linguistic citizenship in India, and the linguistic challenges faced by higher education institutions, in respect of dominant educational cultures and their responsibility to redress language loss.

Douglas, John Aubrey ed. 2016. *The New Flagship University: Changing the Paradigm from Global Ranking to National Relevancy*. Basingstoke: Palgrave Macmillan

A far-reaching exploration of the 'flagship' model of higher education, which informs the connection of international and development education in multiple contexts. Interestingly, the new model emphasises higher education 'ecologies' as much as economies, with a view to making the socioeconomic missions of universities more prominent in national higher education policies.

Hall, Budd et al, eds. 2015. *Strengthening Community University Partnerships: Global Perspectives*. Victoria:

University of Victoria

An important intervention that focuses on the significance of international and community partnerships to teaching, learning and research in a multitude of contexts. The historical and conceptual parameters of the Community University Engagement (CUE) agenda are discussed productively by such writers as Rajesh Tandon and Citra Wardhani.

McIlrath, Lorraine and Ann Lyons, eds. 2012. *Higher Education and Civic Engagement: Comparative Perspectives*. New York: Palgrave Macmillan

An issues-based engagement with the historic and contemporary idea of civic universities, which broaches such diverse topics as university partnerships, knowledge transfer, sustainability and globalisation in/of higher education.

Nikam, N.A. 1956. 'Indian Thought and the Philosophic Bases of Responsibility of Man'. *Revue Internationale de Philosophie*, Vol. 11, No. 39, pp. 75-87

An effort to link ideas of freedom and responsibility. The article develops a far-reaching rationale to engage ethical prerogatives through the prism of 'civilisational' heritage. But as a forum for privileging certain kinds of languages, beliefs, or value-systems over others, this emphasis on heritage renders problematic the idea that cultural specificity might be liberated from notions of authenticity and exclusivity.

Raj Kumar, C. 2017. *The Future of Indian Universities: Comparative and International Perspectives*. New Delhi: Oxford University Press

A practical and insightful guide on management and development issues in Indian higher education, with special emphasis on social responsibility and global contexts.

Yeravdekar, V.R. and G. Tiwari. 2014. 'Internationalization of Higher Education in India', *Procedia*, Vol. 157, pp. 165-182

A helpful exploration of transnational higher education and the National Knowledge Commission in respect of global trends and soft power. The concept of educational hubs is analysed in respect of the cities of Pune, Bangalore and Hyderabad, and the sustainability of public-private partnerships is called into question.

SOCIAL RESPONSIBILITY

Ahmad, Jamilah and David Crowther, eds. 2013. *Education and Corporate Social Responsibility: International Perspectives*. Bingley: Emerald

A practical guide on why and how to embed CSR pedagogy in different kinds and different levels of curriculum activity, focusing on social psychology, corporate ethics and theory-practice relations.

Aras, Guler and David Crowther. 2012. *Governance and Social Responsibility: International Perspectives*. Basingstoke: Palgrave Macmillan

An accessible and very informative primer on how corporate and governmental approaches to social responsibility impact multiple stakeholders, with particular emphasis on policies of sustainability, managerial behaviours, and globalisation.

Bhinekawati, Risa. 2016. *Corporate Social Responsibility and Sustainable Development: Social Capital and Corporate Development in Developing Economies*. Abingdon: Routledge

A clearly articulated analysis of how and why CSR pertains to the UN's Agenda 2030, and what this means in terms of the potential re-investment of social capital for sustainability.

Kenyan, Irit. 2014. 'Knowledge as Responsibility: Universities and Society'. *Journal of Higher Education Outreach and Engagement*, Vol. 18, No. 2, pp. 179-206

A persuasive piece that advocates universities broaden their USR agendas by their prospective engagement of 'mutual responsibility', and in anticipation that this broadening will engender a more comprehensive view of, and institutional capacity for, the fulfilment of their social mission.

Parsons, Amy. 2014. *Literature Review on Social Responsibility in Higher Education*. Victoria: University of Victoria

A helpful introduction to key issues and debates in the emerging field of global USR studies.

Marinoff, Lou. 2014. 'University Social Responsibility'. *Proceedings of the Ninth Quest for Global Competitiveness Conference*. https://www.academia.edu/7833230/University_Social_Responsibility_A_Social_Transformation_of_Learning, accessed June 3rd 2019.

A valuable source providing good case studies and some rich contextual information.

McKeon, Richard. 1956. 'The Concept of Responsibility'. *Revue Internationale de Philosophie*, Vol. 11, No. 39, pp. 3-32

A useful piece through which to understand the subsequent repackaging of responsibility, whether as CSR or USR. Written by a philosopher whose global influence extended through the workings of UNESCO in its early years, it helpfully broaches notions related to responsibility, such as duty, accountability, justice, ethics and dialogue.

Shek, Daniel T.L. and Robert M. Hollister, eds. 2017. *University Social Responsibility and Quality of Life: A Global Survey of Concepts and Experiences*. Singapore: Springer

A wide-ranging and extensive survey of USR in different contexts, demonstrating the reach and depth of the concept and highlighting the value and focus of the University Social Responsibility Network as a global alliance.

Stachowicz-Stanusch, Agata and Wolfgang Amann, eds. 2018. *Academic Social Responsibility: Sine Qua Non for Corporate Social Performance*. Charlotte, NC: Information Age Publishing

A versatile set of deliberations on the production of CSR in higher education, focusing on management motivations as well as on leadership ethics, social entrepreneurship and student social responsibility.

Tandon, Rajesh. 2017. 'New Education Policy, 2017: Incorporating 'Social Responsibility and Community Engagement' in Higher Education'. UNESCO, http://unescochair-cbrsr.org/pdf/SR_report.pdf, accessed 17.06.2019

A compelling tract that claims that 'the future of humanity depends on how social responsibility is owned, practised and accounted for by the various institutions of society, such as higher education institutions.'

Vallaey, Francois. 2018. *Defining Social Responsibility: a matter of philosophical urgency for universities*. <http://www.gunetwork.org/articles/defining-social-responsibility-matter-philosophical-urgency-universities>, accessed 04.07.2018

A very useful primer for future USR activity, which could include network creation, curriculum development, and policy discussions.

SUGGESTED RESPONSES

The practical value, and application, of University Social Responsibility is to engage new insights, commitments and responsiveness: whether at the local and global level, or at the level of the region. The core practical challenge for exponents of University Social Responsibility agendas, and associated competencies, will be to generate regular and meaningful opportunities for implementation and dialogue, whether in terms of industry links (focusing on CSR) or pedagogic transformations (involving ASR).

All educational stakeholders need to be ready and willing to consolidate their shared responsibilities and activities: to redefine and evolve the dynamism and the international ecology of higher education, in multiple contexts. A collective idea of how to better equip universities to meet the needs, demands and aspirations not only of future generations but also of those most likely to be left behind now, whether by globalisation or any other uneven market forces, needs to be fostered urgently.

The administrative and pedagogic challenges facing many exponents of University Social Responsibility and Academic Social Responsibility are notable. Such challenges will need to be properly addressed, if social sustainability is to become a more prominent policy driver informing the everyday workings and the long term visions of universities.

These challenges include:

- the sharing of ideas and good practice to the extent that the sharing itself actually facilitates concerted, impactful and creative responses amongst different sectors;
- the hesitancy of some colleagues, subject areas, or institutions to respond actively or positively to the presuppositions that 'global citizenship' matters, that 'sustainable development' is good, and that 'social responsibility' is shared;
- the transformational role of communication in defining, translating and sharing ideas, policies and practices, whether cross-culturally, between institutions, or in the nexus between theory and practice;
- the collective authority and critical mass required to respond to numerous issues and competing concerns in an inclusive manner, which is accountable to multiple economies of scale and to diverse interest groups;
- the search for and transmission of the educational and social value of USR, specifically as an international and regional phenomenon;
- the recognition and elucidation of the problems associated with USR, for example the silences and exclusions that occur in many forms of institutional activity; and
- the inequality or else the pre-ordained social nature of institutional spaces that, even in attempts to transform the status quo, inevitably tend to legitimate existing educational, economic and political fields that are heavily biased in favour of middle-class interests.

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