

Full Length Research

Examination of University-Community Engagement: A Case Study of KNUST's Surrounding Villages Admission Policy

Abraham Adusei^{*1} and Paul Kwadwo Addo (EdD)²

¹Institute of Distance Learning, Kwame Nkrumah University of Science and Technology, Kumasi Ghana; ²Faculty of Educational Studies, Kwame Nkrumah University of Science and Technology, Kumasi Ghana
Corresponding Author's E-mail: adusei4gh@gmail.com

Accepted 9th March, 2020.

This study examined Kwame Nkrumah University of Science and Technology, Kumasi Ghana (KNUST)'s community impact activities using the Surrounding Villages Admission Policy (SVAP) as a case in terms of how the policy is administered and the impact of the policy on beneficiary students. The study used questionnaire and interview guide to illicit data from three main sources: 20 KNUST staff, 16 community leaders and 60 beneficiary students. The study revealed that there was no existing official protocol guiding the implementation of the policy and this has resulted in some abuse of the policy such as non-indigenes benefiting from the policy at the expense of indigenes. This has also resulted in different community leaders using different criteria to select their candidates. The policy in spite of its bottlenecks has created a unique avenue for several indigenes to gain admission into the various programmes of the University on a concessionary basis which situation has improved the relationship between the University it its host communities. The study recommends that a formal protocol be drawn to guide the policy while means are found to increase the number of beneficiary students per community.

Keywords: *social responsibility, town-gown, community leaders, higher education, host communities*

INTRODUCTION

Higher Educational Institutions (HEI) all over the world are noted for teaching, research and community impact initiatives through community engagements. Community engagement is "a dynamic relational process that facilitates communication, interaction, involvement, and exchange between an organisation and a community for a range of social and organisational outcomes (Andoh and Addo, 2019). Community engagement, therefore, offers an ethical, reflexive and socially responsive approach to community-organisational relationships with engagement practices that aim to both understand and

be responsive to community needs, views, and expectations. In HEIs, the outcome of community engagement is ultimately social capital and stronger relational partnership among all the institution's publics (Andoh and Addo, 2019).

Interactions between universities and their local communities (host or surrounding communities) according to Kemp (2013) have a long history. These interactions are often referred to as *town and gown relations*. Some issues and problems have evolved over time since each party (university and the host community – town and gown respectively) has

separate governing bodies with different priorities and loyalties, even though the universities and host communities share the same limited geographic space (Kemp, 2013).

The Kwame Nkrumah University of Science and Technology (KNUST), Kumasi as a public tertiary education institution in Ghana with a focus on Science and Technology education has also had its fair share of gown-town agitations. According to KCT (1956) some communities leased their lands for the establishment of the University through the instrumentality of the then president of Ghana, Dr. Kwame Nkrumah and the then Asantehene, Otumfuo Osei Agyemang Prempeh I. Following this, some youth, chiefs and other opinion leaders from some towns that leased their lands for the establishment of the University (Surrounding Communities) had over the years, been agitating about the fact that their indigenes had not benefitted directly from the University's existence; especially, admission for indigenes.

In response to the above agitations, a *Committee for Understanding and Co-operation Between the University and Surrounding Communities* (CUCUSC) was established in the year 2002. This committee was to among others, serve as a liaison between the University and all its Surrounding Communities to discuss and resolve all issues of mutual concern (J. O. Dwumfour, personal communication, 18th September, 2018). Following this and during subsequent meetings of the Committee, it was agreed that as a sign of appreciation from the University to the surrounding communities, an admission quota system known as the *Surrounding Villages Admission Policy* (SVAP) be instituted. This policy of KNUST is a form of a quota system of admission through which four indigenes (as at the 2018/2019 academic year) from all the communities that leased their lands for the establishment and expansion of the University are admitted on a concessionary or protocol basis. Each year, each community submits the names of four persons who are "indigenes" of the respective communities and who meet the minimum entrance requirements of the University for Undergraduate Admission into KNUST.

Implementation of this policy, however, started in the year 2003 in an attempt to address the educational needs of the communities that surround the University, and as part of the University's social responsibility to make a positive impact on its host communities (Ellis, 2012). This is because, according to Odinioha and Wadike (2013), it is found that admissions (concessionary) to host communities forms one of the most important and implemented social responsibility initiatives of HEIs. This is an attempt to

court and sustain the goodwill of their host communities (Asemah, Okpanachi and Olumuji, 2013).

The problem is that little or no empirical studies are done to evaluate how such activities impact the lives of the people and the communities they serve. Again, baseline surveys are often not done by educational leaders to appreciate the needs of their communities before policies are formulated for them. The paper thus, examined activities like the protocol admission for KNUST's communities to allow their students to gain university education and how it has increased access to education. The surrounding communities which were typically rural seventy years back when the University was established have developed to become peri-urban communities due to their proximity to the University. The need to develop the human capital of these communities is critical for national development (Adarkwa, 2012). The study therefore, examined KNUST's SVAP as an educational intervention in response to community agitations about the impact of the University on its surrounding communities in an attempt to court and sustain a healthy town-gown relationship.

REVIEW OF SOME RELEVANT LITERATURE

In the opinion of Aras and Crowther (2007) in their book "The Development of Corporate Social Responsibility, Effective Executive", the issue of corporate social responsibility (CSR) has continuously become topical and has been debated, commented on and researched into. CSR originally denoted the contributions an organisation made to society but currently, it encompasses a lot more issues such as corporate control, business ethics, sustainability of the environment and investment in the general society. CSR is a voluntary, non-profit activity by organisations that ensures that the welfare of a society is linked with the operations of the organisation (Aras and Crowther, 2007).

The Organisation for Economic Co-operation and Development (OECD) in its Guidelines to Multinational Enterprises on Corporate Responsibility defines CSR as the positive contributions that multinational enterprises can make to economics, environmental and social progress and to minimise the difficulties to which their various operations may give rise to (OECD, 2013). This clearly sees CSR as a move to increase the social value added by corporate activity while attempts are made to reduce any negative ramifications on the society or environment as a result of the activities or operation of an organisation.

023. Adusei and Addo.

On the part of Valentine and Fleischman (2008), CSR is the economic, legal, ethical, and discretionary expectancies that society has of organisations at a given point in time. This means that, organisations have to meet the expectations of the general society in terms of economic gains, obeying the laws of the land, being ethical and periodically supporting social activities and this can be a tall order as some of the aspirations may conflict with one another. This definition reflects Carroll's which has four components of social responsibility with a broader scope of understanding. Carol views CSR as the economic, legal, ethical and philanthropic or discretionary expectations that society has of organisations at a given point in time (Carroll, 1999).

From the foregoing, CSR may refer to all actions by an organisation towards satisfying its stakeholders including the host community which goes beyond the mere legal and economic requirements. It further requires a commitment to better the fortunes of the organisation's environment (including the general society or community) in a sustainable manner. In view of the tremendous advantages an organisation stand to gain from an effective CSR policy such as enhanced reputation, tax rebates (in the case of the Ghanaian context) and support from the community, it must be fully incorporated in business activities and resources committed towards its ends.

Interestingly, CSR has also developed and evolved in academic circles as opined by Leinonen et al 2010. Terms such as an engaged university, university social responsibility community service, community impact programme, community partnerships, etc. have all been used to variously describe the positive impact universities are exerting on their environment or host communities (Esfijani, 2014). Consequently, the World Declaration on Higher Education in the Twenty-First Century: Vision and Action, which was drawn up at the World Conference on Higher Education, organised by UNESCO in Paris in October 1998 as cited in Dima et al (2013), states that social responsibility is increasingly considered an intrinsic aspect of higher education and of universities in particular. Even though universities have been in existence for centuries as the foundation of education and the development of human sustainability, a key question is the relevance of social responsibility of the university which can be termed as *University Social Responsibility* (USR). USR is rather a new concept; universities have tried to exemplify it in their vision and mission statements.

Nagy and Robb (2008) on their part, highlighted the corporatisation of universities and the increased call on Universities to be good corporate citizens. In view of this, some universities have already

created social responsibility offices (US Fed News Service, 2010). This is because, in the words of Neave (2000), higher education institutions have a distinctly "public" character or responsibility to society. Unfortunately, there has always seemed to be some tension between universities and their host communities even though they both share the same limited geographic space (Kemp, 2013). The term town-gown itself in the opinion of Rooney (2014) usually invokes some form of hostility and tension which has frequently played out when academic institutions and community stakeholders have interacted. Similarly, Mayfield (2001) views the term *town and gown* as a term dating from medieval Europe identifying distinct spheres for the university (gown) and for lay people in the communities (town) as a distinction of the two spheres and often implies conflict between the two. This is seeming tension in the opinion of Miller and Rivera (2005), can be traced to historical developments such as the idea of a higher learning institution having autonomy within an urban setting (Academy) as founded by Plato c. 387 BCE.

In a study of the relationship between Oxford, Mississippi and the University of Mississippi carried out by Werner (2016), it states among other that problems and conflicts have long plagued the relationships between colleges and their host cities as the separate bodies each have their own objectives and responsibilities, which may not always align. This work analysed the strategies and objectives of both the City of Oxford and the University of Mississippi through the examination of their published documents regarding objectives and land use planning. The study says that universities and their host towns are often inseparably linked as people refer to talk about college towns.

However, Rooney (2014) contends that the above situation is changing as institutions and their host communities have come to recognise their relationship as symbiotic. This opinion is also shared by Massey, Field and Chan (2014) who contend that poor town-gown relations tend to somewhat weaken the academic experience of students, with some negative ramifications on the entire community. Therefore, it is not only a civic duty to establish healthy "town-gown" relationships, but a symbiotic one. This is because, it is not only a civic interest to establish healthy town-gown relationships, but a self-interest and survival interest for both the universities and the communities to take part in shared growth as there are significant benefits to such a healthy relationship (Massey, Field and Chan (2014).

This is because, in the opinion of Cotsones (2013), the linkage between universities and their host communities offers a unique avenue to create a co-operative rapport that helps both parties. Universities

by their presence, provide a great source of employment, a significant customer base, entertainment and cultural diversity and these help to boost the quality of life in the host communities. The host communities on their part bring to the table, supporting infrastructure (Cotsones, 2013).

This is further confirmed by Hubig and Jonen (2006) who thought that all activities undertaken by institutions of higher education in terms of teaching, research and rendering services to the community or community service/engagement are part of the social responsibilities of higher education institutions (HEIs). This is because, most of the activities in teaching and research are directly or indirectly connected to the field of knowledge transfer (University World News, 2010).

On the part of Schneller and Thöni (2011), they suggest community education, the environment, collaborative activities to conserve the environment or natural resources and practices of professional associations as some of the areas of community support of tertiary institutions. Therefore, this study is important for evaluation of social intervention activities of HEIs for continuous improvement.

RESEARCH QUESTIONS

- i) How is the University's SVAP managed?
- ii) What has been the impact of the policy on university-community relations?

METHODOLOGY

The survey design method was used to gather data from three main sources for purposes of triangulation, i.e. capturing different dimensions of the same phenomenon (Noble and Heale, 2019). There were 12 KNUST staff respondents from the Undergraduate Admissions Office, the Quality Assurance and Planning Unit (QAPU), the General Administration Office, Academic and Students Affairs Office and Members of the CUCUSC; 16 community leaders (who were interviewed during their annual Vice-Chancellor's party); and 86 beneficiary students out of the targeted 120 students (giving a response rate of 82%). The students were contacted through their email addresses provided by QAPU with google forms. The multi-stage sampling method (cluster and simple random) was used to select student respondents who were grouped/clustered according to their respective Colleges as pertains in the University: College of Art and Built Environment (CABE), College of Humanities and Social Sciences (CoHSS), College of Agriculture and Natural Resources (CANR), College of Engineering (CoE), College of Health Sciences (CoHS)

and College of Science (CoS) from the 2014/2015, 2015/2016, 2016/2017 academic year groups. (These year groups are among the cohorts whose full data are available at QAPU of the University). The purposive random sampling method was then used in selecting respondents from each of the six colleges to ensure a fair representation of respondents.

The purposive sampling method was used to select KNUST staff respondents from various offices and units of the University in view of the important information such respondents could provide for the purpose of the study. This is because, those respondents and their offices are within the scheme of the University, responsible for the administration and management of the SVAP and are, thus, in a better stead to provide an informed response. The census method was, however, used in gathering data from the community leaders of the surrounding communities of the University within the Ashanti Region.

Instruments used were structured questionnaire including google forms and interview guide to illicit primary data from respondents. Two experienced senior faculty members at KNUST reviewed the instruments to ensure their content validity and fitness for purpose. The test-retest method was used to determine reliability. Data gathered were then subjected to a mixed method of quantitative and qualitative analysis. In this respect, there was the use of descriptive statistics (frequency, percentages) and with tools such as Microsoft Excel.

RESULTS AND DISCUSSIONS

Demographic Characteristics of Respondents

In terms of students who have benefited from the intervention of the policy, it was realised that more (73%) males have benefited from the policy than females (27%) and this reflected KNUST's dominant male population – 30% female to 70% males (Basic Statistics, 2018). A further analysis of beneficiary students' records from QAPU of the University confirms that over the period of the implementation of the policy, female beneficiaries have been in the minority, contributing about 38% while male beneficiaries total 62%. This is also in tandem with the opinion Effah (2003) who said that more males access tertiary education than females in Ghana.

The Colleges of beneficiary students were also sought in order to establish the admission trend in the Colleges. This stems from the fact that some community leaders during the data gathering expressed worry about the fact that beneficiary students were admitted into rather "non-prestigious"

025. Adusei and Addo.

programmes of the University. It was however confirmed by the data gathered that KNUST admits students under the SVAP into all the Colleges and by extension, all the undergraduate programmes of the University. Among the total number of respondents secured, CABE had least number of respondents

(8.7%) but CoHSS had the chunk of respondents (31.9%). This could be attributed to the fact that, CoHSS has the largest number of undergraduate programmes at KNUST.

Table 1: College by College of beneficiary students of the SVAP from 2014/2015 to 2016/2017 academic years

College	2014/2015		2015/2016		2016/2017		Total		%	
	F	M	F	M	F	M	F	M	F	M
CABE	3	14	5	13	10	21	18	48	27	73
CANR	3	12	3	10	9	22	15	44	25	75
CoE	4	12	5	11	4	12	13	35	27	73
CoHS	6	20	4	20	5	19	15	59	20	80
CoHSS	8	24	15	28	16	32	39	84	32	68
CoS	7	18	6	15	7	16	18	49	27	73
									27%	73%

On staff respondents too, male respondents (68%) dominated the female respondents' population (32%). With respect to the community leaders, there were only two female respondents (13%) as opposed to 14 male (87%) respondents. This is informative culturally as traditional leadership within the communities are mostly men. It is only in a few instances that in the absence of men (Chief or Odikro) the Queen is made to stand in.

How is the University's SVAP managed?

In order to ascertain how the University's SVAP is managed, respondents' (staff and community leaders) views were sought on candidates' selection procedure, the existence and use of policy guidelines and the number of candidates each community is to submit each academic year. It came out that each academic year, each of the surrounding communities submits the names of four persons who are indigenes of their respective communities to the Deputy Registrar (General Administration) who then forwards same to the Vice-Chancellor for his approval. After the Vice-Chancellor's approval, the list of candidates who meet the minimum entrance requirements of the University for Undergraduate Admission are then admitted. It came out that initially, each community submitted the names of three candidates and the number of

candidates per community was increased to four per community in the 2017/2018 academic year.

To ascertain how candidates are selected at the community level to benefit from the policy, the community leaders were asked to indicate how they select their candidates each year. It was however, realised that different community leaders use different criteria to select their candidates. Whereas others said they rotate from one clan/suburb to the other, others said they do so through a secret selection process. Others further indicated that they rather use their own discretion to pick candidates. This means that, the selection process is entirely left in the hands of the community leaders. Some of these statements were confirmed by some beneficiary students. They indicated that, "*they had to see the chief of the town before they got selected*". This situation can create suspicions, mistrust and fuel a lot of wrong perceptions.

On the existence or otherwise of a protocol to guide how communities select their candidates to benefit from the policy, the study revealed that there was no existing official protocol. The major requirement was that one has to be an "indigene" of a surrounding community of KNUST to benefit from the policy and whoever the community leader submits was admitted without the University doing any independent background check of candidates. This has accounted

for the situation where community leaders use their own discretion and criteria in the selection of who benefits from the policy as stated above. The above situation has allowed community leaders use their own (varied) criteria to select candidates. Again, this may make the selection process on the part of the community leaders, non-competitive enough so the best qualified candidates may not be picked. This may also account for such candidates not getting their first choice programmes because their grades may not be competitive enough. This may leave room for the abuse of the policy and this prevailing order is fuelling the perception that community leaders use other considerations (such as monetary rewards) to select who benefits from the SVAP.

Interestingly, when the community leaders were asked whether there was the need for the University to put in place clear and official criteria to guide the implementation of the SVAP, all the responses were in the negative to the effect that, they prefer the status quo to remain. This may mean that they prefer the current order where they are allowed to use their own criteria/discretion to select candidates to benefit from the policy instead of an official university guideline which will make the whole process abuse-free and fair. This is very informative to the extent that if the University would want to introduce such a guideline in the future, it must do so tactfully and through a lot of consultation and education. Otherwise, such a guideline may not be strictly adhered to by the community leaders.

In view of the ripe perception of the fact that some non-indigenes have benefited from the policy meant only for indigenes of the surrounding communities of the University, staff respondents were asked whether the University does any independent background (hometown) verification of beneficiaries under the policy to know if they are true indigenes before being offered admission. Majority of the respondents (84%) said that the University does not do any independent background check or verification of beneficiaries for reasons such as "it would be a waste of time and resources" and "it is not part of the agreement". This may mean that whatever the communities submit as their candidates, the University goes ahead to admit them as such.

It can, therefore, be inferred that the communities may submit the names of non-indigenes (for whatever reason) and the University will go ahead to let such non-indigenes benefit from the policy meant for indigenes and this might have fuelled the perception that some non-indigenes have benefited from the policy meant for indigenes. The above leaves much to be desired as far as the management of the policy is concerned as there are too many loose ends in

the policy's implementation or management which can easily be exploited and abused; thereby, diffusing the purpose of the policy or reducing its effects.

The impact of the SVAP on university-community relations

As one of the cardinal reasons for the setting up of the SVAP, the researchers wanted to know if the policy has had any impact (positive) on the relationship between the University and its surrounding communities. A total of 75% of community leaders said that the relationship between their communities and the University has improved as a result of the SVAP. Another four respondents (25%), however, thought the relationship between their communities and the University has not improved despite the SVAP. Reasons adduced by the community leaders for the above response was dominated by the fact that "*the University is seen as a concerned institution*"; "*the University is contributing to the development of the community through education*"; and "*to promote the cordial relations between the communities and KNUST*".

All the above dominant responses can be said to be major rippling effects of the policy which is very positive as far as the image of the University as a socially responsible institution is concerned. This is also a feather in the cup of university-community relations as opined by Asemah, Okpanachi and Olumuji (2013) as this initiative by KNUST is helping to court and sustain the goodwill of the its communities. Majority of staff respondents (10 or 83%) also affirmed that in spite of the abuses and challenges with respect to the implementation of the policy, it has indeed, created a peaceful atmosphere between the University and its surrounding communities as there has not been any violent attacks on the university by indigenes. This also affirms the positive rippling effect of KNUST's existence on its environment – town and gown relationships and this affirms the opinion of Robert-Okah and Nyenwe (2013) that

"the promotion of cordial town and gown relationship is mutually beneficial for both the university and the community. The institution has a lot to gain in terms of peace, stability and security whereas the communities benefit in terms of economic gains, social and community services".

On part of student respondents, they were quizzed about the impact of the policy on the relationship between the University and its surrounding communities. Their opinion also confirmed the above assertion that the policy has improved their

027. Adusei and Addo.

community's relationship with the University. Specifically, 90% of them said they would not have gained admission during the time they applied, had it not been the intervention of the policy.

The above responses are very positive as far as the overall image of the University is concerned and this is consistent with the views of Gabriel and Wadike, (2013) when they said that *"by so doing, the beneficiaries will not only talk good of the institution, but will also influence their community positively using the dividends from such transactions and everyone will ultimately perceive the organisation as good corporate citizens"*.

As has been said earlier, the SVAP was born out of agitations by some youth, chiefs and other opinion leaders from some towns that leased their lands for the establishment of the University about the fact that their indigenes had not benefitted directly from the University's admissions. Consequently, the community leaders were asked whether the image of the University has improved in the communities, following the admission of their indigenes through the SVAP. Their responses tilted overwhelmingly (81%) in favour of the fact that the image of the University has, indeed, improved in the communities following the institution of the SVAP. This may be attributed to the fact that the community leaders are directly involved in the administration of the policy and would, hence, know for a fact that the University is doing something for their communities.

As to what positive impact(s) the SVAP had on beneficiary students, the major response was to the effect that the policy has created a unique avenue for indigenes of the University's surrounding communities to access university admission and this tallies with the words of Neave (2000) who said that higher education institutions have a distinctly "public" character or responsibility to society. This is because, according to Odinioha and Wadike (2013), it is found that admissions (concessionary) to host communities form one of the most important and implemented social responsibility initiatives of higher education institutions and KNUST has through its SVAP, achieved this aim.

The above is very positive as the policy seeks to create an avenue for indigenes to also have access to education at KNUST and by so doing, better their lots economically in the future. This affirms the fact that KNUST is exerting a positive influence on its environment and this should be a feather in the cup of KNUST's community engagement activities which can be exploited for public relations advantages.

The SVAP has also improved the image of the University and the relationship of the University with the communities and this confirms the views of Baker-Minkel, Moody and Kieser (2004) that a university has

a positive economic development impact, (directly and indirectly) on the community and the residents who live in it. This is, therefore, very positive as far as the image of the University is concerned and this should be maintained and if possible, improved upon as a feather in the cup of KNUST-community relations. There is also a strong perception that the SVAP has lived up to its aim of establishment.

FINDINGS

From the foregoing, the following findings are deduced:

1. Male students dominate the number of beneficiary students but this is a reflection of the University and national statistics on male and female enrolments in tertiary education.
2. In addition, beneficiary students are admitted into all the undergraduate programmes of the University and not only into "non-prestigious" programmes. One has to meet the minimum entrance requirements as well as specific programme requirements of the various programmes of the University.
3. The prevailing number of candidates per community (four candidates) is not enough. This is in view of the increasing population within the beneficiary communities.
4. Different community leaders use different criteria to select their candidates as the selection process is entirely left in the hands of the community leaders.
5. The study revealed that there was no existing official protocol to guide community leaders in selecting beneficiary students. However, community leaders prefer this prevailing arrangement as opposed to an official protocol to guide them.
6. Upon the submission of candidates from community leaders, the University does not do any independent background (hometown) verification of beneficiaries. This has resulted in some non-indigenes benefiting from the policy at the expense of community members.
7. The relationship between the communities and the University has improved following the implementation of the policy and this has also positively affected the image of the University as a socially responsible institution.

RECOMMENDATIONS

Based on the above findings, the following recommendations are proffered by the authors:

1. as one of the means to *increase female enrolment in science and technology programmes to 40%* as enshrined in the Corporate Strategic Plan 2016 – 2025 of KNUST (2016), it is being recommended that the communities should be tasked to submit more female candidates than male candidates. Alternatively, the communities can also be tasked to include at least a female candidate in their list;
2. the surrounding communities should be well educated on the various programmes on offer at KNUST as well as their specific entrance requirements and cut-off points. This will help community leaders and prospective beneficiary students to make their choice of programmes from an informed point of view. In addition, a conscious effort should be put in place by the University to shed light on the SVAP so that potential beneficiaries and the general public can easily access relevant information about the policy. This can be done through the various avenues available to the University such as on its website and in the admissions advert/brochure as this will help diffuse the wrong perceptions about the University and help to promote a cordial relationship between the University and its surrounding communities;
3. in view of the ever-increasing population of the beneficiary communities, it is recommended that the University, through the needed consultation should find ways of increasing the number of candidates per community per academic year from the prevailing four to at least six. This way, more community members can benefit from the SVAP;
4. it is also recommended that a formal and known protocol for qualification/selection under the SVAP be drawn as a matter of urgency and importance to guide policy implementers and stakeholders in the management and administration of the policy. The protocol should specify in clear terms, who qualifies to benefit from the policy, the number of candidates each community is to submit each academic year, the gender/sex ratio of candidates and any other criteria that may be deemed fit. This should be done after the needed broad consultation among stakeholders;
5. the University must also independently verify the background (hometown) of potential beneficiaries before they are admitted under the policy. This is to forestall the situation where non-indigenes benefit from the policy at the expense of true indigenes;
6. the University Relations Office must be equipped with the necessary human and material resources for effective communication for mobilisation and building further on the image of the University among surrounding communities. This will ensure a constant survey of the feelings of the University's publics so the University can sustain harmonious community relationships at all times;

7. just like many other institutions and corporate bodies, it is recommended that a separate column on the website of the University be dedicated to the University's social responsibility or community engagement activities. This will help build the corporate image of the University world-wide; and
8. characteristic of development policies, there is also the need for stakeholders to have periodic interactions on the way forward for the policy. In this respect, it is recommended that after every admission process of the University, the Admissions Office of the University must make a presentation to community leaders on say number of candidates supplied by each community, number of candidates who were qualified, the number of candidates that were admitted/enrolled, programmes admitted into, problems encountered during the process and a brief recommendation to community leaders. This will help reduce misconceptions and some of the bottlenecks in the policy's implementation.

CONCLUSION

KNUST has through the institutionalisation and implementation of the SVAP, created a unique avenue through which it is exerting a positive and innovative influence on the development of its host communities in the interest of town-gown relationships and to develop the human capital base of the communities for national development. However, there is more room for improvement as one of the University's flagship social responsibility interventions. If the great potential of the policy is well harnessed, the policy can be a great and unique avenue for university-community relationship discourse.

REFERENCES

- Adarkwa, K. K. (2012). The changing face of Ghanaian towns. *African Review of Economics and Finance*, 4(1), 1-29.
- Andoh, J. S. and Addo P. K. (2019) "Educational Leadership and Community Engagement: An Assessment of an Institutional Approach to Social Change." A paper presented at 2019 British Educational Leadership, Management and Administrative Society (BELMAS) Annual Conference. Jury's Inn. 12-14 July. Hinckley Island. Leicestershire. UK.
- Aras, G. and Crowther, D. (2007), "The development of corporate social responsibility", *Effective Executive*, Vol. X No. 9, pp. 18-21.
- Asemah, E. S., Okpanachi, R. A., and Olumuji, E. O. (2013). *Universities and Corporate Social*

029. Adusei and Addo.

- Responsibility Performance: An Implosion of the Reality: *African Research Review*, Vol. 7 (4), Serial No. 31, September, 2013:195-224 ISSN 1994-9057
- Baker-Minkel, K., Moody, J., and Kieser, W. (2004). Town and Gown. *Economic Development Journal*, 3(4), 7-15.
- Cotsones, R. K. (2013). The town-gown relationship: Collaboration in university communities. *Doctoral dissertation*. Ann arbor, MI: ProQuest LLC. doi:UMI Number: 3567746
- Dima, A. M., Vasilache, S., Ghinea, V., and Agoston, S. (2013). A Model of Academic Social Responsibility. *Transylvanian Review of Administrative Sciences*, No. 38 E/2013, pp. 23-43
- Effah, P. (2003). Country higher education profiles, Ghana. NCTE
- Ellis, W. O. (2012). Speech delivered at the presentation of waste management items to pope John's Senior High School, Koforidua
- Esfijani, A. (2014). Ranking of Virtual Universities Based on University Social Responsibility (USR). *Social Responsibility Journal* 03/2012; 8(1). DOI: 10.1108/17471111211196584
- Gabriel, J. M. O., and Wadike, G. (2013). Social Responsibility Performance of Educational Institutions of Higher Learning in Nigeria. *International Journal of Asian Social Science*, 3(3), 552-562
- Hubig, L., and Jonen, D. (2006). Hindrances, Benefits and Measurement of Knowledge Transfer in Universities-Should Be Done More in the Light of Corporate Social Responsibility?. *Hindrances, Benefits and Measurement of Knowledge Transfer in Universities-Should Be Done More in the Light of Corporate Social Responsibility*.
- Kemp, R. L. (2013). *Town and gown relations: A handbook of best practices*. McFarland. Kumasi College of Technology. (1956). Old Lease for the Acquisition of Site for Kumasi College of Technology, Kumasi Kwame Nkrumah University of Science and Technology. (2016). Corporate Strategic Plan (PLAN2K25). KNUST.
- Leinonen, A., Kivisaari, S., Tutkimuskeskus, V. T., (2010). *Nanotechnology Perceptions: Literature Review on Media Coverage, Public Opinion and NGO Perspectives*. VTT. pp. 167–170. ISBN 978-951-38-7667-8.
- Mayfield, L. (2001). Town and Gown in America: Some Historical and Institutional Issues of the Engaged University. *Education for Health*, Vol. 14, No. 2, 2001, 231± 240
- Fourie, E., and Terre, B. M., (2019). About accountants and translators: reshaping community engagement in South African psychology. *South African Journal of Psychology*, 49(1), 39-51.
- Massey, J., Field, S., and Chan, Y. (2014). Partnering for economic development: How town-gown relations impact local economic development in small and medium cities. *Canadian Journal of Higher Education*, 22(2), 152-169.
- Miller, D. S., and Rivera J. D., (2005). Town and Gown: Understanding the Past to Improve the Future. *International Journal of the Humanities*, 2005, 3(8).
- Nagy, J., and Robb, A. (2008). Can universities be good corporate citizens?. *Critical Perspectives on Accounting* 19(8), 1414-14300
- Neave, G. (2000). The universities' responsibilities to society. Oxford: Pergamon.
- Noble, H., and Heale, R. (2019). Triangulation in research, with examples. *IJSR Volume 22, Issue 3*
- Odinoha, G. J. M., and Wadike, G., (2013). Social Responsibility Performance of Educational Institutions of Higher Learning in Nigeria: *International Journal of Asian Social Science*, 2013, 3(3):552-562.
- OECD, (2003). Guidelines for Multinational Enterprises available at www.oecd.org/daf/investment/guidelines (accessed on 5th November, 2019).
- Robert-Okah, I. and Nyenwe, J. (2013). Town and Gown Relationship: A Synergy For National Development: *Nigeria. Developing Country Studies*, ISSN 2224-607X (Paper) ISSN 2225-0565 (Online) Vol.3, No.3, 2013.
- Rooney, J. D., (2014). Town-Gown: A New Meaning for a New Economy available at <http://compact.org/resource-posts/town-gown-a-new-meaning-for-a-new-economy/> (accessed on 12th November, 2019)
- Schneller C., and Thöni, E., (2011). Knowledge Societies: Universities and their Social Responsibilities. *2nd Asia-Europe Education Workshop*, 5-7 June 2011, Innsbruck, Austria.
- University World News. (2010). CAMBODIA: Key role for universities in healing society available at https://www.universityworldnews.com/post.php?story=201006171_85338176 (accessed on 10th December, 2019) US Fed News Service, Including US State News, 'Ashford University Creates Social Responsibility Team', (2010). [Online] available at <http://search.proquest.com/docview/578563828?accountid=50247> (accessed on 21st October, 2019).

Valentine, S. and Fleischman, G. (2008). Professional Ethical Standards, Corporate Social Responsibility, and the Perceived Role of Ethics and Social Responsibility. *Journal of Business Ethics* 82, 657-666.

Werner, P. (2016). *Our Town and Gown: An Evaluation of the Relationship Between The City of Oxford and The University of Mississippi* (Doctoral dissertation, The University of Mississippi).