



Enhancing University Community Engagement among Students: An Assessment of effects of pre and post Training program

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ABSTRACT- Universities are considered the epicenter of transferring knowledge and transforming societies. Within the context of the mission of university, community engagement holds an important role. In this wake, this article aims to explore the effective training program for university students to foster University Community Engagement (UCE). This study has reviewed the training programs on three inter-related human behavior practices: rational, emotional and spiritual. It has explored the impact of rational, emotional and spiritual trainings on university student to foster University Community Engagement (UCE). The main objective of the study was to evaluate whether the students enhance their UCE practices after the selected trainings were provided to the students. Based on the available research literature, the study has designed a new training manual and concept where university students were trained holistically (rational, emotional and spiritual). The data were collected from the respondents before and after the training. This research indicated that trainings have positive influences on personal and social development and experiences that students' gained from these trainings and helped them for their future levels of commitments to engage with their communities. This research also offered a deeper understanding about the importance of service learning, particularly trainings, for both students as well as institutions of higher learning. Moreover, this research provides grounds for improving the development of curricula and provisions of training.

Keywords: University Community Engagement, Training Programs, Universities

I. INTRODUCTION

The term "community engagement" has been a debatable yet a pivotal concept in the realm of higher education institutions (HEIs) since the previous five decades (Farrar & Taylor, 2009; Benneworth, 2013). Although it is widely agreed that universities help to build society not only through teaching or research but beyond than that, this third role that universities play to contribute to society varies from region to region, university to university, and even discipline to discipline (Kruss, 2012; Benneworth and Sanderson, 2009).

Watson (2007: 1) indicated that recently an international convergence on the issues related to the aims, role and functions of universities and colleges for the society at large, has been taken place (Watson, 2007, p. 1). The purpose is to address mainly two themes regarding the benefits to universities as well as communities by strengthening scholarly engagement for universities' end, as well as civic engagement for societal end. In other words, universities strive to solve 'real world' problems for individuals, businesses and communities through knowledge and expertise while engagement initiatives help to define university research agenda and improve students' learning (Bridger & Alter, 2005). Meanwhile, with wide migration and prevalence of multiple cultures in universities along with increasing globalization reassert the role higher education thereby strengthening social asset, as argued by (Gonzalez-Perez, Labhrainn & McIlrath, 2007).

Therefore, campuses need to work in partnership with the surrounding communities as well as public at large for engaging them by means of wide variety of activities. It is argued that CE is not seen merely as a tool to support communities but now it is being placed as one of the core knowledge functions of universities. In this backdrop, various explanations and conceptual standpoints on the university-community partnerships (both

instant and distant) are suggested as well as applied. The current study considers the definition that states, "Engagement with community is explained as systematic way of partnering institutions of Higher Education with their surrounding communities as a means to meet shared goals that leads to improved knowledge, teaching and research command as well as meeting needs of society" (Center for Higher Education Transformation, 2003: 4). According to this explanation of CE, universities need embedding CE as an essential part in the process of exchanging knowledge with communities while adopting co-inquiry (mutually conducting tasks related to research), collaborative knowledge, multidisciplinary learning that serves academe as well as addresses real world issues (Bender, 2008). However, students do not show adequate interest in community engagement, particularly in East Asia.

In this wake, this article aims to explore the effective training program for university students to foster University Community Engagement (UCE). This paper has reviewed the training programs on three inter-related human behavior practices: rational, emotional and spiritual. It has explored the impact of rational, emotional and spiritual trainings on university student to foster University Community Engagement (UCE). The current literature shows that University Students has positive role in community engagement, but students have less interest or lack the skills to engage themselves in community engagement. The main objective of the study was to evaluate whether the students enhance their UCE practices after the selected trainings were provided to the students. Based on the available research literature, the study has designed a new training manual and concept where university students were trained holistically (rational, emotional and spiritual). For the implementation of the trainings, at first stage, students were trained rationally where they can understand about community engagement rationally. Students were retrained to contribute for UCE through skills knowledge and abilities. Secondly, emotional trainings on community engagement were given to the students. This is evident that through emotional trainings, students can understand community in societal perspective and fit in the specific social settings easily with their feelings and emotions. The third ultimate training provided was spiritual. It is expected that this training will increase the ability of student's motivation for UCE and to apply spiritual resources and qualities to enhance daily functioning and wellbeing for community development. Through designed holistic model to train university students, the respondents were selected from Universiti Sains Malaysia and Kyoto University of Foreign Studies, Japan. The data was collected from the respondents before and after the training. This research paper attempts to answer the following research questions:

1. What is the understanding of UCE in university students of Malaysia and Japan?
2. How to develop interest of university students about UCE?
3. Does Holistic Training programs have Significance effect on university students for UCE?

II. REVIEW OF LITERATURE

The term 'community' has been used in a wide range of connotations in conversational as well as in the context of academia. Hillery (1955) conducted a seminal literature contrasting various definitions of community. He found an area, common ties and social interaction to be essential characteristics of community in 70% of its definitions. Similarly, in order to expound community and CE, Theodori (2005: 662) cited two approaches of 'community' as a term in academic milieu i.e. one is free from territory and other is based on territory. Kind of social groupings or networks are generally explained by the former, territory-free, for instance, 'the farm community', 'the business community' and 'Hispanic community. Territory-free communities are usually driven by the advancements in internet and social media. The latter approach 'territory-based communities' can be named as 'place-based' are geographically localized settlements. In this paper, the term community denotes place-based group. Notably, place-based angle is justified in defining community therefore extension program is mainly focused to increase attraction for new residents towards aforesaid community

Engagement as a Means to Bring Forth Community

The term community, from an interactional standpoint, is not an inherent concept, rather it develops from the actions and activities of residents of that place. There are number of challenges to the emergence of community such as barrier to residents in getting together in social fields, in expressing their opinions and views and in engaging in decision making process that do/may affect them. In order to deal with these

barriers, there are various engagement strategies available that help masses to voice their opinions in decision making.

Literature on engagement guides five components; firstly, campuses need to define and reshape their engagement agendas (Aronson and Webster 2007), secondly, university students are able to enrich their educational experience through campus-community partnerships such as teamwork and acquiring internships (Dorado and Giles 2004), Thirdly, partnerships between institutes and their nearby neighbourhoods for community development efforts (Boyle & Silver 2005), fourthly, students collaborate with people of the society for meeting shared goals, such as conducting research and projects that are community based (Walsh 2006), lastly, assessing features as well as impacts of collaboration between institute its immediate communities such as understanding dynamics of the group, level of engagement etc (El-Ansari and Weiss 2006).

The Role of University Extension in Community Engagement

There are different ways to conceptualize and even and operationalize CE in the realm of Higher Education. According to Bender (2008: 86) that explanations about CE varies in the perspectives of various scholars and practitioners. Further, there is no universally and definitively agreed interpretation of their model and frameworks about CE. Others conceptualize CE as means whereby a university contributes its society by way of delivering or distributing knowledge to their surrounding societies (Weerts and Sandmann, 2008). Others view it from commercial perspective whereby campuses participate activities outside of the universities aiming to earn money to combat these severe financial situations (Clark, 1998). Some view CE as a mutual and collective way to exchange knowledge amid the universities and outside world (Holland and Ramaley, 2008). This two-ways process of knowledge exchange has been widely adopted and implemented and has been transmuting number of HEIs around the world. More importantly, one of a theorists, Matthews (2010) claimed that universities are increasingly putting in efforts for engaging with community in the realm of their activities related to teaching and research. With this practice of engaging with community, traditional terminologies and practices like services, outreach, extension, collective education, community development and scientific practices have been replaced (Roper and Hirth, 2005). In fact, it has been argued that engaging community has evolved to be substitute for pre-existing unilateral transferring of knowledge and wisdom by university to students inequitably (Ibid). Similarly, adoption of CE require interactions or partnerships to be developed around reciprocally useful way to generate and transmit knowledge amid the campus and its surrounding communities (Holland and Ramaley, 2008). Nevertheless, there are diverse interpretations of CE, owing to this, campuses have been trying to comprehend about the ingredients of 'effective engaged practice' (Kruss, 2012). There are number of ingredients and actions involved in CE that cut across sphere of information generation as well as transmission. It also crosses over building numerous partnerships, initiatives for commercial purpose; developing in the realm of culture, politics and society, similarly it includes engaging with both local and international contributors among other institutions (Farrar and Taylor, 2009). Furthermore, CE practices are not absolute because of the contextual dimensions as well as changes taking place within and outside HEIs. Since CE is wide-ranging, the main argument has to be regarding to the nature of relationship between inward vis-à-vis outward orientations. On one end, the excessive emphasis on the basic knowledge activities of teaching, learning and research with aim to strengthen the key functions only, may lead to self-serving outlook of campuses, generally given impression of an 'ivory tower' (Etzkowitz et al., 2000). One persistent condemnation about self-interested behaviour of campuses suggested that these campuses have been dissociated from their surrounding societies since long. Similarly, others view that an excessive emphasis on the engagement practices (i.e. an outward) could result in weakening instructing, knowledge as well as research command (Cloete et al., 2011).

University-Community Partnerships

According to Mallory (2005), traditionally, some universities pursue community engagement for the purpose of a seeking for research venues, placement for interns etc. While others institutions may seek collaboration with their community considering it as a mean of knowledge or charity they donate to community. However, now more robust application, defining campus-community partnership as a means of mutual-benefits, is replacing these traditional views (Jischke, 2006). This new view of engagement is based on each other's strengths. In this two way exchange, on one side universities delivers a foundation of knowledge while on

other end, communities offer insights to co-create learning by offering a medium for application of shared learning.

By making use of extensive cooperation with society at large, university department can engage teachers and scholars in their efforts to reform research related plans. Active collaborations of campuses with their societies helps to meet serious goals. Culture of academics has to add system of engaging with community in their prime concerns. The universities which are attentively pursuing their knowledge agenda, very less of them identifies and recompense the significance of initiatives to collaborate with community (Alperovitz, Dubb, & Howard, 2008). Active engagement depends on mutual aims of universities and community (Gaertner, Dovidio, Nier, Ward, & Banker, 1999), but often their goals to address societal problems are so divergent that it is difficult to agree on common grounds.

Need of University-Community Engagement

According to Watson (2007), the need of campuses to work in partnership with their surrounding communities necessitates them to belong to not merely be in the community. Garver et al. (2009) suggested that there are three factors behind motivating HE to encourage engaging community with campus: firstly, the need for criticising the role of campuses as self-serving ivory towers, the second factor is need of degree holder students to act as all-rounder and versatile members of society not merely for employment purpose, and last factor is significance of offering prospects for graduates so that they are able to expand knowledge in order to understand and resolve real world issues by using expertise they acquired in the university.

An effective engagement entail building associations warranting an equally advantageous transmission of information amid the engagement partners (Holland & Ramaley (2008: 33). There are three distinctive features of engagement (Committee on Institutional Cooperation, 2005, p. 5). The first feature is being *scholarly* as it entails the "act" (the way universities collaborate with communities) as well as "product" of engagement (service learning). The second feature is that it helps to reform agendas of instructing, research and service. It is not individual exercise but a collective approach in order to build collaboration of campus with its surrounding communities. The third feature is its *reciprocity* which suggests that the purpose of engagement is to meet shared goals in terms of shared planning, execution, and evaluation between engaged allies, i.e. university and the community.

Thus, it can be assessed that UCE is much needed in the universities but the level is very low. For which from the research literature, the training manual was designed to improve the UCE among students. The holistic mechanism of training program was designed including rational, emotional and spiritual aspects to motivate students to enhance UCE.

Holistic Training Program

The need for knowledge has gained new meanings in this advanced era of rapidly progressive with unforeseen and uncertain future. However, at the same time, the constraints such as limited growth in terms of economic and social havoc, changing climate, and isolation in work activities coupled with complicated structure of work setting (Russ- Eft et al., 2014) had led to the growing challenges to human resources. These crises artistically requires a novel means to strive for a genuine pursuit for holistically developing effective leadership (Kouzes & Posner, 2007). This novel approach to developing effective control and supervision led to a genuine engagement, sustainability and a real pursuit for wholeness. Therefore, the undertaking holistic trainings are crucial for exploration, learning, growth and achievement to improve UCE.

The trainings requires more robust investigation aiming to solve and design an appropriate fixing of the prevailing problems regarding human resource. It demands experts to take into account varied perspectives, limitations, and necessities for developing a conscious system of knowledge gain that involve an appropriate arrangement all aspects of trainings at each level in synchronized manner (Kuchinke, 2013) for improving UCE among students. The researcher literature has argued that previous trainings, normally, are not in congruence with wholesome progress of students. Thus, there was a dire need to develop a holistic training program. Wholesome progress of students as well as developing knowledgeable societies in which University meets spiritual requirements of individuals is reflected as a novel means for personal development of individuals.

Therefore a training was designed on Rational, Emotional and spiritual perspectives. In the rational phase of trainings, students were told about the benefits of UCE participation. Further, students were able to realize that why they need to participate and how their participation can have positive impact on community. In Addition, rational trainings were mastered to contribute for UCE through skills knowledge and abilities. In the emotional phase of training, it was assumed that emotional trainings on community engagement would have positive effect on university students and boost them emotionally. Through emotional trainings, students were able to understand community in societal perspective and fit in the specific social settings easily. Furthermore, emotional trainings activated students' feelings and emotions about their community and surroundings.

In the last and most important phase, the ultimate and very new training provided to the students was spiritual. Spiritual trainings motivate students from inner self and Soul with sincerity and honesty. Further it also increased the ability of students to apply and embody spiritual resources and qualities to enhance daily functioning and wellbeing for community development.

Zohar & Marshal (2004) stated that the important ingredient in the development process of effective trainings is the source of intelligence i.e. SQ. Although SQ is not a well understood and well applied concept in most of the institutions (King & DeCicco, 2009) including those universities. Moreover, universities are not well aware about significance that SQ has on trainings (Dalcher, 2014). Furthermore, adopting SQ will offer students with adaptability with changing environment, deeper consciousness, greater vision, stronger decision making power, self-awareness, self-control and intuition.

Thus, there is need to arrange suitable training sessions by the institutions in congruence with the parameters of SQ which is considered as the finest resolution to aforementioned issue. Zohar and Marshall (2000) also supported this argument about SQ to be emerging like an exclusive means to achieve greater integration in employees yet employers are adequately attentive. Therefore, these holistic trainings were provided to the students including rational, emotional and spiritual perspectives. The next section describes the research methodology of the study.

III. METHODS AND MATERIAL

Research Design

This study has used a pre-post, quasi-experimental research design to Assessment of effects of pre and post Holistic Training program Using Rational, Emotional and Spiritual Intelligence to enhance University Community Engagement among students: immediately prior to the training and after two weeks of training program. According to Creswell (2014), a research design entails a systemic way of an entire research process. It explicit guidelines for the entire course of research depending on type of research questions being investigated (Leech & Onwuegbuzie, 2009). Research designs may follow outcome-driven quantitative approaches and process-driven qualitative approaches (Yin, 2013). Mostly scholar admitted that suitable research methods has to be adopted on the basis of the objectives and nature of research.

Since this study attempts to Assessment of effects of pre and post holistic training program using rational, emotional and spiritual intelligence to enhance university community engagement among students, the mixed method study was adopted. A research, being conducted using mixed method approach includes gathering, analyzing and integrating data both qualitatively and quantitatively in concurrent manner in a single research (Creswell, 2014). According to Guion (2002), using a combination of both qualitative and quantitative approaches followed by triangulation (i.e. adopting multiple methods such as statistical analysis, sampling and research tools) is a significant technique in order to ensure validity and reliability of the research. Furthermore, according to Rocco et al., (2003), research methodology, following mixed methods, helps to recompense the weakness of both quali-quantitative methods and also offers a compelling evidence to interpret results. The justification of opting mixed approach allows to complement potencies and flaws of one another (Doyle et al., 2009). Thus, a study following mixed methods are likely to create a comprehensive

results, needed to fulfil research objectives. Most importantly it offers results with more accuracy and clarity. Creswell & Clark (2011) also recommended that a study that adopts the triangulation design requires data to be collected qualitatively and quantitatively at the same time. Moreover, it solicits integrating of data collected using mixed methods in order to better comprehend the research inquiry. The approach of triangulation involves delineating the data into distinct divisions however considering the prominent facts in the finding as well as write up phase.

Study population

All the student of UniversitiSains Malaysia and Kyoto University of Foreign Studies, Japan eligible to graduate betweenSeptember 2017 and July 2018 were recruited for voluntaryenrollment in the trainings.

Sample size

As discussed earlier by applying mix methodology (In depth Interviews), the researchers has directed all the efforts to the selected phenomenology and triangulation method. Longitudinal study, as an observational research method, helped to gather the data from participants before and after the trainings. The breakdown of sample is presented below.

Table 1
Breakdown of Sample

| Interviews, focus group discussions and Questionnaire | Kyoto University of Foreign Studies | Universiti Sains Malaysia |
|--|---|---|
| 4 interviews | Director of UCE before and after holistic training programs | Director of UCE before and after holistic training programs |
| 4 Focus Group Discussions (FGDs) | One (1) FGD before the Training One (1) FGD after the Training | One (1) FGD before the Training One (1) FGD after the Training |
| 400 Questionnaires (Actual Distributed) | After training (actual received) = 156 | After training (actual received) = 132 |

Data analysis

Four in-depth interviews with the directors of UCE in UniversitiSains Malaysia and Kyoto University of Foreign Studies, Japan were conducted before and after the training. In addition, 4 FGDs were conducted with the students of UniversitiSains Malaysia and Kyoto University of Foreign Studies, Japan one before and after the training program. All interviews were audio-taped. The period of each interview ranged from 45 to 50 min apart from initial briefing and discussion. Questions were discussed with the members before starting the tape, therefore they had chance to ask any query they had and to ensure that questions designed by the interviewer would not put their comfort at stake. All recommended guidelines were observed and a list containing questions was designed beforehand. Taped and manually recorded data was then undergone the process of transcription. The process of translation transcription were followed by the process of theme-coding for the purpose of discovering similar and opposing points in response set as well as tracking and understanding variations in the responses of the members. Braun & Clarke (2006) suggested some guidelines for conducting thematic analysis such as identifying, analyzing and reporting patterns or themes in dataset.

Quantitative data collected through questionnaires were analyzed using SPSS Version 27. The characteristics of the students were compared between the two groups using chi-square tests (before and after the trainings). The mean of both data (before and after) were also compared using t-tests to find out the significant difference. The study was approved by both the ethical committees of Universiti Sains Malaysia and Kyoto University of Foreign Studies, Japan.

IV. FINDINGS

Pre-training Assessment

The students' baseline assessments were taken using open ended questionnaire. Every assessment had comprised of 9 similar free response questions designed to assess the students' understanding about University Community Engagement (given in the table no. 1). This initial assessment also contained information about the understanding of University Community Engagement (UCE) Program, interest in joining UCE program benefits/ experiences gained in joining the UCE Program and current level of training regarding UCE. The purpose of this analysis is to emphasize 9 baseline items only, which include open ended questions and are aimed to measure respondents' learning. A standard score was computed for each individual (both during FGDs & IIs) by adding the each item's value, with a likely value of zero, signifying response that is incorrect, 1 signifying response that is partly correct, or 2 signifying response which is genuinely correct. Two graders graded the baseline assessments securing consistency with the help of rubric. Total value for every respondent for initial assessment was generated. Pre-training assessment indicated that most of the respondents had very meager understanding of University Community Engagement and hardly anyone had joined or participated in the training program regarding UCE. Therefore, the average score given to the student was 0.5 which meant a very low understanding of UCE.

Table 2
Questions

| No. | Questions |
|-----|--|
| 1. | What is your understanding of the University Community Engagement (UCE) Program? |
| 2. | Please name three (3) best UCE programs that you participated in the past. |
| 3. | What kind of benefits/ experiences you have gained in joining the UCE Program? |
| 4. | What is/are the community(s) that you have worked with and how did that connection came about? |
| 5. | What kind of infrastructure and resources would you suggest that would further support UCE initiatives |
| 6. | Is there any intelligence course given or briefed to you before joining the UCE program? Exp : IQ, EQ, SQ. |
| 7. | What makes you interested in joining UCE program? |
| 8. | Is there any problem to get student's voluntarily participation in the UCE program? If Yes/No, Please explain the reason(s). |
| 9. | How to attract other students to participate or being a volunteer in the UCE program? |

Effects of Post Holistic Training Program using Rational, Emotional and Spiritual Intelligence

The researchers completed assessments at the end of all twelve informative trainings. These assessments included both open ended questions (11 free response questions) and a questionnaire that included 21 questions following Likert-scale to allow respondents to opt an option and 4 free response questions; eight

training programs were divided into two parts, thus, two assessments, leading to sum of 20 assessment questions.

For quantitative data, Likert-scale was used. Members have to rank the items ranging from 1 to 7, indicating 1 for “Strongly Disagree” and 7 for “Strongly Agree” to respond to assessment statements. For the purpose of measuring the influence of members’ training on their individual and social development, several items were included in a post-trip assessment. Table 3 depicts all descriptive statistics.

Table 3.
University Community Engagement

| No | University Community Engagement | \bar{X} | Std. Deviation |
|----|---|-----------|----------------|
| 1 | This course enlightens me on spiritual intelligence. | 4.46 | .76 |
| 2 | Life is so meaningful and should be treasured ethically | 4.09 | .87 |
| 3 | A good life requires a good practice of value system in the society | 4.44 | .71 |
| 4 | I feel motivated to be a good people after this course | 4.40 | .86 |
| 5 | I realized that I need to value other people in my life. | 3.79 | .96 |
| 6 | This life is connected to the Creator of the Universe. | 4.32 | .85 |
| 7 | Good deeds will be paid with a good reward and vice versa. | 4.09 | .99 |
| 8 | It is my obligation to help others who need help. | 4.02 | .90 |
| 9 | I deeply understand the meaning of life. | 4.63 | .52 |
| 10 | People are not always fortunate. | 4.14 | .95 |
| 11 | I should share my good faith with others. | 4.70 | .50 |
| 12 | I believe that there is life after death and I am accountable on my past life. | 4.60 | .50 |
| 13 | I believe that good deeds will remain alive forever and continuously benefit others. | 4.55 | .60 |
| 14 | The video show gave strong impact to my inner-self. | 4.19 | .90 |
| 15 | The video show developed deep feeling of the real life. | 4.77 | .43 |
| 16 | The video show made me to think back of my-self and my act. | 3.91 | .97 |
| 17 | I may at any time can experience the same incidences showed in the video. | 3.81 | .83 |
| 18 | The incidences in the video are just a few examples of real-life case which may happen to myself. | 4.04 | .73 |
| 19 | I may be one of the misfortunate people in the future. | 4.54 | .60 |
| 20 | I should do good to others although without tangible rewards. | 4.30 | .91 |

| | | | |
|----|--|------|-----|
| 21 | I will promote love and care as the most valuable ingredients of better world. | 4.35 | .79 |
|----|--|------|-----|

University Community Engagement

The findings showed that holistic trainings provided to the student had a very positive impact on them. The trainings changed the attitude of the students. For example, students reported that after trainings, they are ready to share their good faith with others " $\bar{x} = 4.70, SD = .50$ " and believed that there is life after death and they are accountable on my past life " $\bar{x} = 4.60, SD = .50$ ". Students also shared that the videos during the trainings gave strong impact to my inner-self " $\bar{x} = 4.19, SD = .90$ " and believed that good deeds will remain alive forever and continuously benefit others " $\bar{x} = 4.55, SD = .6$ ". Moreover, after training, students believed that this life is connected to the Creator of the Universe " $\bar{x} = 4.32, SD = .85$ ". In order to assess cultural opinions and understanding that individuals gained might have changed or influenced from their service trip experience, several items were included in a post-trip assessment. Table 3 depicts all descriptive statistics

It was felt that participants attaining higher levels of individual and social development as a result of their training would help to corroborate the significance of service trips on the overall development of the individuals. Since the current study followed mixed methods and focused on equal paradigm, we used a grounded theory approach in order to explore themes and establish their links with one another using FGDs and In-depth interviews. Findings indicated that service trip experience has helped to increase the participants' personal and social development, to deepen cultural awareness and to raise future engagement levels in their community. Two interviews and two FGDs were conducted after the trainings were provided. A total of twelve participants agreed to volunteer to complete the FGDs; and responded each one of 13 open ended questions including discussion prompts. They anonymity of respondents were also ensured by using pseudo-names such Rick, Morty, Summer, Jassica, Beth etc. The qualitative findings showed that all the participants were boosted after IQ, EQ and SQ trainings. For example Rick is 19 years old and belong to small rural area in Malaysia. Although he participated in playing football and in the band but he showed very less interest in his local community or school, *"I did not find anything to do other than playing football or hanging out with my mates. I never thought of doing anything for the community but after getting training, I felt that when you do something for people and helping them it becomes a kind of addiction"*

Most of the students had the understanding of UCE after the trainings and they were ready to serve the community with more zeal. Participants also reflected on the training of IQ, EQ and SQ effects on actions about others, *"I realized that my behavior makes a difference, now I wish to become more an empathetic person towards others and wish to work for others in future"* Participants also expressed feeling that influenced their perceptions about EQ, particularly about SQ, making them broader minded about those different for them. *"I learned about some of prejudices I had and how they influence the way I interact with others"; "I have realized that I have to become broad minded and less judgmental."* At the end, individuals shared a better awareness about the fact that how it is important to be empathetic to socialize with people. One of the respondent pointed out:

I realized that I have a greater ability to understand the needs in my community and to devise a solution to fulfil that need. I also comprehended that I am capable to interact with and influence people more effectively than I used to think before. I have learnt to put myself in others shoes, it can help me in becoming more selfless and empathetic.

The current paper also discovered that whether participants who are high in areas are more interested to participate in community affairs because UEC training experiences will likely to ensure a greater level of civic engagement due to their experiences. Individuals' responses showed greater emphasis on knowledge growth on community needs because of the experience they acquired from training: *"Taking part in training programs made me realize the need to identify problems in my community and to come up with their resolutions", "I wish to work for future river cleanups in my community area by picking up any garbage I see in the streets of my community" and "I have also realized about the poverty that a community can have and I seek to take more active part in fight against injustices in my community"*. Moreover, respondents' short answers also indicated inspirations towards civic engagement that are likely to have positive influence on future engagement. Finding also revealed that training provided to students has helped to increase personal and social development and raise cultural awareness and future commitments of community engagements in future.

V. CONCLUSION

To summarize, this research indicated that trainings have positive influences on personal and social development and experiences that students' gained from these trainings helped them for their future levels of commitments to engage with their communities. This research also offered a deeper understanding about the importance of service learning, particularly trainings, for both students as well as institutions of higher learning. Moreover, this research provides grounds for improving the development of curricula and provisions of training. Furthermore, this study's outcomes will result in improving instructional design as well as ensuring positive outcomes for every stakeholder, such as teachers, trainers and learner, equally.

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