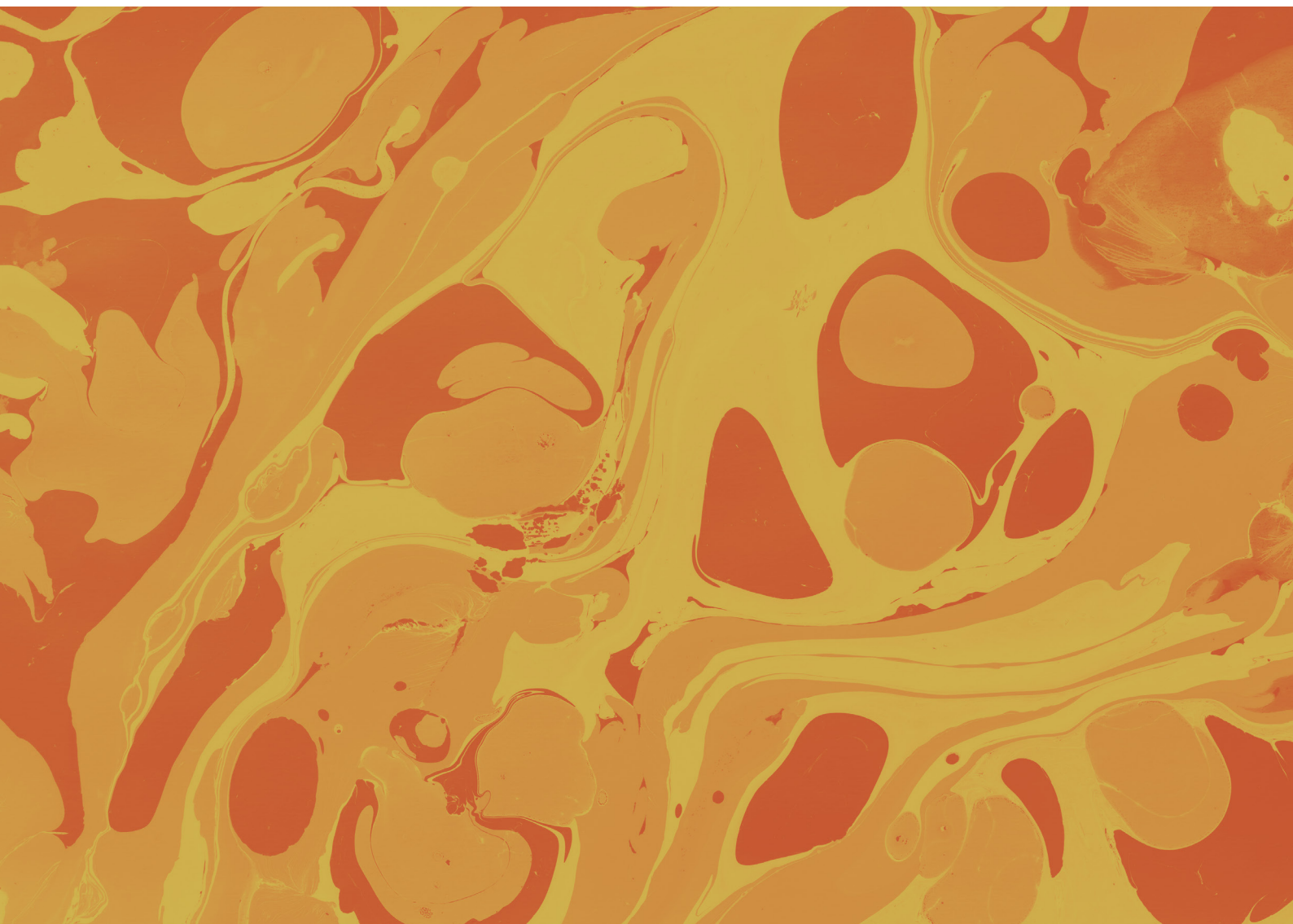


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# *What Do Universities Owe Communities?*

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THE UNIVERSITY OF  
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## RMIT Policy, Strategy and Impact

RMIT is an international university of technology, design and enterprise, founded in 1887 on the unceded lands of the eastern Kulin Nation.

RMIT's mission is to empower people and communities to adapt and thrive across generations, with education, research and civic engagement that are applied, inclusive and impactful, and its vision is to be a leading university of impact in the Asia Pacific, guided by its strategy to 2031, *Knowledge with Action*.

We recognise and pay respect to the Elders and communities – past, present, and emerging – of the lands that the campuses of the University of Sydney and RMIT stand on. For thousands of years they have shared and exchanged knowledges across innumerable generations for the benefit of all.



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## Sydney Policy Lab

The Sydney Policy Lab is a non-partisan space where communities and the academy come together to investigate and solve complex policy issues that face our world.

Created by the University of Sydney, the Lab searches for practical answers to the question of how we can best arrange our life together. Our work reflects this, building relationships between people from diverse backgrounds to encourage greater empathy and understanding, to drive the creation and implementation of community-led policies. We are not a think tank or a consultancy, but innovators of a new public R&D system that aims to engage communities and universities to generate genuine policy development.

# What Do Universities Owe Communities?

In May 2024, Federal Treasurer Jim Chalmers announced in his Budget speech that the Government would seek to expand the opportunity and reach of tertiary education in Australia. A core commitment was that “it shouldn’t matter” where you come from, your attributes, or where you live, “the chance and the choice to go to university or TAFE should not be out of reach.”<sup>1</sup> This was reflected in a new national target for 8 out of 10 workers to achieve a tertiary qualification by 2050.

The measures announced in the budget are the first steps following the final report of the Australian Universities Accord Panel, chaired by Professor Mary O’Kane, which was released in February by Federal Education Minister Jason Clare.<sup>2</sup>

For the first time in 15 years, the report addressed the long-term questions facing higher education in Australia, laying out ambitious recommendations to put universities and other institutions of learning at the heart of Australia’s future success.

The report argued for a great expansion of tertiary education with a vision for equitable participation and a reconstruction of its core functions, including research, noting that many aspects of the system are under intense pressure. The report recognised the importance of research and development and acknowledged that both research and teaching – particularly education of students from disadvantaged backgrounds – are not adequately funded. The vital role of universities in regional

communities is named and aspects of the relationship between higher education and vocational education and training are drawn out.

The report prompted lively debate over how to fund the reconstruction of the sector and the one revenue-raising measure proposed in the report: taxing some universities to co-fund, along with the Government, a Future Fund for the sector. This debate was intensified by the measures in the Budget. The Treasurer announced that the Government will “limit how many international students can be enrolled by each university based on a formula, including how much housing they build.” Reforms to university funding and tertiary system governance received \$1.1 billion in budget allocation, with an additional \$2.7 billion from 2028–29 to 2034–35 to “reform the tertiary education system and deliver Australia’s future workforce.”

The Government’s proposed cap on international students and the connection drawn between international student numbers and housing supply has provoked further upheaval in the university sector and brings together some big issues: how we value international students and their communities; the national purpose of our universities; how the policies of successive governments have made Australian universities’ research reliant on overseas students’ fees; Australia’s reliance on international students as our fourth largest national export; and community perceptions of the impact of international student numbers on housing costs and cost of living pressures.



Education Minister Jason Clare and Professor Mary O'Kane

This is, however, just one example of how the Albanese government is seeking to bring together several discrete review processes relating to early childhood, education, skills, migration and employment into a more joined up policy program aiming to address Australia's immediate pressures and future needs. The intense debate, rushed policymaking and confusion about how the powers might be applied illustrate the complex balancing act being attempted by many governments – similar processes are currently playing out in Canada and the UK – and the great difficulties faced by universities in sustaining their positions in a volatile landscape.

Beyond tertiary education policy and the Federal Budget, the war in Gaza, and the demonstrations and encampments held on university campuses around Australia and overseas, have caused university leadership, academics, staff and students to grapple with the role of universities in the context of such a political and humanitarian crisis. What distinguishes the university from other institutions, the nature of academic freedom, freedom of speech and unacceptable conduct, and what we owe each other has been debated daily on campuses and in the media.

In this current context, it is essential that universities answer, for themselves and for governments, an underlying question that is rightly asked by citizens: What do Australian universities owe communities? Inevitably, the trajectory established by the Universities Accord report will be many years of policy reform and implementation activities. The Accord has thrown into relief questions about the competing needs of different communities,

what is valued and by whom, and who should ultimately pay for the costs of education and research. As the higher education sector engages with the opportunities and pressures presented, Australian universities need to be ambitious and open-minded about their role in the nation's future development. Engaging in this deeper reflection on identity, purpose and responsibilities can also provide grounding for universities to navigate their roles and responses in the midst of political crises. And it might guide how they best contribute to the common good.<sup>3</sup>

In this essay, we argue that during this crucial moment Australian universities must overcome their ambivalent and, at times, oppositional relationship with place and with their local communities, consider the nature of their community obligations and develop a positive vision of their responsibilities and contributions as distinctive public institutions, which could also refine the National Tertiary Education Objective proposed in the Accord report.

Universities have a civic purpose to form people and communities. Universities owe communities: education understood as the development of greater understanding; a commitment to building pluralist communities; and a focus on creating, interpreting and applying knowledge for the common good.

It is hard to approach the question of what universities owe their communities without first recognising that universities, historically, have tended to alienate and subjugate their immediate neighbours. Universities have earned a reputation for creating a 'town' versus 'gown' divide. Cambridge University, for example, was founded in 1209 when scholars migrated across the country to an ancient trading post to escape Oxford's riots between people who considered themselves to be of the university and those of the town. Once in Cambridge, they largely replicated the model and the divide.

Under different stars, in 1854, the founding stone of the University of Melbourne was laid near the site where William Westgarth had come across the campfires of Wurundjeri people ten years prior. Westgarth reasoned



## In Australia, “public hospital” and “public school” roll off the tongue, but “public university” does not.

that replacing the “native encampment” with a university was sign of societal progress.<sup>4</sup> Occupying Indigenous land and then excluding Indigenous Australia became the pattern that was replicated in many other places, over generations.

In 2016, the City of Melbourne installed a public artwork marking the public hanging of Tunnerminnerwait and Maulboyheenner, Aboriginal men from Tasmania. The site of their execution is now part of RMIT University’s city campus. Their burial place is a few minutes’ walk away, beneath the present day Queen Victoria Market in Melbourne’s City North.

This City North neighbourhood is now home to perhaps 100,000 international students, bringing their knowledge, talent and interests to the urban community surrounding the universities as the city itself is reshaped by ongoing investment in housing, transport and technology infrastructure.

As the number of international students in Australia grew from 10 percent of students in the 1960s to 24 percent today, their presence has challenged our understanding of who belongs, which interests can be reconciled, and ultimately, which community or communities matter.

Given these dynamics, universities are challenged to answer whether they are primarily agents of inequality, providing credentials and access to networks to get high-income jobs and private wealth, or enablers of collective and democratic solutions. Who gets access to these opportunities – for future jobs, housing and knowledge that can be used to transform both wealth and wellbeing – is at the heart of current political conflicts. These tensions, combined with the struggle to address climate change and its impacts, and the geopolitical crises of the 2020s, force fresh consideration of the relationship between universities and the wider systems – social, economic and environmental – that sustain them.

In the battles of the last two decades, governments and members of the public have become used to questioning the value of universities, who they benefit and on what basis they should receive public support. Universities have

often responded in anxious and avoidant ways, sometimes leading to rash and unsuccessful demands of government for support.

Public ambivalence about universities forms the immediate background to the Accord here in Australia and the way in which political parties perceive universities. In recent years, universities have been diminished in political discourse, the media and in the eyes of citizens, even while an increasing number of parents want their children to attain university degrees.

In a time of increasing polarisation and geographical segregation, within and between cities and towns, universities owe these communities an active reconnection to a long-standing tradition; that of being a distinctive community themselves, united in pursuit of the common good. To do so would enable universities to reimagine their roles in wider society, educating in a way that supports not only the enhancement of knowledge and understanding, but also the civic virtues needed by community members to relate and engage across lines of difference in democratic discourse.

As we argue in the rest of this essay, these roles challenge universities to engage fully with the changing realities that surround them, and to change their own ways of organising to better serve these purposes. They also provide a basis for clarity and confidence about the relationships that universities must develop in order to flourish and support the same flourishing across the societies that support them.

In early 2023, the Treasurer wrote about the need to strengthen our public institutions and profoundly restore their purpose and capacity.<sup>5</sup> As the Accord is developed, this task must include our public universities. In Australia, “public hospital” and “public school” roll off the tongue,

but “public university” does not. Perhaps that is because when 15 years of free tertiary education ended in 1989, the significant expansion of domestic places for university students was linked in the minds of many to the idea of a user-pays system. For young adults prior to 1974, university education was a luxury of the few. After 1989, it increasingly became an investment to be paid off over time.

This is the Australian context for the existential task of substantiating and articulating the public purpose of our universities. We are not, however, alone in facing such a task. Universities should be “first and foremost, a social undertaking to create a social good,” as Amy Gutmann, President of the University of Pennsylvania argued in 2017, updating the Penn Compact that she had initiated in her inaugural address of 2004. What this entails is open to debate, but we suggest it represents a commitment, among different members of a community and between generations, to develop and hold in common forms of value that help that community and its changing members to thrive over time. Paramount to this social good is accepting that financial value is not the principal goal of education policy or of education itself.

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The working mental model many in our society now hold for Australian universities is highly corporate. In this model, the university functions as if it were an industry subordinated to the state. Government policies and funding reforms have placed universities under an ever-growing range of conditions and performance metrics in return for their

public funding. Universities themselves have experimented with a continuous process of decentralisation, recentralisation and technology-driven rationalisation in an effort to achieve efficiency while also supporting or improving the experience of students and staff.

We suggest this quest – the endless reorganisation of process and administrative infrastructure, driven by the technological requirements of large-scale service systems and the never-ending demands for “results” that can be reported to government and industry partners – is a blind alley for institutional renewal. If universities succumb fully to the instrumental pressures to demonstrate value within the contractual frameworks set up by government, they will continue to struggle.

Instead, universities need to find approaches that connect more strongly with a sense of inherent purpose and equip themselves to work more successfully with the communities that surround them. Indeed, we argue the best way to make sense of public universities is that they themselves are a polity: they are a valuable community, empowered and united in the pursuit of knowledge as one of the highest ends of the common good. When seen as such, universities will be better able to extend their own community to be what British pluralist John Neville Figgis called, a “community of communities.”<sup>6</sup> “Communities” by virtue of the fact they are socially comprehensive and exist for the good life, not a partial purpose.<sup>7</sup> The ideas of Figgis and other pluralists challenge the primacy of a centralised state with unlimited state sovereignty, superseding other forms of association





– whether churches, trade unions or other voluntary bodies – which merely mediate the relationship between citizens and state.<sup>8</sup> Instead, they see society composed, first and foremost, by people who form multiple bonds of association, and who do so freely. Such associations are formed around or give rise to sources of authority. Universities are one of the many authorities that overlap organically in our community. Without clear boundaries, universities as communities of education create networks that invite the flow of people and ideas.

Of course, this polity character is manifested in the institutional workings of the university. At its best, experience of communal life on campus, whether in a tutorial room with diverse classmates or at an academic board meeting, is typified by people exercising the virtues needed to engage across lines of difference. Pursuing shared goals, ultimately aiming at seeking the truth, demands, as the former Vice-Chancellor of the University of Sydney Michael Spence put it, “pursuing increasing levels of communication and understanding,” “finding common ground with one another” and a “desire to identify with some precision the points on which difference exists.” In this way, the university can train people as democratic citizens who are, as Judith Shklar argues, eager to “discuss and deliberate with others about the policies that will affect us all.”<sup>9</sup>

It is worth noting the heightened concern in many university communities, around the world, often prompted by the experience of the current war in Gaza, that it is increasingly hard to achieve these open discussions and democratic spaces within university communities, mirroring the wider polarisation and fragmentation of national and international politics. However, what we are envisioning goes beyond merely the internal workings of the university. Like any polity, the university also provides necessary social infrastructure and knowledge to enable broader discussion and deliberation by communities beyond itself, about the policies that will affect those communities.

This is something we are currently testing at the Sydney Policy Lab at the University of Sydney. We have facilitated People's Assemblies on Care at Westmead and Broken Hill. Both locations involve communities living around two of the University's campuses. These assemblies are one of the two streams of community consultation that form part of the Lab's Australia Cares project,



Our institutions, RMIT and the University of Sydney, in their founding years and today.

focused on reimagining care policy from early childhood education and care to aged care, and revaluing parts of the care economy. The project is seeking to invert the top-down model of the Royal Commission which does a post-mortem of systemic policy failures, instead enabling community-led development of care policy.

Through these People's Assemblies, local communities set their own agendas and questions for deliberation. In response, the Sydney Policy lab sought academic experts and community experts to respond to the communities' requests, with some of these experts attending the day of deliberation. Those gathered in the assemblies considered the expert evidence provided in response to the community's key questions relating to care policy. Care is foundational to who we are as persons and as a society.

Australia Cares deals in the intimacy of a person's humanity – it asks what a flourishing life is. It then gathers

communities together to contemplate what is needed to achieve this. In an area of policy that is so personal but also communal, and that has been dominated by the need for retrospective top-down analyses of policy failures, we hope these Assemblies are a contribution to the life of these communities.

There are, of course, many other such examples across Australia where universities are working not simply to contribute to communities, but connect with, form, and learn with them. These include the Rural Health Network working across northern Australia, the work of Southern Cross University in Lismore following recent floods, many projects advanced by the Monash Sustainable Development Institute, the University of Tasmania's state-wide approach to economic and community development, and the focus of James Cook University on developing expertise and infrastructure for healthy oceans and tropical region development.<sup>10</sup>

This vision stands in sharp contrast to the stalemate in which both the left and the right find themselves in their analysis of what universities owe to society. As John Milbank and Adrian Pabst argued in *The Politics of Virtue*, the liberal vision of education is disoriented. It oscillates "between concerns that bear no relation to politics on the one hand, and a form of utility maximisation that hands bio-political control over to the forces of the market state on the other."<sup>11</sup> This resonates with recent Australian debates. Surely Australian universities cannot hope to withdraw from the challenges confronting our wider community about how to address what the Treasurer described in 2023 as the "polycrisis" of climate change, geo-security, and inclusive prosperity?<sup>12</sup> But neither can they succumb to the directive pressures of the state or market: demands merely for employable skills, innovation for industry gain or knowledge at the service of contingent national priorities.

Our positive vision of the university is driven by placing primary value on excellence and the pursuit of knowledge for its own sake, along with the formation of virtuous citizens.

We do not accept the contemporary liberal belief held by some within universities and in government, and implicit in much of the debate about higher education funding and value, that there is a binary choice to be made between

education as the apolitical transmission of knowledge or as the instrumental use of knowledge by political forces. Nor between contemplation and applied civic ends. The university is the site for shared – often heated – conversation concerning what is the common good and what is the shape of human flourishing. That demands both contemplation about being human in a world of complex relationships and attention to our common life and common home. It is possible for the university to be the locus of the pursuit of knowledge and a shared context for the wider civic economy, with a healthy interaction between the two.

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There is considerable current interest in Australia in the potential of 'place-based' approaches. This is because place-based approaches offer the opportunity to re-embed action within the local context, and to integrate different activities and relationships to the long-term benefit of the community. These approaches offer not only an important correction to centralisation and impersonal action, but can also open new possibilities through attention to the specific. Universities are an under-appreciated key to place-based approaches. Universities are a community of communities, place-makers, educators, and custodians of community assets.

The 2023 federal budget saw the Treasurer make a landmark commitment of \$200 million to accelerate place-based approaches and build a stronger framework of evidence and practice around them. He did so with the admirable experience of successes in his own electorate of Logan in South Brisbane. There, Logan Together operates as a community movement, seeking to improve the wellbeing of every child in Logan from ages 0 to 8. Early signs of positive impact include more children thriving and being on track developmentally, thanks to improved maternity care and early diagnosis of developmental delays.<sup>13</sup> As a collective impact initiative, Logan Together demonstrates what is possible when conditions are right.

One factor from the early years of Logan Together is still rarely discussed: the presence of Griffith University. The University established its Logan campus in 1998, after a request from the Queensland Government to enter the fast-growing Brisbane-Gold Coast corridor. With



an initial intake of 500 students, course offerings were made following consultation with more than 4000 local year 11 and 12 students. Through a series of reflections, interactions and initiatives, the University's commitment to the Logan community has been developed and sustained.

The idea a university would seek and sustain a purposeful and powerful connection with their geographic place has been complicated since the outset in Australia. When the country's first university was established on the beautiful lands of the Gadigal people, the ambition was to sustain a connection with the UK, enabling, as the University of Sydney motto translates, "the same learning under different stars." As former University of Melbourne Vice Chancellor Glyn Davis notes in his book *The Australian Idea of a University*, the Australian university was a metropolitan one soon replicated in other capital cities and then in regional centres, with universities such as New England and James Cook established by the University of Sydney and the University of Queensland, respectively.<sup>14</sup>

If you walk down to the waterfront harbour in Geelong, street signs direct you to the Pier and alert you to two different campuses of Deakin University and Geelong's local college. A community may grow around the regional presence of a university. The Dawkins reforms of the late 1980s triggered semi-planned amalgamations of smaller colleges with larger tertiary institutions. As a result, there is sometimes little rhyme or reason to the specific locations of Australian universities. The largest campus of Geelong-based Deakin is, for example, in metropolitan Melbourne. If campuses in Australia were plotted on a map, it would resemble something more like the haphazard New York City subway than the planned and logical London Tube.

The location of many non-metropolitan Australian universities was not decided with the primary intent to best serve the communities in which the universities were located but, rather, to solve the problem of what to do with the existing smaller colleges.<sup>15</sup> Had we begun in Australia with the different intention, we would have likely ended up with a very different system from what we have today with far greater specialisation among universities through attentiveness to their local communities.

Our universities could learn from the recent efforts in the US, and now Australia, to show the adequacy



Top: Participants in the Broken Hill People's Assembly on Care. Bottom: The Logan Together offices on the Griffith University campus.

and inadequacy of early childhood education and care services. By visualising data across geographies, researchers enable a more public understanding of where childcare deserts or oases exist. A similar exercise might show education equivalents or raise questions of access. At the same time, Australian universities should undertake a common project to map their physical infrastructure. This map could then be layered with their assets, social infrastructure and engagement with communities across the country and abroad. Such a layered mapping would enable a more holistic understanding of the locations and reach of Australian universities, within and across communities.

If we could better locate universities in their human geographies, we would open new opportunities for them to build communities and institutions, and vice versa. Importantly, it would enable communities to see more

## Universities owe it to communities to bring these lines of argument together in a big and bold idea: that universities are foundational to our common life.

clearly the presence of universities in their communities, to consider the ways in which their networks overlap, and to have a stronger starting point for communities to lead conversations, with university support, about their priorities.

These imperatives have helped to drive the development of RMIT's vision for a Social Innovation Precinct at Melbourne's City North. The precinct sits in a city block directly between RMIT and the University of Melbourne, Victoria's Trades Hall, hospitals and health services, and the site of many civic and industrial organisations which have grown up in the spaces in between.

For decades, City North has been a base for RMIT's delivery of vocational training, programs which are becoming even more critical as the Australian economy seeks to reskill and retool for a net zero, care-intensive and regionally-connected future. RMIT is combining the renewal of these skilled pathways and partnerships with prototyping of new technology and industrial and community solutions to pressing current challenges. This work is increasingly focused on 'regenerative' futures and practices, needed to restore, rebuild and reimagine the systems and solutions needed to support future thriving. This is a purpose-driven evolution of RMIT's longstanding identity as well as a logical response to the pressures faced by the surrounding communities.

In Sydney, similar efforts are being made to thread together the efforts of different universities and city centres with institutional partners in those communities. For example, the Tech Central partnership is pursuing the transformation of a shared innovation district in central Sydney to continue amplifying and connecting the efforts of universities amid a distinctive ecosystem of technology and industry players in the city. The Westmead innovation district is pursuing a similar vision.

In the nation's regional, rural and remote centres, universities are working across institutional bounds to locate and embed themselves and their infrastructure in communities. For Flinders University, this entails working up and down the whole central corridor of the country from Adelaide to Darwin. Outside of Alice Springs, the Batchelor Institute and the Centre for Appropriate Technologies partner in the Desert Knowledge Precinct, a dedicated site for applied research, skills development and community collaboration related to understanding and thriving in the vastness of central Australia. And across a Rural Health Network, universities are beginning to push beyond a tight focus on local workforce challenges to consider the application of research to other local challenges.

There is significant potential yet to be realised if governments understand universities as public institutions central to their communities and place-based approaches, and if universities are ready to pursue strategies and partnerships together with other institutions that shape and contribute to these places and communities.

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Universities owe it to communities to bring these lines of argument together in a big and bold idea: that universities are foundational to our common life.

The vision we propose in this essay is of universities as crucial public institutions, answerable to specific communities, able to balance discovery-driven research and industry-relevant application with education by the life of the city itself. Members of the public can expect that universities will answer their most pressing question of what universities owe them, by stepping over the frame of social contracts and delegated authority from the state and fully embracing their role as institutions that are building a community of communities.

We have suggested that universities are in this way like a polity, exercising their own authority to pursue knowledge and excellence. Knowledge meaning understanding what it is to be human and to share in and protect our common life. Excellence meaning forming virtuous citizens, that is, citizens whose talents are cultivated for the common good and who are capable of exploring what the good is within a democratic culture. We suggest this has

implications for how universities should be a self-governing community. Inherent in this vision is a hierarchy, but of a particular kind.

Universities are often characterised as managerialist institutions, extracting value at the behest of centralised goals that are set as part of the 'contract' with the State and shaped by the desire of the market. At the same time, they are subject to a never-ending, attritional process of restructuring and mediated industrial conflict that chews up vast amounts of energy and time across all parts of the tertiary education system.

The purpose of the university we have been exploring requires the valuing of expertise, experience and depth of knowledge. If knowledge and excellence are the university's ends, then what that entails and how it is pursued demands the deep involvement of the university's scholars. Academics are meant to be exemplars in practice as well as in thought, masters of education for the wider community and contemplative toward the social good. A hierarchy of excellence is needed here, but for the ends of serving others and supporting the contribution of many. The project of the university relies on recognising and trusting in the decision-making of the university community.

The Albanese government has the chance to begin bringing together its reform agendas, running concurrently in parallel policy areas. Universities have long been underestimated, yet they hold keys to much of the change the government seeks: citizens supported to reflect and think deeply, communities characterised by solidarity, renewed public institutions, a healthy democracy, partnerships to solve complex challenges, and a resilient and inclusive economy that works for people and is increasingly powered by cleaner energy.

As place makers, universities across the country span increasingly diverse metropolitan, regional, rural and remote communities; drive innovation and economic development; and offer the potential to address entrenched disadvantage. The great challenge is to build working models and methods that show how we can rebuild universities as highly networked and inclusive communities, able to be proactive, far-sighted and open-minded in engaging with their physical locales and the dynamic, overlapping communities that surround them.

## Notes

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6. John Neville Figgis, "The Great Leviathan" in John Neville Figgis, *Churches in the Modern State*, (London: Longmans, Green and Co, 1913), 54, 80.
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8. Paul Q. Hirst, *The Pluralist Theory of the State: Selected Writings of G.D.H. Cole, J.N. Figgis and H.J. Laski* (London: Routledge, 1993), 2–4.
9. Judith N. Shklar, *American Citizenship: The Quest for Inclusion* (Cambridge, MA: Harvard University Press, 1998), 4.
10. See also, Australian Universities Accord Review Panel, "[Australian Universities Accord Interim Report](#)," *Department of Education*, June 30, 2023, 97–104.
11. John Milbank and Adrian Pabst, "Culture as Formation," in *The Politics of Virtue: Post-liberalism and the Human Future* (London: Rowman and Littlefield, 2016), 283.
12. Chalmers, Op. Cit.
13. Logan Together, *Annual Report 2021–2022*, 2022, 16.
14. Glyn Davis, *The Australian Idea of a University*, Melbourne University Press, Melbourne, 2017.
15. See Davis, 89–96.

**Pictures** – Page 4: Jason Clare, [Universities Accord Final Report](#), Twitter, July 17, 2023. Page 6: Nettleton & Arnest Photographic Studio, [The Working Men's College, Melbourne \(now RMIT University\)](#), Museums Victoria; RMIT, Swanston Academic Building. Page 7: The University of Sydney, [City of Sydney from above the Quad](#); Walter Chaffer, [Sydney University, 1869–1873](#), State Library of New South Wales. Page 9: Sydney Policy Lab, [Broken Hill People's Assembly on Care](#), 2023; Logan Together.



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