

Journeys in Community-Based Research. Jeffrey, B., I.M. Findlay, D. Martz, and L. Clarke (Eds.) Regina, SK: The University of Regina Press, 2014. 208 pages. Pp. \$80.00 (CAD) (paperback). ISBN 978-0-88977-306-6 (bound); ISBN 978-0-88977-339-4 (pbk.); ISBN 978-0-88977-307-3 (pdf).

Two important outcomes of engaged scholarship are the empowerment of communities and the enlightenment of scholars that extend from mutually-agreed-on engagement to collaboration on innovative strategies to address problems (Bharadwaj, 2014). This volume leads the reader through stories of empowerment and enlightenment and provides a crucial moral compass for anyone considering community-based research (CBR). The editors, experts and pioneers from prairie-based institutes and networks for community-based research, have done excellent work in compiling case-supported and practice-based chapters which contest the ‘helicopter’ approach to research.

The book’s three sections, mapped out in the introduction, explore the challenges of conducting community-based research. The substantive content begins with a comprehensive look at the ethics of CBR in three in-depth chapters. In “Working Together,” contributors share lessons about recognizing key ethical principles and levelling the playing field to encourage shared power, equal voice, and collective decision making. In “Talking to the ‘Healing Journey’ Interviewers,” researchers share a vital but seldom explored aspect in community-based research; that is, the potential for ethical concerns with researchers and their staff, and the importance of advancing methodology and ethical codes through evaluating the experiences of research staff. My favourite chapter in the text is “The Ethics of Engagement,” in which the authors reveal humbling mistakes they made in guiding their students; in their initial considerations of the ethics of place and the place of ethics; and in their complacency with the hardened culture of academia. They admit to perpetuating an ethos they did not wish to perpetuate and show wisdom in the relating of their story so that readers can learn from the account. “The Ethics of Engagement” is an outstanding piece of work that should be mandatory reading for honours and graduate-level students beginning their journey in community-based research, and other practitioners who want to strengthen their commitment to community-based research.

The second section turns to issues of advocacy and community-based research. In “Community-Based Research and Advocacy for Change,” the contributors explored the challenge of inclusion/exclusion in CBR projects, and at a meta-level, in the governance of CBR projects. The case study highlights the positive outcomes of a contentious decision to exclude academics, funders, and government representation from a CBR Steering Committee. In “A Provocative Proposition,” the contributors remind us that community is a fluid term that changes with historic, economic, geographic, and political boundaries. Clinging to those boundaries can result in missed opportunities to work with intermediaries and create bridges among organizations or even in a failure to keep a strong focus on the big picture and the

root causes of the inequality being explored. The inclusion of a journalist's perspective in this chapter sets up a dichotomy that the authors resolve in their concluding prescription for dual accountability. This chapter brings home the need for critical reflexivity in community-based research practitioners.

The third section of the book presents five chapters exploring the impacts of community-based research. Contributors explore a wide variety of partnerships and populations, and through the use of participant-grounded evaluative frameworks. Notable among these chapters are "Tripartite Collaboration and Challenges," which reflects on meaningful collaboration and communications among researchers, government agencies, and communities during community-based research, and "Standing Buffalo First Nation Youth," which examines the use of visual research products with First Nations Youth, a method gaining in popularity because of its inclusivity and culturally respectful approach. A missing part of this collection that project managers could use is an examination of the pragmatics and financing of CBR research.

The conclusion draws together all the threads from the well-written chapters and locates the work within the global struggles of community-based research as a practice. These struggles include, first of all, the discounted rigour of community-based research and its characterization as outreach or advocacy rather than real scholarship; second, the awareness that the interdisciplinary narratives used by universities and funding agencies cloak the continued focus on and support of short-term knowledge production hierarchies over CBR's long-term relationships; and third, the current acceptance that knowledge systems are still evaluated within the publication numbers game, not in the context of empowerment and real, local policy change. These are frustrations faced by community-based research practitioners around the world, exemplified in this volume through case studies and examples based in the Canadian prairies, shared as honest, very readable journeys.

This book would be complemented by methodological texts offering step-by-step guides for conducting community-based research such as Stoecker (2012), and Hacker (2013). Denzin, Lincoln and Smith's (2008) handbook would provide needed accompaniment through enlightening practitioners on the synergies among indigenous and non-indigenous pedagogy and discourse. Even though situated in Saskatchewan, the lessons contributed in this work are wide-reaching and valuable for new and continuing community-based research practitioners in Canada, and abroad. This book encourages readers to pursue collaborative projects that empower: a truly noble goal.

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