Learning and Teaching Community-Based Research: Linking Pedagogy to Practice by Etmanski, C., Budd, L.H., and Dawson, T. (ed.) 2014. University of Toronto Press. Toronto, ON. 388pp. ISBN 978-1-4426-1257-0.

Learning and Teaching Community-Based Research: Linking Pedagogy to Practice (Etmanski, Hall & Dawson, 2014) is an appropriate choice as a book to review for the inaugural issue of the Engaged Scholar Journal; the book reflects the goal of the Journal to publish work on the practice and pedagogy of community-based research (CBR) that is conducted in equal partnership with the community. As the reviewer, trained in the traditional research methodologies and academic structures that the writers indicate often conflict with the practice, teaching and learning of community-based research, I hope to bring a unique perspective to this review. Having said that, I share common ground with the pedagogy of community-based research in the concepts of experiential learning (EL), the dominant pedagogy in my teaching and a subject of my own research.

Experiential learning as a process is described by Kolb and Fry (1975) as a cycle that begins with a concrete experience followed by observation and reflection, concept formation, and re-evaluation leading into the next concrete experience. In its purest form, EL is learning by doing where the line between the teaching of the skill and the practice of the skill is indistinct; "We make the road by walking" (Hall, 2014, p. 151) appropriately describes this process, one of many comments that indicate how deeply the teaching of CBR is entrenched in EL. The personal experiences and reflections appropriately related in the book show us how blurred this line between teaching and research can be and that these experiences can be both powerful and risky for student and instructor/researcher alike.

The messages of the book are communicated through the personal experiences of participants in community-based research as a set of chapters organized under themes: the principles and practice of CBR, learning by doing CBR, teaching CBR in the community and in the classroom, CBR programming, and the challenge of teaching and conducting CBR under traditional academic structures. These personal experiences provide a clear definition of community-based research. The principles behind the ethical practice of CBR are described, and the pedagogy of teaching CBR is explored. For these reasons alone, this book is a valuable resource for those who, like me, are unfamiliar with, yet interested in the practice of CBR and possible incorporation of elements of CBR into our teaching. However, the writings in this book go much further. This is not a text-book per se, but a journey through the challenges, both academic and personal, of engaging with people and communities as partners in this process. The experiences related in this book show the passion and emotion of CBR, its challenges to the academic structures that CBR springs from, and its value to our human responsibility to make all our lives better. For these reasons, this book is also a valuable resource for those already immersed in the practice and teaching of community-based research. I found it enlightening, yet daunting because it demonstrates that there are no half measures with

CBR; one is in all the way or not at all.

Learning and Teaching Community-Based Research was conceived and delivered by researchers based out of the University of Victoria conducting community outreach and research with and in local communities. It includes contributions by students, community-based workers, and academics from across the country. Several of the projects described in this book are about research and teaching in collaboration with and often led by local indigenous peoples and communities. Each project, as a case study in the practice and teaching of community-based research, is unique in its participants, issues, approaches, and outcomes. However, for each case, the principles or ethics of community-based research are implicit or clearly indicated: researchers and community members collaborate and contribute equally to the process; both researchers and community members learn through the process; the research sparks action which leads to capacity building within the community; community members have control over the process (i.e, it is participatory); there is transparency in the research process; and the research methods and outcomes are developed and disseminated collaboratively.

This process in many ways conflicts with how research is traditionally conducted at academic institutions, a difference noted more than once; for example, "it is our intentional effort to bring to the forefront ways of knowing and being that are not conventionally understood as science" (Etmanski, Dawson & Hall, 2014, p. 16). Traditional academic research is described as linear, with specific objectives and timelines, whereas CBR is non-linear, often open-ended and indeterminate. The difference, based on essentially differing ways of creating and managing knowledge, has traditionally supported also an imbalance in power. The solution described is to grant legitimacy to the knowledge and ways of knowing in communities.

The discussion on the conflict between traditional research methods and community-based research is also extended to the pedagogy of CBR versus traditional models of teaching and learning at academic institutions. The book recognizes that true teaching and learning in CBR (considering the principle of equal partnership with community) involves not only addressing the pedagogy of the academic institution, but also the pedagogy of the community. Both are legitimate. In that context, traditional experiences such as pole carving, or weaving (Williams, Tanaka, Leik & Riecken p. 233) become important learning experiences for those seeking to practice CBR because of the need to be immersed in the community to gain the understanding and trust needed to conduct research with the community as an equal partner. Hence, many of the teaching methods described in this book are a departure from traditional classroom settings. These methods find legitimacy in the pedagogy of experiential learning, but often challenge academic timetables as well as typical academic learning spaces: "knowledge exchange is organic and circular rather than linear" (Williams et al., 2014, p. 231).

Recognition of this form of scholarship of teaching and learning is perhaps hampered by the varied nature of the community-based projects. Upon reading this book, you will see that no two projects or stories or interactions are the same, and each is a product of the people and community involved. Even so, at a higher level, the various community-based projects use common approaches or methodologies because they value the same ethics.

The challenges in receiving academic recognition/credit for researcher and the student by their academic institution are discussed and serve to underscore how different the very nature of this work is from traditional academic research. The irony of this challenge is that, as pointed out by Jessica Ball, "the university is part of the community" (Ball, 2014, p. 29). Part V explores the challenge of being credited academically for one's work teaching and learning CBR, but goes further to include the additional challenge of providing evidence of scholarly activity especially when the traditional norms of that evidence conflict with one's personal belief structures: "so how do I put this dream catcher into my teaching dossier?" (Antone and Dawson, 2014, p. 293). The solution discovered and described here is the evolution of the teaching dossier from being a multi-component yet linear record to being a "holistic," multi-dimensional work that is an integration of all scholarly activity and evidence of teaching. Such discussions of academic recognition are also relevant to power relations and, in the context of this work, decolonialization, a theme woven throughout the book and discussed directly in Chapter 8.

Overall, the book provides a comprehensive description of the challenge, rewards, and breadth of the practice and teaching of community-based learning. It has left me with the desire to reach out and try to capture some of this for my own teaching. Through the words of participants, it relates the pedagogy of community-based research through reflection on the nature and practice of CBR, which in itself is understood through the teaching and learning of CBR. This circular, cyclic path is like that of the true nature of learning. Yet I cannot help but think that community-based research and its teaching is an all or nothing pursuit, if it is to remain true to its principles and the communities engaged.

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