Engaged Scholar Journal:
Community-Engaged Research, Teaching, and Learning

Canadian — Multidisciplinary — Peer-Reviewed — Open Access

ENGAGED SCHOLAR JOURNAL:
COMMUNITY-ENGAGED RESEARCH, TEACHING, AND LEARNING

Volume 2, Issue 2, Fall 2016

CONTENTS

Exchanges

Book Reviews

From the Editor

Introducing the Fall 2016 Issue:
Contributing to Community-Engaged Scholarship Knowledge Dissemination in Canada

The articles assembled in this issue represent community-engaged research, teaching, and learning as pursued by scholars in North America and, predominantly, in Canada. The Journal is pleased to share this work with readers across the continent and beyond. As usual, we profile our contributors' work in both peer-reviewed and non peer-reviewed sections, to provide opportunities for authors to publish their work in either form. Articles presented here reflect on theory and practice of community-engaged scholarship in various settings. They range from analyses of CES leadership and research processes in multi-stage and multi-partner projects to presentations

Natalia Khanenko-Friesen, Editor
(Photo: Erin J. Weiss)

of specific research and teaching projects in specific communities and settings.

   Community-engaged scholarship takes place in a variety of contexts and is pursued from a range of scholarly angles via different methodologies and our issue reflects this diversity as well. In line with its mission, the Journal respects this diversity of perspectives on community-engaged scholarly work as we do not advocate for a single vision on how this work is to be accomplished. Thus, the reader will find in this issue essays written on, and within the framework of, community-based research (CBR), community-based participatory research (CBPR), service learning (SL), community-university relations, feminist research, education, animation, narrative analysis, library sciences, and oral history. Though in each case authors present their own perspectives on CES practices, all advocate for community-focused approaches to their scholarly engagements.

   Inevitably, whether we profile CES research, teaching, and learning within the Canadian borders or internationally, because we are a Canadian publishing venue, the work of our Journal continues to represent Canadian scholarship of community-engagement. Perhaps that is why, while preparing these comments, I was curious to explore the scope of scholarly publishing in the area of community engagement as related to Canada. I turned to Google Scholar to see what one can find there on this topic. Google describes its search engine, Google Scholar, as a tool to broadly search for 'scholarly' literature. The search takes place across many disciplines and generates sources such as articles, theses, books, abstracts, court opinions, from academic publishers, professional societies, online repositories, universities, and other websites. One can use many keywords to mining data online to evaluate the state of the discipline. I chose <"community engagement" Canada> as my key phrase. I opted

out from using the full phrase "community-engaged scholarship" as Google Scholar scans only scholarly literature in the first place. Quotation marks were used to insure that the search engine would catch exactly this phrase in the sea of academic and scholarly literature available online. This method is not without its limitations as simply by choosing a set of different key search phrases one can arrive at somewhat different search outcomes. But it helps to imagine the scope and dynamics of the field.

Google Scholar thus comes to serve as a useful tool for understanding the evolvement, development, dissemination, and by extension potential impact of a particular scholarly discourse that unfolds in the area of academic publishing, online, and otherwise. What are then potential chronological and statistical dimensions of the evolvement, progression and dissemination of community-engaged scholarship discourse in (relationship to) Canada?

At the time of writing this text, the above search for <"community engagement" Canada>, under the option 'any time' and excluding results for patents and citations, produced 'about 33,300 results.' Though these results concern all kinds of online scholarly sources as discussed above, and this includes reappearance of the same items in various databases, this statistics still suggests robust activity in the field for a nation of 36 million people. Google Scholar offers an option to search for the results within a given time range. I opted out to explore the dynamics of appearance of my search phrase by decade and here are the results of this search. Table 1 helps to visualize the exponential growth of CES scholarly literature as related to Canada.

Table 1. Google Scholar Search Results for <"Community Engagement" Canada>

1950-1959	6
1960-1969	7
1970-1979	18
1980-1989	36
1990-1999	236
2000-2009	7,300
2010-2016	17,600
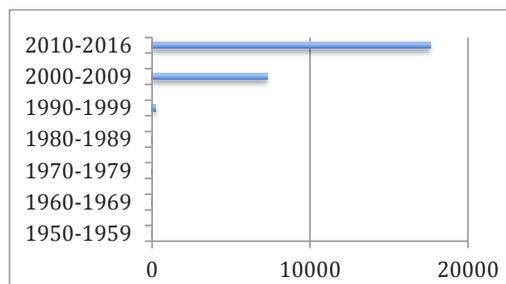
The twenty-first century appears to be the time of most active production and dissemination of CES-focused publications related to Canada, at least according to Google Scholar. Thus, I further searched for annual distribution of publications within this timeframe to better understand its dynamics. Figure 1 summarizes the results of this search.

Recently, with the publication of our first issue in 2015, the *Engaged Scholar Journal* began to contribute to CES knowledge dissemination in Canada shown on the graph in Figure 1. We anticipate that what we publish will gain its due share in this process.

Apart from directly contributing to the deposition of CES scholarly literature into an archeology of Google Scholar, the Journal's participation in CES knowledge production and mobilization is also evidenced in the dialogue that is set in motion by the peer-review process.

Without ever directly encountering each other, the two groups of scholars, the authors and peer-reviewers, through their engagement with essays are jointly responsible for the quality of scholarship that we profile on our Journal's pages. We thank both groups for this lively and ongoing dialogue that takes place behind the curtains. We specifically thank those peer-reviewers listed below who contributed to the production of the current Issue, for their time and service, professionalism and commitment to good quality scholarship. Below, we outline some statistical parameters of our collaboration with various contributors to the current Issue.
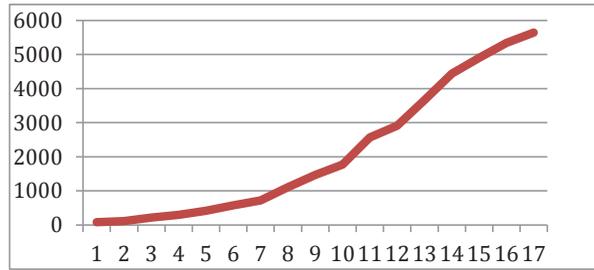
Figure 1. Google Scholar Search Results [in thousands] for<"Community Engagement" Canada> for the years 2000-2016 [years 1-16 in the table]

To community-engaged scholars in Canada and elsewhere, we invite you to join us in our efforts to expand the ongoing dialogue on community-engagement in Canada and internationally.

Sincerely,

Natalia Khanenko-Friesen
The Editor

Special Thanks to Our Peer Reviewers —

Lalita Bharadwaj	Ted Jackson
Katy Campbell	Heather McRae
Moshoula Capous-Desyllas	Dianne Miller
Isobel Findlay	Nazeem Muhajarine
Natalia Khanenko-Friesen	David Peacock
Chelsea Gabel	Carole Roy
Eva Giraud	Marc Spooner
Robert Henry	Randy Stoecker

Fall 2016 Issue Statistics

A. Authors and Submissions

Authors and Co-Authors	
University Based	25
Non-University Based	4
Total	**29**

Article Submissions	
Original proposals for peer and editor review	15
Articles submitted for editor review	3
Articles submitted for peer review	12
Peer-reviewed articles accepted for publication	4
Editor-reviewed articles accepted for publication	3
Book reviews submitted for editor review	3
Book reviews accepted for publication	3

Geographic Distribution (Corresponding Authors Only)	
Eastern Canada:	**4**
Renision University College	1
McMaster University	1
Carleton University	1
Non-University Based	1
Western Canada:	**8**
University of Alberta	1
Royal Roads University	1
University of Saskatchewan	4
University of Winnipeg	1
Non-University Based	1
International:	**6**
Alauddin State Islamic University of Makassar, Indonesia	1
Research Institute for Humanity and Nature (RIHN), Japan	1
Stony Brook University, United States	1
The University of Toledo, United States	1
United Nations-mandated University for Peace, Costa Rica	1
Non-University Based	1
Total:	**18**

B. Peer-Reviewers and Peer-Reviewing

Peer-Reviewers	
Total invitations to peer review	35
Number of peer reviewers who accepted invitations	16

Geographical Distribution (Peer Reviewers)	
Atlantic Canada:	**1**
St. Francis Xavier University	1
Eastern Canada:	**3**
Carleton University	1
MacEwan University	1
McMaster University	1
Western Canada:	**9**
University of Alberta	2
University of Calgary	1
University of Regina	1
University of Saskatchewan	5
International:	**3**
California State University - Northridge, US	1
Keele University, UK	1
University of Wisconsin, US	1
Total:	**16**

Essays

Leadership in Community-Based Participatory Research: Individual to Collective

Maria Mayan, Sanchia Lo, Merin Oleschuk, Ana Laura Pauchulo, Daley Laing

ABSTRACT   Multi-sector collaborative partnerships hold much promise in tackling seemingly intractable and complex social issues. However, they often encounter many challenges in achieving their goals. Leadership can play an important role in reducing the impact of factors that threaten a multi-sector partnership's success. Community-based participatory research (CBPR) partnerships are collaborative and, in many cases, multi-sectored. While there is a developing literature and practice on multi-sector, collaborative partnerships, leadership in CBPR is relatively unexplored, especially at various partnership stages (i.e., formation, implementation, maintenance, and accomplishment of goal). Through the method of focused ethnography, we explored the research question "How is leadership exercised during the formation stage of a CBPR partnership?" Eighteen partners (government, community, and university sectors) were interviewed about the leadership during the formation stage of their partnership, and data were qualitatively content-analyzed. Partners explained that leadership was exercised during the formation stage through (1) individual characteristics, (2) actions, and (3) as a collective. Our findings illustrate that CBPR leadership shares many of the characteristics of traditional leadership and adapts them to support the collaborative process of CBPR, leading to a collective form of leadership. These findings have implications for the study and practice of CBPR leadership.

KEYWORDS   community-based participatory research; leadership; partnership; multi-sector

The Need for Multi-Sector Collaborative Partnerships for Complex Social Issues
Multi-sector collaborative partnerships (i.e., partnerships involving three or more sectors such as government, business, non-profit, etc.) have emerged globally in the last decade, and have made a strong case for the need for such partnerships to address seemingly intractable and complex social issues (Edelenbos & Klijn, 2007; Roper, Collins & de Jong, 2015). The promise and possibility offered by multi-sector collaborative partnerships lies in their ability to: a) secure a large amount of funding, which often contributes to the long-term sustainability of the project being led by the partnership and opportunities for the partnership to risk implementing new, innovative ideas (Roper et al., 2015); b) impact public policy and systemic

change and, in this regard, move beyond programmatic and service delivery changes (Roper et al., 2015); c) create new, innovative solutions because of the diversity of skills, knowledge and experience present in a multi-sector partnership (Roper et al., 2015); d) establish an equal distribution of resource expenditure which alleviates the challenge of only one or two sectors bearing the weight of over extending their resources (Edelenbos & Klijn, 2007; Woulfe, Oliver, Zahner & Siemering, 2010); and e) secure positive public reception to the solutions offered by the partnership because different sectors within the partnership can ultimately reach a wider audience (Roper et al., 2015). However, while multi-sector collaborative partnerships may seem as though they are inherently structured for success, they often encounter many challenges in functioning well and achieving their goal. In fact, Wolff (2001) has noted that failures of multi-sector partnerships that emerge from a community's response to a pressing social issue are as frequent as successes.

Why Multi-Sector Collaborative Partnerships Fail
Though much of the research published on multi-sector collaborative partnerships has focused on factors that have led to their success (often defined in the literature as the partnership's ability to meet their project's goals), some of this literature has also highlighted the factors that in turn lead to their failure. For example, Edelenbos and Klijn (2007) explain that consensus in decision making is often difficult to achieve because different sectors are mandated by different priorities. Thus, multi-sector collaborative partnerships often fail because partners remain focused on the needs of their sector, rather than the needs for success of the partnership (Woulfe et al., 2010), or worse, because partners are opportunistic and thus not committed to the common vision (Mizrahi & Rosenthal, 2001). Partners' past experiences with failed multi-sector collaborative partnerships due to opportunistic behaviour, or more generally, difficult histories between sectors, can lead to mistrust within the partnership (Edelenbos & Klijn, 2007; Woulfe et al., 2010). Subsequently, mistrust can often lead to an unwillingness to share information which can also contribute to the failure of the partnership, given that "learning and creating new solutions for complex problems require that organizations exchange…specialist information and capabilities" (Edelenbos & Klijn, 2007, p. 32). This is of particular concern because, as Edelenbos and Klijn (2007) have explained, trust is one of the most important success factors of a multi-sector partnership.

The Role of Leadership in a Partnership's Success
While multi-sector collaborative[1] partnership success can be difficult to achieve, leadership within the partnership can play an important role in reducing the impact of and even eliminating factors that threaten the partnership's success. For example, leaders play a crucial

---

[1] As in many new and emerging fields, the literature around community-based participatory research is complex. We could not find a well developed literature specifically on leadership in community-based participatory research. Consequently, we turned to literature describing multi-sector and collaborative partnerships as this literature seemed most relevant to community-based participatory research. We expect that as these fields evolve, the distinctions among various collaborative partnerships will become more clear; however, at the moment we are working with the literature that currently exists.

role in establishing mutual trust among partners as well as establishing a mutually agreed upon vision and objectives (Woulfe et al., 2010). They also act as champions both to garner commitment from partners, as well as public approval of the importance of the social issue that inspired the formation of and the remedies proposed by the partnership (Woulfe et al., 2010). Overall, leadership is important for stimulating the synergy, participation, and success of a collaborative partnership (Butcher, Bezzina, & Moran, 2011; Crosby & Bryson, 2005; El Ansari, Oskrochi, & Phillips, 2009; Gray, Mayan, Lo, Jhangri, & Wilson, 2012; Suarez-Balcazar, Balcazar, Taylor-Ritzler, & Iriarte, 2008; Zakocs & Edwards, 2006).

However, the necessary traits of leaders for the success of a collaborative partnership are less clear. Some scholars recognize that collaborative partnerships require their leaders to possess many of the traits and behaviours of leaders in traditional contexts (Armistead, Pettigrew, & Aves, 2007; Huxham & Vangen, 2000, 2005) such as the ability to direct decision making processes, make decisions for the group, and assign tasks (Winkler, 2010). In this regard, according to Winkler (2010), traditional leadership is often understood as hierarchical and unidirectional. Yet others argue that the leadership of a multi-sector partnership cannot be "located in a single charismatic individual who launches and sustains" the partnership (Wolf, 2001, p. 183). Traditional leadership traits have little applicability in collaborative partnerships because of their diverse membership with varied organizational goals and cultures (Crosby & Bryson, 2005; Huxham & Vangen, 2000, 2005). Therefore, leadership in collaborative partnerships must strike a delicate balance between recognizing the diversity among partners, while ensuring equity and avoiding control by a single individual or partner (Alexander, Comfort, Weiner, & Bogue 2001; Williams & Sullivan, 2010). Indeed, the more heterogeneous and diverse a partnership, the more developed its leadership needs to be (Mitchell & Shortell, 2000). Moreover, leadership in multi-sector collaborative partnerships is largely voluntary and often unclear (Alexander et al., 2001; Armistead et al., 2007; Huxham & Vangen, 2000). A common resulting challenge is what Huxham and Vangen (2005) call collaborative inertia, where ambiguous leadership and limited resources slow and sometimes stall a partnership's progress.

Leadership also changes throughout the lifespan of a collaborative partnership, and leadership functions often vary according to the partnership stage (formation, implementation, maintenance, and accomplishment of goal) (Ansell & Gash, 2008). For example, collaborative partnership formation generally begins when one or more lead organizations brings together a group of potential partners to focus on a social issue of concern (Butterfoss, Lachance, & Orians, 2006; Kreuter, Lezin, & Young, 2000). This formation stage involves developing the vision, mission, and objectives; formalizing rules, roles, and procedures (Kreuter et al., 2000); and developing strategies to reach identified goals (Roussos & Fawcett, 2000). Leadership has been consistently cited as one of the factors that contribute or inhibit to the formation of collaborative partnerships (Butterfoss et al., 2006).

The Study

While there is a developing literature and practice on multi-sector collaborative partnerships, leadership specifically in community-based participatory research (CBPR) partnership is relatively unexplored, especially at various partnership stages (i.e., formation, implementation, maintenance, and accomplishment of goal). With this in mind, the authors of this study looked to a CBPR partnership was, where leadership was dispersed among partners, to understand what the context of this partnership might suggest for the exercise of CBPR leadership. In particular, this study reports on the role of leadership during the first stage—the formation stage—of a multi-sector CBPR partnership that came together to conduct a project we refer here to as Project X. Project X materialized in response to a community and government request to academics for research-based evidence to inform policy and programming regarding the delivery of health and social services to low-income families (Drummond, Schnirer, So, Mayan, Williamson, & Bisanz, 2014). Project X partners included 16 organizations from the community, government, and university sectors. This partnership is referred to here as Partnership X.[2] Using CBPR as a framework, Partnership X was formed over five years (2001-2005). During these five years, Project X partners worked together to design the research (e.g., develop the research questions, data collection tools), develop partnership documents (e.g., communication and risk management plans, a project charter, a governance structure) and secure funding. Once these elements were in place, the interventions were implemented and studied (2006-2014) (Drummond et al., 2014). The partners agreed that study of Partnership X could not be published until the interventions concluded.

The formation stage lasted five years because both Project and Partnership X were highly complex in that, not only was the Partnership made up of 16 organizations, but these organizations came from the community, government, and university sectors, which in themselves are heterogeneous. For example, the government sector included municipal government and provincial government and the university partners included representation from different faculties. Partner organizations also had distinct yet overlapping mandates that centred around support for low-income families, creating everyday conditions that at times made them allies (e.g., co-delivering programs and services) and at other times competitors (e.g., competing for program funding). The Partnership members also represented positions throughout individual organizational hierarchies, including front-line staff who delivered services, through to senior administrators or policy-makers. Project X was designed to be longitudinal, meaning that it was costly and that partners needed to commit to building and sustaining momentum, along with funding, for a minimum of 10 years. These factors resulted in an extremely complex CBPR Partnership that demanded a unique leadership approach. In fact, during the five-year formation stage, the Partnership members identified that they had never been part of such an ambitious initiative and made the decision to study the way they

---

[2] Sixteen organizations came together to develop and guide Project X. Project X refers to the actual delivery of health and social services to low-income families to determine which combination of services were best for families. "The study" refers to that which is reported in this paper; the study of Partnership X's leadership.

worked together over the course of Project X. Their goal was to document and understand how they, as diverse partners from multiple sectors, work together to guide the Project. As Partnership X, they applied for and received federal government funds to study how they worked together. This paper is about the Partnership's leadership that enabled the realization of the Project. It contributes to the CBPR literature by identifying how leadership was exercised through individual characteristics, through actions, and as a collective during the Partnership's formation stage.

Methods

The method of focused ethnography was used to answer the question, "How is leadership exercised during the formation stage of a CBPR partnership?" Focused ethnography, as with traditional ethnography, aims to describe the culture of a given group—as the individuals within the group see it—but is "focused" because the inquiry is led by a specific research question and conducted within a particular context (Knoblauch, 2005).

All Partnership X members who were instrumental in, accountable for, and knowledgeable about Partnership's formation stage (from February 2001 to November 2005) were asked to participate. This made it a complete sample of 18 Partnership members. Four of these 18 members (one from the municipal government, one from the provincial government, one from the university and one from the community) were also considered to have played a leadership role by the other Partnership X members. An invitation email outlining the study, along with the information letter and consent form, was sent by a Project coordinator to all 18 members. One-on-one semi-structured interviews were chosen as they enabled partners to fully and freely describe their experiences and concerns, allowing them privacy and time for reflection. Of the 18 partners, 10 were from the government sector (municipal, regional, and provincial), four from the community sector (not for profits, local funders), and four from the university sector. The interviews were conducted between 2005 and 2006. They lasted 50 to 90 minutes each and were audio-recorded and transcribed verbatim. The University of Alberta research ethics board approved the study. All staff involved in this study signed a confidentiality agreement.

Analysis of one-on-one interviews followed qualitative content analysis, an inductive approach that does not fit data into predetermined categories developed from theory or interview questions (i.e., directed or deductive approach), but starts with a process of open coding and then categorizing the primary patterns in the data (Mayan, 2009). Open coding is the first step "by which the researcher becomes familiar with and starts to organize the data" and may "include overall impressions, points of interest, plans for working with the data, and so on" (summarized by Mayan, 2009, p. 171). In our study, similar codes were put into categories, and after a category started to take shape, the researchers would "[read] through the excerpts, ensuring that they all 'fit' within the category" and re-work categories and developing schema if categories were weak (Mayan, 2009, p. 171). Preliminary results were taken back to the Project X partners and other relevant stakeholders for critique, further interpretation, and re-working. Once the Project X partners were satisfied that each category reflected their

experience, the categories were then judged by two criteria: internal homogeneity (the data reflect the category) and external homogeneity (the relations among the categories are bold and clear) (Mayan, 2009).

Rigour was determined according to Morse, Barrett, Mayan, Olson, & Spiers' (2002) verification strategies (e.g., methodological coherence, appropriate and sufficient sampling, iterative data collection and analysis) as well as other established strategies (e.g., prolonged engagement, partner interpretation/checks, audit trail) (Lincoln & Guba, 1985). Through these strategies, we were able to ensure that the findings were logical and an accurate representation of the data. All partnership members[3] are identified by pseudonyms.

Results
Partners' description of the leadership within Partnership X during the formation stage consisted of three levels: (1) leadership exercised through individual characteristics; (2) leadership exercised through actions; and (3) leadership exercised as a collective.

Leadership Exercised Through Individual Characteristics
When Project X partners described the characteristics of leaders within the Partnership a number of commonalities emerged. Specifically, partners described three chief characteristics that each of the leaders possessed and practiced at the individual level during the formation of this CBPR Partnership. According to the partners, Partnership X leaders were credible, trustworthy, and bold.

Leaders were credible. The first, and the most recognized characteristic that the leaders brought to the Partnership and thus, the Project, was their credibility. The leaders were highly regarded individuals in the community, both personally and professionally. They therefore brought "instant credibility." As one partner said of this group of leaders: "When [they] speak people really listen." This leadership characteristic was instrumental in the successful formation of the Partnership as it brought together both interested and otherwise uninterested individuals to learn more about Project X, and ultimately become involved with and provide different kinds of support to it. As described by another partner: "I think because they were spearheading it, people decided, out of curiosity, to come, to think … 'well, this might not be something, this might be something, cuz Brenda Marshall and Phil Cook are big on it.'"

Partnership X leaders' credibility not only attracted a rich group of potential partners to the Partnership, but also allowed them to actively recruit people whom they thought would be instrumental to the Partnership's success. As a result of this proactive recruitment, the Partnership was much stronger. One partner recalled:

> So if somebody like Terry Pearson says, 'We really ought to get so-and-so to
> the table,' you ask why and, you know, and you ask about the person and so

---

[3] To improve readability of the paper, we use "partner" to refer to "partnership members" for the remainder of the paper.

on, but if Brenda says it, she has been through these things [complex projects] before and that carries an awful lot of weight.

Leaders were trustworthy. Often the leaders' credibility was discussed with regards to their trustworthiness. The leaders themselves talked about how they admired each other and were worthy of each other's confidence. As one leader put it: "I'm always giving in to Phil because, if Phil raises it to the level of, 'this is really important,' I trust him." Another leader echoed the sentiment: "So, you know, there's a time and a place. Phil won't yell 'The sky is falling!' unless the sky is falling. So, I trust him." Because leaders were considered trustworthy, partners got involved in the Project. As one leader said: "Will this [Project X] work? I don't know but Mary is there so I am gonna be there." Another partner agreed and added that the leaders' positive influence was so strong that people almost had no choice but to join the Partnership and believe in the Project's value and importance. They knew that the leaders "didn't lend [their] name to trivial interests," and had a track record of delivering what they said they would.

As the above quotes illustrate, the leaders' trustworthiness worked well on the individual level. But the leaders' influence did not stop there. Trustworthy leaders also exerted influence at the organizational level:

> Linda Chan is one of the most respected ADM's [Assistant Deputy Minister] that's around, so having her voice and her signature, or fingerprints, whatever you wanna call it, attached to something like this, certainly pushed some of the other Ministries to get on board.

Leaders were bold. Due to the Project's longitudinal nature and large scale scope, the partners involved took a big risk in terms of potentially sacrificing their credibility (and their organizations'/institutions' credibility) and over-extending their resources. Instead of devoting resources and time to other less-risky initiatives, the leaders boldly took on Project X and were genuinely committed. They were a group of individuals who were senior in their careers and had little further to go in advancing them. They understood the risks that were involved, both for the Partnership and for their careers. As one leader put it:

> I'm going to gamble a huge part of my legacy as Operations Manager on this Project. What's the worst thing that could happen? You know. If the Project goes bust, well, half of the population will think, 'good that you tried' and half the population will think 'what a naive person you are.' That's the worst thing that could happen. If it comes out as being a huge significant piece … now I'm the genius!

Partnership X leaders also recognized the amount of effort needed from their staff to stay committed to such a long-term, risky project. They understood that "[their] role is to say [to their staff], 'We are doing a good thing. Here is what it is going to be like.'" The leaders anticipated "bumps along the way" and reassured their staff with statements like, "This is a

tough patch but we will get through it, let's keep going." They led by example and demonstrated perseverance through numerous uncertainties. One leader provided the following summary on her experience:

> With things like this you have a crisis a week … all of a sudden the funding you thought you were gonna have you don't have, and the staff change at some agency and the new person is not at all sure they want to do this. I mean, once you are there, you kind of look back, and it sort of gets covered with this happy glow of accomplishment, but while you are going through it, it's tough.

Leadership Exercised Through Actions
Aside from their individual characteristics, the leaders also acted in ways that led partners to hold them in high regard as leaders. According to partners, because of what the leaders did for the Partnership—they campaigned, macro-managed, and valued the collective— Partnership X was able to push forward.

Leaders campaigned. Project X leaders brought with them an ability to "[engage] the group around the table in moving forward with the Project." As a partner recalled about one of the first presentations on the Project to recruit potential partners: "They had their presentation well prepared, and they knew what they wanted, and they asked for it very concisely and clearly." Ultimately, the leaders took ownership of the Project, and became campaigners and crusaders for it. One of the leaders talked about her role as follows:

> I think you have to have a very clear vision of what it is you want to accomplish. I think you need to be able to articulate that and describe a better future to people so they could say, 'Yes, I can see how that would be.' . . . and being able to articulate that, 'This is where the benefit is for you.'

As leaders took ownership of Project X, it was no longer just one of the many projects in their portfolios. It was *their* project. Project X partners were especially impressed with the commitment shown by the leaders from the government sector, as one partner put it:

> It was actually fabulous to see them providing that leadership, and being part of it [the Project] in a major way, not just with money but with staff; and there [are] a few people around the table, and to have a government department so committed to what was very much a community-based initiative, I think, spoke loudly to the Project, and to their commitment.

Leaders macro-managed. The leaders also focused on the "big picture" by macro-managing. The leaders trusted their staff, allowed space for them to do their work by telling them to "go away, go do it. Let me know when you need me to 'part the bushes,' you know, for something else to happen, and keep me informed." The leaders' role, in their own words, was "to keep the

eyes on the big picture and the goal as we were going." The leaders were also happy in their role as macro-managers, as stated by one of them, "I often said I have the best job, I have the easiest job."

The partners appreciated both the support and the trust that the leaders showed in them, and recognized that "it takes a good leader to kind of get out of the way and let staff just go do the work."

Getting out of their staff's way, however, did not mean being removed from or indifferent about the Partnership or the Project. In fact, the leaders were a determined group in their efforts in making sure Project X would be a success. As one partner said of one of the leaders:

> Bjorn Bonn is a bulldog, you know, almost single-minded in terms of, push, push, push, push, push all the way through. I don't think he insisted that it had to be this way, or that way, or the other way, but he wanted something done that had to be good and have maximum impact.

Leaders put the Partnership first. The last, and perhaps most appreciated action demonstrated by the group of leaders, was that they were genuine in their commitment to and belief in the Partnership, so always put the Partnership first. One leader pointed out:

> If leadership starts worrying about, you know, naming my department or where is my department, or the last time I heard Project X I heard them talking about the university and not the City or, you know, that kind of stuff, that will kill it, very quickly; people have to remember what we are doing here.

The partners were described as having "no ego." The leaders quietly did "behind-the-scenes work" to make sure "things would be in place" and to make sure that their organizations would always have good people working on the Project. The leaders were not only actively fostering the collective process, they were also doing the necessary work themselves: "[They] went through all of that hard work of bringing everybody along together instead of it being one person's idea and charging ahead with it and having the other people just window browsing."

Leadership Exercised as a Collective

In addition to what the leaders were and how they acted, Project X partners also described a collective element of the leadership that was attributed to the entire leadership team. This team of leaders became, and was viewed as "one," and included "not one weak person." As one partner said of the Project X leadership team:

> The key to me was they [leadership team] were not there for themselves, to make themselves look good. They were people who were truly committed to the work they did. I can't name a person who was weak on, what I saw as the leadership team.

This collective leadership approach required the leaders to "leave their organization at the

door." It functioned as a positive feedback loop, with the focus on the leadership team fostering a sense of group identity that, in turn, made the group function more cohesively. One partner explained, "It isn't because we're individual stars and able to do things, it's because we work together and coalesce." When challenges arose, leaders began to ask "how is our [Partnership X] going to deal with this?" rather than approaching challenges as representatives of individual organizations. This collective identity as leaders with shared responsibility prevented fragmentation, competition, and blaming, as described by one partner:

> [Partnership X is] the first committee I've even been involved in when, even when things weren't going well it wasn't, "My Ministry" even when we might have been a culprit with something, that was never taken out with me, it was "how are we as a group going to manage this."

Not only did the partners find this collective approach demonstrated by the leaders very refreshing, the leaders themselves also found each other's commitment to the leadership team eye-opening, debunking the stereotypes of high-ranking decision-makers. One partner described her experiences working with one leader as follows:

> Working with Linda completely redefined for me what an ADM could be like and I had no idea that they could be so idealistic and pursue things so hard and not ... be so completely driven by their political master.

Discussion

A key contribution of this study demonstrates that CBPR leadership requires a specific set of skills that draw, not only on collaborative leadership, but also leadership from more traditional, hierarchical settings. Given that Partnership X operates within a large hierarchical and traditional system, it makes sense that traditional leadership characteristics still held importance. Specifically, the leaders in Partnership X were deemed by others to be credible, trustworthy, and were in senior positions in their career, thus making it easier for them to be bold and take risks that were integral to Project X's longitudinal nature and massive scope.

Literature on leadership within collaborations is strongly focused on analyses of individual characteristics (Armistead et al., 2007; Huxham & Vangen, 2000). This is not surprising considering the common understanding of traditional leadership as itself being an individual characteristic. It is, however, also becoming increasingly clear that focusing on individual-level analyses alone in a CBPR context has its limitations. Project X leaders possessed traditional individual characteristics, but also acted in less traditional ways. They campaigned for the Project, drawing others in to foster widespread participation; they macro-managed and kept their vision on "the big picture," and empowered others to direct important aspects of the Project; and they put the Partnership first, had "no ego" attached to the Partnership, and were happy to engage in more "behind-the-scenes work." In shifting from traditional characteristics of leaders to non-traditional actions of leadership, the collective nature of Project X's

leadership began to be visible.

What became essential in this CBPR context is that these more traditional traits of leadership were adapted to support the collaborative work of the CBPR Partnership X rather than undermine it. Traditional leadership traits became enacted for particular tasks (e.g., securing funding and gaining widespread commitment for the Project), but were adapted by an underlying collective understanding of CBPR leadership (e.g., putting the Partnership first). It is this collective aspect that makes leadership possible, and important, in the CBPR context.

One aspect of this collective leadership was the synergy (i.e., the power to combine the resources and skills of a group of people to create a whole that is greater than the sum of its individual parts) (Lasker & Committee on Medicine and Public Health, 1997; Lasker, Weiss, & Miller, 2001) that was generated between leaders when they became a leadership team together. This synergy not only gave them protection against potential fallouts, it also made the team much stronger than it would have been if the leaders were only exercising leadership at the individual level. Each leader knew that they were not fighting against barriers on their own, but had the entire leadership team behind them providing support. This is ultimately what effective CBPR leadership is all about: the leadership team not only helped the CBPR Partnership X create the necessary synergy to sustain momentum and move forward, but in doing so, they also created synergy amongst themselves, making them a strong, collective leadership team capable of creating even more synergy for the CBPR Partnership, and the cycle continues.

Like many CBPR partnerships that require a shift from traditional, hierarchical organizational structures to collaborative ones, leadership in the context of Project X also needed this shift. This research provides an important contribution to the CBPR literature and practice by drawing attention to leadership as a collective creation that was important during the formation stage of a CBPR partnership.

Conclusion

Leadership in CBPR is a unique form of leadership and must be embraced if CBPR partnerships are to be developed, sustained, and successful in meeting their goals. Our findings showed that CBPR leadership shares many of the characteristics of traditional leadership and adapts them to support the collaborative process of CBPR. In Project X, it was the collective nature of leadership, in addition to individual leadership characteristics and actions, which contributed to its success. We acknowledge that due to the size and multi-sectoral nature of Partnership X, our findings may not apply to smaller partnerships or partnerships that involve partners in the same sector. Nevertheless, when results were shared with the others who do partnership work through presentations, a handbook, fact sheets, and a website, many expressed the applicability of this study's results to their partnership work.

Faced with examining leadership in the context of CBPR, our study shows that non-hierarchical leadership is possible. Even when traditional forms of leadership arise within a

CBPR partnership, our findings suggest that how these forms of leadership are mediated and adapted for, and by the CBPR context, need to be considered. This finding has implications for how those interested in CBPR partnerships study leadership, as it calls for an examination of the very processes and practices of leaders as a collective, rather than a focus on individuals who could be defined as leaders. This shift in focus should be considered for future research into CBPR leadership.

About the Authors

Daley Laing has a Masters of Arts in Sociology with an interdisciplinary specialization in Cultural, Social and Political Thought from the University of Victoria. Their work focuses on Institutional Ethnographic approaches to increasing transgender individuals' access to mental health services.

Sanchia Lo has a Master of Science degree in Health Promotion Studies from the University of Alberta. Her research interests focus on the health and well-being of vulnerable children and their families.

Maria Mayan *(corresponding author)* is an engaged scholar who situates her work at the intersection of government, not-for-profit, disadvantaged, and clinician communities. She focuses on how we can work together on complex health and social issues using qualitative research in rigorous yet creative ways. Email: mmayan@ualberta.ca

Merin Oleschuk is a PhD candidate in Sociology at the University of Toronto. Her interests involve how inequalities shape family food habits, and how disparate methodological tools can be applied to understand them. Her dissertation examines the relationship between cooking values and practices and its implications for family health behaviours.

Ana Laura Pauchulo completed her Ph.D in Sociology in Education at the Ontario Institute for Studies in Education of the University of Toronto. She is currently working in Community-University Partnership at the University of Alberta on a research project that examines how the practice and theory of Collective Impact has been implemented throughout various initiatives, with a focus on poverty reduction and elimination initiatives, to affect long lasting and large scale systemic change.

References

Alexander, J. A., Comfort, M. E., Weiner, B. J., & Bogue, R. (2001). Leadership in collaborative community health partnerships. *Nonprofit Management and Leadership, 12*(2), 159-175.

Ansell, C., & Gash, A. (2008). Collaborative governance in theory and practice. *Journal of Public Administration Research and Theory*, *18*(4), 543-571.

Armistead, C., Pettigrew, P., & Aves, S. (2007). Exploring leadership in multi-sectoral partnerships. *Leadership, 3*(2), 211-230.

Butcher, J., Bezzina, M., & Moran, W. (2011). Transformational partnerships: A new agenda for higher education. *Innovative Higher Education, 36*, 29-40.

Butterfoss, F. D., Lachance, L. L., & Orians, C. E. (2006). Building allies coalitions: Why formation matters. *Health Promotion Practice, 7*(2), 23S-33S.

Crosby, B. C., & Bryson, J. M. (2005). *Leadership for the common good: Tackling public problems in a shared-power world* (2nd ed.). San Francisco: Jossey-Bass.

Drummond, J., Schnirer, L., So, S., Mayan, M., Williamson, D. L., Bisanz, J., Wiebe, N. (2014). The protocol for the Families First Edmonton trial (FFE): A randomized community-based trial to compare four service integration approaches for families with low income. *BMC Health Services Research, 14,* 223-234.

Edelenbos, J. & Klijn, E.H. (2007). Trust in complex decision-making networks: A theoretical and empirical exploration. *Administration & Society*, *39*(1), 25-50.

El Ansari, W., Oskrochi, R., & Phillips, C. J. (2009). Engagement and action for health: The contribution of leaders' collaborative skills to partnership success. *International Journal of Environmental Research and Public Health, 6*, 361-381.

Gray, E., Mayan, M., Lo, S., Jhangri, G., & Wilson, D. (2012). A 4-year sequential assessment of the Families First Edmonton partnership: Challenges to synergy in the implementation stage. *Health Promotion Practice, 13*(2), 272-278.

Huxham, C., & Vangen, S. (2000). Leadership in the shaping and implementation of collaboration agendas: How things happen in a (not quite) joined-up world. *Academy of Management Journal, 43*(6), 1159-1175.

Huxham, C., & Vangen, S. (2005). *Managing to collaborate: The theory and practice of collaborative advantage*. New York: Routlage.

Knoblauch, H. (2005). Focused ethnography. *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research*, *6*(3), Art. 44, http://nbn-resolving.de/urn:nbn:de:0114-fqs0503440 [Accessed: May 1, 2014].

Kreuter, M. W., Lezin, N. A, Young, L. A. (2000). Evaluating community-based collaborative mechanisms: Implications for practitioners. *Health Promotion Practice, 1*(1), 49-63.

Lasker, R. D., & Committee on Medicine and Public Health. (1997). *Medicine and public health: The power of collaboration*. Chicago: Health Administration Press.

Lasker, R. D., Weiss, E. S., & Miller, R. (2001). Partnership synergy: A practical framework for studying and strengthening the collaborative advantage. *Milbank Quarterly, 79*(2), 179-205.

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Newbury Park, CA: Sage.

Mayan, M. (2009). *Essentials of qualitative inquiry*. Walnut Creek, CA: Left Coast Press, Inc.

Mitchell, S. M., & Shortell, S. M. (2000). The governance and management of effective community health partnerships: A typology for research, policy and practice. *Milbank Quarterly, 78*(2):241-289.

Mizrahi, T. & Rosenthal, B. (2001). Complexities of coalition building: Leaders' successes, strategies, struggles and solutions. *Social Work, 46*(1), 63-78.

Morse, J. M, Barrett, M., Mayan, M., Olson, K., & Spiers, J. (2002). Verification strategies for establishing reliability and validity in qualitative research. *International Journal of Qualitative Methods, 1*(2), 1-19.

Roper, J., Collins E.M., & de Jong, J. (2015). Lake Taupo: A multi-sector collaborative partnership towards sustainable development. *Journal of Public Affairs, 15*(2), 143-152.

Roussos, S. T., & Fawcett, S. B. (2000). A review of collaborative partnerships as a strategy for improving community health. *Annual Review of Public Health, 21*(1), 369-402.

Suarez-Balcazar, Y., Balcazar, F. E., Taylor-Ritzler, T. & Iriarte, E. G. (2008). Capacity building and empowerment: A panacea and challenge for agency-university engagement. *Gateways: International Journal of Community Research and Engagement, 1*, 179-196.

Williams, P., & Sullivan, H. (2010). Despite all we know about collaborative working, why do we still get it wrong? *International Journal of Integrated Care, 18*(4), 4-15.

Winkler, I. (2010). C*ontemporary leadership theories: Enhancing the understanding of the complexity, subjectivity and dynamic of leadership.* Berlin, Germany: Springer-Verlag.

Wolff, T. (2001). A practitioner's guide to successful coalitions. *American Journal of Community Psychology 29*(2), 173-191.

Woulfe, J., Oliver, TR., Zahner, SJ. Siemering, KQ. (2010). Multisector parnterships in population health improvement. *Preventing Chronic Disease,* 7(6), 1-7.

Zakocs, R., & Edwards, E. (2006). What explains community coalition effectiveness? A review of the literature. *American Journal of Preventive Medicine, 30*(4), 351-361.

From Suspicion and Accommodation to Structural Transformation: Enhanced Scholarship through Enhanced Community-University Relations

Trish Van Katwyk and Robert A. Case

Abstract   While substantial efforts are being made in some universities to democratize the production, ownership, and use of knowledge through partnership with the community, significant barriers to community-university partnership persist, maintained through inequitable research relations, reductionist definitions of knowledge, and disincentives for faculty who are interested in community-based scholarship. The perseverance of this disconnect, we argue, is indicative of an existential aversion to community that lies deep within the psyche of the university. We liken the aversion to that of a disgust response, a social response that creates distance from that which is perceived to be dangerous, which in this case serves to preserve the university's privileged status as knowledge producer. In this paper we bring forward arguments for the importance of community-engaged scholarship to the university's civic role, to the pursuit of knowledge, and to the principles of democracy. We highlight promising advances in how some universities are accommodating community partnership within their definitions of scholarship and academic production, and, drawing upon Gordon's theory of structural transformation and Bourdieu's conceptualization of agency and habitus, we consider how such changes might be brought about at a deeper, structural level within the university.

KeyWords   community-engaged scholarship, disgust response, habitus continuum of scholarship, structural transformation

Community-engaged scholarship represents a range of academic activities through which academia can and should break out of the narrow confines of the Ivory Tower, renew its relationship to community and society, and assert a civic role in building democracy and democratic practice. For that to occur, however, academia will need to challenge its own assumptions about knowledge, scholarship, and related practices so that it can support mutually beneficial and equitable collaboration.

The relationship between universities and communities has been scrutinized at various points in history, and is being scrutinized now. During the 1960s, the social divisions that supported an Ivory Tower of post secondary education were widely critiqued (Harkavy, 2006). At the same time, new approaches to scholarship were being devised, particularly at the progressive margins of academia, that challenged the superiority of positivist science methodologies (Denzin & Lincoln, 2011). The elitist relationship between the world of scholars and the world of the people was seen, by this emerging academic movement, as negating the

very social contract out of which post secondary education emerged (Harkavy, 2006). The goal of the movement was to bridge the town/gown divide, bringing greater democracy to knowledge production and dissemination in order to mutualize and expand the ways in which knowledge was validated and acquired.

Today, the rhetoric continues. Partnerships between the community and the university are being developed through university public relations efforts, and through collaborative research and teaching activities. Community-engaged scholarship is receiving much consideration in academia, evidenced by a proliferation of academic conferences and journals, increasing numbers of publications, programs and courses of study, and the growth of community-based settings for researchers in think-tanks, research groups and policy consultations. Increasingly, too, academic funders are prioritizing research programs that disseminate knowledge beyond the academy and into the world where it can be used. Open scholarship, with avenues such as open access, open data, and open educational pursuits, is another development supporting a philosophy of knowledge democratization that underlies the inception of the community-university collaboration (Bhattacharyya, 2013).

Even so, the discourse and practices of the university cast a shadow of inequity across its relationship to the community. While showing openness to closer engagement with community in some quarters, universities are at the same time driven to keep re-asserting their privileged position by an increasingly competitive knowledge market and by opportunities presented with the commodification of knowledge that accompanies the neoliberal project (Bhattacharyya, 2013; Chomsky, 2015).

While the rhetoric supports a renewal of the community-university relationship, the practices of the university reproduce its privileged position based on a claim to a pure and rarefied pursuit of knowledge and a truth that is presumed unattainable in the community (Benson & Harkavy, 2000; Bhattacharyya, 2013). Universities negate the capacities and knowledges of a diverse and experiential community that are at the heart of community-engaged and democratic scholarship. This resistance has become the focus of a number of discussions by scholars (e.g., Bhattacharyya, 2013; Cutforth, 2013), research methodologists (e.g., Battiste, 2002; Denzin & Lincoln, 2011; Denzin, Lincoln & Giardina, 2006; Martinez, 2013), social activists (Chomsky, 2012; Keith, 2008) and cultural critics (Bourdieu, 1986; Foucault, 1986; Raey, 2011).

While made visible through specific policies and practices of the university, the resistance of academia to engage fully with community in the production of knowledge is embedded in the psyche of academia as a disgust response. Related to the reaction that is activated when an individual encounters something that she or he perceives to be contaminated, the disgust response has been used to describe the social response to that which is considered to be different, a fear response that creates physical, emotional and social distance (de Melo-Martín & Salles, 2011; Nussbaum, 2004; Taylor, 2007; Tyler, 2013).

In considering a way forward, we will explore a scholarship continuum that would include community-based learning, research, and knowledge mobilization activities in its recognition of rigorous scholarship. We will also consider the theoretical work of black studies scholar,

Edmund T. Gordon (1995), and cultural critic, Pierre Bourdieu (1977, 1996), in terms of the possibilities of creating the deep institutional and cultural change that is necessary to strengthen a relationship between community and university. Gordon's theoretical work acknowledges the depth of change that is necessary because of the privileges the university has in sustaining a university-community divide. Bourdieu's theoretical work parallels Gordon's description of the levels of changes that need to occur. Additionally, Bourdieu's work contributes to a theory of change through its depiction of a social field that is continually being negotiated and renegotiated by the actions and exchanges of the field participants. The relations of a field do not remain static; they are continually exposed to the possibilities of change, and one change can effect more change, so that eventually the deep, cultural change as described by Gordon can be attained.

Community Engaged Scholarship and the Civic Role of the University

The notion that the university is bestowed with a civic mission is not new. As Biesta (2007) puts it, "the idea that the university has something to contribute to democracy and democratisation has a history that at least goes back to the Enlightenment and the emergence of the modern nation-state" (p. 478). Wilhelm Von Humbolt, who is credited with reinventing the modern university, believed that the pursuit of truth would "result in the enlightenment of the individual, society, the state, and mankind [*sic*] as a whole" (Biesta, 2007 p. 460). By maintaining a distance from community based on epistemological presumptions, and thereby eschewing the significant contributions to be made by community-based research initiatives and community-engaged scholarship, the university falls short of fulfilling its civic role.

Beginning in the 1990s, a renewed call for socially conscious, democratic higher education has been sounded (Cutforth, 2013). The *Wingspread Declaration*, which emerged from a conference attended by provosts, university presidents, deans and faculty members, as well as various community-based leaders, proclaimed community-engaged scholarship as an important and strategic means of renewing the university's civic mission (Boyte & Hollander, 1999). The purpose of the conference was to "formulate strategies for renewing the civic mission of the research university, both by preparing students for responsible citizenship in a diverse democracy, and also by engaging faculty members to develop and utilize knowledge for the improvement of society" (Boyte & Hollander, 1999, p. 3). The resultant *Wingspread Declaration* put forth an argument for community-engaged scholarship as democratic practice with recommendations to assist academic institutions in altering their relationships with the wider community.

In 2000, the W. K. Kellogg Foundation developed a report that critiqued the privileging of academic scholarship to the exclusion of meaningful consideration of the service and teaching activities of faculty. This report advocated for academic activities that are transformative for society and for our institutions (Astin & Astin, 2000). The *Boyer Commission Report* (1990) similarly critiqued the disproportionate value being placed on research and publications (Kenny, 1998), energizing a public demand for academia to connect more overtly to social and political events (Calleson, Jordan & Seifer, 2005). While university-community "partnerships" did already

exist, the dynamics of those relationships were critiqued for maintaining the centrality and supremacy of the academic institution rather than promoting reciprocity and mutuality. The *Boyer Report* advocates, among other things, for a community-engaged approach to scholarship in which the university and the community collaborate as equal in the production, dissemination and use of knowledge.

Similarly, the Talloires Declaration, developed by educational leaders in Talloires, France, in 2005, and represented by a network of 240 universities in 62 countries (Hollister, Pollock, Geiran, Reid, Stroud & Bancock, 2012), also commits to socially engaged scholarship. In this declaration, we see the opportunity for a shift in the power of the university over the community through inclusive educational practices, an openness to new knowledges, and a reciprocal interconnectedness to society and its realities.

Democratic Knowledge

Most fundamentally, community-engaged scholarship is proposed as a means of democratizing research and scholarship by breaking through the university's monopoly claim on knowledge and truth. Community-engaged scholarship involves practices that presume mutuality rather than elitism, that recognize shared and equitable expertise, and which value as equal the standard of knowledge and experience that the community has to offer. Community-engaged scholarship introduces a method of validation for alternative epistemologies; it seeks to alter the relationships that traditionally are organized around scholarship; and it demands that engagement with the university bring about positive social change for the everyday lives impacted by research activities. By democratizing the production and use of knowledge, community-engaged scholarship is promoted by some as an effective way by which structural change can occur (Kecskes & Foster, 2013). Some current literature, in fact, suggests that to fulfill its civic role, it is an ethical imperative of academia to base its scholarly activities in the community as an intentional strategy contributing to structural transformation (Bhattacharyya, 2013; Keith, 2008; Ross, 2012).

Epistemological Impact

Accompanying the call for a renewed civic role for the university have been considerable developments in approaches to research, knowledge and truth that break from the positivist scientific traditions upon which the university's knowledge monopoly and status has historically been situated. Many of the developments in qualitative research that have occurred since the early 1990s began with a critique of the impact on community of research methodologies that were built upon the premises of positivist science (Denzin & Lincoln, 2011; Denzin, Lincoln & Giardina, 2006). Qualitative research begins with the assertion that truth is multiple and contingent, and that there are valuable knowledge sites to be found outside of controlled settings and the contaminant-free laboratory. Rejecting the idea that the 'laboratory' can ever be truly bias free, due to the ways in which social constructions influence observation and interpretation (Denzin & Lincoln, 2011), qualitative researchers attend reflexively to the power dynamics of the research relationship and the ways in which those being researched can share

equitably in the research that is being conducted.

As Denzin et al. (2006) observe, "Critical, interpretive qualitative research creates the power for positive, ethical, communitarian change, and the new practitioners entering this field deeply desire to use the power of the university to make such change" (p. 779). Many qualitative research approaches challenge a restrictive and absolutist notion of knowledge, finding value in personal stories, mundane details, and unique expression. With the rise of qualitative methods, it was possible to include previously marginalized knowledges (Denzin, Lincoln & Giardina, 2006; Howe, 2004), such as those from Indigenous worldviews, those based in the experiences and analyses of women or people of non-Euro-Western descent, and those derived from observation at the community level. Through advances in social science approaches and qualitative methodologies, research relationships could shed many of the hierarchical power dynamics so that the researched were less vulnerable to exploitation and misconstruction and more deeply connected to the knowledge generated.

Science, Knowledge and Neoliberalism

Collaborative, reciprocal relations that produce and mobilize knowledge that can influence societal change is the promise that a transformed non-positivist conceptualization of science holds (i.e. Battiste, 2002; Denzin, Lincoln & Giardina, 2006; Martinez, 2013; Loewenson, Laurell, Hogstedt, D'Ambruoso & Shroff, 2014). Recently, however, there has emerged a strengthening resistance to this transformation. Positivist methodologies are being re-introduced as the prevailing means by which to produce valid knowledge, partially in response to the pressures of neoliberalism (Denzin & Lincoln, 2011). Increasingly, education philosophers and other observers scrutinize the university in our current era for what they see as a corporatized restructuring of its activities and culture. While reform, active citizenship, and community-engagement are being espoused at the level of rhetoric for many universities, the development of a corporatized academic environment erects great obstacles to meaningful engagement with the community, maintaining a status quo that best suits the market. It is precisely the "civic engagement" with communities once treated as subjects of research, we believe, that scholars can help to resist these trends and promote "learning as a popular and democratic activity that resists the hierarchies and exploitative social relations fostered by education as we know it" (Bhattacharyya, 2013, p. 1414)

Relationship Between University and Market

Delanty (2001) identified a number of important historical moments in the evolution of the modern university, each of which has some bearing on the relationship of the university to society. As Paleari, Donina and Meoli (2015) point out, drawing on Delanty's work, in the middle of the nineteenth century, universities evolved from a repository of rarefied knowledge generated by "rule-governed communities of scholars" to sites of scientific knowledge production "through rational inquiry and experimentation" (p. 370). Universities became central institutions in academic training and scientific knowledge for both the civic needs of the nation-state and the economic needs of the second industrial revolution. Propelled by

the broader neoliberal project, Paleari et al. (2015) argue, a "third mission" has crept into the university at the end of the twentieth century that has involved the university more directly in entrepreneurial activities and direct roles in private-sector development.

"Whereas in industrial societies there existed an indirect relationship between knowledge production and the economy," Biesta (2007) reminds us, "in post-industrial societies knowledge has become an economic force in its own right" (p. 468). "Academic capitalism" is used by some scholars to describe the way in which policies and practices of universities have begun, over the past two decades, to more closely reflect those of the private sector (Cernat, 2011; Slaughter & Rhodes, 2004). In the context of academic capitalism, knowledge has increasingly come to be "regarded as a commodity rather than a free good," causing universities to organize themselves to profit from these commodities (Slaughter & Rhodes, 2004, p. 170). The identification, creation and commercialization of intellectual property have thus emerged as "institutional objectives" for many universities and other academic institutions (Etzkowitz, Webster, Gebhardt & Terra, 2000). With growing commercialization and commodification, the civic role of the university and the idea of knowledge as public good gets pushed aside in favour of "applied research serving corporate interests" (Cernat, 2011, p. 293).

Market discourse has become a predominant characterization of academic experience (Weiler, 2011). Knowledge becomes a commodity that faculty members owe to the students who have entered academia as customers. Knowledge acquisition becomes a mechanism by which to gain credentials and skills in order to succeed in the marketplace, rather than a goal in its own right. Post-secondary education programs are marketed for their exchange value – as "'investments' in one's future employability" (Biesta, 2007, p. 468). Educational theorist Michael Apple (2001) describes how, with the neoliberal turn in academia, the practices and objectives of the university become bound by marketplace discourse, including ingrained notions of accumulation, private property, and economic growth. With an accompanying neoconservative ideology, an embrace of tradition emerges: a resistance against progressive developments such as non-positivist conceptualizations of objectivity, knowledge, and the pursuit of multiple, interpretive truths. Apple (2001) describes an academic environment that has an allegiance to both 'pure' evidence and economic growth. Such an environment helps to sustain and promote a neoliberal hegemony that does not produce or mobilize knowledge in order to transform unjust structures of society. Evidence itself is left un-scrutinized for the power dynamics hidden within traditional conceptualizations of validity and rigour, or for the power imbalances that compel the manner of observations that are made and those that are omitted (Weiler, 2011).

Rigour, Control, Power and Knowledge
The university occupies an important space among the dominant institutions of society on the basis of its claim to expertise and knowledge. "Schools exist through their relations to other more powerful institutions," Apple (1979) has shown, "institutions that are combined in such a way as to generate structural inequities of power and access to resources" (p. 63). By occupying a privileged position within these institutional arrangements, moreover, universities

are among the institutions that serve to reinforce and reproduce these inequities (Apple, 1979, p. 63). Increasingly, in the neoliberal era, the university finds itself "at the intersection of two important powers" (Cernat, 2011, p. 298): the market and the state. Our consideration of knowledge and the community-university relationship takes place in the self-perpetuating power dynamics of the "triple-helix" of academia-government-industry relations that has emerged in the post-industrial era of the knowledge economy (Etzkowitz et al., 2000).

Foucault (1976) scrutinized the methods by which knowledge is validated and propagated, theorizing that those in positions of power determine the methods of validating knowledge. Applying a similar analysis to the university, Biesta (2011) points out that as the only institutions with degree-awarding powers, universities have a monopoly on "who counts as a qualified researcher" and thus considerable influence over the kind and standard of knowledge that counts as legitimate (p. 471). "I do believe," concludes Biesta, "that de facto Universities … play a crucial role in the definition of what counts as 'scientific' and what, in the wider society, is seen as 'scientific'" (2011, p. 471).

In the era of the knowledge economy, universities increasingly find themselves competing on a global research market rather than complacently enjoying a "unique or privileged position within it" (Biesta, 2011, p. 470). With an ever-expanding range of institutions and agencies involving themselves in research, the university is compelled existentially to protect its status by articulating its hold on a special kind of knowledge or knowledge of a particular quality. The university thereby discounts and distances itself from research approaches that cannot be contained within the institutional arrangements of university and its rarefied expertise.

Foucault (1976) described a number of other ways in which universities undermine the pursuit of broad-based democratic participation, for instance, through pedagogical practices that make students docile and agreeable rather than critical and creative. Martinez (2013) uses Foucault's analysis in her examination of academic writing and finds that through the writing practices of the university, the student is relegated to a marketable, pro-capitalist body. Sterzuk (2015), similarly, argues that standards of language built into university education and culture serve to deactivate diversity: "Canadian educational institutions have historically served as homogenising agents for a heterogeneous population" (p. 58). Keith (2008) also describes the immobilizing effects of a bureaucratic approach to learning that seeks to transform knowledge into convenient units of product. Rationalized in epistemological terms, the university's monopoly on knowledge does not advance knowledge and promote democracy but instead reinforces the university's status and power by marginalizing other forms of knowledge production. If the university's form of knowledge is "more true, more real, more rational," then "the civic role of the university becomes confined to that of the expert" (Biesta, 2007, p. 471), and the university can claim the power to overrule all other understandings and viewpoints.

Bourdieu's (1977a, 1986, 1996, 2000) work complements Foucault's power/knowledge theorizing by describing academia as a social field organized along lines of status and power. Bourdieu's work focuses on understanding how the exchange of different forms of capital— economic, cultural, social and symbolic capital—explains how power and privilege reproduce

themselves. According to Bourdieu, the distribution of capital within a social field is status-driven. With power, there are great opportunities for gaining capital. The social field of academia is organized according to different levels of status, and, as in any other field, capital within academia is dispersed according to the organization of status (Bourdieu & Passeron, 2000). Thus, academia is an environment where capital is exchanged and earned. To gain status, increasing amounts of capital must be earned according to the rules of conduct (referred to by Bourdieu as *habitus*) that are relevant to the academic field.

When Bourdieu's theory of capital and status is connected to Foucault's theoretical binding of knowledge and power, an approach to knowledge acquisition and mobilization can be conceptualized that is contained by the habitus of academia, as well as by the constraints of status, both in the ways knowledge gets validated and the ways knowledge gets to be held. What is left in this conceptualization is a narrowing group of 'knowers' and a finite definition of 'knowledge'. The habitus of the academic field includes the practices and policies of the institutions that support particular approaches to knowledge acquisition and discourage others. Tenure and promotion expectations and decisions, for instance, are based on how scholarship is conceptualized. Research funding decisions are reliant upon a particular and narrow definition of legitimate knowledge production. Annual performance reviews are guided by a set of normalizing expectations about how scholarship is demonstrated. The impact of scholarly activities is measured according to a normalized standard of influence and influenced. The definition and measurement of impact, scholarship and acceptable science methodology is in the hands of those who exercise greater power in the academic field than those whose scholarly activities and methods are being assessed.

The Disgust Response
Knowledge is once more being contained within the purview of the university, wherein lie the ostensibly impartial experts, contaminant-free circumstances, and an unadulterated dedication to truth. All other forms of knowledge production, knowledge translation and truth are held suspect, unable to meet the standards of positivist science (even as those knowledges begin to find spaces within the university through departments such as Indigenous studies, women's studies and critical race studies, to name but a few). The community is perceived as full of contaminants, dangerously subjective to the point of becoming untruthful, and in need of handling with tremendous care and caution. Academia is the gatekeeper, navigating the passage of knowledge, reality, and truth. The university engages with the community from the distance of the rational expert who performs academic tasks on the community, with a clear separation between the producers of knowledge (academia) and the consumers of knowledge (community agents) (Saltmarsh, Hartley & Clayton, 2009).

We suggest that the distance that is maintained, the suspicion with which the knowledge and activities of the community are regarded, and the normative practices that form seemingly impenetrable walls around academia, are automatic and non-rational enough to comprise an institutionalized gesture of repugnance and fear—a disgust response. We suggest, moreover, that such a response constitutes a prejudice and stigma that serves unjust outcomes such as

the invalidation of diverse knowledges, elitist and exclusionary space, and the deactivation of civil citizenship and meaningful democracy. In the social context, the disgust response is an impulse that serves the function of effectively establishing and marginalizing an Other (de Melo-Martín & Salles, 2011; Nussbaum, 2004; Taylor, 2007; Tyler, 2013). Through a disgust response, perceived danger can be avoided in the way a physical disgust response prevents one from eating spoiled food or exposing oneself to unhygienic environments. Applied to social situations, the disgust response associates danger or risk with an Other, thereby reinforcing a social hierarchy and the dynamic of marginalization. The one and the Other become entrenched in their different-ness, a duality in which one is far superior to the Other (Lupton, 2015).

The idea that a disgust response is implicit in many of our social institutions has considerable support in the literature. Law scholar Nussbaum (2004), for example, has examined how legal structures support disgust responses by making illegal not only that which is clearly proven to be dangerous, but also that which is imagined to be dangerous. Nussbaum has considered laws prohibiting homosexuality as being motivated by a fear of contamination related to non-normative lifestyles. Nussbaum points out the ways in which social experience can become shaped by xenophobic ideas about danger.

Socially biased disgust responses are engrained in our institutions through apparatuses that sustain stigma and discrimination. Some scholars argue that the distancing mechanism serves the function of creating a division between what is right and what is wrong, so that moral and social standing become determinable (Deigh, 2006; Durham, 2011; Tyler, 2013). The social distance that is often established with people involved in the psychiatric system, with people with evident physical disabilities, with older adults and with people who are obese are clear demonstrations of the ways in which bias and discrimination become embodied by disgust responses (Krostka, Harkness, Thomas & Brown, 2014). In a disgust response, moral superiority is presumed, so that the Other is conceptualized to be immoral, impure, and therefore to be avoided. Reinforced through socialization, the risk associated with the Other is often so visceral that the disgust response becomes disproportionately reactive (better safe than sorry) and exercised as a reflex that lies beyond the level of rational comprehension (Kroska et. al, 2014). As a response that is involuntary and usually unexamined (Oaten, Stevenson, & Case, 2009), the disgust response shares similar characteristics with other social constructions and with ideology.

The binary between the university and the community, having withstood intensive and decades' worth of challenges, remains formidable, making the disgust response a particularly apt description of the mechanism that maintains this division. The divisions are woven deep into the fabric of academic culture, with the critical function of sustaining a power dynamic that maintains academia as the producers, custodians and brokers of knowledge. Researchers Denzin and Lincoln (2011) describe how the positivist sciences such as physics, psychology and chemistry are seen as the great accomplishments of Western enlightenment in their capacity to access an impartial and unbiased Truth. Even as challenges to positivist science have created revolutionary change in the fields of science and epistemology (Kuhn, 1962), its "legacy"

remains, constricting democratic civic engagement for the university (Hartman, 2013, p. 68).

At times, community partners support inequitable relations by reinforcing the status of the university. Hollander (2009) discusses the difficulty of partnering in community-based initiatives whose personnel are reticent or unable to engage as equal partners in scientific study. Community partners may be less interested in challenging the status of the university than in leveraging that status through research 'partnerships' to strengthen funding requests and policy proposals. Community agencies are motivated to engage academic partners as "technical advisers" rather than as partners (Bhattacharyya, 2013, p. 1118). Without intellectual pursuits becoming engrained in the community-university relationship, there is little room for overcoming the university's presumed knowledge monopoly and engaging the public sphere in philosophical debates about important social issues (Bhattacharyya, 2013; Ross, 2012).

Even as challenges to the oligarchy of positivism have opened up new avenues of inquiry in the university, its legacy remains in the form of academic practices, university policies and professional trajectories that impede a sufficient move to community-engaged scholarship. A number of scholars have identified a gap between rhetoric and actual practice when it comes to community-engaged scholarship in universities (e.g., Calleson et al., 2005; Harkavy, 2006). Scholars have described how assessments of scholarly productivity and policies regarding promotion and tenure create disincentives to community-engaged research and the transformation of the community-university relationship (e.g., Kecskes & Foster, 2013; Marrero et al., 2013). Cutforth (2013) has observed that professors engaging in community-based work receive less institutional regard than the scholars whose university-based work gains national notoriety. Calleson et al. (2005) found that untenured faculty are more likely to be rewarded with promotion when they publish in peer-reviewed journals than for even high-impact community-engaged activities, making community engagement "too professionally risky" to pursue (p. 318). Calleson et al. (2005) explain how community-based research is unattractive to many faculty members, so that even when younger faculty members would like to pursue community-based opportunities, there are few seasoned peers available to provide mentoring support. There are fewer top-tier journals that publish community-engaged research, creating yet another disincentive.

The distancing effect of the disgust response is paradoxical in the case of community-engaged scholarship, as it occurs even as collaborative, mutual community engagement is being espoused as best practice for the university. Examined through the lens of the knowledge/power dynamic, the paradox permits the university to sustain the rhetoric of reciprocal relations with a recognized knowledgeable community with a minimal consequent diminishment of the status and power. We would regard the state-university dynamic as one where an elitist university serves the neoliberal and neoconservative agendas of the state by obstructing a community-engaged democratic scholarship through which structural change can occur.

Resolution: A Way Forward

Our position is that for universities to resist the influences of neoliberalism in the pursuit of truth(s) and social justice, for universities to reclaim and reassert their civic mission, and to

make universities relevant in an expanding epistemological world map, effort must be renewed to overcome the obdurate resistance to community engaged scholarship that has confined such scholarship to the margins of academia. The growing movement toward community engaged scholarship among academics in a variety of disciplines and in numerous institutions, we feel, represents "a resurrection of the belief that scholars enter the public as participants" (Battacharya, 2013, p. 1411), and a growing recognition of the "connections between theory and practice" and the implications of scholarship in and "for the world beyond the academy" (Cutforth, 2013, p. 27).

Scholarship as a Continuum of Approaches

To conceptualize an expanded knowledge production that includes a diverse range of approaches, Ellison and Eatman (2008) outline a flexible continuum of scholarship (adapted in graphical form in Figure 1). The continuum of scholarship, Ellison and Eastman (2008) posit, "conveys the university's commitment to innovation, diversity, and choice" (p. 10). One end represents the pursuit of knowledge through highly controlled research design and the other the most civically engaged, reciprocal scholarship and engagement. The continuum of scholarship depicts an epistemological spectrum that opens up the university to intellectually and culturally diverse approaches to the pursuit of knowledge and truth. Figure 1 depicts one possibility for a redefined scholarship. By presenting scholarship as existing on a continuum, a shift occurs that loosens a rigid singularity so that fluidity and autonomy can characterize a scholastic journey. With such a continuum, it is possible to fashion an approach to research, teaching and learning so that relationships can fluctuate and be designed to best address the objectives of the scholastic activity. At the moment, the left side of the continuum is taken for granted and the right side remains at the margins, as evidenced by the metrics used to assess academic productivity, the tendency to relegate community engagement to the area of "service" (Gelman, Jordan, & Seifer, 2013, p. 59), and the priorities around which promotion and tenure are determined.
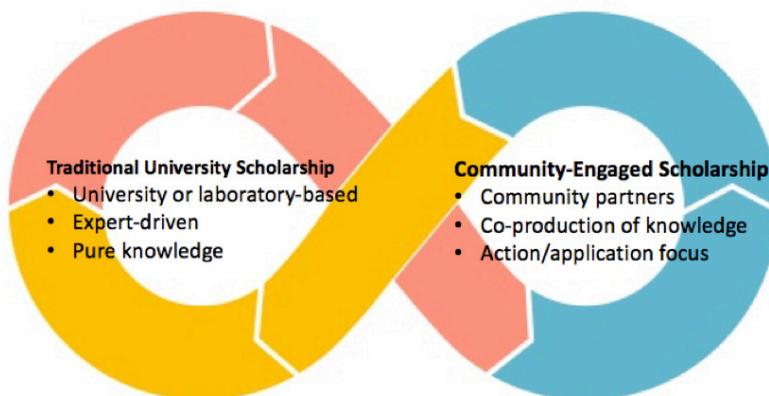

Figure 1: Holistic approach to scholarship. This figure depicts how scholarship might be conceived of as a continuum of approaches that includes community engaged scholarship

Increasingly, community-engaged scholars are finding ways to position their work within the parameters of these processes, and some academic institutions are beginning to stretch the processes they use to incorporate metrics of considerable relevance to community-engaged scholarship. Some universities, for instance, are now accepting non-academics who are "experienced consumers of applied research" to sit on the promotion and tenure committees of scholars with community-based research portfolios (Gelman et al., 2013, p. 63). In some institutions, processes for verifying rigour and measures of academic productivity are expanded to include community-based alternatives to academic peer-reviewed publication and its associated metrics. Ideas are being concretized, too, in academic performance and tenure review measures that give credit for the thick and time-consuming process often involved in community-engaged research. Such process measures, Calleson et al. (2005) note, could be included alongside more traditional products and outcomes such as peer-reviewed publications.

From Contextual to Transformational Change

Resistance to the changes community-engaged scholars are looking for, however, is entrenched as a disgust response deep within the culture and psyche of the institution. While the degree of resistance varies across institutions and departments and although the efforts to create change have been multiple and impressive, the practices of the university as a whole remain significantly ensconced in an allegiance to expertise-driven, positivistic approaches to scholarship. As Kecskes and Foster (2013) state, "Universities are not known for their flexibility. While many appropriate adjectives exist to describe the institution of higher education on a global scale, nimbleness is not one of them" (p. 8). Sturm, Eatman, Saltmarsh, and Bush (2011) attribute this to the university's "cultural architecture" (p. 4), so that change is required (Marrero et al., 2013) at a cultural level.

Considering Edmund T. Gordon

Kecskes and Foster (2013) have considered this challenge and developed a theoretical framework for institutional transformation, drawing upon the work of Edmund T. Gordon, an anthropologist and black studies scholar, and building on the elaboration of Gordon's work by Kraehe, Foster and Blakes (2010). Kecskes and Foster (2013) describe three stages of change: contextual interventions, structural interventions, and structural transformation. A contextual intervention is an action relevant to a particular academic activity that breaks with tradition but does not require significant institutional involvement. An example of this level of change would be the recognition of a faculty member's community-oriented publication as academic productivity. Structural interventions, by contrast, trigger more than a temporary response, resulting in some lasting change within the institution. The addition to the tenure review process for all applicants of new metrics designed to measure and acknowledge community-oriented research outputs would constitute a structural intervention. While representing positive accommodations, in both of these cases there may be little change to an underlying culture that privileges some forms of scholarship over others. In fact, such approaches may accomplish little more than some superficial public relations objectives and may even reinforce

the university's privileged position by extending academic capitalism into new markets (Keckes & Foster, 2013).

On the other hand, contextual and structural interventions can lead, if understood as a step in the process of change, to a deeper form of transformation (Kecskes & Foster, 2013; Kraehe et al., 2010): "When universities adopt a *transformational approach*, the goal is to partner with community members, organizations, and institutions to substantively address pressing challenges of the day" (Keckes & Foster, 2013, p. 11). Structural transformation occurs when universities go beyond contextual and structural interventions to challenge the cultural and institutional foundations that generate the conditions against which these interventions push. Contextual and structural interventions are not seen as the end goal of proponents of community-engaged scholarship but as a means of instigating foundational change.

Considering Pierre Bourdieu

Bourdieu's concept of habitus provides a similar path to transformation through incremental change introduced to a particular social field. For Bourdieu, agency and change are inevitable in any social field and thus transformation of the structures and relations in place to support particular ways of attributing status is always possible. Bourdieu (1986) refers to social spaces as fields and the individuals in the fields as active participant players. Each field has rules of play that the players continually re-negotiate. The game's rules are conceptualized as habitus, an internalized and almost automatic response to the norms and expectations by the players within that field. Typically, the playing of the game itself reinforces habitus through routinized deference to the internalized norms and expectations. Ultimately, however, habitus is malleable and constantly under negotiation, so that alternative behaviours—like contextual and structural interventions (Keckes & Foster, 2013)—can begin to create change in habitus.

Akram (2012) and Sweetman (2003) describe the highly active component of Bourdieu's conceptualization of habitus. Habitus, Sweetman (2003) points out, dissolves the structure-agency duality because it is *with* agency that social structure is embodied. In Lovell's (2007) analysis, Bourdieu's concept of field is as a field of play, negotiations that individuals engage in, constantly in motion as resources, status and capital are assessed, determined, withheld or exchanged. The players actively and continually engage in these negotiations; within social space, there is never non-action. Change in the field and in habitus does occur, as there is no static state of being, only a state that is perpetually in flux. When a contextual intervention occurs, some of the rules of play are altered, which can inspire further changes in the rules of play, until the entire field begins to be negotiated in a different way. When the rules of play are altered so that their effect ripples out, the outcome can be a transformation at the structural level. Bauder and Engel-Di Mauro (2008) also describe the impact of change at a micro level when they describe the prerogative of scholars to begin change efforts with a willingness to examine how scholars are themselves reproducing social relations. Bauder and Engel-Di Mauro (2008) thus insist that change must happen at this deeply personal and auto-ethnographic level to inspire broad positive social change and structural transformation.

Collaboration and Mutuality in Knowledge Production

Many of those who champion community-engaged scholarship, it should be noted, do not argue for the abandonment or even a diminishment of traditional expert-driven, positivist approaches to research and knowledge. Expertise in understanding and solving social problems, in fact, is precisely what communities and community agencies seek through collaboration with academics (Saltmarsh et al., 2009). Rather, proponents of community-engaged scholarship seek to bring together diverse groups of "knowers" and diverse approaches to research—and to critique the processes that would stymie such opportunities—in order to produce the knowledge that society needs for addressing complex social problems (Cutforth, 2013).

Many examples are emerging in and around universities that demonstrate that rich and meaningful community engagement is not only possible, but occurring in significant ways. After both experiencing and witnessing the devastation of Hurricane Katrina, Tulane University in New Orleans, for example, established a "Centre for Public Service," as part of the university's Renewal Plan, to support "a university curriculum and research agenda by uniting academics and action, classrooms and communities" (http://www2.tulane.edu/cps/). Students and scholars there have been active participants in community-based renewal efforts, while also contributing to scholarship on community renewal, social change and community engagement. In Canada, the Research Shop, affiliated with the Community Engaged Scholarship Institute (http://www.cesinstitute.ca) at the University of Guelph, Ontario, has been providing community groups with research expertise through graduate student internships aimed at enhancing organizational capacity and program effectiveness while at the same time contributing to scholarship on community and program development.

In Trish Van Katwyk's work, new spaces are being carved out for Indigenous-Settler collaboration in knowledge co-production through canoe journeying (Freeman & Van Katwyk, forthcoming, 2017). She has also explored the alternative knowledge production and mobilization that are accessed through participatory, arts-based research methods involving youth (Seko & Van Katwyk, 2016; Van Katwyk & Seko, 2017). She has received institutional support for both of these initiatives, reflecting a researcher-driven "structural intervention" at the institutional level (Keckes & Foster, 2013). In Robert Case's work (e.g., Case & Zeglen, forthcoming), action-oriented research methods are being devised that involve social movement organizations in the co-production and dissemination of knowledge that, through collaboration from the earliest stages of research planning, serves both academic purposes and community action priorities.

What the movement toward democratic community-engaged approaches to knowledge production challenges is the privileging of a singular form of research and knowledge production to the exclusion of other forms of knowledge and other knowledge producers (Saltmarsh et al., 2009). Instead, what social constructionists, qualitative researchers and community-engaged scholars assert is that a diversity of perspectives on and approaches to research and knowledge production is an invaluable key to the overall project of truth-seeking. As with Dorothy and her companions as they drew back the curtain and encountered a Wizard of Oz stripped of his mystical pretences, a transformation can occur in the community-university

relationship that, rather than hindering the pursuit of truth, will make the discovery of an expanded and more authentic truth possible. The continued development of community-engaged scholarship in the university is a vital step towards this transformation.

Conclusion

The purpose of this discussion was to look critically at the relationship between the university and the community, to seek to understand the persistence with which an inequality of power in this relationship has been organized, and, finally, to explore possibilities of transformation.

The relationship between the university and the community is sustained by multiple practices and structural apparatuses. This relationship is organized to reproduce only limited support of an epistemology that creates space for multiple knowledge sources, diverse methodologies, and relationships of mutuality between the community and the university. The division between the university and the community is tenacious, despite solid and persistent challenges to its existence. Such tenacity can be explained as being derived from a disgust response of the university towards the community and community involvement in knowledge production. Conveying derision, fear and contempt toward community, the disgust response keeps the community at arms' length as too undisciplined, too impure, and too self-interested to participate in the production of valid knowledge and objective truth. This disgust response, we argue, comes out of an ideology that resides deep within the psyche of the university. We suggest that while contextual and structural interventions that make room for community-engaged scholarship within a predominantly positivist research culture are an important step, the changes that would need to occur to establish equity, mutuality and authenticity in the community-university relationship, to re-invigorate the university's civic role, and to engage with community partners in the co-production of knowledge are structural and cultural.

Community-engaged scholarship can also occur in ways that do not alter the powerful position that universities hold in their relationships with community. When community-engaged scholarship is taken up as a means to tap into the technological developments occurring in the community, in order to bring them back to the university and then be used to develop a strong workforce, we are encountering a justified appropriation in the name of a robust neoliberal market. When community-engaged scholarship supports a service to society that reflects a charity model of the haves and the have nots, the power dynamic does not shift, and the university remains in a position of benign sovereignty.

Embracing scholarship as a continuum encompassing diverse epistemological standpoints and research approaches brings additional methods and knowledge producers into the collective pursuit of truth. The change that needs to occur can begin with deeply personal, momentary, and singular events. As each altered interaction has the potential of a ripple effect, institutional interventions can shift so that the un-relinquished goal of institutional transformation can occur. As players in the post-secondary field, academics can implement change, ever mindful that each change in play will contribute to larger and wider structural aberrations leading to structural transformation and a promising new scholarship.

About the Authors

Robert A. Case, PhD, (*corresponding author*) is an assistant professor in the Social Development Studies Department at Renison University College, Waterloo, Ontario, Canada. Email: rob. case@uwaterloo.ca

Trish Van Katwyk, PhD, is an assistant professor in the Social Development Studies Department at Renison University College, Waterloo, Ontario, Canada

References

Akram, S. (2012). Fully unconscious and prone to habit: The characteristics of agency in the structure and agency dialectic. *Journal for the Theory of Social Behaviour*, *43*(1), 45-65.

Apple, M. (1979). *Ideology and Curriculum*. London, UK: Routledge.

Apple, M. (2001). Educational and curricular restructuring and the neo-liberal and neo-conservative agendas: Interview with Michael Apple. *Curriculo sem Fronteiras*, *1*(1), i-xxxvi.

Astin, A. & Astin, S. (2000). Leadership reconsidered: Engaging higher education in social change. Paper 133. Battle Creek, MI: W. K. Kellogg Foundation. Retrieved from http:// digitalcommons.unomaha.edu/slcehighered/133

Battiste, M. (2002). Indigenous knowledge and pedagogy in First Nations education, a literature review with recommendations. Ottawa, ON*:* National Working Group on Education and the Minister of Indian Affairs, Indian and Northern Affairs Canada (INAC). Retrieved from http://www.afn.ca/uploads/files/education/24._2002_oct_marie_battiste_ Indigenousknowledgeandpedagogy_lit_review_for_min_working_group.pdf

Bauder, H. & Engel-Di Mauro, S. (2008). *Critical geographies: A collection of readings*. Kelowna, BC, Canada: Praxis (e)Press. Retrieved from http://www.praxis-epress.org/CGR/CG_Whole. pdf

Baum, (1900). *The Wonderful Wizard of Oz*. Chicago, IL: George M. Hill Company.

Benson, L. & Harkavy, I. (2000). Higher education's third revolution: The emergence of the democratic cosmopolitan civic university. *Cityscape: A Journal of Policy Development and Research, 5*(1), 47-57.

Bhattacharyya, B. (2013). How can we live with ourselves? Universities and the attempt to reconcile learning and doing. *Ethnic and Racial Studies*, *36*(9), 1411-1428.

Biesta, G. (2007). Towards the knowledge democracy? Knowledge production and the civic role of the university. *Studies in the Philosophy of Education*, *26*(5), 467-479.

Bourdieu, P. (1977). *Outline of a theory of practice*. Cambridge, UK: Cambridge University Press.

Bourdieu, P. (1986) The forms of capital. In: J. Richardson (Ed.), *Handbook of theory and research for the sociology of education* (pp. 241-258). New York, NY: Greenwood.

Bourdieu, P. (1996). Physical space, social space and habitus. *Vilhelm Aubert Memorial lecture, Report, 10.* Oslo, Norway: Department of Sociology, University of Oslo. Retrieved from https://www. sv.uio.no/iss/forskning/aktuelt/arrangementer/aubert/tidligere/dokumenter/aubert1995. pdf

Bourdieu, P. & Passeron, J.C. (2000). *Reproduction in Education, Society and Culture*. London, UK: Sage Productions.

Boyer, E. L. (1990). *Scholarship Reconsidered: Priorities of the Professoriate.* Princeton, NJ: Carnegie Foundation for the Advancement of Teaching.

Boyte, H. & Hollander, E. (1999). The Wingspread Declaration on renewing the civic mission of the American research university. Retrieved from http://compact.org/wingspread-declaration-on-the-civic-responsibilities-of-research-universities/

Calleson, D.C., Jordan, C., Seifer, S.D. (2005) Community-engaged scholarship: Is faculty work in communities a true academic enterprise? *Academic Medicine: Journal of the Association of Medical Colleges*, *80*(4), 317-321.

Case, R. (forthcoming). Exploring the ebbs and flows of community engagement: The pyramid of engagement and water activism in two Canadian communities. *Journal of Community Practice.*

Case, R. & Zeglen, L. (in press). Do successful campaigns generate grassroots engagement? Insights from community-based water activism in two Canadian communities. *Journal of Community Practice.*

Cernat, M. (2011). The role of the university in the knowledge society: Ethical perspectives on academic research in the age of corporate science. *Lex Et Sciencia International Journal*, *1*(18), 293-302.

Chomsky, N. (2012). The purpose of education. Interview: *Learning without frontiers conference* [Video file]. Retrieved July 6, 2015 from https://youtube/DdNAUJWJN08.

Chomsky, N. (2015). Neo-liberalism and higher education/society. Interview: *Public engagement and the politics of evidence symposium*, July 22-25, 2015 [Video file]. Retrieved June 27, 2015 from https://youtu.be/OE56bEhx8b8.

Cutforth, N. (2013). The journey of a community engaged scholar: An autoethnography. *Quest*, *65*(1), 14-30.

Deigh, J. (2006). The politics of disgust and shame. *The Journal of Ethics*, *10*(4), 383-418.

Delanty, G. (2001), *Challenging knowledge: The university in the knowledge society.* Buckingham, UK: Open University Press.

de Melo-Martín, I., & Salles, A. (2011). On disgust and human dignity. *The Journal of Value Inquiry*, *45*(2), 159-168.

Denzin, N.K. & Lincoln, Y.S. (2011). *The Sage Handbook of Qualitative Research, 4th edition.* Thousand Oaks, CA: Sage Publications.

Denzin, N.K., Lincoln, Y.S., and Giardina, M.D. (2006). Disciplining qualitative research. *International Journal of Qualitative Studies in Education*, *19*(6), 769-782.

Durham, (2011). Disgust and the anthropological imagination. *Ethnos*, 76(2), 131-156. doi:10.1080/00 141844.2010.547941

Ellison, J., & T. K. Eatman. (2008). *Scholarship in public: Knowledge creation and tenure policy in the engaged university.* Syracuse, NY: Imagining America. Retrieved from http://imaginingamerica.org/wp-content/uploads/2015/07/ScholarshipinPublicKnowledge.pdf

Etzkowitz, H., Webster, A., Gebhardt, C., & Terra, B. R. C. (2000). The future of the university and the university of the future: Evolution of ivory tower to entrepreneurial paradigm. *Research Policy*, *29*(2), 313-330.

Freeman, B. & Van Katwyk, T. (2017). Testing the waters: Building relationships and alliances through a Two Row research paradigm. in Hart, M. (ed.). *Indigenist Research in Practice.* Fernwood Publishing. (Forthcoming).

Foucault, M. (1986). *Madness and civilization: A history of insanity in the Age of Reason* (translated by Richard Howard). New York, NY: Vintage Books.

Foucault, M (1976). *Power and Knowledge: Selected Interviews and Other Writings, 1972-1977.* New York, NY: Pantheon Books.

Gelman, Jordan & Seifer (2013). Rethinking peer review: Expanding the boundaries for community-engaged scholarship. *International Journal of Research on Service-Learning and Community Engagement*, *1*(1), np. Retrieved from http://journals.sfu.ca/iarslce.

Gordon, Edmund T. (1995). Cultural politics of Black masculinity. *Transforming Anthropology*, 6(1-2): 36-53.

Harkavy, I. (2006). The role of universities in advancing citizenship and social justice in the 21st century. *Education, citizenship and social justice*, *1*(1), 5-37.

Hartman, E. (2013). No values, no democracy: The essential partisanship of civic engagement movement. *Michigan Journal of Community Service Learning*, *19*(2), 58-71. Retrieved from http://hdl.handle.net/2027/spo.3239521.0019.205

Hollander, J. (2011). Keeping control: The paradox of scholarly community-based research in community development. *Community Development Journal*, *46*(2), 265-272.

Hollister, R. M., Pollock, J. P., Gearan, M., Reid, J., Stroud, S., & Babcock, E. (2012). The Talloires Network: A global coalition of engaged universities. *Journal of Higher Education Outreach and Engagement*, 16(4), 81-10.

Howe, K. (2004). A critique of experimentalism. *Qualitative Inquiry*, *10*(4), 42-61.

Kecskes, K. & Foster, K.M. (2013). Three questions for community engagement at the crossroads. *The Journal of Public Scholarship in Higher Education*, 3, 7-17.

Keith, M. (2008). Public sociology? Between heroic immersion and critical distance. Personal reflections on academic engagement with political life. *Critical Social Policy*, *28*(3), 320-334.

Kenny, R. (1998). Reinventing undergraduate education: A blueprint for America's research universities. Princeton, NJ: Carnegie Foundation for the Advancement of Teaching. Retrieved from http://eric.ed.gov/?id=ED424840

Kraehe, A., Foster, KM., & Blakes, T. (2010). Through the perfect storm: Contextual responses, structural solutions, and the challenges of Black education. *Souls: A Critical Journal of Black Politics, Culture, and Society*, *12*(3), 232-257.

Krotska, A., Harkness, S.K., Thomas, L.S., & Brown, R.P. (2014). Illness labels and social distance. *Society and Mental Health*, *4*(3), 215-234.

Kuhn, T.S. (1962). The structure of scientific revolutions. Chicago, IL: University of Chicago Press.

Loewenson, R., Laurell, A. C., Hogstedt, C., D'ambruoso, L., & Shroff, Z. (2014). *Participatory action research in health systems: a methods reader, TARSC, AHPSR, WHO, IDRC Canada, EQUINET, Harare.*

Lovell, T. (2007). Nancy Fraser's integrated theory of justice: A 'Sociologically rich' model for a global capitalist era? *Law, Social Justice & Global Development Journal*, *1*, 1-23. Retrieved from http://www.go.warwick.ac.uk/elj/lgd/2007_1/lovell

Lupton, D. (2015). The pedagogy of disgust: The ethical, moral and political implications of using disgust in public health campaigns. *Critical Public Health*, *25*(1), 4-14.

Marrero, D. G., Hardwick, E. J., Staten, L.K., Savaiano, D. A., Odell, D., Frederickson Comer, K., & Saha, C. (2013). Promotion and tenure for community-engaged research: An examination of promotion and tenure support for community-engaged research at three universities collaborating through a clinical and translational science award. *Clinical Trans Science Journal*, *6*(3), 204-208.

Martinez, S. (2013). "For our words usually land on deaf ears until we scream": Writing as a liberatory practice. *Qualitative Inquiry*, *20*(1), 3-14.

Nussbaum, M.C. (2004). *Hiding From Humanity: Disgust, Shame, and Law*. Princeton, NJ: Princeton University Press.

Oaten, M. J., Stevenson, R. J., & Case, T. I. (2009). Disgust as a disease-avoidance mechanism. *Psychological Bulletin, 135*(2), 303-321.

Paleari, S., Donina, D. & Meoli, M. (2015). The role of the university in twenty-first century European society. *Journal of Technology Transfer*, *40*(3), 369-379.

Raey, (2011). Schooling for democracy: A Common school and a common university? A response to "Schooling for Democracy". *Democracy and Education*, *19*(1), Article 6. Retrieved from http://democracyeducationjournal.org/home/vol19/iss1/6

Ross, L. (2012). Disrupting borders: A case study of engaged pedagogy. *Journal of Community Service Learning*, *19*(1), 58-68.

Saltmarsh, J., Hartley, M., & Clayton, P. (2009). *Democratic Engagement White Paper*. Boston, MA: New England Resource Center for Higher Education.

Seko, Y. & Van Katwyk, T. (2016). Embodied interpretation: Assessing the knowledge produced through a dance-based inquiry. *Aotearoa New Zealand Social Work*, 28(4), 54-66.

Slaughter, S. & Rhoades, G. (2004). *Academic Capitalism and the New Economy: Markets, State and Higher Education*. Baltimore, MD: John Hopkins University Press.

Sterzuk, A. (2015). 'The standard remains the same': Language standardisation, race and othering in higher education. *Journal of Multilingual and Multicultural Development*, *36*(1), 53-66. doi:10.1080/01434632.2014.892501

Strum, S., Eatman, T., Saltmarch, J. & Bush, A. (2011). *Full participation: building the architecture for diversity and community engagement in higher education. Paper 17*. Syracuse, NY: Imagining America. Retrieved from http://surface.syr.edu/cgi/viewcontent.cgi?article=1001&context=ia

Sweetman, P. (2003). Twenty-first century disease? Habitual reflexivity or the reflexive habitus. *The Sociological Review*, *51*(4), 529-549.

Taylor, K. (2007). Disgust is a factor in extreme prejudice. *British Journal of Social Psychology*, *46*(3), 597-617.

Tyler, (2013). The riots of the underclass? Stigmatisation, mediation and the government of poverty and disadvantage in Neoliberal Britain. *Sociological Research Online*, *18*(4), np. Retrieved from http://dx.doi.org/10.5153/sro.3157

Van Katwyk, T. & Seko, Y. (2017). Collective auto ethnographic exploration of dance, knowledge and self-injury. *Forum: Qualitative Research, 18*(2), Art.1.

Weiler, H.N. (2011). Knowledge and power: The new politics of higher education. *Journal of Educational Planning and Administration*, *25*(3), 205-211.

Towards a Theory of Change for Community-based Research Projects

Rich Janzen, Joanna Ochocka, Alethea Stobbe

ABSTRACT   The purpose of this article is to present a preliminary theory of change for community-based research projects. The theory of change emerged from a Canadian Summit titled, "Pursuing Excellence in Collaborative Community-Campus Research." The article begins by providing a rationale for why a theory of change could be helpful to advance the agenda of community-based research (i.e., concept clarification, guide to action, and quality assessment). Next we describe how our preliminary theory of change was developed, before outlining the theory of change under the headings of activities, intended outcomes, and sample indicators. We conclude by discussing what is needed in order to deepen our understanding of the theory of change for community-based research projects.

KEYWORDS   Community-based research, research quality, program theory of change

Members of the planning committee were in a debriefing session immediately following a National Summit held in Waterloo, Ontario. This Summit was titled, "Pursuing Excellence in Collaborative Community-Campus Research" and was funded by the Social Sciences and Humanities Research Council of Canada (SSHRC). It brought together 60 leading practitioners of community-based research from across Canada, including leaders in communities, government, and universities, to advance the growing movement of community-based research leading to social innovation (see CCBR 2014). The Summit used facilitated discussions to create a working environment where consensus was built among these participants about preliminary indicators of excellence in community-based research.

Immediately following the Summit, as planners assessed the Summit sessions, one member suggested that a next step could be to build a "theory of change" for community-based research projects. In the field of program evaluation, a theory of change, at a minimum, links various activities of a given intervention with its intended outcomes (Chen, 2005; Funnell and Rogers, 2011). The planning group member argued that such a theory of change would provide a broader context for the preliminary indicators of excellence developed at the conference and hence also more clarity in assessing the quality of community-based research projects and proposals.

This article is written in response to that challenge. Its purpose is to present a preliminary

theory of change for community-based research projects. In other words, we are suggesting what could be considered a common theory of change for any research project that claims to be community-based. While we acknowledge that each community-based research project is unique, we equally recognize that there are common elements that cut across projects, common elements that make research distinctively "community-based." We begin our title with "towards a theory of change" in recognition that what we are offering is simply an attempt to take the conversation to a new level. In the collaborative spirit of community-based research, we fully expect that the conversation will continue and will inform our own reflective practices (Janzen et al., 2012).

We begin by discussing why a theory of change could be helpful in advancing the agenda of community-based research. Next we describe the method by which our preliminary theory of change was developed, before outlining the theory of change under the headings of activities, intended outcomes, and sample indicators. We conclude by discussing implications for practice, specifically focusing on what is needed in order to deepen our understanding of the theory of change for community-based research projects.

Why a Theory of Change Could Be Helpful

A program theory of change (or program theory) is an explicit model of how any social intervention contributes to a chain of intended outcomes (Funnell and Rogers, 2011). It describes how the various sets of activity components carried out by a particular group or organization should lead to observable change. These changes (often called "outcomes" or "impacts") can be shorter or longer in timeframe, and can occur within an individual person, a group of people, or the surrounding environment. While theories of change can be expressed in writing, they are often summarized graphically by a program logic model or other tabular depictions (Mayne, 2001; McLaughlin and Jordan, 2010).

For the purpose of this article, three features of theories of change are worth noting. First, a theory of change is context-specific; it is primarily concerned with describing a particular intervention and less concerned with its generalizability to other settings (Janzen et al., 2012). It may draw on theory from external research, but it does so in the service of clarifying the intervention's own theory (Janzen et al., 2015; Rogers, 2007). Second, a theory of change is aspirational: it describes what is anticipated rather than what actually happened. Theories of change therefore lend themselves to evaluation in which the anticipated outcomes are assessed in light of the actual results (Valters, 2014). Finally, recent evaluation literature increasingly understands the developmental nature of theories of change (Patton, 2011). In other words, an intervention's theory of change is not necessarily unified or stable, but deepens and evolves over time in response to complex and fluid environments that do not lend themselves to simple cause and effect understanding (Baum, 2001; Janzen and Wiebe, 2010; Lafferty and Mahoney, 2003). This point stresses the need for reflective practice that is prepared for the unexpected, as practitioners collectively reflect on what they have done (practice) and what they have learned about what was effective (theory), all for the sake of adapting their future practice and deepening the theory of change (Natasi and Hitchcock, 2009).

Our main intent in writing this article is to develop a better understanding of the shared, yet often implicit, theory of change underlying community-based research projects. In other words, it is the community-based research project itself that is being described via the theory of change. Such a stance reinforces the view of community-based research as social intervention; it is not only the findings of research that can inform social innovation and change but also its process (Kemmis and McTaggart, 2005). We attempt to make the theory of change explicit, in hope that this will be helpful in furthering the global community-based research agenda. This hope is rooted in three main convictions that are consistent with the three frequently stated functions of theories of change in the evaluation literature.

Concept clarification

A theory of change could help build consensus on the components and outcomes of community-based research. Theories of change have become commonplace, with many funders and organizations around the world requiring a description of program theory during the proposal development stage of a new intervention (Rogers, 2007; Valters, 2014). Such descriptions increase the likelihood that people are in agreement, with a shared understanding of the proposed program and its distinctiveness. Similarly, an articulated theory of change could further clarify the distinctiveness of community-based research. This need was evident during the Summit during which participants shared a wide variety of experiences and understandings about what constituted the heart of community-based research.

Guide to action

A theory of change could help provide a comprehensive road map for the implementation of community-based research. Over the past two decades, theories of change have come to be seen as useful tools for program planning and management across many sectors of society (Rogers, 2007; Valters, 2014). Evaluation theorists such as Chen (2005) have promoted the notion that program theory should give insight not only into intended change, but also into the model of action, that is, how the program should best be implemented (see also Mackenzie and Blamey, 2005). The challenge is to develop a theory of change that is flexible enough to adapt to each unique research project, while also providing the implementation commonalities to aid with research planning and management across projects (see Janzen et al., 2007 for an example of a common theory of change across interventions).

Quality assessment

 A theory of change could also be useful in evaluating community-based research projects. Basing the assessment of a program's quality on its theory of change has become a dominant approach within the evaluation field (Funnell and Rogers, 2011). Its usefulness has legitimized evaluation as a social science by strengthening the validity of evaluations when random assignment is impossible, through the assessment of causal attributions within the expected chain of outcomes (Weiss, 1997) or by assessing the contribution that a program makes to observed results (Mayne, 2001). While general principles for community-based research

abound and often converge (e.g., Israel et al., 2003), there is much less agreement on exactly how to assess the value of community-based research projects (Wiebe and Taylor, 2014). A generic theory of change for community-based research projects could provide the needed framework on which standards of excellence are based. Agreement on such assessment standards would be useful for enhancing rigour in community-based research, meeting peer-review requirements for publications and grants, encouraging faculty and student engagement, enhancing funding success, strengthening the evidence-base to inform policy and programs, supporting system/network resource capacity, building the capacity of community partners, and countering criticisms of "soft" research and its implications for career advancement (Wiebe and Taylor, 2014).

How This Initial Theory of Change Was Developed

Drawing on Israel, Schulz, Parker and Becker (1998) and on our own collective practice at the Centre for Community Based Research (400 projects over 34 years), we identify three hallmarks and three functions of community-based research (Ochocka and Janzen, 2014; see also Strand et al., 2003 for comparable descriptors). These hallmarks and functions represent the bedrock of the proposed theory of change and were the conceptual frame for the National Summit. They also incorporate perspectives from diverse world regions across the global north, global south, and Indigenous communities (Ochocka and Janzen, 2014).

These are the three hallmarks of community-based research: 1) community-determined, 2) equitable participation, and 3) action and change. Community-determined means that the research process promotes voice and self-determination among community members and that the research is relevant and significant to communities (Wilson, 2008; Smith, 2012). Equitable participation means that community members and researchers share equally the control of the research agenda through active and reciprocal involvement in the research design, implementation, and dissemination (Hall, 1975; Nelson et al., 1998; Ochocka et al., 2010). Action and change emphasizes successive reflective action cycles (Lewin, 1948; 1951) enabling both the process and results of the research to be useful to community members in making positive social innovation and change (Ochocka, 2007; Ochocka and Janzen, 2014).

These are the three main functions of community-based research: 1) knowledge production, 2) knowledge mobilization and 3) community mobilization. As with all research, community-based research extends knowledge through disciplinary/interdisciplinary inquiry or systematic investigations. Within community-based research, knowledge is co-produced, as both community members and researchers are engaged in designing and conducting research for knowledge generation (Brunet et al., 2014; Hall, 2011; Stoecker and Tryon, 2009). Yet community-based research also functions to activate knowledge for use within society. Research findings are disseminated in ways that mobilize various audiences to transform society within their respective spheres of influence (Hall, 2011; Hall and Tandon, 2015). Finally, community-based research is a relational exercise in that it enables diverse stakeholders to work in new ways together (community mobilization). That is to say, research functions to initiate and enhance social movements that lead to innovative solutions which require cross-stakeholder

perspectives and involvement (Ochocka and Janzen, 2007).

The intention of this article is to synthesize these hallmarks and functions and push them one step further in order to bring more conceptual clarity. Community-based research seems to be emerging as a consensus term (among many candidate terms) that is increasingly used in Canada and internationally (Travers et al., 2008; Etmanski et al., 2014). In the same spirit, a theory of change for community-based research projects will need to be developed collaboratively with input from diverse community and campus researchers who conduct community-based research across world regions. To this end, we invite others to evaluate, critique and add to the initial theory of change we present here.

What Is the Initial Theory of Change?

As we propose this initial theory of change, it is important to note that what elements constitute a theory of change is not standardized. However, our theory of change focuses on two common elements found in most theories of change: *activities* and *outcomes* that we review in this typical order (McLaughlin and Jordan, 2010). We also suggest sample *indicators* that could help assess the extent to which intended outcomes have been reached. Focusing on these core elements seems appropriate when designing a generic theory of change for community-based research projects. It allows additional elements to be incorporated when tailoring a theory of change to a particular community-based research project. For example, each community-based research project will have its own set of inputs (resources and service capacities generated by the project) and its own set of outputs (immediate products resulting from the project's activities) that could be uniquely identified and tracked. (See Funnell and Rogers (2011) for a description of additional elements of theories of change.) While the theory of change we propose is rooted in academic literature, we also feature positive examples of our own work as illustration.

Activities

Activities refer to the set of actions that a particular intervention intends to carry out (Nastasi and Hitchcock, 2009). The actions are to be implemented because it is believed that taken together they will lead to some kind of concrete change (i.e., outcomes) in the world. These actions are typically organized in groups of activities called "main components."

Our proposed theory of change for community-based research includes four main components (see Figure 1), which describe a process of conducting research involving a high degree of collaboration among stakeholders and researchers with constant feedback loops. The four components are (1) laying the foundation, (2) planning the research, (3) gathering information and analysing it, and (4) acting on findings. These components can be adapted to address a range of research topics (e.g., social, environmental, health, etc.), from diverse disciplinary and inter-disciplinary perspectives, and through projects ranging in size and complexity (from small, short-term, and single method projects to longitudinal, multi-phase, and multi-site projects) (e.g., Stoecker, 2005; Westhues et al., 2008).

The main components are envisioned as four non-linear and repeated phases which are

ever attuned and adaptive to an emerging context and ongoing learning (Janzen et al., 2012; Ochocka and Janzen, 2014; Taylor and Botschner, 1998). The arrows in Figure 1 highlight that community-based research, as a distinct approach to research, views theory and practice as interconnected through a process known as the reflective action cycle. The cycle generally includes some combination of planning, action, and reflection in successive spirals over time (Lewin, 1948; Stringer, 2007; Wallerstein and Duran, 2003). In other words, community-based research projects can alter the implementation of activities mid-stream (hence the arrow looping back from the third component to the second). Projects can also build on each other; when one cycle of research is completed, research partners can lay the foundation for subsequent projects that build on the learnings of the previous project. In our work, we have found that multi-cycle research is not uncommon, with successive and inter-related research projects often combining to support the advancement of a broader societal movement over time (Janzen et al., 2015; Ochocka and Janzen, 2014). These components include a number of steps that need not be implemented in a linear fashion. These steps can happen rapidly and singularly, or can happen iteratively and over a longer period of time.

Here is an example. Between 2002-2011 CCBR led a series of four successive research projects designed to address immigrant underemployment in Waterloo Region. At the end of each project the next set of actions was determined collectively by those involved in the previous. The first project involved consciousness-raising action research followed by a formal needs and resource assessment that culminated in an Immigrant Skills Summit. The third

Figure 1: The Four Activity Components of a Community-Based Research Project
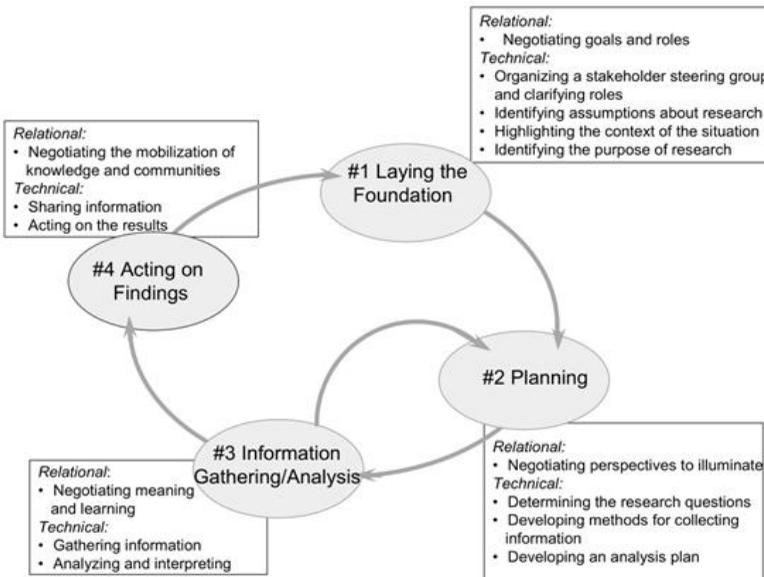
Adapted from CCBR 1998; 2004.

project assessed the feasibility of establishing a Waterloo Region Immigrant Employment Network (WRIEN), with the final project conducting a three year developmental evaluation of this innovative comprehensive community initiative. Participation grew over time with a total 350 people actively engaged.(See CCBR, 2017; Ochocka and Janzen, 2014).

Steps include traditional elements typically found in all research inquiry; most notably the activities found in the second (planning) and third (information gathering/analysis) main components. These components include activities that are concerned with study design (i.e., determining main research questions, developing methods for collecting information, developing an analysis plan), and study implementation (gathering information, analyzing and interpreting data). It is worth noting (as others have) that community-based research is not a novel research method, but rather an alternative approach to conducting research (Hall, 2011; Minker and Wallerstein, 2003). Community-based research projects are therefore free to draw on the full range of available research methods (whether qualitative, quantitative or mixed-method) best matching their specific purpose and resources, and that are implemented in adherence to corresponding standards of quality (e.g., Bryman et al., 2012; Denzin and Lincoln, 2005; Teddlie and Tashakkori, 2003; Tracy, 2010).

Activities also include two other main components less emphasized in research approaches that are not community-based. The first component (laying the foundation) encourages those involved in the research project to pay attention to research process upfront. Activities in this component include steps taken to ensure that there is meaningful involvement of people who have a stake in the research topic (Nelson et al., 1998; Ochocka et al., 2010). At a minimum, this includes organizing a cross-stakeholder steering group (the "guiders") that will provide guidance for each step of the research prior to implementation by the research team (the "doers"). But there are other stakeholder roles that could be negotiated, including the hiring, training, and supporting of "community researchers," those whose lives are centrally effected by the research topic (Ochocka et al., 2002). Laying the foundation also ensures that efforts are made to identify the assumptions that research partners have about research (e.g., exploring differing epistemological perspectives or discussing the value of a community-based research approach), highlighting the context of the situation (e.g., clarifying external factors impinging on the phenomenon of interest, identifying resources in support of and forces in opposition to the research, clarifying the research audience, clarifying the intervention's theory of change), and reaching cross-stakeholder agreement on the overarching purpose of the research (see Ochocka et al., 2010).

The fourth main activity component (acting on findings) stresses activities that move research findings into active service of society (Graham and Tetroe, 2009; Phipps, 2011; Stoecker, 2005). While an action-orientation is evident across all four main activity components, it is within this fourth component that the practical utility of research is emphasized; where knowledge and people are mobilized in such a way that research results instigate observable societal change. Findings can be shared in ways that best resonate with diverse stakeholder audiences—audiences who have the capacity and motivation to apply research findings in their respective spheres of influence. Increasingly multi-faceted and creative mediums are being

used (Ochocka and Janzen, 2007; Nelson et al., 2005) by partners who have pre-determined procedures that encourage equitable involvement in knowledge mobilization (Jacobson et al., 2007). In addition, research partners themselves may design their own strategies to act on findings, rather than relying on the actions of others. For example, in evaluative research, research partners may co-develop recommendations in which they share implementation responsibilities (Janzen et al., 2012). Alternatively, research partners may plan and implement demonstration projects of new innovative practice based on their research findings (Nelson et al., 2014).

For example, the *Taking Culture Seriously in Community Mental Health* research study (2005-2010) developed eda theoretical framework for improving mental health services for cultural communities. This framework was the basis for developing innovative demonstration project ideas intended to address many of the challenges and issues identified by participating communities and practitioners. In total, twelve culturally effective demonstration projects proposals were developed with six successful in securing external funding. (Ochocka et al. 2010).

Finally, it is worth noting that in Figure 1 the four main activity components do not only include technical tasks of implementing a research project, but also relational aspects of collaborative research. Implementers of community-based research are therefore not only technicians of rigorous research methodology, but also facilitators mobilizing people with different (sometimes conflicting) perspectives and interests to work together (Lord and Church, 1998). This relational aspect emerges from the belief that a collaborative process of inquiry is as important as the findings of the research (Reason, 2006). As we will further expand in the outcome section below, community-based research not only produces a vision for future collective action (Kemmis and McTaggart, 2005), but also builds a sense of community that inspires people to work together toward a common goal (Stringer, 2007).

Outcomes

Outcomes refer to the changes that are anticipated to occur when the activities are implemented as expected (Taylor and Botschner, 1998; Valters, 2014). Outcomes are typically written so that they begin with a word denoting change (e.g., increased, decreased, more, less, enhanced, fewer, etc.). Outcomes can be shorter- or longer-term and can refer to change in individual people, groups of people, or the surrounding environments.

The anticipated outcomes of a typical community-based research project are outlined in Figure 2. The outcomes are grouped into three main categories: 1) research process, 2) research rigour, and 3) research impact. The ordering of these three outcome categories re-emphasizes the belief that both the design quality (rigour) and research utility (impact) of community-based research is dependent on how well the research is implemented (process). We unpack each of these three outcome categories below.

Outcomes related to *research process* stress that research partners should be striving to improve how they carry out a given research project. These outcomes are based on the premise that community-based research is "research with people not on people" (Nelson et al., 1998),

and therefore aspires to adhere to principles which facilitate a good process for all involved in the research (Eckerle-Curwood et al., 2011). For example, values such as empowerment, supportive relationships, social justice, ongoing reciprocal education, and respect for diversity have been put forward to guide the collaborative process (Nelson et al., 2010; Ochocka et al, 2002; Ochocka et al., 2010). Others have suggested partnership principles that should be followed in order to maximize effectiveness and equity in the research process (e.g., CCPH, 2012). If followed, these values and principles position the project to realize two main sets of outcomes (greater relevance of research to communities and more meaningful participation of stakeholders), which themselves are preconditions in maximizing the likelihood of achieving the sets of outcomes that follow.

The first process outcome, *greater relevance of research to communities,* suggests that if the entry stage of research (i.e., clarifying why and how the research is to be conducted) is done well, community members are more likely to see the practical significance of the research to their own well-being. Research is relevant when community needs and resources drive the formulation of research questions, when the research process builds respect for the contextual understanding and the ways of knowing that people agree are valuable to them (Janzen and Wiebe, 2011; Jewkes and Murcott, 1998), and when community members, especially those most affected by the issue under study, gain voice, choice and empowerment through the research process (Ochocka and Janzen, 2014). These outcomes correspond with the hallmark described above that emphasizes the community-determined nature of community-based research.

The second process outcome is *more meaningful participation of stakeholders.* This outcome suggests the importance of involving different groups of people, especially those whose lives are centrally affected by the research topic (Ochocka et al., 2002), but also other affected community members, groups and institutions (to which researchers may belong). An increase in meaningful participation is marked by reciprocity, which comes when researchers and other community members share leadership in guiding and carrying out the research agenda, including research design, implementation and dissemination (Nelson et al., 1998; Hall, 1975). For example, CCBR managed a seven-year (1998-2005) evaluation of mental health consumer-run organizations in Ontario. Mental health consumers/survivors had control of the research agenda through proposal development, participation and chairing the study steering committee, and in conducting research. Fifteen consumers/survivors were hired, trained and supported as co-researchers. Others were active in knowledge mobilization, including producing a DVD, co-presenting and co-authoring evaluation results, and sharing results via a provincial tour (see Nelson et al., 2005).

When a research project deepens meaningful participation, it will value community expertise, drawing on the experience of community members. It involves ongoing engagement through democratic research partnerships, a shared governance model, and collaborative decision-making processes (Hall, 2011; Wiebe and Taylor, 2014). Often ongoing training, mentoring, and support are necessary to facilitate greater involvement of researchers and community partners in the various research activities (Ochocka et al., 2010). This outcome corresponds

with the equitable participation hallmark of community-based research described above.

Outcomes related to *research rigour* speak to research design as the practical scaffolding needed to conduct research of quality. The outcomes related to research rigour include *more meaningful and useful data and interpretations*. These outcomes are concerned with improving research quality in both the appropriateness of data gathering methodology (i.e., the suitability of the mix of methods) and in the appropriateness of data analysis techniques in achieving the stated research purpose (Wiebe and Taylor, 2014). Research rigour emphasizes practical procedures that help to reinforce the principles of community-based research (Coady Institute, 2013), including ensuring ethical soundness that consider risks and benefits at the community, as well as the individual level (CREO, 2017). Taken together, these procedures contribute to a strengthening of the reliability, validity and/or trustworthiness of research findings, which itself leads to greater research utility and impact. Thus, in 2012-2013 CCBR led an evaluation of a faith-based not-for-profit organization called City Kidz which works with children in low income neighbourhoods of Hamilton, Ontario. Program stakeholders jointly developed a mixed-methods evaluation design that triangulated data from multiple stakeholder perspectives (via focus group and individual interviews, surveys, program tracking logs, and case studies). Research rigour was further pursued in designing a survey tool for children that included both inductive and deductive measures tailored to the program's theory of change. This tool was then tested for internal reliability, validity (face, discriminant, and convergent) and internal structure (via exploratory and confirmatory factor analysis) and subsequently revised (Janzen et al. 2015). Research rigour corresponds to the knowledge production function of community-based research described above.

Outcomes related to *research impact* address the utilization-focus of community-based research. Research is more impactful when research partners share their newly co-produced knowledge in an ongoing way, using creative formats that clearly communicate findings to targeted stakeholder audiences (Nelson et al., 2005), and when they intentionally act together to build and implement research recommendations (Janzen et al., 2010). The theory is that community-based research is more likely to innovatively address pressing societal issues to the extent that both knowledge and people are mobilized for societal change. Greater mobilization, for example, enhances community capacity-building, increases the attraction of additional resources, and improves pragmatic policy development internal and external to the community.

The first impact outcome, *greater mobilization of knowledge,* is anticipated if the research is conducted rigorously and with good process. Knowledge mobilization refers to the activities which assist in the realization of the value of research findings for active use within society (Levesque, 2008) and corresponds to the knowledge mobilization function of community-based research described above. Following Phipps (2011), knowledge mobilization includes the number, quality and creativity of products developed and disseminated by researchers (producer push), and requested by end users (user pull), as well as the number, quality and creativity of events where researchers exchange research findings with community members, policy-makers and others (knowledge exchange). For example, The Justice and Faith project

(2013-2015) incorporated a sustained knowledge mobilization agenda throughout its two-year time frame. Research partners (Institute for Christian Studies, Christian Reformed Church [CRC], and CCBR) aimed to mobilize members of the CRC to embrace social justice. Partners shared draft findings from the project's multiple methods as they emerged via blogs, brief summaries (to an advisory committee of denominational leaders and activists), conference presentations and academic articles. Partners also commissioned live theatre to present and discuss study findings at a series of forums across the country. A DVD of the theatre was produced and posted online (see ICS 2017).

The second main outcome related to research impact is the *greater mobilization of people* in order to work together to address the societal issue under study. In other words, more than the mobilization of ideas, community-based research also impacts relationships. It is anticipated that when people jointly produce and share knowledge, they are more likely to use that knowledge to guide their short- and long-term collective action (Kemmis and McTaggart, 2005). This is made possible through a relevant, participatory and rigorous research process that addresses potential value dilemmas among stakeholders (Nelson et al., 2008) and that builds agreement on common goals despite potentially different perspectives and interests (Janzen et al., 2012). More specifically, co-produced knowledge that is shared widely within and outside the research partnership can engage people in the interpretation of findings (Denis et al., 2003; Golden-Biddle et al., 2003; Jansson et al., 2009) and can lead to new ways of working together around a common concern (Ochocka and Janzen, 2007; Ochocka et al., 2010) and to new products and practice that facilitate social innovation (Ochocka and Janzen, 2014). This outcome corresponds to the community mobilization function of community-based research described above. The following case illustrates this point. A homeless shelter in the Peel Region of Ontario recently noticed a disturbing trend. People with developmental disabilities were coming through their door and they were not equipped to support them. At the same time, the province's own Ombudsman complained about adults with a developmental disability ending up in shelters in the absence of alternative residential placements and recommended research to further understand the scope of this issue. In response, local leaders in Peel's developmental disability, shelter and family support sectors have partnered with CCBR to develop and test an innovative and integrated system of support. Informed by needs assessment and developmental evaluation, community partners are learning how best to work together to support this vulnerable population. (Ombudsman's Report 2016; Province of Ontario 2017).

Finally, it is expected that if the above outcomes are achieved, they will lead to the long-term outcome of *more societal issues being innovatively addressed through research*. This system-level orientation of community-based research recognizes that transformative societal change will be more likely as scholars and community partners together develop a comprehensive understanding of a particular societal problem and begin to design comprehensive actions. Research partnerships involving both community members and academics therefore have the potential to address the root causes of a wide range of pressing societal issues by engaging decision-makers at multiple levels (Hankivsky, 2012). It is here that community-based research intersects with the growing discourse of "social innovation" which stresses the novel *application*

of ideas to the betterment of society. The following case illustrates the point. In 2003-2004 CCBR, in partnership with the Policy Roundtable Mobilizing Professions and Trades (PROMPT), conducted a study to address barriers that internationally educated professionals (IEPs) face when trying to access their regulated profession in Ontario. Many of the study recommendations were adopted into provincial legislation that included the establishment of Canada's first Fairness Commission designed to monitor progress within each of the province's regulated professional bodies. The study helped to redefine the 200+ year tradition of professional regulation in Canada. As a result, regulating "in the public interest" would no longer focus only on ensuring public safety, but must now also strive to ensure fair access to professions for all qualified candidates (Janzen et al. 2004).

The ideas generated by community-based research may not be necessarily new, but are applied in new ways or in new areas whether through large-scale disruptive system-change efforts or incrementally via gradually adaptive change at the local level (Policy Horizons Canada, 2010). The connection of social innovation to community-based research is that the activity of research can be seen as one driver of innovative societal change. This outcome corresponds with the action-oriented hallmark of community-based research described above.

Figure 2: Anticipated Outcomes of a Community-Based Research Project
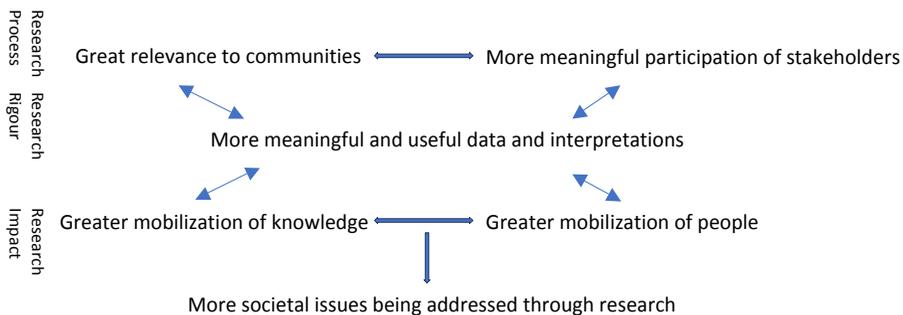
Sample Indicators

In this section we propose examples of indicators by which the activities and outcomes within the theory of change for community-based research projects can be assessed. Indicators are signs—actual things that you can see or hear—that provide evidence that something has been achieved. Indicators help to explore mediating factors and their presence helps to strengthen the casual links in the implementation theory (Rogers, 2007). Indicators can be either quantitative or qualitative and must be 1) relevant (e.g., resonating with community values and interests), appropriate (e.g., easily understood), measurable (e.g., calculated or interpreted over time), reportable (e.g., based on available data), comparable (e.g., used in multiple cases), and verifiable (e.g., confirmed by others) (Taylor and Botschner, 1998; Holden, 2013; The Fraser Basin Council, 2011). The table below unpacks the five anticipated outcomes into categories of evidence, and then further into corresponding sample indicators.

Table 1: Sample Indicators of Excellence for a Community-Based Research Project

RESEARCH PROCESS	**GREATER RELEVANCE TO COMMUNITIES**	**EVIDENCE THAT COMMUNITY MEMBERS ARE ENGAGED IN THE RESEARCH**
		Clear list of the groups of people who have a stake in the issue
		Reports of agreement on the identification of central stakeholders
		Presence of clearly defined structure and responsibilities for the research team and partners
		Presence of a cross-stakeholder group (e.g., steering committee) guiding the research process
		Presence of mechanisms to ensure meetings are accessible and that all members have an equal voice
		Presence of cross-stakeholder representation on the research team/partnership
		Presence of principles of working together (or a memorandum of understanding)
		Reports that research partners have agreed on the benefits and risks of a CBR project
		EVIDENCE THAT COMMUNITY NEEDS AND CAPACITIES ARE CENTRAL TO THE RESEARCH
		Reports that research questions are rooted in the community's needs, capacities, and history
		Reports that research project draws on previous learnings (both positive and negative)
		Reports that this project is seen to have the potential to lead to other CBR projects or community interventions
		Reports of research being respectful and responsive to community changes
		Clear agreement on research purpose across stakeholders
		Reports that the research topic is supported by the community
		Reports that the understanding of the community context is rooted in historical and social descriptions
		Reports that the research project builds on community capacity and resources
		EVIDENCE THAT RESEARCH IS ALIGNED WITH COMMUNITY NORMS
		Reports of research honouring community traditions and ways of knowing
		Number and reported quality of community-defined gatekeepers' involvement
		Reports of appropriate and relevant language being used
		Reports that the vision for research is aligned with community values and direction
		Reports of researchers taking the time to co-determine ways of being together with other community members
		Reports of agreement among stakeholders of the value of CBR approach relative to traditional research approaches
		Reports of research partners naming and resolving differences in opinions about how research is understood across stakeholders
	MORE MEANINGFUL PARTICIPATION	**EVIDENCE OF RECIPROCAL PARTICIPATION AMONG RESEARCH TEAM MEMBERS**
		Number and reported quality of stakeholder perspectives involved on research team in shaping the research agenda from proposal, design, data gathering, analysis, and dissemination
		Reports that research team members were strategically chosen in light of the research purpose
		Reports that research team members feel that they benefit commensurate to their involvement
		Reports that resources are shared fairly between research team members
		Number of academic disciplines represented on research team
		Presence of ongoing project evaluation to encourage collaborative reflexivity
		Percentage of research team members staying with the project to completion
		Number of years and reported quality of past collaboration among research team members
		EVIDENCE OF RECIPROCAL PARTICIPATION OF COMMUNITY MEMBERS
		Number and reported quality of community members active in contributing to the research process, from proposal, design, data gathering, analysis, and dissemination
		Reports of community expertise being valued
		Reports of community members taking ownership and responsibility for research processes
		Percentage of community members staying with the project to completion
		Amount and reported fairness of grant money allocated to community partners
		Reports of community members
		EVIDENCE OF RECIPROCAL PARTICIPATION OF NEW COMMUNITY-BASED RESEARCHERS
		Number of new researchers (including students and community members) hired to assist with research project
		Reported quality of new researchers (including community members and students)contribution to the research process from proposal, design, data gathering, analysis, and dissemination
		Reported quality of training and mentoring of new researchers (including community members and students)
		Amount and reported fairness of grant money allocated to new community-based researchers

RESEARCH RIGOUR	**MORE MEANINGFUL, AND USEFUL DATA AND INTERPRETATIONS**	***EVIDENCE OF RIGOROUS METHODOLOGY***
		Reports that each method is appropriate to the research purpose statement
		Reports that methods combined align with research purpose in sequential design
		Reports that research tools align with research purpose
		Reports of research tool quality
		Number and reported comprehensiveness of method triangulation
		Reports that research tools were pilot tested with stakeholders
		Presence of CBR ethics review to minimize risks and maximize benefits at individual and collective levels
		Number and reported comprehensiveness of stakeholder perspectives included as research participants
		Reports that accepted procedures for quantitative and qualitative data gathering were followed
		Reports that accepted procedures for sampling of research participants were followed
		Reports that accepted procedures for participant recruitment were followed
		EVIDENCE OF RIGOROUS ANALYSIS
		Number and reported comprehensiveness of stakeholder perspectives involved in analysis
		Reports of analysis being consistent with main research questions and agreed upon analytical framework
		Reports of following quantitative and qualitative standards of quality (reliability/validity, trustworthiness) in data analysis
		Number and reported quality of stakeholder perspectives in verifying research findings

RESEARCH IMPACT	**GREATER MOBILIZATION OF KNOWLEDGE**	***EVIDENCE OF PRODUCER PUSH***
		Number and reported quality of knowledge mobilization products disseminated
		Number and reported quality of community members contributing to the development and dissemination of knowledge mobilization products to various audiences
		Number and reported quality of visual and oral dissemination strategies
		Number and reported quality of community information sessions held
		EVIDENCE OF USER PULL
		Number of requests for knowledge mobilization products
		Number and reported quality of new connections brokered
		Reports of research being useful for multiple stakeholder groups
		Number of new stakeholders showing interest in the research results
		EVIDENCE OF KNOWLEDGE EXCHANGE
		Number and reported quality of community forums or other knowledge exchange events held
		Reports of research products informing policy development
		Reports of research products supporting new funding applications
	GREATER MOBILIZATION OF PEOPLE	***EVIDENCE OF SHORT-TERM MOBILIZATION***
		Reports of stakeholders implementing recommended action
		Reports of stakeholders having built CBR capacity and wanting to learn more about CBR
		Reports of stakeholders reconciling value dilemmas and agreeing to common goals despite different perspectives and interests
		Reports of stakeholders valuing and owning the knowledge coming out of the project
		Number and reported quality of allies engaged across government and non-government sectors to implement recommended change(s)
		Amount of additional dollars leveraged by the research to implement recommended change(s)
		EVIDENCE OF LONG-TERM MOBILIZATION
		Number of community members acknowledging CBR as an important tool for change
		Reports of increased community capacity to enact change(s)
		Reports of decreased time-lag between research dissemination and policy changes
		Reports of CBR influencing local activities and policy
		Reports of CBR influencing regional (e.g., provincial or state) activities and policy
		Reports of CBR influencing national and policy
		Reports of CBR influencing international activities and policy

The indicators shown above are intended to be common across community-based research projects. They are offered as sample indicators, not intending to be exhaustive. In addition to the common indicators above, each community-based research project would have its own unique set of indicators related to the specific societal issue(s) the project intends to address (as aligned with the project's purpose statement). This means that each community-based research project would have further indicators that are topic and context-relevant, corresponding to the long-term outcome of *more societal issues being innovatively addressed through research*. Taken as a whole, a community-based research theory of change implies that these longer-term societal

outcomes are more likely to be achieved if the short- and mid-term outcomes (related to research process, rigour and the mobilization of knowledge and people) are achieved.

Conclusion

After decades of practice, community-based research is becoming mainstream in many institutions of higher education and community organizations in Canada (Taylor and Ochocka, in press) and around the world (Hall et al., 2015). This rise of community-based research has been attributed to the growing numbers of individual researchers who are inclined to engage communities in their personal research, the heightened awareness by universities (and other civic institutions) that they should contribute to building sustainable communities, and the increased funding available for community-based research (Graham, 2014). An early example of the latter is the Community University Research Alliance (CURA) granting program launched by SSHRC in 1998 (see Levesque, 2008). This program signaled a broader movement toward community-based research models of engagement that promote community-campus collaborations, a sentiment that was captured in SSHRC's subsequent strategic policy documents. As an illustration, below is an excerpt from aSSHRC policy document. Notice how the brief passage emphasizes the need for researchers to combine knowledge production (1st line) with knowledge mobilization (2nd line) and community mobilization (3rd line):

> The role of researchers is not only to develop knowledge…They must become far more proficient at moving the knowledge from research to action, and in the process, at linking up with a broad range of stakeholder partners across the country. (SSHRC, 2004, p. 3)

Beyond funders, the movement toward research that engages communities is being championed in other quarters of society as well. Consider a more recent quotation from *University Affairs*, a magazine which bills itself as the authoritative voice of higher education in Canada:

Too often, important knowledge remains hidden in academia…*Solving the complex social, environmental and economic problems we face will require collaborative efforts that are radically inclusive of diverse perspectives and skills*. Such collaborations become possible when faculty, staff, and students come to realize that people in community settings have knowledge, experience, and talents that complement their own. (Fryer, 2012 p. 46, emphasis added)

From our perspective, statements like these are welcome and inspirational. Yet despite the noble aspirations they embody, agreed-upon standards of excellence for carrying out the type of research they call for are notably absent. While there is growing agreement on the benefit of community-based research to society, there is much less agreement on what community-based research actually is and how to do it well (Taylor and Ochocka in press). It is to help rectify this point that we offer our theory of change for community-based research projects.

As previously stated, the theory of change that we outline in this article is a work in progress. It is offered with the hope that it will take the conversation of what is distinctively

"community-based" about research to a new level. As with all program theories of change, the one we propose here will need to be assessed and deepened through reflective practice. For example, empirical evaluations of specific community-based research projects which use this proposed theory of change as an analytical framework would help to test and refine the activity-to-outcome validity assumptions and to expand the list of indicators.

As we move forward, collaboratively building a robust theory of change for community-based research across research projects would bring greater shared clarity to what is meant by community-based research. It would also provide a helpful roadmap when community members and researchers collaborate to implement their community-based research projects. However, we believe that the greatest value of a more fulsome theory of change may be in providing a common framework when assessing the quality of community-based research projects. Such assessment could be very useful for both researchers as well as for funders of community-based research who wish to ensure high quality and impactful research. And it could be useful for the practitioners and end-users of community-based research who wish to push themselves to higher quality and more relevant research. We invite others (from around the world) to contribute their insights and help us shape this theory of change.

About the Authors

Rich Janzen (PhD) *(corresponding author)* is co-director of the Centre for Community Based Research and adjunct assistant professor at Renison University College at the University of Waterloo. He has completed over 120 community-based research and knowledge mobilization projects. Rich has an academic background in community psychology and religious studies. Email: rich@communitybasedresearch.ca

Joanna Ochocka (PhD) is co-director of the Centre for Community Based Research and adjunct associate professor at Renison University College at the University of Waterloo. She was principle investigator for the SSHRC-funded National Summit titled Pursuing Excellence in Collaborative Community-Campus Research. Joanna is vice-chair of Community Based Research Canada.

Alethea Stobbe (MSW) is a researcher at the Centre for Community Based Research. She has worked on a number of research and evaluation projects related to health and wellness as well as food insecurity.

References

Baum, H. (2001). How should we evaluate community initiatives? *Journal of the American Planning Association*, 67(2), 147-158.

Brunet, N, Hickey, G, & Humphries, M. (2014). The evolution of local participation and the mode of knowledge production in Artic research, *Ecology and Society,* 19(2), 69.

Bryman, A. (2012). *Social Research Methods*. Oxford University Press, Oxford.

Centre for Community Based Research (CCBR)(2004). *Good Practice and Resource Guide: Community Needs Assessments and Service Evaluations in Military Family Resource Centres*. Kitchener, ON: Centre for Community Based Research.

Centre for Community Based Research (CCBR) (2014). *Pursuing Excellence in Community Campus Research*. Retrieved from http://www.communitybasedresearch.ca/Page/View/National_ Summit.

Centre for Community Based Research (CCBR) (2017). Mobilizing Waterloo Region around immigrant employment. Retrieved from http://www.communitybasedresearch.ca/Page/ View/Immigrant_Employment

Community Research Ethics Office (CREO). (2017). *Strengthening and Supporting Community Research*. Retrieved from http://www.communityresearchethics.com/

Community Campus Partnerships for Health Board of Directors. (2012). *Position Statement on Authentic Partnerships, Community-Campus Partnerships for Health*. Retrieved from https://ccph. memberclicks.net/principles-of-partnership.

Chen, H. (2005). *Practical Program Evaluation: Assessing and Improving Planning, Implementation, and Effectiveness*. Thousand Oaks, CA: Sage Publications.

Coady International Institute. (2013). Research for Change: What is "research excellence" for civil society organizations and their academic partners?. Antigonish, Nova Scotia: Coady International Institute, St. Francis Xavier University.

Denis, J., Lehoux, P., Hivon, M. & Champagne, F. (2003). Creating a new articulation between research and practice through policy? The views and experiences of researchers and practitioners. *Journal of Health Services Research & Policy*, 8(2), 44-50.

Denzin, N. & Lincoln, Y. (eds.) (2005). *Handbook of qualitative research* (3rd ed.). Thousand Oaks, CA: Sage Publications.

Eckerle-Curwood, S., Munger, F., Mitchell, T., MacKeigan, M. & Farrar, A. (2011). Building effective community-university partnerships: Are universities truly ready*? Michigan Journal of Community Service Learning*, 17(2), 15-26.

Etmanski, C., Hall, B., & Dawson, T. (2014). *Learning and teaching community-based research: Linking pedagogy to practice*. Toronto: University of Toronto Press.

Funnell, S. & Rogers, P. (2011). *Purposeful program theory: Effective use of theories of change and logic models*. San Francisco: John Wiley & Sons.

Fryer, M. (2012). Taking the plunge, *University Affairs*, November 2012, 46-49. Retreived from http:// www.universityaffairs-digital.com/ua/201211?pg=1#pg1.

Gaffield, C. (2011). Research key to vibrant communities. In *Dialogue*: SSHRC e-newsletter. Retrieved from http://www.sshrc-crsh.gc.ca/newsletter-bulletin/spring-printemps/2011/president-eng.aspx.

Golden-Biddle, K., Reay, T., Petz, S., Witt, C., Casebeer, A., Pablo, A. & Hinings, C. (2003). Toward a communicative perspective of collaborating in research: The case of the researcher-decision-maker partnership. *Healthy Policy & Services*, 8(2), 20-25.

Graham, I. & Tetroe, J. (2009). Getting evidence into policy and practice: Perspective of a health research funder. *Journal of the Canadian Academy of Child and Adolescent Psychiatry*, 18(1), 46-50.

Graham, K. (2014). Beyond all in the family: Community-based research in Canada. *Academic Matters,* June, 15-18.

Hall, B. (1975). *Adult education and the development of socialism in tanzania*. East African Literature Bureau, Nairobi.

Hall, B. (2011). Towards a knowledge democracy movement: Contemporary trends in community-university research partnerships. *Rhizome Freirean*, 9, 1-18.

Hall, B., Tandon, R. & Tremblay, C. (2015). *Strengthening community university research partnerships: Global perspective*. Victoria, BC: University of Victoria Press.

Hankivsky, O. (2012). Women's health, men's health, and gender and health: Implications of intersectionality. *Social Science & Medicine*, 74(11), 1712-1720.

Holden, M. (2013). Sustainability indicator systems within urban governance: Usability analysis of sustainability indicator systems as boundary objects. *Ecological Indicators,* 32, 89-96.

Institute for Christian Studies (ICS). (2017). *Justice and Faith Project*. Retrieved from http://www.icscanada.edu/cprse/justice-and-faith

Israel, B., Schulz, A., Parker, E., Becker, A., Allen, A. & Guzman, R. (2003). Critical issues in developing and following community-based participatory research principles. In M. Minkler & N. Wallerstein (eds.), *Community-based participatory research for health*. San Francisco: John Wiley & Sons.

Jacobson, N., Ochocka, J., Wise, J. & Janzen, R. (2007). Inspiring knowledge mobilization through a communications policy: The case of a community university research alliance. *Progress in Community Health Partnerships: Research, Education, and Action*, 1(1), 99-104.

Jansson, S., Benoit, C., Casey, L., Phillips, R. & Burns, D. (2009). In for the long haul: Knowledge translation between academic and nonprofit organizations. *Qualitative Health Research*, 20(10), 1-13.

Janzen R., Tokaci, A., Vinograd, J., Case, R., Cullingworth, J. & Fernandez, F. (2004). *In the public interest: Immigrant access to regulated professions in today's Ontario*. A PROMPT policy paper. Kitchener, ON: Centre for Community Based Research.

Janzen, R., Nelson, G., Hausfather, N. & Ochocka, J. (2007). Capturing system level activities and impacts of consumer-run organizations: Methods that inform future action. *American Journal of Community Psychology*, 39, 287-299.

Janzen, R. & Wiebe, D. (2010). Putting God in the logic model: Developing a national framework for the evaluation of faith-based organizations *Canadian Journal of Program Evaluation*, 25(1), 1-26.

Janzen, R., Ochocka, J., Jacobson, N., Maiter, S., Simich, L., Westhues, A., Fleras, A. & The Taking Culture Seriously Partners. (2010). Synthesizing culture and power in community mental health: An emerging framework. *Canadian Journal of Community Mental Health*, 29(1), 51-67.

Janzen, R., Seskar-Hencic, D., Dildar, Y. & McFadden, P. (2012). Using evaluation to shape and direct comprehensive community initiatives: Evaluation, reflective practice, and interventions dealing with complexity. *Canadian Journal of Program Evaluation*, 25(2), 61-88.

Janzen, R., Nguyen N., Stobbe, A. & Araujo, L. (2015). Assessing the value of inductive and deductive outcome measures in community-based organizations: Lessons from the City Kidz evaluation. *Canadian Journal of Program Evaluation*, 30(1), 41-63.

Jewkes, R. & Murcott, A. (1998). Community representatives: Representing the "community"? *Social Science & Medicine*, 46(7), 843-858.

Kemmis, S. & McTaggart, R. (2005). Participatory action research. In N. Denzin & Y. Lincoln (eds.), *Handbook of qualitative research* (3rd ed), (pp. 559-603). Thousand Oaks, CA: Sage Publishers.

Lafferty, C. & Mahoney, C. (2003). A framework for evaluating comprehensive community initiatives. *Health Promotion Practice*, 4(1), 31-44.

Lewin, K. (1948). *Resolving social conflicts*. Washington, D.C; American Psychological Association.

Lewin, K. (1951). *Field Theory in Social Science*, Washington, D.C; American Psychological Association.

Levesque, P. (2008). Government support and infrastructure: Realizing the value of collaborative work. *Gateways: International Journal of Community Research and Engagement*, 1, 150-164.

Lord, J. & Church. (1998). Beyond" Partnership Shock": Getting to 'yes,' living with 'no.' *Canadian Journal of Rehabilitation*, 12, 113-122.

Mackenzie, M. & Blamey, A. (2005). The practice and the theory lessons from the application of a theories of change approach. *Evaluation,* 11(2), 151-168.

Mayne, J. (2001). Addressing attribution through contribution analysis: Using performance measures sensibly. *Canadian Journal of Program Evaluation*, 16(1), 1-24.

McLaughlin, J. & Jordan, G. (2010). Using logic models. In J.S. Wholey, H.P. Hatry & K.E. Newcomer (eds.), *Handbook of Practical Program Evaluation*, vol. 3 (pp. 55-80). San Francisco: Jossey-Bass.

Minkler, M. & Wallerstein, N. (eds.). (2008). *Community-based participatory research for health*. San Francisco: John Wiley & Sons.

Nastasi, B. & Hitchcock, J. (2009). Challenges of evaluating multilevel interventions *American Journal of Community Psychology*, 43(3-4), 360-376.

Nelson, G., Ochocka, J., Griffin, K. & Lord, J. (1998)., Nothing about me, without me: Participatory action research with self-help/mutual aid organizations for psychiatric consumer/survivors. *American Journal of Community Psychology*, 26(6), 881-912.

Nelson, G., Janzen, R., Trainor, J. & Ochocka, J. (2008). Putting values into practice: Public policy and the future of mental health consumer-run organizations. *American Journal of Community Psychology*, 42, 192-201.

Nelson, G., Ochocka, J., Lauzon, S., Towndrow, J. & Cheng, R. (2005). Disseminating the findings of a longitudinal study of mental health consumer/survivor initiatives in Ontario. *The Community Psychologist*, 38(2), 41-43.

Nelson, G., Janzen, R., Ochocka, J. & Trainor, J. (2010). Participatory action research and evaluation with mental health self-help initiatives: A theoretical framework. In L. Brown and S. Wituk (eds.), *Mental Health Self-Help: Consumer and Family Initiatives*. New York: Springer Press.

Nelson, G., d'Ailly, H., Ochocka, J., Janzen, R., Maiter, S. & Jacobson, N. (2014). Planning transformative change for mental health services for diverse cultural-linguistic communities. In G. Nelson, B. Kloos, & J. Ornelas (eds.), *Community psychology and community mental health: Towards transformative change*, (pp. 177-205). Oxford University Press.

Ochocka, J., Moorlag, E., Marsh, S., Korsak, K., Mutta, B., Simich, L., & Kaur, A. (2010). Taking culture seriously in community mental health: A five year study bridging research and action. *Canadian Issues*, Summer Issue, pp. 59-64.

Ochocka, J., Janzen, R. & Nelson, G. (2002). Sharing power and knowledge: Professional and mental health consumer/survivor researchers working together in a participatory action research project. *Psychiatric Rehabilitation Journal*, 25(4), 379-387.

Ochocka, J. (2007). Working with diverse communities towards social change: A community university partnership in Canada using a participatory action research approach. In A. Bokszczanin (ed.), *Social change in solidarity: Community psychology perspectives and approaches* (pp. 76-83). Opole, Poland, Wydawnictwo Uniwersytetu Opolskiego.

Ochocka, J. & Janzen, R. (2007). Blending commitment, passion and structure: Engaging cultural linguistic communities in collaborative research. In A Williamson & R DeSouza (eds.), *Researching with Communities: Grounded Perspectives on Engaging Communities in Research* (pp. 323-337). Waitakere City, Auckland, New Zealand: Mud Creek Press.

Ochocka, J., Moorlag, E. & Janzen, R. (2010). A framework for entry: PAR values and engagement strategies in community research. *Gateways: International Journal of Community Research & Engagement*, 3, 1-19.

Ombudsman's Report. (2016). Nowhere to turn. Retrieved January 17, 2017 https://www.ombudsman.on.ca/Resources/Reports/Nowhere-to-Turn.aspx

Patton, M. (2011). *Developmental Evaluation: Applying Complexity Concepts to Enhance Innovation and Use.* New York: The Guildford Press.

Phipps, D. (2011). A report detailing the development of a university-based knowledge mobilization unit that enhances research outreach and engagement. *Scholarly and Research Communication*, 2(2),.1-13.

Policy Horizons Canada. (2010). *Social innovation.* What is it? Who does it? Government of Canada. Retrieved from http://www.horizons.gc.ca/eng/content/%E2%80%9Csocial-innovation%E2%80%9D-what-it-who-does-it

Province of Ontario. (2017). *Local poverty reduction fund.* Retrieved from https://www.ontario.ca/page/local-poverty-reduction-fund

Reason, P. (2006). Choice and quality in action research practice. *Journal of Management Inquiry*, 15(2), 187-203.

Reeve, P., Cornell, S., D'Costa, B., Janzen, R. & Ochocka, J. (2002). From our perspective: Consumer researchers speak about their experience in a community mental health research project. *Psychiatric Rehabilitation Journal*, 25(4), 403-408.

Rogers, P. & Weiss, C. (2007). Theory-based evaluation: Reflections ten years on., *New Directions for Evaluation*, 114, 63-81.

Social Sciences and Humanities Research Council of Canada. (2004). From Granting Council to Knowledge Council: Renewing the social sciences and humanities in Canada, *Consultation Framework on SSHRC Transformation*, vol. 1, p. 1-3. Retrieved from http://web.unbc.ca/~wzhang/sshrc/Volume1_English.pdf

Smith, L. (2012). *Decolonizing methodologies: research and indigenous peoples* (2nd ed.). London: Zed Books.

Stoecker, R. (2005). *Research Methods for Community Change: A Project-Based Approach.* Thousand Oaks, CA: Sage Publications.

Stoecker, R. & Tryon, E. (2009). *The Unheard Voices: Community Organizations and Service Learning*. Philadelphia: Temple University Press.

Strand, K., Marullo, S., Cutforth, N., Stoecker, R., & Donohue, P. (2003). Principles of best practice for community-based research. *Michigan Journal of Community Service Learning*, 9, 5-15.

Stringer, E. (2007). *Action research* (3rd ed.). London, Ontario: Sage Publications.

Taylor, A. & Botschner, J. (1998). *Evaluation handbook*. Kitchener, Ontario: Centre for Research and Education in Human Services.

Taylor, M. & Ochocka, J. (in press). Advancing community-based research in Canada., *International Journal of Knowledge-Based Development*.

Teddlie, C. & Tashakkori, A. (2003). Major issues and controversies in the use of mixed methods in the social and behavioural sciences. In A. Tashakkori & C. Teddlie (Eds.), *Handbook of Mixed Methods in Social & Behavioral Research*. (pp. 3-50). Thousand Oaks, CA: Sage Publishers.

The Fraser Basin Council (2011). Measuring and reporting on sustainability: A report on lessons learned. Vancouver: The Fraser Basin Council. Retrieved from http://www.fraserbasin.bc.ca/_Library/Comm_Indicators/report_indicators_lessons_2011.pdf.

Tracy S. (2010). Qualitative quality: Eight "big tent" criteria for excellent qualitative research. *Qualitative Inquiry*, 16(10), 837-850.

Travers, R., Wilson, M., Flicker, S., Guta, A., Bereket, T., McKay, C., van der Meulen, A., Cleverly, S., Dickie, M., Globerman, J. & Rourke, S. (2008). The greater involvement of people living with AIDS principle: Theory versus practice in Ontario's HIV/AIDS community-based research sector. *AIDS Care*, 20(6), 615-624.

Valters, C. (2014). Theories of change in international development: Communication, learning, or accountability? in *International Development: A Review of Existing Knowledge*', JSRP Paper 17, London: Justice and Security Research Programme, International Development Department, London School of Economics and The Asia Foundation.

Wallerstein, N., & Duran, B. (2003). The conceptual, historical, and practice roots of community based participatory research and related participatory traditions. In M. Minkler & N. Wallerstein (eds.),*Community-Based Participatory Research for Health*, (pp. 27-52. Jossey-Bass, A Wiley Imprint, San Francisco, CA.

Weiss, C. (1997). Theory-based evaluation: Past, present, and future. *New Directions for Evaluation*, 76, 41-55.

Westhues, A., Ochocka, J., Jacobson, N., Simich, L., Maiter, S., Janzen, R. & Fleras, A. (2008). Developing theory from complexity: Reflections on a collaborative mixed method participatory action research study. *Qualitative Health Research*, 18(5), 701-717.

Wiebe, S. & Taylor, M. (2014). *Background Paper: Prepared for the 2014 CCCR National Summit*, Centre for Community Based Research, Kitchener.

Decentering Expected Voices and Visibilities through Connective Learning in a Feminist Transnational Bridging Pilot

Sarah York-Bertram, Marie Lovrod, Lisa Krol

ABSTRACT   This paper outlines the learning opportunities that emerged when international students acquiring English for Academic Purposes joined Canadian undergraduates fluent in English for an Introduction to Women's and Gender Studies. Critical reflections provided by students, course facilitators, and the graduate student researcher were gathered through surveys, interviews, and focus groups that examined experiences of academic internationalization in feminist and language acquisition classrooms, co-designed to engage difference as a valuable resource in community and knowledge-building. Results included development of mutual mentoring relationships across a wide range of educational and cultural backgrounds; honing of international students' English-language skills through structured, intentional learning opportunities with others fluent in English; deepening awareness of non-western and Indigenous contexts as sites of critical knowledge production; and evidence that international and local newcomers to university campuses have much to offer one another. For everyone involved, there were opportunities to reflect critically on both subject matter and pedagogies of community building; use accessible language to build connections; interrogate knowledge claims emerging from the many contexts that instructors and students brought with them into learning conversations; and practice collaborative knowledge-building by probing the effects of local and global power systems in the learning pathways of students, instructors and institutions.

KEYWORDS   internationalization, bridging courses, feminist qualitative research, mutual mentoring, connective learning

Feminist scholars, concerned with the ways social positions are conditioned by experiences of dominating power systems, argue that academic internationalization may leave the state and the institutions that integrate its power un-interrogated, by celebrating multiculturalism without critical attention to structural inequities (Weigman, 2012). Diversity rhetorics remain amenable to capitalist manipulation, including in systems of higher education, as shaped by colonialist legacies and neoliberal agendas (Ahmed, 2012). Access, inclusion, and available resources influence student retention and outcomes (Murphy & Zirkel, 2015, p.33). Racialized students are less likely to experience a strong sense of belonging in North American academic settings than white students (Murphy & Zirkel, 2015, p.28, 31), and for Indigenous communities

in Canada, "secondary school completion and postsecondary educational attainment are decreasing, while incarceration rates among youth are significantly increasing" (Wanyena and Lester-Smith 2015, p. 93), largely due to chronic underfunding of Indigenous education and communities. Aritha Phiri (2015) traces the "impact of austerity" (13) discourses on the retrenchment of institutional processes of "othering" to suggest that "feminists in academia should be actively involved in creating alternative, unconventional structures of empowerment" (23) that illuminate better pathways forward.

Amidst such challenges and tensions, accepting accountability for involvement in structures that participate in systemic violence can open doors to community-building across disparities. Because Women's and Gender Studies works to develop promising practices of inclusion within and beyond the academy, often in critical tension with received knowledge politics, many students find the introductory class foundational to assuming an empowered role in their studies and lives. Inclusive content and interactive pedagogies offer a productive site for bringing communities of students together to learn in a context where differences can function as critical resources in unpacking the implications of transnational flows of knowledge, students, jobs, resources and power. The study described in this paper paired the Introduction to Women's and Gender Studies (WGST) with an advanced class of international students acquiring English for Academic Purposes (EAP) to interrogate Anglo-conformity and other factors that shape inequitable participation in undergraduate classrooms, and to examine potential challenges and benefits involved in collaborative learning across variable fluencies in the language of instruction.

Gender is a salient factor in the academic trajectories of multiple student constituencies. At our university, there are more male than female international students, owing to downward pressures on the education of women and girls under neoliberal globalization. Partners of international faculty and graduate students may also become isolated in contexts not well equipped to support community integration. While our students' union raises scholarship funds that encourage women from abroad to apply, comprehensive institutional shifts are needed at the levels of faculty and student recruitment, curricula, and community engagement to facilitate more equitable learning opportunities. Conversely, more Indigenous women than men enter our university, in part, because Indigenous men have joined other male workers from across Canada in regional resource extraction industries. Meanwhile, like many of their Indigenous and international peers, new students from rural communities, more of them women, are likely to be first generation post-secondary scholars. Navigating so many complex social positions and value systems may lead to multi-directional misunderstandings, particularly in contexts where implicit structural biases remain unquestioned.

Because women and other minoritized groups struggle to participate fully in reshaping knowledge politics in more democratic directions, Wiegman urges feminist scholars to "engage the larger and better-funded internationalizing projects of our universities [...] inhabiting the field and the university" (cited in Joseph, 2013, p. 136) through critical inclusion strategies. Brydon (2011) demands "a new form of globally involved interdisciplinarity advocating for the university as a forum where . . . previously excluded modes of knowing may enter the

discussions" (p. 98). She envisions academe as a site of "cognitive justice," promoting "goals of reciprocal knowledge production based on dialogues across differences and attempts to compensate for power differentials" (101). For Odora Hoppers (2008), "The education of the future needs to invest in the building of bridges, [that ...] enable us to embrace the 'stranger,' and people who are not personally known to us" (3). She critiques the "absence of bicultural experts" needed to build "on combined strategies anchored in multiple knowledge systems" (3). By supporting intentional learning coalitions across student communities usually kept separate until they converge in large front-facing lecture halls steeped in western knowledge frameworks, we sought to "deconstruct commodified social relationships" and open the transgressive "possibility of being, thinking and living 'otherwise'" (Motta, 2013), together.

Context

According to Statistics Canada, immigration is currently Canada's main source of population growth (2012). Over 6.6 million people in Canada speak a language other than English or French at home. This demographic change is causing massive shifts in Canadian society that will require new approaches to education, employment, and immigrant integration (Guo & Hébert, 2014). However, post-secondary administrators have demanded that EAP students first prove English proficiency, significantly delaying access to immersive learning opportunities. In this way, international language learners may become subject to systematic discrimination in classroom and funding allocations (Guo & Hébert, 2014, p.174), despite paying steep tuition differentials. At our university, EAP classes are separated from the main campus by a major roadway, a large parking garage, and vast sports fields.

This spatial distribution of people and resources discourages more pluralist forms of education (Cummins, 1991; Hébert, 1990). Though well-funded French immersion programs are fairly common in Canada, immersion programs for EAP students are often missing, even though experts recommend cognitive, academic, and strategic language teaching and learning that build multilingual and intercultural skills (Guo & Hébert, 2014, pp.181-182). At our institution, the introductory WGST course has proven well-suited for immersive intercultural teaching and learning agendas *when,* as Fraser (2009) recommends, issues of misdistribution in the economic sphere, misrecognition in the socio-cultural sphere, and misrepresentation in the political sphere are addressed, including as manifested in post-secondary institutions.

Recent scholarship identifies feminist interactive teaching strategies as vital to meaningful connective learning in multiple arenas of academic preparation and professionalization (e.g. Crawley, Lewis & Mayberry, 2008; Motta, 2013; Kannon, 2014; Liao & Wang, 2015). Our project, however, addresses a specific kind of "bridging" class. Often designed to move students toward formal academic admission, these classes are increasingly necessary as universities and colleges compete for regional and international students—whether returning adult learners, traditional-age students from underfunded reserve schools, those who may not meet direct entry requirements, or those for whom the official language of instruction is not their first. Bridging courses provide critical skills as well as confidence-building experiences, smoothing student pathways toward compliance with academic standards for pursuit of formal degree

studies. Our experience demonstrates that treating student experiences and knowledge as relevant to their ambitions and to the critical work of challenging and reframing knowledge-power systems enhances intercultural academic learning.

Anglo-centrism, gender biases and cultural domination are thriving vestiges of colonialist legacies, particularly in the context of internationalizing agendas that emphasize monolingual participation on Canadian campuses. Attending to Indigenous histories, languages, communities and aspirations, as well as the multiple displacements produced by globalizing imperialisms, is vital to informed participation in Canadian education systems. Our bridging class engages critically with, but is not removed from these realities. Rather, feminist classrooms can provide spaces to "historicize, contextualize, and politicize differences as a sustained critique of 'homogenizing' . . . approaches to diversity, which erase inequality by detaching difference from a critical analysis of power" (Karpinski, 2007, p. 46). Hobbs and Rice (2011) argue that queer theory, trans studies, Indigenous and transnational feminisms have inspired many to "rethink the assumed subject of feminism" (pp. 134-144), troubling notions that women are a primary focus or presuming any "common history" grounded in western assumptions (Hemmings, 2001, p. 193). Canada's Truth and Reconciliation Commission, for example, unsettles notions of shared nationalist histories, acknowledging gender as a prominent factor in harm done to First Nations relational networks, while affirming the relevance of Indigenous knowledges to more inclusive and sustainable futures.

Because histories of inequities are complex and uneven, it is important to note that categories of "international" and "domestic" students proved to be a false binary from the beginning. International students entered our classroom from Canadian public schools as well as educational systems from abroad; nor were they the only ones who needed support in listening, speaking and writing English. Increasingly, through successive iterations of this class, those who would be considered fluent English speakers have been taking advantage of the grammar and writing skills training offered by the language instructor. Meanwhile, the WGST facilitator is involved in ongoing reconciliation research, is learning Chinese, and has since taught transnational feminisms for English language learners in China.

Back-Story

Building institutional capacity to offer bridging programming began several years ago with efforts to enhance cross-cultural learning opportunities in our WGST program. In partnership with the Language Centre, we generated a critical mass of evidence supporting the value of feminist learning engagements with internationalization agendas. At our university, international students learning English for academic purposes attend classes that operate on separate semester schedules, with distinct start and end dates, and different classroom hours than the main campus. While international students are eager to find Canadians with whom to share learning conversations, mutual lack of familiarity with respective national histories can be limiting. In learning conversations organized through our international student centre, participants have been encouraged to avoid controversial topics including politics, religion and sex, in order to keep the focus on basic language acquisition. Transnational feminists, however,

have demonstrated that productive tensions can emerge in the context of mutually respectful engagements with controversy (Snyder, 2005). An urgent need to communicate clearly across structural barriers can support language acquisition, while undoing normative assumptions and patterns on all sides.

With the Language Centre's Cultural Activities Coordinator, we began to find ways around the conflicting timetables that had been a persistent barrier to collaboration across student communities. Initially, we organized five in-class meetings between advanced English language learners and senior feminist methodologies students. Our objective was to support conversational learning partnerships that prepared students from both groups to consider what it means to engage in qualitative research that seeks to redress power imbalances in knowledge development. Students from both groups learned more about one another's national histories and related structural inequities, including Canada's persistent colonialist practices. The goal in these initial sessions was to demonstrate the value of facilitated shared learning opportunities provided through a bridging program involving EAP students and undergraduate peers whose first language is English. Ultimately, we wanted members from both groups to share access to introductory WGST classrooms for an entire semester, in which they would be encouraged to value mutual contributions to conversations about power and knowledge.

After we provided careful analysis of evaluative commentary from all participating students in several consecutive courses involving international EAP and senior feminist methods students, the university agreed to remove administrative barriers and support a pilot Introduction to WGST based on intentional learning partnerships among international and "homegrown students" (Waynenya & Lester Smith, 2015). An honours graduate from our program who had taken part in one of the early linked EAP and feminist methods classes, became graduate research assistant on the project. Her previous learning partnership with an international student helped shape her research approaches. She understood the relational complexities and learning possibilities that could emerge in such an intentionally connective learning space and was aware that barriers between EAP students and fluent speakers of English are not sufficiently interrogated in post-secondary internationalization projects.

Mobilizing Qualitative Research in the Feminist Bridging Classroom

Design. Qualitative studies, often drawing on in-depth interviews, surveys and collaborative evaluations, have examined the adaptability of feminist pedagogies to a wide range of transitional learning contexts including English-language acquisition (Liao & Wang, 2015); community-engaged research (Ganote & Longo, 2015); ally skills-development in sensitivity training for therapists (LaMantia, Wagner & Bohecker, 2015); conceptualization of non-patriarchal and pro-equity masculinities in couples and family therapy (Mui-Teng Quek, Eppler & Morgan, 2014); nursing student empowerment in community practice (Falk-Rafael et al., 2004); and the co-construction of learning "heterotopias," where inclusive pedagogies help shift the ways diverse participants "encounter the world" (Kannon, 2014, p. 64). We sought to contribute to this literature, by bridging classrooms and student constituencies to facilitate opportunities for intercultural learning. For our study, a designated Introduction to WGST

course functioned as a primary research site where students, instructors, and researchers learned together over one term. The class contained the same materials and learning objectives as any standard introductory WGST course at our institution. What distinguished this course from others, however, is that it was paired with an advanced EAP class, offered through the university's Language Centre. Parallel structures and assignments across both classes enabled EAP students to workshop WGST coursework as part of their language acquisition program, while providing the necessary support for completing an undergraduate course for credit. Homegrown and international students worked throughout the course in small groups designed to support relationship building. Students were encouraged to learn with and from one another through assignments, presentations, and group work.

Both the WGST and EAP courses functioned as learning laboratories for one another, since the EAP students mobilized the WGST content in their language skills training, and the WGST course drew on the experiences of all class members as a way to build critical thinking, writing, and project development skills. The mix of local and international students also created a unique configuration of world perspectives that enriched class discussions. A graduate student researcher (GSR) conducted a qualitative assessment of students' experiences for the purposes of improving future class design for possible emulation by other academic units, and coordinated interviews with course facilitators. Ethics approval was obtained for this research.

Participants. Formal participants in this study were six international students, four of whom were EAP students; eleven homegrown undergraduates; and one post-doctoral candidate auditing the course, each represented below using pseudonyms. All 30 students in the strategically smaller classroom were informed about the pilot study on the first day of class, and became de facto members of the larger collective participant group, with the option to withdraw from the course if they did not wish to be part of the study. Everyone stayed. Both course facilitators contributed responses and participated in the study, one as principal investigator and instructor for the WGST course, the other as the advanced EAP course teacher. The GSR also contributed study responses.

Measures. The GSR worked with facilitators from both courses, as well as interested participating students, to design and execute a series of evaluative instruments, investigating learning experiences at all levels of involvement in the course. The GSR sat in on both sets of classes, making observations. Students' experiences and comments were tracked through interviews, questionnaires, photo-voice projects, and summary focus groups. During interviews, the GSR found that students wanted to process and speak back to what they were learning. She was in a position to mentor students experiencing major worldview shifts, having been through a similar process herself. Students needed emotional support as they reflected critically on the effects of global politics in their daily interactions. Thus, the GSR became a confidential resource for students who could share any concerns openly with her, without worrying about academic or social consequences.

The first round of interviews took place in the second month of class, after co-created qualitative instruments received ethics approval. The GSR met individually with students who were invited to respond to questions exploring how they were experiencing the class, and any supports that would serve their efforts to share perspectives in study groups and larger class discussions. Students were also given an opportunity to generate photo-voice projects in which they captured photographic images to illustrate their experiences in the course, augmenting them with captions and written commentary. In the third month of the course, the GSR engaged with each participating in-class study group, and organized a separate focus group to discuss how participants experienced working in intentional groupings across the course and what they had learned through the process, including reflections on any challenges they faced together.

A final interview round was conducted at the end of the course with individual students and course facilitators. The GSR asked questions assessing cross-cultural learning outcomes and overall impressions of the learning environment. Students also had ample opportunities to give feedback to the GSR during the entire term, as they wished. Finally, the language skills of participating EAP students were assessed by comparing English proficiency from earlier to later written assignments, and charting improvements in comparison with EAP students who were not registered in the course.

Cooperative Learning and Connective Knowledge Building

According to Elizabeth Ellsworth (1997), open-ended co-operative learning depends on recognizing that classroom contexts always engage partial, incomplete and circumscribed knowledge models. Educators, then, have unique opportunities to create welcoming spaces for knowledges with which they may not be familiar, just as students are not entirely familiar with the specific subject matter addressed. Sharon Rosenberg (2010) sees this insight as key to feminist pedagogy and the "faltering knowledges" that emerge in engaged learning, which can be both liberatory and painful (Kannon, 2014, p. 53). Certainly, students and instructors carry into the classrooms they share, the lived effects of social biases. The discomfiting partiality and frailty of all human knowledge requires willingness to work as curious allies, drawing on diverse standpoints to unpack the complex implications of local, national and global knowledge-power systems.

Class planning for our project involved multiple strategies to facilitate critical cooperative learning across diverse state, educational, and cultural systems. Although critical reflection is important to every WGST class, conscious engagements with structural barriers to immersive interactions among international and local students within our own institution set this course apart. Intentional self-selected groups of three to seven members supported all participating students in gaining familiarity with one another around shared interests in a specific course topic. Students were invited, on the midterm, to raise questions for their peers, in preparation for a self-evaluative exercise that led to lively exchanges about what they were learning, how they were using that knowledge in their daily lives, and what baffled or frustrated them.

The class was front-loaded with various "getting to know you" interludes that reflected

on class and institutional processes as resources for critical inquiry. Students were asked to consider any and all aspects of their coursework, through "meta-texts" on completed assignments, and other elements of the course. These short, free-wheeling, self-reflexive evaluative pieces addressed student experiences of each course assignment, what they liked or did not like about completing the required task(s), what they did or did not learn, what they thought they had achieved in the assignment and so on, in the space of about a page. Students were also invited to earn bonus marks by writing responsive meta-texts about campus and community-based events germane to the class. One student commented: "I really like to write the meta-texts. I've never seen a professor asking us, 'How did you find the class? What were the challenges? What would you like the class to do?' you know? I wish we could do that in every class."

Course facilitators and the GSR all played a role in fostering connections among participants. The Language Instructor reviewed WGST course textbooks, noting themes, unpacking inherent cultural assumptions, unfamiliar visuals and terminologies. She fitted grammar lessons that once stood alone in language classes into the context of WGST course content for international students. Considerable time was spent in the WGST class compensating for missed cues and revising approaches at the last minute to accommodate new insights about westernisms in the course design, making improvements that would better accommodate class goals. Everyone was positioned as both a learner and a mentor. Students mentored facilitators in developing better learning strategies. Facilitators mentored students in learning to work through communication challenges. The graduate student mentored students and facilitators, providing vital information about group dynamics and, in turn, was mentored as a researcher.

The class provided a space where "faltering knowledge" was recognized as useful. Students made the effort to interrogate the implications of "internationalization" for all of the nations represented in the room, including diasporic, settler-colonial, First Nations and Métis members, and what it might mean to develop mindful, critical perspectives on institutional internationalization processes, even while engaging them as a form of career development. As the class evolved, expected voices and visibilities began to shift toward new sets of questions for students and project facilitators.
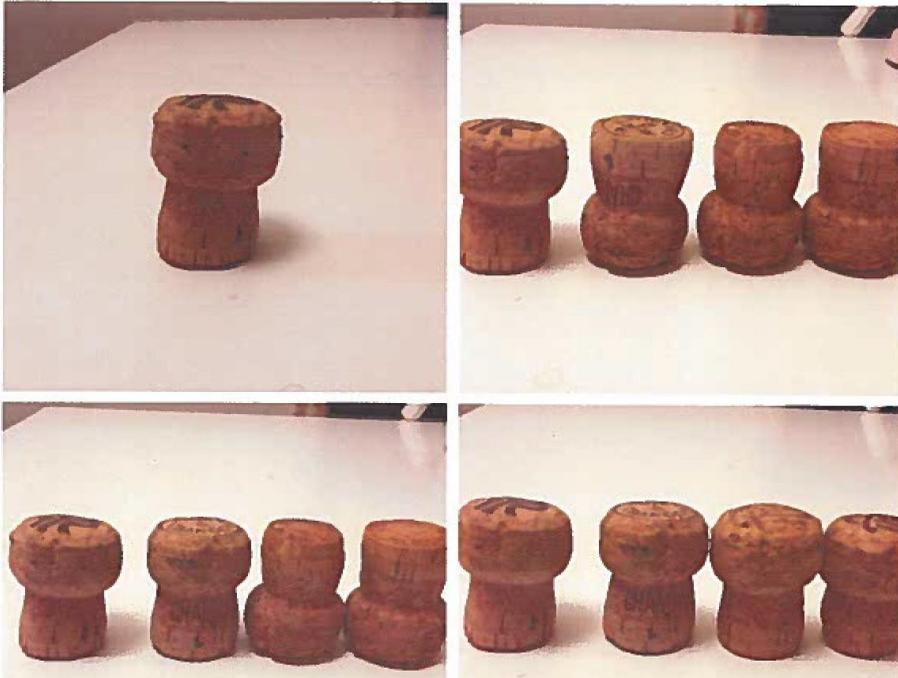
Realize and Share: Moving from Isolation to Integration. "I had a really good experience with my first in-class group. At the beginning of the class, I was too shy to talk with them; however, we then become friends. They are helpful, patient and friendly; they could always get my point even if I did not speak very good English. We not only discussed academic things but also shared stories in our lives."

Decentering Dominant Expectations

As Russo (2006) argues, the West is often assumed to embody a space of equality, freedom, and democracy, while, as Grewal (2005) suggests, the Two Thirds World is considered a space that needs to be "rescued" (p.179). Davis (2010) holds that comparative frameworks help break down these binaries, by encouraging students to think critically about "difference as a relational effect" that is "both discursively and materially produced" (pp. 142-143). While course content, feminist pedagogical strategies, and multiple open channels of communication assisted the goals of this pilot study, much of the learning came from something the facilitators could not have orchestrated: what students brought to the class from their own relationally-embedded experiences and contexts, and their willingness to struggle and learn individually and together across unfamiliar standpoints.

Immersive, cross-cultural, and pluralist methods can disrupt dominant western knowledge frames and feminisms, which may not be as familiar in multi-lingual/inter-cultural contexts. The GSR and course instructors learned more about this by listening to student feedback. As Joel, an EAP student, commented in an early interview, "Sometimes we talk about histories and cultural things that [international students] don't know. Since we don't know, we have nothing to talk about." Jill, a Canadian student, commented, "I guess you tend to think of

feminism as a western thing. I was talking to my sister yesterday and she said, 'Oh, you must focus on North America because that's where feminism happens.'" Xander, another EAP student, noted that "The class is very western and focused on Canadian culture [...] Chinese people really do want equality of men and women." As students shared their impressions, we incorporated more activities that encouraged cross-cultural understanding. As a result, the mistaken notion that feminisms are located primarily within the West was troubled.

Personal experience and place-based knowledge had an important function for students, giving them authority when sharing their perspectives to bridge knowledge gaps. Alicia, a Chinese EAP student, commented, "I share my ideas, like, this is what's happening in China." One focus-group participant noted, "The international student in our group talked about what it was like in Nigeria. When it came to participation, she definitely brought different ideas for us to think about." When asked how she shared her point of view, Hayley, a Canadian student, said, "I start with personal experience. I think that if you have any idea that someone might disagree with your point of view, you have a little bit of validation saying, 'this is why.'" Jill confirmed that she and her group mates also relied on personal experiences as she reflected on the ways she benefitted from hearing them:

> One of my group members has a toddler so she knows about being pregnant and talks about how she was treated when she was pregnant. When we have discussions like that—I have no idea, I was the baby of my family. I've never seen my mom or anyone close to me pregnant. So I learn something when my classmates share their lived experience.

Perhaps one of the most powerful examples of cross-cultural and place-based sharing emerges in the story of our class's interaction with our institution's beloved Amati instruments. In the year we launched our bridging pilot, our College's Interdisciplinary Centre called for a transdisciplinary study of these rare seventeenth-century instruments for chamber quartet, designed to foster inter-unit capacities for and commitments to cooperative pedagogical and research activities. The Amati instruments were smuggled from France during WWI, then purchased by a local farmer and collector who eventually donated them to the university. A group in our class decided to adopt and bring a WGST lens to the project.

Students from participating disciplines presented their findings at a special banquet. Two of our bridging class students opened the evening's presentations. A fluent English speaker and classically trained musician reviewed the patronage system in Europe, reflecting on how disciplining *and* democratizing forces shaped musical customs and performances during Europe's expansionist period. However, women, Indigenous and enslaved peoples rarely played in noble chamber orchestras at the time, except as "oddities."

This introduction was followed by a spirited presentation by one of the EAP students on the Mongolian *Morin Khurr*, a stringed instrument originally threaded with horse hair, purported to have inspired the western violin, and traditionally played by men for male audiences. As women's rights became a more pervasive concern in nineteenth century China,

women were permitted to take up special versions of the instrument, strung with hairs from the tails of female horses. Both students then presented an abbreviated trailer for *Landfill Harmonic*, a documentary that recounts how children raised in the garbage dumps of Cateura, Paraguay, have created an orchestra of stringed instruments made from refuse, to international acclaim. The clip concludes with the message: "People realize that we shouldn't throw away trash carelessly. Well, we shouldn't throw away people either." The presentation, which shifted focus from the remarkable Amati instruments themselves to questions of who may have been privileged to play or even hear them, was anchored by the international student who argued that musical instruments and the musicians trained to play them reveal deep truths about their embedded cultural contexts.

Intentions to Connect, Learning from Disconnections

Group work and in-class activities expanded students' perceptions of feminist efforts to promote social justice. In a focus group interview, Drew, a Canadian, told international and EAP students that

> A big moment for me was when you guys did your presentations and it expanded feminism outside of the western context. It made it personal […] It makes me think about the people in international feminist movements; do they just ignore North America's perspective of globalization?

For Drew, the focus is no longer on how North Americans perceive 'others,' but how international feminist movements respond to western-centrism. Further, as Brady, another Canadian student, commented, co-learning with EAP students caused him to consider language and Anglo-centrism in new ways, "Xander has taught me a lot about how hard it is to learn a language. Not only are they learning from us but we're learning from them."

During their one-on-one interviews, some homegrown students shared that working closely with international and EAP students made them extra conscious of their word choices and the power of language. Jill commented:

> [Our teacher] talks about how important language is, how you have to be careful with the words you choose. Sometimes I'm worried I'll choose the wrong language. It might not sound feminist or be discriminatory without me knowing about it [...] I think that people have unconscious racism and sexism.

However, as Drew reflected, hesitancy in speaking up due to fear of saying something wrong could prevent learning:

> It's hard just to say something to see how it sounds. And maybe you think it's wrong after you said it. Or maybe all the other people think it's wrong. But there's something really nice about being able to put out an idea and being like, "Um. OK. Well, I [messed] up." (Laughs)

Student feedback regarding hesitancy in speaking up during class discussions prompted course facilitators to arrange a conversational learning activity in which students formed parallel "speed-dating" circles. Students from the inside circle became partners to students on the outside circle. Instructors posed questions by and for students (previously gathered through the midterm) as prompts for short bursts of animated discussion. Every few minutes, the outer circle moved left so students could engage new partners. When it was over, students were invited to respond to the exercise. Two of the most important takeaways were: (a) difficulty in understanding readings and course content was not limited to language learning students and (b) many students initially felt hesitant about speaking up; all thought they were alone in their feelings. This exercise was invaluable in building a more supportive environment for enhanced student confidence in sharing critical perspectives.

Interrupting the typical front-facing orientation of the classroom creates new opportunities for discussion and allowed students to move beyond their stable study groups. Students were conscious of their physical location within the classroom. "A circle makes it easier to talk," Alicia said. Students' awareness of and concern about the spaces they co-inhabited in class could be understood as mutual care. They co-laboured as they exchanged their ideas, making room for each other through active listening and sharing.

With the assistance of instructors, EAP and fluent speakers developed strategies to navigate language barriers in the classroom. As Mark, a Canadian student, noted, "Sometimes I'll discuss what I want to say with my group members. They usually understand what I am saying, but not always, and then I have to think of other words to use or another way of saying what I want to say." Leah, an EAP student, commented that "After the lecture, me [sic] and my [EAP] classmates talk about it and I feel more confident to share my ideas with them. It's very helpful and useful for me to have the [EAP instructor], who helps me with the readings and assignments."

Fluent speakers took responsibility for assisting EAP students both with vocabulary acquisition and feeling welcome among their peers. Hayley stated,

> When the international students speak up in class, I hear them say 'Sorry for my bad accent.' That's learned. Just because you have an accent that will require better listening skills on the part of the person you're talking to, it's not something you have to apologize for.

Brady understood that a large part of Xander's work in the classroom was listening: "When we're in our group, he just sits back and listens to us. He told us that when we talk he has to change English to how he understands it." To help his colleague follow discussions, Brady said that he would "talk to [Xander] in a way that he can take it in faster instead of using confusing words." "He's listening and that's how he participates. He's listening and learning how to speak English from us."

Relationships fostered in the classroom were not always limited to class time; students took initiative to communicate in the various ways available to them. Brady's group used text

messaging regularly: "It's easier for [Xander] to communicate that way. We usually meet on campus and talk about class and stuff to see if he has questions. He says more when we text, though." Xander's group organized a dinner gathering before their presentation. He commented that "I never thought dinner would be like that. Chinese families always use the same dishes with rice to eat at supper. But we passed the dish around the table and each person dished up for themselves. We ate pasta. It was cool to learn some culture." During a group interview, Xander shared how group work showed him that "It's not as hard as I think it is to make Canadian friends."

Though international students' knowledges were valued, they were sometimes placed in a position of representing their national and ethnic identities by their peers. Some felt a sense of anxiety over representing their home countries. Alicia, who gave a presentation on human trafficking in China said, "Sometimes I feel afraid of their bias. Like, yesterday I was afraid of somebody asking a really offensive question like, '"Whoa! Many Chinese people buy girls?!' but it does not really happen very often; luckily, that didn't happen." Lauren, a student who moved to Canada from Uganda, had a more challenging interaction with a local student:

> At the presentation, I can't remember her name, but she said, 'Thank God I'm here because I don't have to worry about this and that.' And I'm like, 'Yes, so count yourself lucky because not many people have the same privileges. Not everybody is "lucky".'

Deconstructing the power dynamics behind such constructions of "luck" became an important task for the class.

Shortly after her presentation, Lauren arranged a meeting with the GSR to discuss an experience she had on local transit when she witnessed and intervened in a situation of discrimination. Lauren watched a woman who appeared to be lost as she ushered her children onto a city bus:

> This lady came here as a refugee from the Congo. She was dropping her son off to a soccer game but didn't know where the stadium was. When she got on the bus, she was on the phone with another mom trying to figure out which bus to take. She was speaking a different language and the bus driver said, 'Get on! We have to go!' After the bus had left she realized she was on the wrong bus. So she approached the driver and said, 'Can you help me? I think I'm lost. He yelled at her, 'If you weren't on the phone we could have figured out that you were on the wrong bus.' She said, 'Please, I'm so sorry. I was on the phone trying to get directions.' I could tell she didn't have very good English. The bus driver was so mad, he said 'Get off the bus, or else I'm calling the police.' What shocked me most was another lady came from the back and said, 'Lady, stop arguing or get off now. We live in peace here.' We are told that in Canada they protect you, your rights, and your freedom. But every time we get into situations like that, and I think that was discrimination of the highest order; it happens everywhere. It shocked me to see it in person and on a public bus. How can I tell my kids, 'It's OK; you're safe here?' No one should treat you like that. No one should disrespect you like that.

Lauren's story was an important response to her peer's reaction to her presentation on life in Uganda. Her account of the incident on the bus challenges the narrative of Canadians as benevolent helpers and "peace keepers."

Future Directions

EAP students reported that the bridging course gave them a chance to speak English with native speakers, improved their reading, writing, listening, speaking and critical thinking skills, and readied them for taking future courses in a Canadian university. During a one-on-one interview with the GSR, Alicia said:

> I really want to say thank-you for the WGST class—it gave me a hint, like, I'm ready for university. I think I can figure it out and I can handle it. And also I think the class gave me more of a chance to speak.

The EAP instructor had never seen such immense progress in speaking skills over a single term. Because EAP students wanted to contribute and be heard, they worked diligently to make themselves understood.

Anglo-centrism became apparent for everyone as First Nations, Métis and settler-descended Canadian students recognized together that most had lost languages of origin to colonial assimilation processes via xenophobic educational systems, including residential schools. Several expressed interest in future language and travel study. Brady told the WGST facilitator that he felt the course would make him a better social worker. He took time on the final exam to note:

> "[Xander] taught me so much about what it means to be an international student and I hope I made him feel welcome and accepted. I think the idea of the bridging program was great and I hope to see more in the future."

Research Assistant and Language Instructor Reflections

Graduate Student Researcher

I was selected to document and help evaluate the bridging pilot, because I had already been introduced to the issues surrounding internationalization on our campus in my senior undergraduate feminist methods course, where I had partnered with one of the visiting international students for a series of several visits between our respective classes. Ahmed, my conversational learning partner, was in the EAP program because it was required for admission to doctoral candidacy in History. I also planned to begin graduate studies in History, so we gravitated around our mutual interest. Most joint class time was spent becoming acquainted with our learning partners and reviewing films and readings, then discussing our responses in small groups. We also had one assignment for which we planned an outing with our learning

partner/s and undertook participant observations in a public venue, then presented our findings to the class.

Mine and Ahmed's working relationship quickly became a friendship and time spent together started to spill outside of class. During one of our informal chats, I asked him questions about his family and homeland and he jokingly asked, "Are you doing a project on me now?" Of course, Ahmed was not my project, nor I his. His question haunted me, though, and provoked a major shift in our relationship. As Ahmed and I laboured to communicate, I learned how ways of knowing are entwined with language and how much can be lost in translation. I began to think more critically about Anglo-centrism, the ways I benefitted from it, and the ways my friend was affected by it. Undertaking this research project helped me to extend what I had learned in that previous course. By using the bridging class as a social justice learning laboratory where students were frequently asked to reflect on their experiences within and beyond the classroom, we made space to engage how internationalization projects operate in our lives and to embark on deconstruction of dominating scripts.

Language Instructor

Since this pilot, additional WGST bridging classes have been completed with similar EAP results. In order to hasten empathies and understanding among class members, we have expanded the cross-cultural learning activities and concentrated them in the first weeks of the class. The bridging program has also been extended to include a large lecture class with similar objectives and a focus on quantitative analysis. Although international students have been quite successful in terms of grades in that class, they have not progressed with their language skills to the same extent due, in part, to discussions and group work not holding as central a role in course organization. Lectures are largely reviews of assigned readings and students are not asked to contribute their perspectives or experiences. In these larger courses, EAP students do not feel valued as knowers in the same way as they do in smaller bridging courses and, as such, are not as motivated to develop their language skills. Meanwhile, the WGST Intro has acquired a positive reputation among international students. We started with four international EAP students in the pilot; the second term we had nine; and the third class had twenty-one students applying for fifteen available seats, which is amazing given that WGST was largely unknown among international students in the pilot year.

The program has now grown to include a slightly less advanced level of EAP students taking a Study Skills class for credit. These same students then move on to a higher level of English language training and are paired with WGST or other social science classes, chosen because they, too, are likely to provide situations where international students' contributions can become valued elements in course delivery. Internal institutional data developed since our study bears out the long-term successes of intercultural bridging in language learning.

Conclusion: Building Intercultural Learning Bridges

Maparyan (2012) remarks that:

> [WGST] at this particular historical moment *appears* as a multivalent, poly-vocal *site of convenience* for multiple overlapping and at times contradictory conversations about social change, social justice, human empowerment, environmental restoration and, increasingly, spirituality […]; people 'show up'. . . as students and as faculty members, because they desire to talk about these things writ large, not simply because they desire to 'study women' or 'are feminists,' and because they sense it is safe or even possible to do so there in ways that it is not in other sites. (p.19)

This apparent convenience invests the WGST classroom with potentially transformative resources for students who want to pursue cognitive and social justice. However, we would argue that communities of critical pedagogical practise can have transformational impacts in many classrooms, using intersectional feminist, Indigenous, critical race, queer, transnational and critical disabilities studies approaches. Though feminist theorists rightfully call into question the "progress narratives" employed in telling the histories of western feminisms ,for the ways in which they may be complicit with imperialisms (Braithwaite et al., 2004, Hemmings, 2011; Wiegman, 2012), the hope for "progressive" shifts in relational capacities that enable new solidarities does hold important imaginative possibilities. As Drew commented in a group interview, "Maybe imagining that ideal future is part of the solution." "I think that these problems cannot be solved in the short term," Alicia added.

Overall, student participants endorsed our opening premise, that connective learning and confidence-building are supported when students must find inventive ways to share their ideas in pluralist classrooms. In the context of this bridging pilot, EAP students were seeking a way to articulate their complex ideas in an acquired language. Fluent English speakers wanted to frame complex ideas in accessible terms for peers from their own and other education systems. Course facilitators wanted to make the challenges posed by and to feminist analysis legible in WGST and language learning classrooms with multiple objectives, including content-rich language immersion and critical study of normative interpersonal, institutional and international power relations. Promoting structural change at our university created a space in which to decenter multiple voices, visibilities, subjects and assumptions in support of community building through cognitive and social justice. Students explored inclusive approaches to learning and why they matter within and beyond the classroom. Everyone learned how to build solidarities by containing disagreements in sustained relationships, taking time to find out why someone might hold a particular perspective, and committing together, however imperfectly, to challenging inequities within and beyond the classroom through mutual processes of actualization.

Acknowledgements

About the Authors

Sarah York-Bertram was graduate student researcher on this project and is currently a PhD candidate in York University's Gender, Feminist, and Women's Studies programme, where she researches gender and feminist history and affect theory. Sarah holds a Canada Graduate Scholarship, and her SSHRC-funded Master's thesis won the 2013-2014 University of Saskatchewan Thesis Award in Humanities and Fine Arts.

Lisa Krol is the bridging coordinator for the Language Centre at the University of Saskatchewan. The Language Centre provides intensive English instruction for international students prior to undergraduate or graduate studies. Her M.Ed is in Special Education from the University of Saskatchewan.

Marie Lovrod (*corresponding author*), is associate professor and coordinator of Women's and Gender Studies at the University of Saskatchewan. Her research addresses intersecting constructions of childhood, youth and aging, in the context of traumas/resiliencies produced as localized effects of global capitalization. She values inclusive communities of practice in research and learning. Email: marie.lovrod@usask.ca

References

Ahmed, S. (2012). *On being included: Racism and diversity in institutional life.* Durham, NC: Duke University Press.

Braithwaite, A., Heald, S., Luhmann S., & Rosenberg, S (2004). *Troubling women's studies: Pasts, presents, and possibilities.* Toronto: Sumach Press.

Brydon, D. (2011). Globalization and higher education: Working toward cognitive justice. In Raphael Foshay (ed.), *Valences of interdisciplinarity: Theory, practice, pedagogy* (pp. 97-119). Athabasca University Press.

Crawley, S.L., Lewis, J.E. & Mayberry, M. (2008). Feminist pedagogies in action: Teaching beyond disciplines. *Feminist Teacher*, 19(1), 1-12.

Cummins, J. (1991). Conversational and academic language proficiency in bilingual contexts. *AILA Review: Reading in Two Languages,* 8, 75-89.

Davis, D. R (2010). Unmirroring pedagogies: Teaching with intersectional and transnational methods in the women and gender studies classroom. *Feminist Formations,* 22(1), 136-162.

Ellsworth, E. (1997). *Teaching positions.* New York: Teachers College Press.

Falk-Rafael, A., Chinn, P. Anderson, M., Laschinger, H. & Rubotzky A. (2004). The effectiveness of feminist pedagogy in empowering a community of learners. *Journal of Nursing Education,* 43(3), 107-115.

Fraser, N. (2009). *Scales of justice: Reimagining political space in a globalizing world.* New York, NY: Columbia University Press.

Ganote, C. & Longo, P. (2015). Education for social transformation: infusing feminist ethics and critical pedagogy into community-based research. *Critical Sociology,* 41(7/8), 1065-1085.

Grewal, I. (2006) *Transnational America: Feminism, diaspora, neoliberalisms.* Durham, NC: Duke University Press.

Guo, Y. & Hébert, Y (2014). Educational integration of immigrant children and youth: policy ineffectiveness and its consequences for learners and society. In Kenise Murphy Kilbride (ed.), *Immigrant Integration: Research implications for future policy* (pp. 171-188). Toronto: Canadian Scholars Press.

Hébert, Y. (1990). *Syllabus formation langagière gènèrale.* Ottawa, ON: Canadian Association of Second Language Teachers.

Hemmings, C. (2011). *Why stories matter: The political grammar of feminist theory.* Durham, NC: Duke University Press.

Hobbs, M. & Rice, C. (2011). Rethinking women's studies: Curriculum, pedagogy and the introductory course. *Atlantis: Critical studies in gender, culture and social justice,* 35(2), 139-149.

Hung-Chang, L. & Wang, Y (2015). Creating a positive learning environment for students with English classroom anxiety. *Psychological Reports,* 116(2), 631-646.

Joseph, M. (2013). Risking justice: Women's studies beyond measure. *Feminist Formations,* 25(2), 135-142.

Kannen, V. (2014). These are not 'regular places': Women and gender studies classrooms as heterotopias. *Gender, Place & Culture,* 21(1), 52-67.

Karpinski, E. (2007). 'Copy, Cut, Paste': A reflection on some institutional constraints of teaching a big intro course. *Resources for Feminist Research,* 32(3), 44-53.

Kashima, E., & Loh, E. (2006). International students' acculturation: Effects of international, conational, and local ties and need for closure. *International Journal of Intercultural Relations,* 30(4), 471–85.

LaMantia, K., Wagner, H. & Bohecker, L. (2015). Ally development through feminist pedagogy: A systemic focus on intersectionality. *Journal of LGBT Issues in Counseling*, 9(2), 136-153.

Landfill Harmonic. (2012). Youtube video. Posted by LandfillHarmonic, November 17, 2012. Retrieved from https://www.youtube.com/watch?v=fXynrsrTKbI

Maparyan, L. (2012). Feminism. In C.M. Orr, A. Braithwaite, D. Lichenstein (eds.). *Rethinking women's and gender studies.* New York: Routledge, 17-33.

Motta, S.C (2013). Teaching global and social Justice as transgressive spaces of possibility. *Antipode,* 45(1), 80-100.

Murphy, M.C. & Zirkel, S. (2015). Race and belonging in school: How anticipated and experienced belonging affect choice, persistence and performance. *Teachers College Record* 117(12), 1-40.

Odora Hoppers, C. (2008). Lifelong learning in Africa: Lessons, experiences and opportunities from cultural and cognitive justice [oral presentation] UNESCO, 29 October 2008. http://unesdoc.unesco.org/images/0016/001636/163618e.pdf

Phiri, A. (2014/5). Critical spaces: Processes of othering in British institutions of higher education. *Journal of Feminist Scholarship,* 7/8, 13-27.

Quek, K, Eppler C., & Morgan M. (2014). Qualitative study on cis-male gender perspectives in the couple and family therapy classroom. *Journal of Family Therapy,* 26(4), 199-217.

Rosenberg, S. (2010). Facing losses/losing guarantees: A meditation on openings to traumatic ignorance as a constitutive demand. In R. Crownshaw, J. Kilby, A. Rowland (eds.), *The future of memory* (pp. 245-263). New York: Berghahn Books.

Russo, A (2006). The feminist majority foundation's campaign to stop gender apartheid. *International Feminist Journal of Politics* 8(4), 557-580.

Snyder, A (2005). Transnational dialogue: Building the social infrastructure for transnational feminist networks. *International Journal of Peace Studies,* 10(2), 69-88.

Statistics Canada (2012). *2011 Census of population: linguistic characteristics of Canadians*, retrieved from www12.statcan.gc.ca/census-recensement/2011/as-sa/98-314-x/98-314-x2011001eng.pdf

Wanyenya, P. & Lester-Smith, D. (2014/5). Neoliberalism and public university agendas: Tensions along the global/local divide. *Journal of Feminist Scholarship,* 7/8, 93-101.

Wiegman, R. (2012). *Object lessons.* Durham, NC: Duke University Press.

Reports from the Field

The Frontiers of Service-Learning at Canadian Universities

Vladimir Kricsfalusy, Aleksandra Zecevic, Sunaina Assanand, Ann Bigelow, Marla Gaudet

ABSTRACT   Service learning is a form of experiential learning that cultivates academic development, personal growth, and civic engagement. Students contribute to and learn from community. Service learning empowers students, enabling them to recognize their ability to act as agents of social change. Service learning is gaining momentum as a movement, given its ability to prepare students for the "real world" after graduation. The authors of this article come from health sciences, psychology, and environment and sustainability. Here, we illustrate service learning through four case studies: 1) An innovative team-based service-learning course partnering with older adults, healthcare providers and community agencies (Gerontology in Practice, Western University); 2) A unique curriculum design that includes service learning and interdisciplinary graduate problem-based training and research focused on experimental education (Environmental Sustainability, University of Saskatchewan); 3) An international service learning course that combines intensive coursework and a 3-month placement with a non-profit, community-based organization in Africa (Psychology and Developing Societies, University of British Columbia); and 4) An extraordinary example of an institutional-level commitment to service learning involving 50 courses, 40 faculty, 100 community agencies, and 900 students per year (St. Francis Xavier University). Our goal is to inspire other educators to engage in the pursuit of excellence in higher education through service learning.

KEYWORDS   service learning, case study, multilevel programs, higher education, Canada.

Service learning cultivates academic development, personal growth, and civic engagement (Jacoby, 1996). Through engaging in service learning, students provide direct community service as part of their course. In the process, they learn more about the context of the community in which they work, and realize how the service-learning component of the course contributes to the course objectives (Driscoll et al., 1996, 1998; Bowen, 2010). In service learning, students may also be expected to use credible methods of data collection and use the data collected to develop a sound strategy for action to the benefit of community (Brundiers & Weik, 2013).

Effective service-learning practice requires assigning relevant service projects that meet real community needs, while supporting purposeful civic learning (Mintz & Hesser, 1996). Projects can be designed using a service-learning or community-engaged model, wherein the community serves as the client and receives the final project (Fourie, 2003).

Service learning poses challenges for all participating parties. Brundiers et al. (2010) note that faculty may be reluctant to teach such courses because workload is high, and in some cases, they do not know how such teaching will reflect in the tenure and promotion review process. Further, the authors suggest that students may not know the expectations and actions required for self-directed learning, while community partners may not be familiar with how to collaborate with academic researchers.

Notwithstanding these concerns, service learning is gaining momentum as a teaching strategy because it a) engages students in real-world applications (Eyler & Giles, 1999; Bowen, 2010), b) integrates theory and practice (Perkins, Kidd & Smith, 2006; Roberts, 2016), c) promotes interdisciplinary approaches to academic study (Eyler, 2002), and d) provides benefits for students, faculty and community (e.g., Al-Kafaji & Morse, 2006; Mintz et al., 2013; Krasny & Delia, 2015).

In this paper, we illustrate service learning through four case studies[1]: 1) Gerontology in practice at Western University is a project and team-based undergraduate service-learning course with local community (A. Zecevic); 2) Environmental sustainability at the University of Saskatchewan integrates service learning, interdisciplinary research and professional practice in a graduate course focused on experimental education (V. Kricsfalusy); 3) Psychology and Developing Societies at the University of British Columbia (UBC) involves an international service learning experience that combines intensive coursework at UBC and a 3-month placement with a non-profit, community-based organization in Africa (S. Assanand); and 4) The Service Learning Program at St. Francis Xavier University presents an extraordinary example of institutional-level commitment to service-learning (A. Bigelow and M. Gaudet). Our goal is to inspire other educators to engage in the pursuit of excellence in higher education through service learning.

Case Study One: Gerontology in Practice: An Innovative Undergraduate Team-Based Community-Service Learning Course

Gerontology in Practice is an elective community service-learning course in which seven teams (six students each) of fourth year students in the School of Health Sciences at Western University work alongside community partners on projects related to health and aging (Figure 1). The course is based on the principles of service-learning course design (Howard, 1993; Jacoby, 1996, 2014) and is supported by the Student Success Centre's Community Engaged Learning (CEL) office. By researching authentic real-life problems that have been identified by community partners, students explore the theories behind the issue, discern and critically evaluate available solutions, and develop a proposal to advocate for change. Students learn through civic engagement and provide community partners with innovative solutions that promise to improve lives of older adults. The course is delivered in the Western Active Learning Space (WALS), an innovative technology supported classroom (http://www.uwo.ca/wals/).

---

[1] This paper stems from presentations at the workshop, The Frontiers of Service-Learning at Canadian Universities, which was presented at the 2016 Society for Teaching and Learning in Higher Education (STLHE) annual conference held at Western University (21-24 June 2016, London, ON). The workshop was initiated, designed, and organized by A. Zecevic.

The purpose of this case study is to inspire and encourage readers who are considering the addition of service-learning to their pedagogical repertoire. The following is a brief overview of nine innovative elements of the course, followed by a brief reflection on the impact of the course on its diverse participants.

Course Content. The course content is guided by real-life problems. Every summer the professor visits potential community partners to explore

Figure 1. Gerontology in Practice WALS classroom, Western University.

current issues. Through brainstorming, the professor and the partner identify a question to be answered and create a project that the students will work on. The professor then anchors topics in theories, frameworks, and policies governing health and aging today. This approach produces original and contemporary content every year that is delivered to students through book chapters, recently published research articles, literature reviews, and policy documents. Although time consuming and instructor resource intensive, this approach to creation of course content assures relevance and continuous refinement.

Teamwork. Group work is one of the corner stones of the course. Special time and attention are dedicated to properly inform and match students with community partners, maximize team cohesiveness, and resolve conflict in a timely fashion. At the beginning of the course, each student ranks all project proposals to prepare for "speed dating." A very popular feature, already adapted by colleagues across the University, "speed dating" allows students and community partners to meet, discuss the project, and determine if this is a good partnership. Once all students meet all partners, students select their project topic and form a team of six members. The first task for teams is to meet socially out of the academic environment and get to know each other on personal level. After that, they visit the community partner site for orientation. A professional team-development expert (funded by student donations) delivers a guest lecture, where teams learn how to utilize personality traits to maximize talents and minimize weaknesses.

Reflection. Reflection is at the core of service-learning and, in the course, it takes many forms. During community engagement, students individually complete six bi-weekly one-page reflection narratives. The last is a reflection on their overall experience in the course. Reflection is ever present in preparation of videos and in-class presentations. The final implementation report asks the teams to provide a team statement in response to the question: "What did we learn by conducting this project?"

E-modules. Two custom-made online learning e-modules on Teamwork and Reflection were created for this course. Given that other instructors might be interested in adopting these modules, the content was intentionally kept course non-specific. The modules can be easily copied from one course's website to another to help other instructors. The modules contain numerous links to tools, resource materials, and videos to help students learn from good and bad examples.

Quizzes. To assure students' accountability for pre-class preparation, every week students take a Readiness Assessment Test, a web-based, seven-minute quiz with 10 randomly selected questions from a pool of 15. Quizzes are based exclusively on required readings and students are provided immediate feedback. This shifts the use of class time from coverage of concepts to peer teaching, informed discussion, and potential application.

Peer teaching. In this "flipped classroom" where the instructor is "a guide on the side" instead of "sage on the stage," responsibility for teaching and learning is shared. As the course evolved, students became more involved in the presentation of course content. Each team provides a 20-minute presentation on the academic content (i.e., compulsory readings) related to their project. Students feel empowered by the opportunity to facilitate discussion and receive feedback on their proposed solutions and presentation skills. Every opportunity to learn is maximized. At the end of the semester, when teams present for grading, they have knowledge, presentation skills, familiarity with technology, and connection to the audience.

Assessments. Student learning, engagement, and quality of deliverables are evaluated in nine different ways. Fifty percent (50%) of the final grade is based on individual performance and 50% on team performance. Five different evaluators provide input: peer team members, the whole class, the community partner, the teaching assistant, and the professor. For team performance grade, the same mark is assigned to all students in the team. Team participation grade is based on peer evaluation and is modeled after Michaelsen et al. (2004). Each team member distributes 100 points to other team members, meaning that each student could get more or less than 100%. This team participation grade is used as a coefficient and multiplied with an average grade for all team activities. Table 1 shows the breakdown of the nine aspects of the course grade.

Table 1: Gerontology in Practice student assessment grade components

Grade	Grade component	Evaluator
Individual performance 50%		
5%	In-class participation	Professor/TA
15%	Team participation	Peer evaluation
7.5%	Quizzes	Professor/TA
7.5%	Reflections	Professor/TA
15%	Community engagement–individual	Community partner
Team performance 50 %		
10%	In-class team presentation	70% prof/TA, 30% class
10%	Video	70% prof/TA, 30% class
5%	Implementation report/group grade	Community partner
25%	Implementation report	Professor

Deliverables. True to course's pragmatic nature, students prepare three deliverables that can be readily adopted by the community partner. A presentation, video, and implementation report provide an answer to the question or a solution to the problem. The findings have to be supported by evidence from research and practice. Teams exercise leadership by inviting to presentations their community partner, clients and family caregivers, influential leaders such as politicians, hospital administrators, public health representatives, and policy makers.

Teaching-learning space. WALS is a new learner-centered, activity-based, interactive classroom that facilitates creativity, communication, and teamwork (http://www.uwo.ca/wals/). It does so through the use of electronic whiteboards, video streaming, video conferencing, multimedia, and file sharing. The students connect up to four laptops, iPads, or iPhones to an electronic whiteboard in order to work collaboratively on their project. The WALS allows communication with community partners from afar, supports whole-class engagement, and fosters a student creativity that is not possible in traditional classrooms. In short, the WALS is the perfect match for Gerontology in Practice course.

Impact. Over the past five years, the 38 service-learning projects in the course have had a profound impact on 28 community partners, 215 students, numerous older adults and their families, and other agencies serving older adults in London, Ontario. The course was awarded a Pillar Nonprofit Community Innovation Award in the category Community Collaboration and the 2015 Brightspace Innovation Award in higher education. Students presented to the Ontario Premier Kathleen Wynne when she visited Western; one team published a manuscript and another team contributed to a book, 35 students presented posters at provincial and national conferences; and many students continued to work with and volunteer for their

community partner after the course. More importantly, through joint efforts of all involved in the course many families living with Alzheimer's disease can now enjoy periods of less agitation, more dance, and greater connection; and London (ON) is a more age-friendly city with better marked walking paths in parks, more public washrooms, better ways to engage isolated seniors, and greater awareness about ageism and ways to stop it.

Case Study Two: The Practice of Environmental Sustainability: An Experiential Course for An Interdisciplinary Graduate Program Tied to Community Needs

The course described here—Field Skills in Environment and Sustainability—is required for a professional-style graduate degree program, the Master of Sustainable Environmental Management (MSEM). The MSEM program is offered by the School of Environment and Sustainability (SENS) at the University of Saskatchewan. The program is designed to be completed in one year and to provide advanced knowledge and professional skills, an appreciation of the breadth of environmental and sustainability issues, and an ability to interact with stakeholders outside a university setting.

The course evolved from an emerging community-university partnership with Redberry Lake Biosphere Reserve (RLBR), which is the only biosphere reserve in the province of Saskatchewan. Biosphere reserves are sites designated by UNESCO to be models for demonstrating and learning about sustainability (UNESCO, 2008). In 2012, the SENS and RLBR signed a Memorandum of Understanding (MOU) that supports on-going educational opportunities. The conveners of RLBR were keen to partner with SENS because student experiential learning in the biosphere reserve helps the organization achieve its mandate.

Between 2011 and 2014, natural and social science courses in SENS provided short immersive experiences at RLBR, but these courses were focused on pure science and did not produce any practical applications for the local community. In 2014, SENS restructured its curriculum to develop a field course that combined natural and social science research methods within a single offering. Hence, we sought a new model that might provide pedagogical benefits for students as well as value-added opportunities for both academic and community partners. Our goal was to deliver a course that would simultaneously train the next generation of sustainability professionals by building critical, interdisciplinary and professional knowledge and skills; develop innovative pedagogy integrating experiential learning and community engagement; and broaden the benefits through a community-based research project.

The centrepiece of the course is a one-week field school that occurs at the beginning of September each year (Figure 2). Prior to the field school, students spend two days in the classroom learning about agricultural and rural sustainability and getting acquainted with their teams. Because the students accepted into the MSEM program have graduated in a range of disciplines and had different life and professional experiences, instructors form diverse student teams to ensure interdisciplinary collaborations and sharing professional experience. Students participate in team-building exercises and individual expectations in team-based work are discussed. Further, team-work is modeled through the team-teaching model of the course. Because of the high ratio of instructors to students and the high level of interaction between

students and instructors, faculty members undertake formative assessment of teamwork to improve learning while it is happening rather than merely determine success or failure after the event. Similarly, community partners (farmers and ranchers) are also asked to rate students across a range of criteria. Students receive a copy of the rubric that describes the professional skills being evaluated. Many of the skills– for example, communication skills and project management skills–are learned in both field and classroom settings.

Figure 2. The MSEM students interacting with community partners in the Redberry Lake Biosphere Reserve, Saskatchewan.

By getting feedback from instructors and community partners, students' skills are assessed from different vantage points, allowing for well-rounded evaluation of the students' growing professional abilities.

During the first three days of the field school, students are taught methods for data collection used in both the natural and social sciences. Six hands-on training and half-day modules were delivered. Module 1 covers ethical and conceptual issues in social science research. Module 2 explains how to design instruments for data collection from interviews, surveys, and focus groups. Module 3 covers principles of plant classification, and identification of common native and exotic vascular plants found in terrestrial and aquatic ecosystems. Module 4 delivers agricultural land assessment methods (croplands and pastures), weed identification and soil sampling. Module 5 addresses rangeland assessment methods, including plant identification, habitat mapping techniques and soil sampling. Module 6 focuses on wetland assessment methods, including wetland classification, water quality sampling and aquatic invertebrate community. The course is designed to vary the number of modules depending on the availability of faculty and funds to better serve needs of the academic (SENS) and community (RLBR) partners. Each module offers different exercises and modes of assessment. These include traditional assignments in lecture classes (short reports and questionnaire design) and field-based assignments (field skills examinations and quizzes). Beyond data collection, the field school includes guest presentations, meals prepared by community members, and informal discussions with local people (farmers, ranchers, school groups and/or community representatives). Additionally, pupils from the local school are brought into the field demonstrations to learn more about a range of agricultural practices in their region and how students conduct assessment of farm operations.

During the second part of the field school (days four, five and six), students are placed into one of the teams (four-five people per group). The number of teams varies depending on the course enrollment (15-21 students per year). Each team is assigned to work at a single farm which

produces livestock on rangelands, crops and has some wetlands and/or conservation lands.

They imagine that they have been contracted by an environmental consulting firm to conduct a sustainability assessment at the farm level. From the suite of indicators discussed in the classroom, students select indicators of environmental and social sustainability suitable for this agricultural and rural setting and assesses the sustainability of the farm operation using data that they collected. Groups conduct rangeland, cropland and wetland assessments (including vegetation, soil and water sampling), and interview community partners to evaluate the sustainability of their farm operations. Each team is also to provide clear, reasonable recommendations for the community partner to consider for improving his/her effectiveness in promoting sustainable practices. Students are also required to prepare suitable mappings and data analysis, and to write the consultant-style report for an informed, public audience. Students are provided with a formal template to assist in maintaining quality and consistency across reports. Additionally, instructors review draft reports and offer recommendations for revision before delivery to each client.

Following the field school, students analysed their data, gave team presentations on their project findings (individual farm assessments) and developed a written report for their community partner, offering suggestions for improving agricultural and rural sustainability. After completing the reports, students discussed their results with the individual community partners and then provide a reflective public presentation to the whole community about regional sustainability.

Our experience in designing a field course with community partners suggests that with careful planning and on-going commitment to assessment and revision, students, faculty and community partners can attain a range of benefits that go beyond standard pedagogical outcomes. The course allows students to develop sustainability competencies and professional skills, gives faculty enriching and productive scientific interactions that contribute to their research programs, provides usable knowledge directly to farmers and ranchers, and offers a meaningful service to communities with real recommendations to work towards sustainability in the biosphere reserve. This strategy is unique in sustainability courses, and offers the benefit of catalyzing larger-scale changes within the community, as well as research focused on addressing sustainability challenges.

Case Study Three: The International Practice of Psychology: An Innovative Capstone Course for Psychology Students

Increasingly, institutions of higher education are being called to internationalize curriculum and educate students who are both civically engaged and globally aware (Larson, 2016; Plater, 2011). In response to these calls, international service learning (ISL) is emerging across institutions of higher education in North America and worldwide (Crabtree, 2008). In their seminal work, Bringle and Hatcher (2011) describe ISL as an integration of service learning, study abroad, and international education. Like service learning, ISL is an academic endeavor. Faculty engage students in community service experiences that relate to their discipline of study and structure reflection activities that generate academic growth, alongside personal

and civic development. Like study abroad, ISL exposes students to new countries, cultures, and peoples, increasing their appreciation of diversity, intercultural competence, and global engagement. Like international education, ISL adds global content to curriculum, involving students in the study of distinct regions of the world. Bringle and Hatcher (2011) provide the following definition of ISL:

> A *structured academic experience in another country* in which the students *(a)* participate in an organized service activity that addresses identified community needs; *(b) learn from the direct interaction and cross-cultural dialogue with others*; and *(c)* reflect on the *experience* in such a way as to gain further understanding of course content, a deeper understanding of *global and intercultural* issues, a broader appreciation of the *host country* and the discipline and an enhanced sense of their own responsibilities as citizens, locally and *globally*. [emphasis in original] (p. 19)

ISL may be implemented in many forms. For example, ISL may be implemented in a course or program; faculty may reside in the home country or host country; service contact may be high or low; students may serve individually or in groups; service may be integrated with study or occur after study (Jones & Steinberg, 2011). This case study is an example of ISL implemented at the University of British Columbia (UBC), in a senior undergraduate psychology course—Psychology and Developing Societies. The course is offered to up to 20 students each year.

Psychology and Developing Societies examines the application of psychology to international development in African contexts (Figure 3). The course content draws attention to five themes: the role of psychological inquiry in international development, ethnocentrism in psychological theory and research, participatory action research, indigenous African psychologies, and the ethical responsibilities of psychologists who work in developing societies. These themes are introduced early in the course and subsequently embedded into a series of case studies. The case studies reflect development priorities in African contexts, including HIV/AIDS, female oppression and empowerment, educational access, disability, and mental health and well-being. Following intensive study of the

Figure 3. UBC students engaged in a micro-finance program for impoverished women in rural Uganda.

course content through class activities on campus, students travel to one of four African countries—Kenya, South Africa, Swaziland, or Uganda—to undertake a 3-month service

learning placement with a local non-profit, community-based organization. During their placement, students engage with the course content, attempting to apply their classroom learning to the "real world." Students are asked to grapple with psychological theory and research through their placement work—to consider the five themes of the course as they undertake project work for the community organization. Assignments include a review of the work of the community organization prior to departure, a series of structured reflection activities while abroad, and a program assessment upon return from the field. The structured reflection activities draw from the work of Ash and Clayton (2004, 2009), who proposed the DEAL model of reflection. In brief, the DEAL model requires that students Describe, Examine, and Articulate their Learning, noting the academic, personal, and civic significance of their community service experiences. The program assessment requires that students examine a program undertaken by the community organization from a psychological perspective, noting the strengths of the program and opportunities for psychological theory and research to enhance its outcomes. The program assessment is shared with the community organization to facilitate program development.

Students' course-specific training is accompanied by co-curricular training through the ISL Program, housed in the Faculty of Arts at UBC. The ISL Program provides pre-departure preparation and re-entry debriefing, in addition to in-country support, to students who participate in ISL courses (Baldwin, Grain & Currie, 2016). The need for rigorous pre-departure preparation and re-entry debriefing has been noted by other authors (e.g., Martin, 1989; Quiroga, 2004); the ISL Program is a response to this need. The ISL Program adopts a social justice orientation (Butin, 2007); drawing from post-development theory, the ISL Program emphasizes anti-colonial and self-reflexive engagement among students. Students are required to participate in presentations, group discussions and activities, mentoring, and assignments, all of which are designed to foster critical consciousness among students— that is, "a reflective awareness of the differences in power and privilege and the inequities that are embedded in social relationships" (Kumagai & Lypson, 2009, p. 783). Pre-departure assignments include a personal learning and development plan and a concept paper in which students articulate their understanding of their project work with the community organization. The concept paper is forwarded to the community organization and reviewed with students during the first week of their placement, allowing the community partner to correct misplaced assumptions and reinforcing the role of the community partner as the project leader. In-country and re-entry assignments include an analysis of a critical event that occurred in the field and a presentation to the campus community upon return in which students share their project work and discuss the ethical complexities of international community engagement. Preliminary longitudinal research indicates that 87% of students who participate in the ISL Program demonstrate gains in one or more of the following: Awareness of self and relations with others, understanding of global issues, enactment of change agency, and educational impact (Baldwin & Currie, 2015).

Built upon principles of good practice in service learning (Henry & Breyfogle, 2006; Ward & Wolf-Wendel, 2000), students' placements are designed to be non-exploitative and mutually

beneficial, characterized by collaboration and reciprocity between the community and university. Critically, the community partner takes the role of co-educator, offering sector and community expertise. Through engagement with the community partner as co-educator, students' capacity to participate meaningfully in community is increased, ensuring that students act *with* community, rather than *for* community (Plater, 2011). Co-education enables all participants to benefit. As a point of illustration, I present the outcomes associated with the placement of students in rural Uganda, at a school for children who are deaf. Under the supervision of the community partner, the students drew from psychological theory and research to contribute to the development of a "social inclusion program." The program incorporated several initiatives that were designed to reduce prejudice and discrimination directed toward children who are deaf. The initiatives included joint activities between deaf and hearing children, sign language training for community members, and educational initiatives to debunk common myths regarding the causes and consequences of deafness. Following implementation of the program, the community partner observed reduced stigma and increased integration of deaf children into the local community; shortly after implementation, the program received an innovation award for its positive impact on community. As this example illustrates, ISL has the capacity to empower students *and* communities to tackle the complex challenges and social inequities that characterize communities worldwide.

Case Study Four: A University-Wide Service Learning Program: An Example of an Institutional-Level Commitment

St. Francis Xavier University (StFX) has a university-wide Service Learning Program that is in its 20th year of operation.[2] From its fledgling beginnings, we now have, on average, 50 courses per year with a service learning component, involving 40 faculty members across the Faculties of Arts, Science, Business, and Education. StFX is a primarily undergraduate institution with 4000 students, situated in a small town in northeastern Nova Scotia. Our Service Learning Program partners with approximately 100 community organizations to provide an average of 900 service learning experiences yearly for our students, which constitutes approximately a quarter of our student population.

Figure 4. In a Spanish course, students read books to the children at the public library. The books contain Spanish words or elements of Hispanic culture.

Course-based service learning involves service learning components in existing academic courses. Instead of, or addition to, a traditional term paper

or laboratory assignment, students are in the community doing work developed in conjunction with community organizations that involves the subject matter of the course (Figure 4). The professor structures an assignment so that the student experience with the course content. Typically, students spend 20 hours engaged the service learning component; the student's grade is based on demonstrated learning via the assignment, not just fulfilling the community service.

The service learning experiences can be direct service or skill-based. In direct service experiences, students are placed in organizations working directly with their clientele. The course assignments connect those activities with specific course content. For example, students may be placed in the Food Bank, where they assist patrons, pack food boxes, etc., like others who assist at the Food Bank. A Human Nutrition student may have a service learning assignment to write a paper on the nutritional value in the food boxes that go out; whereas an Economics student may be incorporating the experience into a research paper on the economics of food banks. In skill-based experiences, students apply their academic skills to community needs. For example, Psychology students provide respite for parents with developmentally delayed children while providing the children with activities to stimulate development; Engineering students adapt household appliances for individuals with physical disabilities.

Our Service Learning Program is an academic endeavor under the Academic Vice President, who chairs the Service Learning Advisory Committee, consisting of elected faculty, community partners, students, and the Coordinator of the Service Learning Program (who is a faculty member). The Service Learning Office, which currently is a four-person team,[3] provides liaison between the university and the community. Service Learning staff matches community partners' requests/needs with faculty course content/requests. Community partners value dealing with a central university office. When requested by the professor, the Office helps students choose appropriate community experiences, does orientation sessions, and runs mid-term reflection sessions on the service learning experience. The Office provides ongoing support for students, faculty, and community partners by dealing with risk management, monitoring the students while they are in community, and problem solving and troubleshooting as necessary. The Office does evaluations of the service learning experiences with the student, faculty, and community partner at the end of each term—what worked, what did not, what needs tweaking if it were to be done again.

The stakeholders of service learning are students, faculty, community partners, and the university administration. There are challenges for each, but there are also tremendous benefits. The faculty member determines the learning goals for the students, and designs and grades the academic assignment that accompanies the service learning experience. The challenges for faculty can be several. They have to acknowledge that community partners have something

---

[3] The Service Learning Office also oversees Immersion Service Learning, which involves faculty taking small groups of students to developing countries or to unique communities within Canada, where they work with people in community and learn about history, politics, culture, and development issues within that particular community context. Each year there are five to seven Immersion Service Learning experiences that take place during February break or in May, and a six-week Immersion Service Learning course in the summer.

to teach their students. For some faculty this is a novel idea. The faculty have to structure the service learning assignment so that students can see the connection between what they are doing in community and the course content. Just like a term paper or laboratory assignment is structured so that students see how their library or lab research is connected to the course, so the service learning assignment is structured so that students can connect what they are doing in community with the course content. The faculty member cannot totally control the outcome of the service learning component of the course and has to be open to unexpected learning. Even if the experience did not work out as planned, much learning can come from it.

For students, the challenge is often to realize their dual responsibility to the community partner and to the course assignment. The student must do the tasks expected by the community partner. However, their grade is based on their demonstrated learning; it is the assignment that is graded, not simply working in community.

The community partner is a co-educator of the students. The partner identifies, with the faculty member, what the students will be doing in community. Challenges can revolve around the timeline in which the service learning experience gets done. For example, sometimes the community partner needs the work completed as soon as possible, but in reality the work will be completed by the end of the term. Also the partner needs to be clear about the skill set or knowledge base that is needed for the work. The experience should provide learning for the students, so should involve and push their academic skills; but at the same time, the partner must recognize that the students are not professionals.

The University Administration establishes the vision and parameters of the Service Learning Program, sets the policies and guidelines, and provides structure and support. This involves financial support, particularly by providing the human resources to operate the Service Learning Office. Administrators also must be advocates of service learning and acknowledge service learning as scholarship and an avenue for many faculty to develop community-based research collaborations. Rank and Tenure Committees must recognize service learning not only as service to community, but also as teaching innovation and, in some cases, research.

Service learning benefits all the stakeholders. It allows students to see the connection between theory and practice, how what they are studying affects real-world problems. It enhances their sense of social responsibility, and promotes their personal as well as professional development. For faculty, it is an innovative teaching practice that enriches classroom discussions because students are more engaged and motivated to learn. For many faculty, it also facilitates research partnerships with community groups. For community, it adds resources to community organizations, allowing them to accomplish things that otherwise they would not have the resources to do. It raises the profile of community groups and adds a youth perspective, energy, and enthusiasm to programs. For the university, it enhances recruitment and retention of students. It improves university-community relations and helps transform the university into a community-engaged institution.

Conclusion

The four case studies presented in this article reflect the multiplicity of approaches to service learning in higher education in Canada. The order of case studies was deliberate to demonstrate diversity of types and levels of service learning engagements: starting with an undergraduate course close to home, the classroom, and local community partners; to a graduate course with an in-field week-long stay away from academic walls; to an international 3-month service learning course with great impact on communities in Africa; ending with an exemplary university-level commitment to longitudinal engagement in service learning. In each example, service learning cultivates students' academic development, personal growth, and civic engagement. In its various formations, service learning provides students with opportunities to apply disciplinary expertise and skills to solving practical problems, enables students to contribute to community, and supports students' ability to act as agents of social change. Reflection and reciprocity with community, the key concepts of service learning, assure that all parties involved are both learners and teachers. Service learning is gaining in importance in educational institutions as a path for preparing students for the "real world" after graduation. Our goal is to inspire other educators to engage in the pursuit of excellence in higher education through service learning and in so doing, move universities toward greater social engagement.

About the Authors

Sunaina Assanand is a faculty member in the Department of Psychology and Associate Dean, Student Success, in the Faculty of Arts, University of British Columbia. Her scholarly interests include Gender Psychology, Cultural Psychology, and the application of Psychology to community and international development. She is a recipient of the Knox Master Teaching Award and Killam Teaching Prize.

Ann Bigelow is a professor of Psychology at St. Francis Xavier University (StFX) in Antigonish, Nova Scotia. She is a 3M Teaching Fellow. Ann is the founder of the StFX Service Learning Program and, until recently, was the Coordinator of the Program.

Marla Gaudet is the past manager of the Service Learning Program at St. Francis Xavier University (StFX) in Antigonish, Nova Scotia, and is currently Director of Internationalization at StFX.

Vladimir Kricsfalusy *(corresponding author)* is an associate professor in the School of Environment and Sustainability (SENS), University of Saskatchewan. He is the Director of the Master of Sustainable Environmental Management program at the SENS. He is a recipient of the RCE Award on Education for Sustainable Development. Email: vladimir.k@usask.ca.

Aleksandra Zecevic is an associate professor in the School of Health Studies, Faculty of Health Sciences, Western University. She is a recipient of the Brightspace Innovation Award Teaching and Learning.

References

Al-Kafaji, K., & Morse, M. (2006). Learning sustainable design through service. *International Journal for Service Learning in Engineering, 1*(1), 1-10.

Ash, S. L., & Clayton, P. H. (2004). The articulated learning: An approach to guided reflection and assessment. *Innovative Higher Education, 29*(2), 137-154.

Ash, S. L., & Clayton, P. H. (2009). Generating, deepening, and documenting learning: The power of critical reflection in applied learning. *Journal of Applied Learning in Higher Education, 1*, 25-48.

Baldwin, T., Grain, K., & Currie, D. (2016). *De-centering the student: Developing and maintaining social justice at the heart of international service learning* (in preparation).

Baldwin, T., & Currie, D. (2015). *Learning outcomes assessment: Improving teaching and learning in international service learning*. Vancouver, BC: University of British Columbia.

Bowen, G. (2010). Service learning in the scholarship of teaching and learning: Effective practices. *International Journal for the Scholarship of Teaching and Learning, 4*(2), article 18. Retrieved from http://digitalcommons.georgiasouthern.edu/ij-sotl/vol4/iss2/18

Bringle, R. G., & Hatcher, J. A. (2011). International service learning. In R. G. Bringle, J. A. Hatcher, & S. G. Jones (Eds.), *International service learning: Conceptual frameworks and research,* (pp. 3-28). Sterling, VA: Stylus.

Brundiers, K., Wiek, A., & Redman, C. L. (2010). Real-world learning opportunities in sustainability: From classroom into the real world. *International Journal of Sustainability in Higher Education*, *11*(4), 308-324.

Brundiers, K., & Wiek, A. (2013). Do we teach what we preach? An international comparison of problem- and project-based learning courses in sustainability. *Sustainability, 5*, 1725-1746.

Butin, D. (2007). Justice-learning: Service-learning as justice-oriented education. *Equity & Excellence in Education, 40*(2), 177-183.

Crabtree, R. D. (2008). Theoretical foundations for international service-learning. *Michigan Journal of Community Service Learning, 15*(1), 18-36.

Driscoll, A., Holland, B., Gelmon, S., & Kerrigan, S. (1996). An assessment model for service-learning: Comprehensive case studies of impact on faculty, students, community, and institution. *Michigan Journal of Community Service Learning, 3*, 66-71.

Eyler, J. (2002). Reflection: Linking service and learning - linking students and communities. *Journal of Social Issues, 58*(3), 517-534.

Eyler, J., & Giles Jr., D. E. (1999). *Where's the learning in service-learning?* San Francisco, CA: Jossey-Bass.

Fourie, M. (2003). Beyond the ivory tower: service-learning for sustainable community development. *South African Journal of Higher Education, 17*(1), 31-38.

Henry, S. E., & Breyfogle, M. L. (2006). Toward a new framework of "server" and "served": De (and re) constructing reciprocity in service-learning pedagogy. *International Journal of Teaching and Learning in Higher Education*, *18*(1), 27-35.

Howard, J. (1993). Community service learning in the curriculum In J. Howard (Ed.), *Praxis I: A faculty casebook on community service learning.* Ann Arbor, MI: Office of Community Service Learning Press, University of Michigan.

Jacoby, B. (2014). *Service-learning essentials: Questions, answers and lessons learned.* San Francisco, CA: Willey & Sons.

Jacoby, B. (1996). Service-learning in today's higher education. In B. Jacoby (Ed.), *Service-learning in higher education: Concepts and practices*, (pp. 3-25). San Francisco, CA: Jossey-Bass.

Jones, S. G., & Steinberg, K. S. (2011). An analysis of international service learning programs. In R. G. Bringle, J. A. Hatcher, & S. G. Jones (Eds.), *International service learning: Conceptual frameworks and research,* (pp. 89-112). Sterling, VA: Stylus.

Krasny, M. E., & Delia, J. (2015). Natural area stewardship as part of campus sustainability. *Journal of Cleaner Production, 106*, 87-96.

Kumagai, A. K., & Lypson, M. L. (2009). Beyond cultural competence: Critical consciousness, social justice, and multicultural education. *Academic Medicine, 84*(6), 782-787.

Larsen, M. A. (2016). International service learning: Engaging host communities. In M. A. Larsen (Ed.), *International Service Learning,* (pp. 3-18). New York, NY: Routledge.

Martin, J. N. (1989). Predeparture orientation: Preparing college sojourners for intercultural interaction. *Communication Education*, *38*, 249-58.

Michaelsen, L., Bauman Knight, A., & Dee Fink, L. (2004). *Team-Based Learning: A Transformative Use of Small Groups in College Teaching.* Sterling, VA: Stylus.

Mintz, S. D., & Hesser, G.W. (1996). Principles of good practice in service-learning. In B. Jacoby (Ed.), *Service-Learning in Higher Education: Concepts and Practices*, (pp. 26-52). San Francisco, CA: Jossey-Bass.

Mintz, K., M. Talesnick, B. Amadei, & Tal, T. (2013). Integrating sustainable development into a service-learning engineering course. *Journal of Professional Issues in Engineering Education and Practice, 140*(1).

Perkins, S., V. Kidd, & Smith, G. (2006). Service learning at the graduate level. In D. Droge & B. Murphy (Eds.), *Voices of strong democracy: Concepts and models for service learning in communication studies,* (pp. 35-46). Sterling, VA: Stylus.

Plater, W. M. (2011). The context for international service learning: An invisible revolution is underway. In R. G. Bringle, J. A. Hatcher, & S. G. Jones (Eds.), *International service learning: Conceptual frameworks and research,* (pp. 29-56). Sterling, VA: Stylus.

Quiroga, D. (2004). Beyond the comfort zone. In H. Tonkin, S. J. Deeley, M. Pusch, D. Quiroga, M. J. Siegel, J. Whiteley, & R. G. Bringle (Eds.), *Service-Learning across cultures: Promise and achievement,* (pp. 131-145). New York, NY: International partnership for service-learning and leadership.

Roberts, J.W. (2016). *Experiential education in the college context.* New York, NY: Taylor & Francis Group.

UNESCO (United Nations Educational, Scientific and Cultural Organization). (2008). *Madrid action plan for biosphere reserves (2008–2013).* http://www.unesco.org/mab/doc/brs/Strategy.pdf

WALS (Western Active Learning Space). (2017). Western University, London, ON. http://www.uwo.ca/wals/

Ward, K., & Wolf-Wendel, L. (2000). Community-centered service learning: Moving from 'doing for' to 'doing with'. *American Behavioral Scientist*, *43*(5), 767-780.

Engaging Student Mothers Creatively: Animated Stories of Navigating University, Inner City, and Home Worlds

Lise Kouri, Tania Guertin, and Angel Shingoose[1]

ABSTRACT   The article discusses a collaborative project undertaken in Saskatoon by Community Engagement and Outreach office at the University of Saskatchewan in partnership with undergraduate student mothers with lived experience of poverty. The results of the project were presented as an animated graphic narrative that seeks to make space for an under-represented student subpopulation, tracing strategies of survival among university, inner city and home worlds. The innovative animation format is intended to share with all citizens how community supports can be used to claim fairer health and education outcomes within system forces at play in society. This article discusses the project process, including the background stories of the students. The entire project, based at the University of Saskatchewan, Community Engagement and Outreach office at Station 20 West, in Saskatoon's inner city, explores complex intersections of racialization, poverty and gender for the purpose of cultivating empathy and deeper understanding within the university to better support inner city students. amplifying community voices and emphasizing the social determinants of health in Saskatoon through animated stories.

KEYWORDS   community student engagement; animation; social determinants of health; social justice; qualitative health approaches; critical collaboration; knowledge mobilization;

For our project, the three authors, including two Saskatoon University of Saskatchewan undergraduate mothers with lived experience of poverty, collaborated to create a public narrative about student mothers' experiences. Our project invited the students to tell their story and supported them in the process. The stories were then presented in the form of two animated graphic narratives. The resulting video and presentations have been used to build understanding and support among the broader community. The project is based out of the University of Saskatchewan Community Engagement Office, located in a social enterprise centre called Station 20 West. Our work had various objectives from the perspectives of participants, the university and the community-based organizations involved. In achieving these, we were committed to specific principles and ideas, which we will discuss later in the article.

---

[1] With important contributions from Jane McWhirter, Mike Tremblay, Rachel Malena, Leah Arcand

Background

Saskatoon's low-income population is concentrated in certain areas of the inner city, mainly in what is termed the core neighbourhoods, where the majority of people of Indigenous ancestry live. Due to the continuing impact of colonialism, First Nation and Métis people have relatively higher rates of poor health, and relatedly, poverty, poor housing and unemployment, and, which is relevant to our project, lower rates of university education. (Kouri, 2008; Neudorf at al., 2014).

Saskatoon's core neighbourhoods are under-resourced compared to other areas of the city. The high poverty rates do not sustain market-based enterprises such as supermarkets or malls (Cushon, Creighton, Kershaw, Marko, & Markham, 2013; Fuller, Engler-Stringer, & Muhajarine, 2015). However, in the last decades, there have been concerted efforts among community-based organizations to provide support to the local population. One of these is Station 20 West (S20W), a social enterprise centre providing local access to services in housing, food security, and other social supports. From its beginning, S20W sought the participation and support of important Saskatoon institutional partners, one of these being the University of Saskatchewan (UofS).

For its part, the UofS has faced pressure to improve its social accountability, including the achievement of more equitable outcomes for students of Aboriginal ancestry. A number of faculty, researchers and community workers have been working for some time to improve outcomes, to increase social accountability, and to act as models in campus community research and engagement. Therefore in 2013, the UofS established the Community Engagement and Outreach (CE) office at S20W to provide a bridge and buffer between the needs of the university research community and those of the local population. The role of the CE office has become even more significant due to the University's renewed in 2015 its commitment to Indigenization, which was part of the UofS response to the Truth and Reconciliation Commission, and reinforced in the most recent UofS mission and vision statements. Part of meeting this goal will be increasing the sustained enrolment and success of First Nation and Métis students.

The CE team aims to increase accessibility to the university for those living and working in Saskatoon's inner city, while also supporting university stakeholders to engage respectfully and ethically with community stakeholders. It works collaboratively with community members and community-based organizations, developing a type of relational, educational and practical bridging between the research, teaching, and learning on campus, and the strengths, teachings, and needs of the community.

In 2014, we initiated the animation project, led by a team community navigator with a commitment to social justice and experience promoting engagement with young mothers living in poverty. The mandate was to involve undergraduates as co-creators, while increasing the profile of the CE office and the UofS.

The animation project participants were invited to collaborate because they live in the inner city and are users of the social enterprise centre. Their needs and daily lives are different than those of the general university student body. The animation was designed to highlight strategies

for survival not recognized by dominant structures, to apply learning in the (postsecondary) community and influence community change efforts, and most importantly, to do this in such a way that the undergraduate participants could state their own ideas of success and health (Cahill, 2007).

Objectives

The objectives of the project were to:

- Make space for an under-represented student subpopulation;
- Trace strategies of survival within university, inner city and home worlds;
- Meaningfully illustrate complex intersections of racialization, poverty and gender to cultivate empathy and deeper understanding within the university to better support inner city students;
- Demonstrate to citizens of the inner city how to use community support to claim fairer health and education outcomes within the system forces at play;
- Affirm actions that demonstrate skill and reconciliation;
- Communicate values of equity and love.

For community participants, the process of telling the stories and building the animation was intended to encourage them to reflect critically on their lives to gain a shared understanding of the factors that might contribute to their success. They hoped to demonstrate to their friends, sisters, mothers and acquaintances the way community supports can be used to claim fairer health and education outcomes.

For the CE office, the focus was to learn from the student participants and, through their experience, build understanding in the university and broader community about the participant stories themselves and what they reveal about the conditions and issues the women are experiencing.

We wanted to examine how community supports, campuses, cultural and situational perspectives, and personal resilience all interact in the lives of student mothers living in the core neighbourhoods. Ultimately, the project was intended to influence the UofS response to the disparities the stories reveal, through better policy and practice.

We wanted to rethink visual tools such as illustration and public narrative and to explore how, together, they could act as a means of revealing power impositions as defined by those who are experts in their own lived experience. And finally, the project was also intended to increase knowledge and improve the practice of community engagement generally.

Project Principles and Main Ideas

We were committed to certain ideas and principles throughout the process, consistent with community engagement that is anchored in mutuality and social change theory. First, it was important to us to make explicit that the conditions affecting Indigenous households and communities are products of colonialism, and, indirectly affect all of us. We were committed to a collaborative process with the invited student mothers. This was their life and their struggle,

and it was essential that they be central to how it was presented and discussed. The key was *critical* collaboration which meant deliberate and continuous looping in on representations and feelings.

While it was important to show the issues and inequities facing student mothers, we were also committed to seeing and showing the strengths and resilience of the population living in poverty. We sought to provide a counter representation to being overcome by system barriers and instead, to account for those barriers. Our intention was to magnify the women's power and autonomy, to see their daily actions as resilience. It was critical that the illustrations capture those seemingly nebulous relationships to power and autonomy as daily undertakings of Saskatoon citizens, as skilled resilience.

We wanted to go beyond personal story telling and to account for social factors that are understood as social determinants of health, including power structures and relationships. We wanted to increase understanding of social change efforts and social justice, and to communicate impacts of the social determinants of health, which play a significant role in the quality of life of all Saskatoon residents not just those living in poverty. Consequently we needed to build relationships and to communicate the values of equity, courage, family, and power that exist personally and collectively. We were committed to the principle of integrating these values in our project design and frameworks in health. In academic terms, this is related to integrating intersectionality and decolonization theories and practice (Mundel & Chapman, 2010; Springer at al., 2012; St. Denis, 2014).

Process and Decision-Making

There were several factors involved in the CE office's decision to initiate this project as part of our mandate to engage undergraduates. We chose to focus on student mothers because they represent a considerable part of the city's core neighborhood population, and finding ways to support them would significantly improve their quality of education and quality of life. (Kossick-Kouri, 2010; Shan at al., 2012). Such a project would also help the University meet its goal to improve desired outcomes for its students. After reviewing media and student profile videos that the UofS had used previously in its promotional material, and given our location in the inner city, it didn't make sense to profile typical student populations in typical ways. Engaging the students in creating their own story would allow us, on the one hand, to identify issues and their own ideas of success and health and, on the other hand, to celebrate personal strengths.

Presenting the stories in an animation format helped us to better capture and show complexities. An animation was particularly suitable because it allowed for many interpretations at one time. It allowed us to construct symbolic realities. Animation, as an art form, can be more intimate and can frame collective experiences and actions in an inclusive and digestible format, facilitate new understandings, develop and showcase talents, and clarify experiences. An electronic animation is a shareable tool that allows access to the documented stories by any party. It is celebratory and crystallizes realities at the same time, with high potential for knowledge accessibility and transfer using media. For example, the President of the UofS

could be watching the animation at the same time as a participant's cousin in the inner city.

Finally, we wanted to demonstrate how to use community supports both at Station 20 West and elsewhere to claim fairer outcomes. Given that we are situated in the core neighbourhood and have innovative management, we needed to address our unique context and the history of the building. We had an opportunity to facilitate UofS infrastructure contributing to the under-resourced community-based organizations.

Given the number of various interested parties and people involved in the project, a multi-pronged approach was used. Our goal was to provide positive outcomes for everyone involved: the students, the CE office, the co-locators at Station 20 West, the community, the UofS and the collaborators.

The Participants
The two students, Angel Shingoose and Tania Guertin, collaborated to create their animated graphic narratives. Angel identifies herself and her children as Cree and Saulteaux. Tania identifies herself as Scottish and French and her son as Cree, Scottish and French. They are part of an underrepresented group of students at the University. They live in the core of Saskatoon and are users of Station 20 West. Their needs and daily life practice are different than those of a general university student body and they share complex experiences intersecting gender, racialization and poverty.

In addition to the two story-telling participants, the project invited three other students with skills in illustration, to collaborate on the production of the animation. We also invited mentors to be a part of the project, two young women who were recent UofS alumni and graduates of Next Up, a social justice leadership-training program in which they participated in public narrative.

One of the factors that facilitated the students' participation was that the project leader had experience with other projects and interventions in the community. She had contacts through her established relationships and was known and trusted. The mentors added the opportunity for collective reflection on personal experiences, in a space of mutual respect, expanded self-concept, trust and safety, thus creating a climate of mutuality.

The Creation of the Animation
The story telling process entailed a series of interviews and discussions over a year, involving the students and the project leader, and at different times including the mentors and the illustrators. These meetings included a process of creating a public narrative, using the Marshall Ganz framework of a *story of self, us and now* (Ganz & Ganz, 2008). We interpreted this model to mean that the *story of self* is focused on personal reflections and understandings, the *story of us* includes analysis and collective reflections, and the *story of now* concludes with action and persuasion. The overarching framework included three steps: changing the balance of power, building on existing skills, and changing the environment, i.e., moving from the intimate to the political, collective and persuasive voice (Groleau, Zelkowitz, & Cabral, 2009).

In addition to their specific roles, the project leader and other participants provided

support for the student mothers. Their interactions also increased opportunities for collective reflection on personal experiences. More generally, they provided a younger generational perspective and community ties, and contributed to relationship building, thereby increasing social capital and connectedness.

Once the students had created drafts of their stories, the process of developing the animation began. To ensure that the animated story represented the students, many meetings and discussions ensued around storyboards and draft images. For example, when Angel described the details of her daily life and the many tasks she had to accomplish just to begin her day, the illustrator's initial drawing included all the tasks with Angel's head hung low and looking burdened and somewhat defeated. However, Angel disagreed with this portrayal, saying, "I don't feel that way when I am taking care of my kids in the morning. It's hard work, but it's not a burden." The drawing was changed to represent more accurately how she felt, which was principally love for her children rather than the oppression of poverty.

The Animations

Angel's and Tania's stories are each presented in an animated 6-min video. Each video begins with the student's family background and moves to her personal circumstances. Following the model of *the story of self, us and now*, the video describes her challenge and focuses on a choice. Throughout the story, she expresses her feelings and her values. The video then moves to the issues she faces and her strategies in response.

As per the model, the student's description of her experiences and expression of her values evoke empathy, while her challenge elicits attention. The audience is compelled to feel a sense of urgency about her need to make a choice, anger about the conditions requiring this difficult choice, inspired and hopeful about her ability to overcome, and a sense of solidarity with her spirit. The audience is engaged with the values she presents, the emotion she elicits, and the action that is called for in the end (Ganz, 2001, 2007).

For example, the image from Tania's video of her mother's house portrays difficulty but also love, as she narrates:

My mother was a single parent and worked diligently to provide for us and our home was filled with love. Although my mother worked very hard we did not move beyond living in low-income. This was not because my mother didn't try. In fact, my mother worked harder than anyone I knew. Our living conditions were because of the unfair systems in society. I could see that these systems made it nearly impossible for my mom, family

Angel at the Bus Stop

This frame conveys the crossroads implied in Angel's story and speaks of the moment when Angel realized she wanted to change her life.
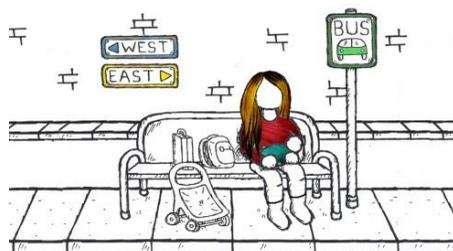
Tania in the Ring

In this frame, Tania is portrayed as fighting the forces against her in a boxing ring, wearing a dress made of books, to represent her belief that education is what will define her future and her son's wellbeing.

Angel at Home

Reflective of the public narrative, Angel and Tania are each seeking balance between the story being her own and being everyone's story. In this frame Angel portrays an intimate image of many women's lives – her story is everyone's story, a collective story. There is love and skill within this frame, echoing the values of family and courage. In this image we see actions of skill in an atmosphere of taking care of others. We sought to convey a meaningful representation of the inside of an urban First Nation mother's home, including not only the required multi-tasking, but also the sweet grass and other intimate details, with the convergence of the three worlds of the university, the core and the home.

River of Resilience

The *river of resilience* image is incorporated into both Angel and Tania's animations. In this image, we see the three worlds: home, the core neighbourhood and the university. The symbolism of the river is important within the Saskatoon context. Though traditionally the river acts as an artery for community vibrancy and nourishment, the symbolism here
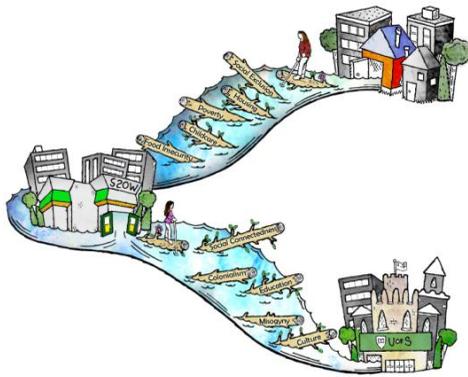
is that the river divides the core and the UofS. Recent studies from the Community Health and Epidemiology Department have shown that persistent social and health disparities exist among these neighborhoods.

This project has incorporated the social determinants of health. The driving theme that has emerged is resilience. This image is meant to capture the complexity of navigating these three worlds - in constant action - between negative determinants and those that influence fairer outcomes. This image also captures the relationship to power and autonomy throughout daily activities.

This river image presents a counter representation to being overcome by system barriers and instead accounts for injustices and aims to amplify the power and autonomy of Angel and Tania's dance, that balance among and the movement on top of these social determinants as daily actions, as resilience. It captures the complexity of standing against the confluence of system forces with skill.

Conclusion and Next Steps

Currently we are in the process of using the animations to share understanding and to invite audiences to rethink their assumptions about how poverty, motherhood and race might affect the ability of students to complete their studies. To date, we have made over 20 presentations to various departments at the UofS, as well as local and wider conferences. These presentations have focused on a variety of themes, including indigenization, anti-racism education, indigenous feminisms, community engagement and collaboration, global and local health, arts-based learning and mentorship. The animations have been screened in Thunderchild First Nation for the Miyo Pimatsowin program and the Building Reconciliation Forum at the UofS as well as in Australia as part of the reconciliation process there. We have also presented to the partners at S20W, the City of Saskatoon, the Saskatoon Health Region, and members of the Saskatoon Indigenous Cultural Centre. In addition to the videos, the presentation includes a discussion of the issues addressed here. When possible, Angel and Tania or both have co-

presented with the Project Leader. We have launched the animations online. They can be viewed at http://www. usask.ca/engagement/station-20-west/the-animation-project.php.

The response to the presentations has been very positive and has led to discussions about policy and practice change at the UofS with respect to

supporting undergraduate mothers living in poverty. There have also been remarks about the contribution and importance of Station 20 West. From the perspective of the institutions, therefore, the goals are being met.

Student mothers and collaborators have received stewardship and experience by helping to conduct qualitative health approaches in useful, practical and innovative ways. We also know that the students have accomplished their goals of increasing their understanding and becoming more empowered through their participation with the project.

Thoughts from Co-creators

Tania: I'd like people to know how important and positive the anti-oppressive framework was for me. It gave me a sense of self worth and determination, giving me choice and the ability to act on my decisions and thoughts. Every component that I wanted was considered and used or explained to me if it wasn't possible. I deeply value and feel invested in the project's message. I've gained a strong sense of empowerment through deep and meaningful self-reflection. Also, I want those who are unaware of their oppressive actions to understand how deeply they impact people, families and communities and how much power they have. Being a part of this project has also taught me about my own privileges and how I may be oppressive to others and how I can continue to change my own thoughts and actions toward justice and empathy.

Those who live in poverty are made to feel shameful by people who will not take the time to listen more and judge less. This sense of shame hinders peoples' abilities to use services in their community. Many people do not realize how difficult it is to escape poverty. When you are born within a family that is struggling those struggles become yours to bear and stay with you as you fight to provide more for yourself and your family. I hope this project can be a way to teach others everyone has a story of struggle.

Angel: I want people to know how much fun I've had being a part of this project. I like how I was taken seriously. I have a stronger idea of who I am and that my story is an important one. I learned a lot about what identity means and about myself. I have a better understanding about the impact of negative systems and how they influence my life and the lives of others. I really valued getting together, spending time and building authentic relationships with different people.

There are people like me who are trying to create a positive change and we are actually just pushing back at the system that put us there. It doesn't matter how many good choices you make it will always be hard to get out of the cycle. It is a lot of hard work. We need to encourage one another and help one another - we have the right to be anybody and do anything.

In summary, we have learned that our process has engaged young people and sparked excitement, curiosity and commitment. The animation has informed higher learning institutions about inclusivity and ethical long-term engagement in meaningful ways. The project has already begun to influence internal UofS practices designed to support students. For example, the Task Force on Indigenization and the UofS Library are incorporating a student advisory component. Next steps for the project will include continuing support for creating new mechanisms to support students by providing recommendations and training for UofS personnel and informing research designs in creative knowledge exchange.

The project was designed for several audiences. The primary audience is university administrators, faculty and staff responsible for administrative practices regarding Indigenous and low-income undergraduates. A secondary audience is the university students and graduates, including undergraduate parents. The third audience is community organizations, their members, and citizens living in city core neighbourhoods. Our fourth audience is the general public. The Project Leader has been invited to present and share this animation as a learning tool for students but also for staff and contract workers in health and civil service institutions.

In the future, we want to continue to meet and learn from others working on community engagement in creative ways. We hope to collaborate with those involved, in evaluating new and existing interventions, and make recommendations that can lead to more meaningful engagement and useful policy change.

The project Team in front of Station 20 West

Leah Arcand, alumni, mentor
Tania Guertin, co creator, principal narrative, undergraduate student
Angel Shingoose, co creator, principal narrative, undergraduate student
Rachel Malena, alumni, mentor and original music
Lise Kossick-Kouri, design, production, editor (project leader)
Jane McWhirter, illustrator, colour editor, undergraduate student
Mike Tremblay, illustrator, undergraduate student

Acknowledgements

About the Authors

Lise Kouri (*corresponding author*) is a Master's student in the Department of Community Health and Epidemiology, under Dr. Rachel Engler-Stringer. Her current research concerns alternative food networks, resilience and resistance within a colonized environment in Saskatoon. She is also a team member of the U of S community engagement and outreach office Station 20 West where she recently produced and designed two animation projects. Email: lise.kouri@gmail.com

Angel Shingoose has completed 3 years in the Indigenous Teaching Education Program at the University of Saskatchewan. She currently contributes to knowledge mobilization efforts for the project through presentations and other media. Angel looks forward to finishing her degree and becoming an ITEP graduate.

Tania Guertin is a recent University of Saskatchewan graduate with a BA in Indigenous Studies. In June 2017, she will have completed her BSW degree with the University of Regina. In her role as collaborator on the project, Tania contributes to knowledge mobilization efforts through trainings, presentations, panel discussions and other media. Tania's hope is to continue to work in knowledge mobilization, advocacy and social justice.

References

Cahill, C. (2007). The personal is political: Developing new subjectivities through participatory action research. *Gender, Place & Culture*, *14*(3), 267–292.

Cushon, J., Creighton, T., Kershaw, T., Marko, J., & Markham, T. (2013). Deprivation and food access and balance in Saskatoon, Saskatchewan. *Chronic Diseases and Injuries in Canada*, 33(3), 146–159.

Fuller, D., Engler-Stringer, R., & Muhajarine, N. (2015). Examining food purchasing patterns from sales data at a full-service grocery store intervention in a former food desert. *Preventive Medicine Reports*, *2*, 164–169.

Ganz, M. (2001). The power of story in social movements. *Unpublished Paper for the Annual Meeting of the American Sociological Association, Anahem, California, August*.

Ganz, M. (2008) *What is public narrative*. Retrieved from http://chutzpahportfolio.yolasite.com/resources/WhatIsPublicNarrative08.pdf

Ganz, M. (2007). *Telling Your Public Story: Self, Us, Now*. Kennedy School of Government. Retrieved from https://philstesthomepage.files.wordpress.com/2014/05/public-story-worksheet07ganz.pdf

Groleau, D., Zelkowitz, P., & Cabral, I. E. (2009). Enhancing generalizability: moving from an intimate to a political voice. *Qualitative Health Research*, *19*(3), 416–26.

Kossick-Kouri, L. (2010). *Annual Report* (pp. 2-4). Saskatoon Friends of Students and Kids Inc.

Kouri, D. (2008). *Addressing Health Disparities: Best Practices from Regional Health Authorities*, (May). Retrieved from http://www.wellesleyinstitute.com/wp-content/uploads/2011/11/addressinghealthdisparities.pdf

Kouri, D. (2009). Knowledge exchange strategies for interventions and policy in public health 1. *Evidence & Policy*, *5*(1), 71–84.

Kouri, D. (2013). *Towards a Food Strategy for Saskatoon: Saskatoon Regional Food System Assessment and Action Plan*, December, 2013.

Neudorf, C., Kryzanowski, J., Turner, H., Cushon, J., Fuller, D., Ugolini, C., Murphy, L., Marko, J. (2014). *Better Health for All Series 3: Advancing Health Equity in Health Care*. Saskatoon: Saskatoon Health Region. Retrieved from: https://www.saskatoonhealthregion.ca/locations_services/Services/Health- Observatory/Pages/ReportsPublicatlions.aspx

Mundel, E., & Chapman, G. E. (2010). A decolonizing approach to health promotion in Canada: the case of the Urban Aboriginal Community Kitchen Garden Project. *Health Promotion International*, *25*(2), 166–73.

Shan, H., Muhajarine, N., Loptson, K., & Jeffery, B. (2012). Building social capital as a pathway to success: community development practices of an early childhood intervention program in Canada. *Health Promotion International*, 1–12.

Springer, K. W., Hankivsky, O., & Bates, L. M. (2012). Gender and health: relational, intersectional, and biosocial approaches. *Social Science & Medicine (1982)*, *74*(11), 1661–6.

St. Denis, V. (2007). Aboriginal education and anti-racist education: Building alliances across cultural and racial identity. Canadian Journal of Education 30(4), 1068-92.

Using Oral History to Assess Community Impact: A Conversation with Beverly C. Tyler, Historian, Three Village Historical Society

Sally Stieglitz and Kristen J. Nyitray

ABSTRACT   This article examines the impact of an acquisition by Special Collections at Stony Brook University Libraries on community relations. The department acquired two historically important letters about the Culper Spy Ring, an intelligence gathering effort on Long Island, New York, initiated by George Washington during the American Revolutionary War. Through a guided conversation with local historian Beverly C. Tyler, the authors gained insights on how the letters influenced the community's re-telling of history and the development of new exhibitions and programming. The conversation also provided context for the relationship between the university and its neighbors. The narrative developed into a significant asset in its own right, in the form of an oral history that provides evidence of a previously undocumented facet of university-community engagement over time.

KEYWORDS   outreach; community engagement; revolutionary war; local history; narrative interview

Stony Brook University (SBU), a public research university center founded in 1957, is located on the north shore of Long Island, in southeastern New York. SBU is part of the State University of New York ("SUNY"), the comprehensive statewide system of higher education, with its main campus situated in Stony Brook. With the neighboring communities of Setauket and Old Field, the area shares a rich cultural heritage and is collectively known as the "Three Villages."

Two historic acquisitions by SBU spurred the fostering of collaborative outreach activities with the local historical society, museums, and non-profit educational organizations. Original letters documenting the Three Village-based Culper Spy Ring, formed in 1778 under the direction of General George Washington, were acquired at auction and are curated by Special Collections, a division of SBU Libraries. Orchestrated by Washington during the American Revolutionary War (1775-1783), the Culper Spy Ring was tasked with gathering and disseminating intelligence about British activities on Long Island and in New York City.

In the past ten years, interest in the two letters and the history of the spy ring has grown exponentially. Contributing factors include the publication of two best-selling books—Alexander Rose's *Washington's Spies: The Story of America's First Spy Ring* (Bantam, 2006) and Brian Kilmeade's *George Washington's Secret Six: The Spy Ring that Saved the American Revolution*

(Sentinel, 2013)—and the broadcast of the Culper-inspired AMC television drama series *TURN: Washington's Spies.*

To assess the impact of the letters, SBU faculty Kristen Nyitray (Associate Librarian) and Sally Stieglitz (formerly Visiting Assistant Librarian) sought to collect qualitative data and subsequently conducted an oral history interview with Beverly C. Tyler, Historian, Three Village Historical Society (TVHS). Founded in 1964, the society is dedicated to the preservation and interpretation of local history. As SBU is located in the center of the Three Villages, Nyitray and Stieglitz sought out Mr. Tyler's unique perspective of the longtime relationship between university and community, both to enrich the understanding of the documents held by SBU Libraries and to inform and improve future town and gown interactions. Consequently, Mr. Tyler was invited to speak at length; the narrative was guided by open-ended questions prepared by the librarians and resulted in significant qualitative data on community history and university-community engagement.

Although SBU Libraries and the TVHS had previously collaborated on programs, this encounter was an opportunity to examine, in depth, a community member's perspective on those interactions. The initiative was sparked by librarians Nyitray and Stieglitz's shared research interest in engagement and arose out of ongoing discussions on how to collect meaningful data from community partners. This was the first instance of SBU Libraries seeking to collect such data. Valuable as a stand-alone research project, this foray into qualitative data collection emerged as a blueprint for future interviews.

Topics covered in the interview with Mr. Tyler included his family history, the influence of the Washington letters, and the relationship between the community and the university.

Excerpts from the Interview with Mr. Tyler (August 20, 2015)

Kristen Nyitray discussing the Washington letters at «Take Your Child To Work Day» Stony Brook University, 2014

Kristen Nyitray (KN): When did you move to the Three Village area? Have you always lived here?

Beverly Tyler (BT): My ancestors go back to William Jayne, who came here about 1670.

KN: You were [living] here before the groundbreaking for [Stony Brook] University in 1960. How would you characterize the relationship between the university and the community initially and how it has evolved?

BT: It's always been somewhat of a distant relationship. For the most part, at least early on, there wasn't a great deal of connection and even today I don't believe that there is as much of a connection as there should be.

Sally Stieglitz (SS): What about people from the community coming to the campus? Have you seen a change?

BT: Oh yes, lots of changes. For instance in 1985, [19]86, a [SBU] theater arts professor did a program called *Eel Spearing at Setauket*, which is based on [19th century, Setauket-born painter] William Sidney Mount's [painting] *Eel Spearing [at Setauket]*. She did the play with her students, gathering all the information on tape and by video and then hiring people from New York City and the university to play individuals from the community. So that was a really joint effort between the university and the historical society to do a particular project.

SS: I think that developed some good will?

BT: Oh yeah. The members of the community who were featured in the play were sitting in the theater in the round in benches, in pews, actual pews, and every once in awhile the actor would walk up and put her arm or his arm around and sometimes bring them into the scene with them as they were doing it. It was wonderful. It really didn't get into the larger community as much as we would have liked.

KN: Do you find that surprising? Because so many people from the university live in the community? Why do you think there is this disconnect?

BT: It's not with the university people and the historical society. It's everybody else that just doesn't have the time or the inclination to be part of it. More people should be interested but sports seem to be an overriding thing, but in a way it's good because a lot of people really follow university sports. I don't know if we should call it a disconnect anymore or not. It certainly could be better.

KN: Let's shift gears and talk about George Washington and the Culper Spy Ring. 2006 was really the beginning [when Special Collections acquired the 1779 spy letter authored by Washington]. We were able to start to grow our own collections here, and become more focused on Long Island history as it relates to the nation. I would say that acquisition [of the George Washington letter] really laid a foundation - it solidified our collecting scope. So, we are curious to know your opinion: do you think this acquisition [of the George Washington letter] also may have influenced Three Village Historical [Society]? Did you change the scope of your programming? How did it impact the organization's focus and outreach activities?

BT: As far as the spies are concerned, we've always had a good story about Washington's visit to Long Island in 1790. And we've always had that national focus that Washington made one trip to Long Island and basically stayed at the three locations where spies were operating. It's interesting that you basically talked about 2006 being when you started because that's the year that Alexander Rose wrote his book, *Washington's Spies*.

KN: It all happened concurrently, right?
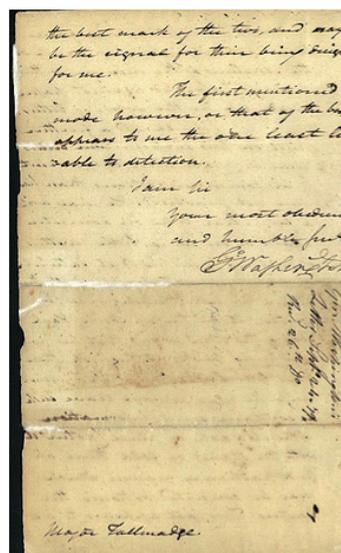
Excerpt of letter, George Washington to Benjamin Tallmadge, September 24, 1779.

BT: Yes, it did, it did. But it influenced people like myself and Liz Kaplan [former educator and exhibit project manager, Three Village Historical Society]. And it influenced Liz Kaplan enough for her to [suggest that] we really need to do this. Because reading his book brought out, just the way your letter of Washington brought out, new information, new details, new personalization of the relationship between the Revolutionary War, the Setauket Spy Ring, and the area.

KN: I think that also - it was a convergence of all factors. It happened within a three month period.

BT: Yeah. We would not have been able to do the exhibit without a number of factors. One, of course, is Rose. The second factor is the Library of Congress. Because basically we have no original documentation of any sort about the Revolutionary War or about the Culper Spy Ring in our collection. We have nothing.

KN: What in your collection is representative [of the spy ring]?

BT: [A facsimile of] your letter.

SS: So if you could, we understand all these things played a big role, but we're mostly interested in what impact, if any, you think the letter...

BT: The letter, it was one of the three things that had the most impact: your letter and the Library of Congress and Rose's book gave us the ability to put on an exhibit that had original documentation, of primary sources. It's the only original letter that's in the exhibit. The one letter that's there as a feature of the exhibit is the letter at [Stony Brook] University, actually before you restored it. And it has the transcription right next to it and it has all that detail about what was going on, so between that letter and the one from the Library of Congress from [spy Abraham] Woodhull to [intelligence officer Major Benjamin] Tallmadge, that tells the story that we want to tell.

SS: You were telling it differently before then, weren't you?

BT: We weren't telling it well before then.

SS: Because I've been here for twenty years and I just remember going to events. It was more like a children's table with coloring books.

KN: [There is now] a more academic approach.

BT: Yeah. That's all we had, we had no documents at all.

SS: So fast forward to when [the university] got the letters and to now. What's changed?

BT: Well, number one, the school districts, starting I think in the 1980s, insisted on primary sources for the kids. And so we didn't do much on the [Culper] Spy Ring simply because there weren't any that were available.

KN: Could you just give us a brief summary of the kinds of programming and outreach that you do that relate to the Culper Spy Ring? I know you do the walking tour.

BT: Yes, I was doing that before 2006. I was doing a walking tour but not directly related to the Culper Spy Ring.

KN: Was there was some representation of the Culper Spy Ring?

BT: Oh, absolutely. A lot of the teachers were doing programs on the Culper Spy Ring really very early.

KN: But would it be fair to say though that since, again, I'm just going to use 2006, that there's been a shift in the curriculum, or the way the story is told?

BT: Yes.

KN: We have the older books [in Special Collection] and they all seem to focus on the [oral tradition account of] petticoats and the clotheslines [to communicate intelligence]. Now you read articles and there are footnotes and citations. [The letter] has elevated [the study of] it.

BT: It was, yes, it started basically with the local area, it basically started with [Setauket resident and spy descendent] Kate Strong.

KN: And was that not more oral tradition?

BT: Well, she [Kate Strong] did this story, "Nancy's Magic Clothesline" [published] in the *Long Island Forum.*

SS: So at some point there was a shift from this storytelling, children's...

BT: Yeah.

SS: ...to academic.

BT: Absolutely.

SS: I've also noticed, on tours I've taken, the one I took this summer was the spy tour, there were thirty to forty people on it. The previous tour I'd been on was two to three people.

BT: Yeah.

SS: So what changed?

BT: [The AMC television program] *Turn: Washington's Spies. Turn* changed everything. It's put Setauket on the map. People know how to pronounce the word "Setauket."

(laughter)

BT: And, you know, I understand that while in 2013 my average [Abraham] Woodhull [re-enactment] tour [attendance] was between six and fifteen. In 2014, the average was over sixty. And one, two tours were eighty-four. [In] 2013, the average attendance at the *Spies!* exhibit was between zero and three. [In] 2014, the average was twenty-five to thirty.

SS: So you're seeing big change that started around 2006 but even bigger change. Do you think there's been some kind of snowball effect?

BT: Well, *Turn* has definitely put Setauket on the map to the extent that not only those two tours, the Woodhull tour and the spy exhibit, which are directly related to the spying, but I've increased the maritime tour in East Setauket. So, Setauket has become a destination that it wasn't before.

KN: I want to briefly discuss the most recent [event], the first Culper Spy Day [which did not include university participation in 2015, but did in 2016]. Is coming to the university an obstacle?

BT: No, I think it's a necessary part of it. Absolutely essential. Because you've got the original document here, folks. This is it, this is the only one. We don't have any others.

KN: I understand. I think it is a way to bring together the community with the university.

BT: For sure.

KN: It could serve that function because not everyone connects through sports, etc. But

history, that is something that I think could bring all these [disparate groups together].

BT: Well, it's definitely one of the things that we've tried to make the relationship between the university and the community more useful.

KN: Do you have a sense of how many people have viewed the permanent exhibition? And then how many people have participated in your tour?

BT: It's well over 1,000 and maybe approaching 2,000.

KN: I have a website on George Washington and the Culper Spy Ring [http://guides.library. stonybrook.edu/culper-spy-ring]. It has over 5,000 [hits] now for the year. It is still always in the top three Google results for information about the Culper Spy Ring.

BT: And is that on our website? Is that your….

KN: It is on the [Stony Brook University] Libraries' website.

BT: Well, for instance, the link…your link should be on our website for the spy stuff.

KN: That is great - that we can develop those kind of connections.

SS: Because, from our perspective, even though it's not our primary mission, it's definitely part of our strategic plan to be involved in the community.

BT: Oh absolutely. If enough of this stuff gets connected through history… the historical society felt right from the beginning, that it was very, very important to be involved with all, with as many other community connections as possible. The university's the main one.

KN: It can be mutually beneficial for us to partner.

BT: Oh absolutely.

KN: But we always are thinking: what is the obstacle here? And it is not just about Special Collections, I think it is the library in general. Who are our users? Do people from the community use our library?

SS: But people may not be aware that we're such an open resource for them.

BT: Oh, your library's incredible.

KN: We have visitors bring letters of reference vouching for them, e.g., I am who I say I am, and this is why I should be allowed to see these documents. And we say, "you just had to call."

(laughter)

KN: We've had one day visits to the Brewster House [historic home in East Setauket] and Setauket [Elementary] School.

BT: That's right. That letter has been around. Setauket is becoming a destination on its own, separate from *Turn*, but influenced by *Turn's* scope. The other thing we do is the walking tour around the [Setauket] Village Green with every single fourth grade student in the Three Villages. That's our Founder's Day program.

KN: We need to get a building, a tiny house in the Village Green so we can bring our letter.

SS: Like a Little Free Library? A Little Free Special Collections?

(laughter)

KN: Well, this has been wonderful and thank you so much for sharing your knowledge and your time.

Conclusion

When connected to a community, collections are meaningful and impactful. Several key insights were gleaned from the interview. First, town and gown relations are strengthened through shared interests and activities, in this instance, local history. Second, SBU Libraries' acquisitions of the Washington letters were influential; they spurred the TVHS to grow its spy-related programs, which consequently brought greater attention to their own organization and to SBU's Special Collections. Third, partnerships with the community take effort and will not flourish without nurturing. Fourth, university collections can elevate primary and secondary education. By giving TVHS access to primary documents for an interpretive exhibition, SBU's collections enhanced the local school curriculum. Finally, publicity and marketing efforts need to be recognized, supported, and sustained. The promotion of library services and collections should be part of a university's portfolio of communication and media relations activities.

What began as an attempt to evaluate the influence of two pivotal acquisitions on community engagement yielded more than untold information about the dynamics between SBU Libraries and the local community; it gave rise to a new source of institutional memory. Conducting an interview was found to be a novel and viable approach to assessment. Employing this method to gather anecdotal evidence provided the authors with observations and perspectives that could not have been obtained with a traditional survey instrument. The interview fostered the recall of first hand experiences and memories. Rich narrative provides context that a questionnaire may not evoke. The interview also encouraged reflection about the past and contemplation about future collaborations.

Crafting a focused conversation can serve as a model for other institutions seeking to evaluate the impact of outreach efforts. The dialogue documented the multi-dimensional roles that can be fulfilled by a special collections department, from a preserver of history to a facilitator, a negotiator, and an ambassador of goodwill. A valuable asset in its own right, the oral history interview decidedly served a dual purpose. Researchers have access to insights about the George Washington letters and their significance in the Three Villages, and the library is more informed about the impact of its collections on community relations.

About the Authors

Kristen J. Nyitray is Associate Librarian at Stony Brook University, where she is Head of Special Collections and University Archives, and University Archivist. For nearly twenty years, she has directed and implemented the division's acquisitions, research services, engagement activities, online presence, and collection processing. She holds a MLS from City University of New York Queens College, is a certified archivist (C.A.), and earned a Digital Archives Specialist (DAS) certificate from the Society of American Archivists.

Sally Stieglitz *(corresponding author)* is the Digital Learning and Instruction Librarian at Adelphi University Libraries. She was previously a Visiting Assistant Librarian in Research & User Engagement at Stony Brook University Libraries. She holds a BA in English and French from the State University of New York at Albany, a JD from Hofstra University, School of Law, and a MSLS from Clarion University of Pennsylvania. Her research interests include outreach and social media in academic libraries and the digital divide. Email: s.a.stieglitz@gmail.com

References

Lutz, L. (2006, May 25). George Washington spy letter acquired by SBU. *The Village Times Herald*, p. A1.

Nyitray, K.J., & Patterson, L. George Washington and the Culper Spy Ring. (n.d.). *Online Subject Guide*. Retrieved from http://guides.library.stonybrook.edu/culper-spy-ring

Rose, A. (2006). *Washington's spies: The story of America's first spy ring*. New York, NY: Bantam.

Strong, K.W. (1939). Nancy's magic clothesline. *Long Island Forum, 2*, 13.

Exchanges

Exchanges

In the *Exchanges,* we present conversations with scholars and practitioners of community engagement, responses to previously published material, and other reflections on various aspects of community-engaged scholarship meant to provoke further dialogue and discussion. We invite our readers to offer in this section their own thoughts and ideas on the meanings and understandings of engaged scholarship, as practiced in local or faraway communities, diverse cultural settings, and various disciplinary contexts. We especially welcome community-based scholars' views and opinions on their collaboration with university-based partners in particular and on engaged scholarship in general.

Below, **Natalia Khanenko-Friesen** talks to **Edward "Ted" Jackson** about his work and his views on engaged scholarship in Canada. Dr. Jackson is a senior research fellow of Carleton Centre for Community Innovation and adjunct research professor in Public Policy and Administration, International Affairs and African Studies at Carleton University, Ottawa. Ted Jackson served as a the conference convenor for C²UExpo, held at the Carleton in May 2015.

Conversation with Ted Jackson, Carleton University

Natalia: Ted, may we first reflect back on the C²UExpo that took place in Ottawa in 2015. I understand that you got involved in this 'community-to-university' conference because of your experience and long-term involvement in CES in Canada. It is also my understanding that you partook in earlier conferences as well. What was unique about Ottawa 2015 C²U conference in comparison to others that were held earlier?

Ted: The conference that influenced me most personally was CUExpo 2008, held at the University of Victoria. It was well-organized, well-attended and really had, thanks to its organizers, a *movement* purpose and feel to it-appropriately. It was place-based and very respectful of, and reliant on, local indigenous lands and knowledge. Plus, the organizers engaged funders, particularly the granting councils, in direct, non-transactional dialogue, and pushed into some new areas, like the edgy citizen-science group they invited from France.

However, all the conferences in the CUExpo series—including Waterloo in 2011 and

Corner Brook in 2013—have successfully reflected local strengths and cultures, worked closely with community groups, and, at the same time, contributed to the growth of a pan-Canadian movement for community-based research and engaged scholarship. I have no doubt that C²UExpo 2017 at Simon Fraser University will do the same, very successfully.

In our case, we talked to past organizers and tried to build on their experience and insights. In addition to a core of excellent staff and advisors at Carleton University, we benefited from the valuable advice of 60 volunteers, both practitioners and scholars, from across Canada through various planning committees. For C²UExpo 2015—the 2015 Community, College and University Exposition—we wanted to achieve three specific things beyond mobilizing a lot of diverse players to participate (which itself takes some work!). First, working with Algonquin College, we explicitly integrated the community colleges, which do a lot of outreach, into conference planning and the program. Second, we featured speakers who could make visible the connections between engaged scholarship and federal, provincial and local policy change, in such areas as the call for a national inquiry on missing and murdered Aboriginal women, community development in Newfoundland, social innovation by Millennials, and pension plans for non-profits, among others.

Third, we actively sought presenters from Aboriginal and other diverse communities and projects, succeeding pretty well there, too. And we were delighted that Social Sciences and Humanities Research Council (SSHRC) used the C²UExpo 2015 platform to announce its new focus on Aboriginal research. A less explicit objective was to diversify the funding base of the CUExpo conference model, and we made some gains there, as well, mobilizing financial support from four private foundations, SSHRC, the host institutions, the Community First: Impacts of Community Engagement (CFICE) project and others, including *The Engaged Scholar Journal*. We also intentionally sourced conference "swag" from ethical businesses, which, I believe, was a first.

Natalia: How do CUExpo conferences compare with the annual American Engaged Scholarship Consortium meetings?

Ted: The Engaged Scholarship Consortium has a broader institutional base (35 major institutions form its membership), its leaders almost all hold formal administrative positions in higher education, it has a tilt toward the US mid-west and land-grant universities, it has created a formal training offering (its Academy) and it seems to have the resources to meet annually. For its part, the CUExpo series is held only every second year, under the auspices of a group coordinated by Community-Based Research Canada, which itself is more of a mix of active academics and non-profit leaders from both urban centres and rural areas, and a somewhat more activist discourse—though it also enjoys modest support from nine Canadian universities.

I actually think the CUExpo conference model is closer to that of the conferences of the non-profit US network, Community-Campus Partnerships for Health. These events tend to have, again, more of a movement feel and strong community and non-profit

representation. In fact, during CUExpo years, CCPH has integrated its own annual event into the CUExpo program, enriching the experience for all delegates.

My final comment here is that, apart from its substance, the challenge that remains for the proponents of the CUExpo conference series is getting the business model right. And, given Canada's small scale, doing so will probably always be situational. There are only a few sources of revenue from these events: registration fees, host-institution contributions, and external grants and sponsorships. The particular mix of revenues for each conference is always going to be shaped by the specific location, themes and supporters that can be mobilized for fundraising purposes. So, looking ahead, we need practitioners and academics who understand and are committed to engaged scholarship but who also possess the project, business and financial management skills that are fundamental to the event's success and sustainability.

Natalia: Following up on this, let me ask you another question. You are a longtime practitioner of community-engaged scholarship in Canada and one can say you already built your own legacy doing this work. Your work is known internationally as it oftentimes focuses on places and peoples outside Canada. Given your expertise and broad focus, how do you see current developments of CES in Canada? What is Canadian community-engaged scholarship known for, nationally internationally? Is there such a thing as uniquely Canadian community-engaged scholarship, in the eyes of the Canadian CES practitioners and in the eyes of the international CES community? What is really working in Canada's field of community-engaged scholarship, what is missing still? Is there a need for a national CES association or consortium (like it is done in the US) that will bring under one umbrella various centres, platforms and initiatives of community-engaged scholarship? Do CES scholars have sufficient funding opportunities in Canada to pursue their work?

Ted: These are good questions! One of the most widely known things about Canadian community-engaged scholarship overseas is SSHRC's creative funding of research partnerships, earlier called community-university research alliances. For about one generation—let's call it 25 years—the Council has been at the forefront of funding engaged scholarship, through grants large and small. It has taken some heat from more traditional academics, but for the most part, and thanks to some agile leaders, SSHRC has been able to maintain this agenda over a sustained period. Another important funder, in the private sphere, has been the J. W. McConnell Family Foundation. Though it has been impatient with the slow pace of change at Canadian universities, the foundation has supported a wide range of key CES projects across the country, and now RECODE, which promotes social innovation and social entrepreneurship among university students, and cutting-edge Aboriginal initiatives. The McConnell work is not well-known abroad, though it should be.

While Canadian scholars and their civil-society partners have also generally kept their heads down and focused on local and regional initiatives, and mostly have not gone out of their way to connect globally (a contradiction, in a sense, in today's globalized economy),

some have. The most high-profile example is the UNESCO Chair on Community-Based Research and Social Responsibility in Higher Education, held at the University of Victoria and the NGO PRIA in New Delhi, which has stewarded network-building on every continent. But there are others. The fine work on regional economic development and the social economy of the University of Quebec at Montreal is well-known among engaged scholars in francophone and Iberian countries. And international networks on such topics as indigenous knowledge, food security and food sovereignty, natural resource management, and primary and women's health have been exposed to innovative Canadian partnerships. But, overall, as good as Canadian CES work has been, and it *has* been good, it still is not very well-known to the world.   There is work to do there.

Presently, SSHRC's partnership funding budget seems to be holding, and a second important source of funding, the Canadian Institutes for Health Research, also continues to make ES-oriented grants. In the future, these budgets may well need to be defended and their opponents countered, but for now the situation seems calm. Inside universities, however, and apart from a handful of exceptions, we still have tenure and promotion incentives that still send young faculty members exactly in the opposite direction from engaged scholarship. So, even if there are funds available, these *disincentives* constrain ES growth, big time, and must be confronted and over-turned directly and energetically. Let's hope that this battle will become a little easier as the traditionalists of my generation retire!

Should we have one big umbrella organization for all the various ES actors across the country? Yes, but there are two conditions that must be satisfied. First, within such an umbrella, there must be a commitment to pluralism and respect for all the legitimate interests and perspectives currently represented by various networks, associations, centres and programs. Second, and this would make the first much more possible, there must be multi-year, core funding for the umbrella organization. This could be provided by a combination of governments and philanthropy. But none of this will happen magically. Basically, a broad-based coalition of actors must lobby the key funding organizations—hard, for a long time—in order to secure the necessary funds. Further, underpinning this lobby must be a clear business case, or theory of change, that demonstrates how the activities of the umbrella organization will strengthen the performance of engaged scholars and, in turn, contribute to more effective poverty reduction, climate mitigation and the deepening of human rights—and a better, cleaner and fairer Canada.

Natalia: Many of our readers are newcomers to the field of community-engaged scholarship and many have different paths towards it. You are an established and well-regarded scholar of CES, with substantial record in this as well as other fields. How did you become involved in what we know as 'community-engaged scholarship'? What were your first steps in this direction? Was there a 'eurika' moment in your career that signaled a turn towards CES, and perhaps away from other academic paths you contemplated? Looking back on your career, is there a particularly memorable experience, in your career of CES practitioner, that always stays with you?

Ted: Yes, there was such a moment for me. It was exactly 40 years ago, at a conference on adult education and development in Dar es Salaam, which I attended as a graduate student. Dr. Julius Nyerere, a remarkable anti-colonial politician and pan-Africanist, addressed the delegates; he was visionary and riveting. But the speaker who turned my world upside down was Paulo Freire, the Brazilian educator who declared that "people should be the subjects of their own history." He was a diminutive physical presence and quiet, even shy, but through his revolutionary and poetic stories and lessons, he became the conference's dominant force. I followed him around all week, saw him in action with small groups and individuals. He was indefatigable, insightful, open, always teaching. He paid genuine attention to everyone, even us students. Later that summer, he came to the University of Toronto and lectured, Freirian-style, in our adult education program. That nailed it for me. I have tried ever since, all the time, to put Freire's approach into practice.

Incidentally, the person who organized that conference in Tanzania was Budd Hall, who became a mentor, colleague and dear friend—and a permanent inspiration for so many of us. A year or so later, in 1977, Budd, the late dian marina and I started the Participatory Research Project of the International Council for Adult Education, which tested the power and limits of community-based research in Aboriginal communities, immigrant neighbourhoods and industrial workplaces, and fought for space for participatory research in the social sciences against mainstream scholars. I was very lucky to start my career this way!

There have been many other remarkable moments. I remember, in the late 1970s, walking in a blizzard across a frozen field on Big Trout Lake First Nation in northern Ontario, deep in conversation about strategy and tactics with two brilliant local leaders, Gerry McKay and Grace Hudson, and thinking that this is exactly what I should be doing and how lucky I was to work with people of this calibre and commitment. We used community-based research to demonstrate that the water and sanitation systems in the community constituted a kind of "technical apartheid" for Aboriginal citizens, and this helped the Band Council negotiate with the federal government for improved technologies.

Ten years later, on the top floor of an office building on the scorched savannah of northern Ghana, I was co-facilitating a participatory monitoring workshop with a young Ghanaian colleague, we could see clouds of dust being kicked up half a mile away by a mass demonstration of angry citizens, and it was clear they were headed our way. We quickly told the workshop participants—aid personnel and government officials—that we needed to move everyone immediately to another venue, and did so, getting everyone to safety. I sometimes wonder if perhaps we should have let them face the crowd. Now an Ambassador, Sulley Gariba went on to fashion a brilliant career in evaluation, politics and business and also remains a very close friend. His youngest daughter is my God-Daughter.

Natalia: At the *Engaged Scholar Journal*, to serve the Canadian CES scholars, we aspire to profile and give voice to many diverse practitioners of CES in Canada and abroad, be they University academics or community-based partners and researchers. We also want

to serve the established scholars as well as newcomers into CES. You are serving on our Editorial Board. What would be your advice to our Journal with respect to our efforts to appeal to all Canadians and not just to those whose lives and work unfolds in the proximity of our geographic address in Canada's west. What can you wish our Journal?

Ted: I'm honoured and delighted to serve on the editorial board of the *Engaged Scholar Journal.* The journal has a pivotal role to play in the years ahead. By engaging in the various networks around engaged scholarship, and the CUExpo conference series, the journal should be able to attract submissions from a wide range of voices, perspectives, geographies and sectors, from food security scholars on the east coast, to Aboriginal researchers in the mid-north, to environmental projects on the west coast—and much more. Including government policy makers as knowledge producers and users, and members of engaged scholarship collaboratives will also be important. One task that may take more effort, however, is building ongoing, mutually beneficial relationships with engaged scholars in Quebec, especially those working in French. The journal may need to consider securing special funding for French-English editing and translation. Finding partner journals and scholars in Quebec that can anchor and enrich these relationships would be especially useful.

I would also encourage the Journal to look outward, to its peers in other countries. This is not to deflect or diminish the core focus of the journal on Canada. Rather, it is to be able to learn from other countries and regions, and to project Canadian experience, innovations and tools across the world.

But most of all, I believe that the journal, and all of us actually, need to understand the cluster of complex *economic* issues that Canadians are facing and that will evolve in new ways over the next 15 to 20 years—and accompany Canadians in a way that mobilizes engaged scholarship to enable sustainable livelihoods for individuals and households everywhere in the country. Chief among these is the question of *decent work.* Some research suggests that already 40 per cent of the work force is involved in short-terrm , insecure or otherwise precarious work with few benefits, if any. The "disruptive technologies" of Uber and AirBnB are not only innovative; they cause real economic damage to hotel workers and taxi drivers who lose their livelihoods. But, with the imminent arrival of self-driving vehicles, and many other new applications of automation in the offing, more change, and more layoffs, are on the way. While it is true that some sectors and regions are suffering from lack of talent, and better matching of labour supply with demand is necessary, too many Canadians have given up finding good jobs, or any jobs. Engaged scholarship must step up now and confront these challenges. It is urgent, especially when the effects of unemployment and underemployment are torqued further when they intersect with the problems of immigration, racism, climate change or wildfires, among others. I would go so far as to say that if engaged scholarship *cannot* help Canadians deal with the decent work issue in a meaningful way, we should put it aside and move on to other paradigms.

But I was pleased to see one of the articles in the journal's very first volume reporting

on community-university partnerships that promote a living wage policy in public institutions across Canada. And there is much more room here for engaged scholarship to help us understand the underlying factors and potential solutions to, say, joblessness among urban Aboriginal youth in western cities, or accelerating small business start-ups in Atlantic Canada. Moreover, universities have other tools—such as using their procurement policies to promote local social enterprises , developing real estate projects that build affordable housing for students and for low-income citizens close to campuses, or use portions of their endowments and general budgets to invest, along with other private and public investors, in local businesses in such niches as, say, tourism, healthy food, sustainable agriculture or renewable energy. Engaged scholars and their allies can become deeply involved in studying and advancing these and other strategies. And the *Engaged Scholar Journal* can accompany them every step of the way.

About the Contributors

Edward T. Jackson is senior research fellow at the Carleton Centre for Community Innovation at Carleton University and a specialist in community-based research and community-university engagement in Canada and overseas. A former tenured professor of public policy and associate dean of public affairs at Carleton University, he chaired university committees on community engagement and partnership at Carleton, was founding principal investigator of the CFICE project, and served as convenor of the 2015 Community, College and University Exposition. His current interests include social impact investment, local economic development, program evaluation and international development. Dr. Jackson holds honorary research positions with the Institute of Development Studies in the United Kingdom and the Institute for Policy Alternatives in Ghana, and is co-editor of Knowledge, Democracy and Action: Community-University Research Partnerships in Global Perspectives (2013). He has been recognized for his leadership in community partnerships, development management, community development, program evaluation, and graduate teaching.

Natalia Khanenko-Friesen is an inaugural editor of the *Engaged Scholar Journal*, a cultural anthropologist and an oral historian. Dr. Khanenko-Friesen is a Professor at St. Thomas More College in the Department of Religion and Culture. Interested in ethnicity and diasporas, post-socialist transition and labour migration, she initiated and worked on a variety of community-based projects in Western Canada, Ukraine, Italy, and Portugal. Email: engaged.scholar@usask.ca.

Book Reviews

Planning for Rural Resilience: Coping with Climate Change and Energy Futures. Wayne J. Caldwell (Ed.) Winnipeg, MB: University of Manitoba Press, 2015. 165 pp. ISBN 978-0-88755-780-4.

The main focus of this edited collection is rural resiliency and the twin challenges of peak oil and climate change. The authors seek to provide a broad view of rural resiliency and the issues surrounding the topic, tackling such diverse topics as natural disasters, sustainability, agricultural biodiversity, green infrastructure, transition towns, and more. The chapters are linked together through the focus on economic, environmental and social resiliency, leading the reader through the myriad of topics and issues faced by rural areas in Canada. Much of the work presented in the book is a culmination of the work of partnerships between communities and researchers to address issues salient to rural communities. These collaborations produced outcomes that were of benefit to the rural communities as well as the researchers and students involved in each study.

There are a number of themes presented in the book such as resiliency in the face of disasters, environmental planning (green infrastructure), transition towns, resiliency in the agricultural sector, and sustainability within rural systems. Each chapter attempts to present detailed information to the reader on a specific theme. The Introduction begins by setting the context, providing the reader with multiple definitions of resiliency based on the current literature from multiple fields of study, e.g. socio-ecology, disaster response, or community development. The introduction expands the current concepts of resilience outlining how communities can plan for resiliency in the face of the twin challenges of peak oil and climate change thus introducing a definition of resiliency from a planners and rural community's perspective.

Chapter 1 by Susan Reid expands the discussion on resiliency, presenting the case of Goderich, Ontario and the community's response to the 2011 tornado. Susan Reid uses the example of this natural disaster to walk the reader through a panarchy model that includes four phases; 1) Exploitation, 2) Conservation, 3) Release, and 4) Reorganization building the reader's understanding of transformation within a human or natural system. The reader's new understanding on the transformation of human and natural systems is then used to expand the planning scope of communities to include resilience in the face of natural disasters.

In Chapter 2, Paul Kraehling and Wayne Caldwell outline the use of Green Infrastructure (GI) defined as natural built elements of the landscape and human-inspired facilities, such as forests, streams, meadows or green roofs, as a part of the natural systems that are required for the long-term health of communities. The authors present the need to include GI in community planning to improve a community's health and resiliency.

In Chapter 3, Mr. Kraehling and Dr. Caldwell lead the reader deeper into the discussion on building resiliency through the inclusion of GI. The focus of this chapter is the use of natural systems, such as forests and streams, to address climate change and increasing energy prices (peak oil). The authors present a business rationale outlining the economic benefits of using

GI to build up a community's resilience.

The next chapter, Chapter 4 by Eric Marr, jumps to the topic of transportation, linking the issue of rural transportation to increasing energy costs and climate change. The difficulties faced by rural Ontario residents due to the increased distances and lack of access to environmentally friendly transportation such as public transit are presented. The chapter is brief in its discussion of public transportation in rural areas, and does not provide a great deal of detail on the "start small" approach to rural public transportation that it presents. The author does make a salient point about the delay between the development of alternative fuels and their implementation in rural areas, arguing that this delay makes it more difficult for rural communities to adapt to the issue of peak oil.

Chapter 5 by Emanuele Lapierre-Fortin, Wayne Caldwell and John Devlin with Chris White, presents a case study on Eden Mills, Ontario, and the community's move to become carbon neutral. This chapter pulls the reader back to the main topic of the discussion, presenting a clear outline of the community of Eden Mills' efforts to be environmentally responsible for their carbon production as they attempt a carbon neutral approach to rural community living through the Eden Mills Going Carbon Neutral (EMGCN) initiative.

The discussion about Eden Mills flows into the next topic, presented in Chapter 6: Transition Towns. Emanuele Lapierre-Fortin, Wayne Caldwell, John Devlin and Sally Ludwig explore the potential of communities to act on the issues of climate change and peak oil through a collaborative approach. The case of Guelph, Ontario is presented to provide the reader with a clear picture of a Transition Town, which is an international network of communities seeking to build local resilience to climate change, resource depletion, rising energy prices, and economic instability and inequity. The Guelph case is linked to the concept of community resilience through the development of bridging social capital that is encouraged by the Transition Guelph network as it acts to build relationships within the community.

The book then changes themes in Chapter 7 as Erica Ferguson discusses agriculture and food systems. Two cases are presented that discuss the need for support for Ontario farmers. The chapter discusses the need to improve the resiliency of the farming sector and the two case studies provide significant detail on the topic.

Chapter 8 continues the discussion about the agricultural sector, but at the level of the individual farmer. The author for Chapter 8, Tony McQuail, is a long-time farmer who studied environmental science at the University of Waterloo. Mr. McQuail provides valuable insight into the issues of the conventional farming sector in terms of energy return on energy invested (EROEI). The chapter outlines how the current farming sector is changing petroleum into food at an increasing cost of production. Throughout the chapter, the reader is presented with inspiring insight into the ability of this farmer to adapt his farming methods to be more resilient and less energy intensive.

Chapter 9 by Margaret Graves, Bill Deen, Evan Fraser and Ralph C. Martin, provide a discussion on the resiliency of the current agricultural sector. In this chapter, concerns of biodiversity and land use within the current agricultural sector are discussed. The use of short rotations between two crops, corn and soybean, are presented as an issue in terms of

decreased biodiversity within the Ontario farm system decreasing resiliency within the farming system. The authors suggest the need for integrated agricultural systems to help develop a more resilient and adaptable agricultural sector in Canada.

The final chapter, Chapter 10 by Christopher Bryant, brings the larger topic of sustainability into the discussion. Sustainability is spoken of in terms of the environmental, social, and economic dimensions of a community. The need for a healthy environment to support a resilient society that helps to stimulate a vibrant economy is presented as an integrated approach to the sustainability concept. The author then presents a fourth dimension to sustainability, that of governance, as the author believes that rural communities must actively manage and plan for resiliency.

The book presents a good overview of resiliency in communities and in the agricultural sector. Most planners, municipal leaders, agriculturalists and rural academics would find this book a valuable resource as it provides detailed information on the current research in the area of resiliency as well as significant references for further information. The strength of this book is its clear presentation of the complex topic of community resiliency utilizing effective cases for the reader to follow. The researchers are active in many rural communities across the province of Ontario studying topics such as disaster management, green infrastructure planning, transportation and agriculture. The researchers utilize case studies and interviews methods to examine rural resiliency and present their findings to the reader. There is some disjointedness between the chapters as the book attempts to present the broadest possible view of resiliency, making it difficult to link all the concepts presented. *Planning for Rural Resilience* is a timely book that provides good evidence that communities must look to the changing environment and actively plan for the twin challenges of climate change and peak oil to produce a resilient community. By working together communities and researchers can find solutions to the unique problems facing rural communities today and develop plans for the future.

Simon T. Berge, PhD
assistant professor and business chair of Co-operative Enterprises
University of Winnipeg
Email: s.berge@uwinnipeg.ca

Grey Matters: A Guide to Collaborative Research with Seniors. Nancy Marlett, Claudia Emes (Eds.), Calgary, AB: University of Calgary Press, 2010. 325 pp. ISBN-10: 1552382516.

This book is a long anticipated and welcome contribution to literature on working with older adults on research teams It arises out of approximately a decade of experience at the Kerby Centre of Excellence and an internationally recognized research funded by a Canadian Institutes of Health Research (CIHR) Institute of Aging pilot grant in 2003-2004. The authors of this excellent guide, published in 2010, are, in my opinion, at least ten years ahead of their time.

The authors, Nancy Marlett and Claudia Emes, are exceptionally well-qualified to offer suggestions to diverse audiences about how to collaborate successfully. While both authors have considerable academic qualifications, they bring much more to this publication than their degrees. What distinguishes these authors is their lifetime of mentoring and collaborating. Their helpful suggestions on how to engage in collaborative research with older adults are persuasive because they arise out of experience in the field.

The material in the book is presented in a logical and accessible style and organization. The opening chapters present a rationale for creating this manual. The authors cogently argue that research has often overlooked the interests of older adults; the research questions that older adults consider important have often not been addressed by academics. Consequently, many areas of potentially important research have been neglected. This neglect has had a profoundly negative impact on our health care system because we have excluded individuals, older adults, who have traditionally been considered "non-experts." This manual is needed to improve the effectiveness and efficiency of the Canadian health care system.

The next chapters provide detailed and important information about four methods: field work, interviews and questionnaires, focus groups, and narrative methods. This readily understood summary of research skills will be particularly helpful for beginning researchers. However, the added value of this book lies in the authors' passion for conducting collaborative research with seniors in authentic ways. The reader will be left knowing that this way of doing research must be embraced more frequently and that this Canadian group has indeed found ways that we can use to make collaborative research work.

The final chapters focus on the steps in research: getting all members of the research team, including older adults, ready to conduct a research project; writing a research proposal that reflects the older adults' perspectives; and finally conducting the research, again with older adults, and disseminating the findings to multiple audiences, including other older adults, students, educators, researchers, and policy makers. By conducting research in the ways described in this volume, researchers may influence decisions related to both how health care is delivered and what health care services are funded.

The content of this book will be relevant to various agencies focusing on aging and health, such as Vancouver Island Health Authority, which has made a strong commitment

to including older adults as equal partners in research projects. The content of *Grey Matters* indicates that we, at Island Health, are on the right track. Because Vancouver Island is a retirement destination, we strategically focus on research with older adults. For some time now, we have had systematic processes in place to have older adults gather qualitative data from older adults to identify what is important to them about their care.

Preparing anyone to make a meaningful contribution to the research process requires considerable time, which busy people, including older adults, do not have. Marlett and Emes are to be encouraged to consider adjusting their model, or to consider a second model that speaks to seniors who could play an equally important but less time-consuming role. I think it is time for a sequel to this book that could address the supports in academia and in the community that are needed to encourage further collaborative research with older adults. Without those important supports, this wonderful way of doing research, I would argue, may not lead to improvements in effectiveness and efficiency.

Wendy Young, PhD
Island Health Research Capacity Building Initiative
Vancouver Island, Canada
Email: Wendy.Young@viha.ca

Overcoming Conflicting Loyalties: Intimate Partner Violence, Community Resources, and Faith, by Irene Sevcik, Michael Rothery, Nancy Nason-Clark, and Robert Pynn. Edmonton, Alberta: University of Alberta Press, 2015. 248 pp. ISBN 978-1-77212-050-9.

The primary concern of this book is whether or not religious people and entities have a role in responding to social problems in a secular society. The painful and personal matter of intimate partner violence (IPV) is at the core of this otherwise sprawling question, as well as at the centre of the innovative Faithlink project of Calgary, Alberta.

The book's four authors are impressively qualified to undertake the research and writing necessary to examine the topic thoroughly. Dr. Irene Sevcik, presently retired, earned her PhD from the University of Toronto Faculty of Social Work and has a Masters in Religious Education from Asbury Theological Seminary. She was the Program Director of FaithLink before it concluded its work. Dr. Sevcik's research, publications, and clinical practice were in child neglect, women of faith, caregivers and caregiving, and abused church women, *inter alia*. Michael Rothery is a Professor Emeritus at the University of Calgary in the Faculty of Social Work. His PhD is also in Social Work from the University of Toronto. He has at least twenty-five publications, many in the fields of IPV, abused women, child abuse, and research methods. He has taught social work theory, social work practice, research methods, and, within the FaithLink context, studied connections between religious and secular helping. Nancy Nason-Clark is a Professor and Chair of Sociology at the University of New Brunswick, and has been Acting Director of the Muriel McQueen Fergusson Centre for Family Violence Research. She has authored several books on IPV and her research emphasis has been on abuse and faith. The Very Reverend Robert Pynn's graduate degree is from the Episcopal Theological School in Cambridge, Massachusetts. He is a former Archdeacon and Dean of the Anglican Diocese of Calgary, and former Prolocutor of the Anglican Church of Canada. During his ministry, he has several times helped to found community service organizations. He has received multiple awards, including the Queen Elizabeth II Diamond Jubilee Medal.

The book contains three qualitative research studies, all soundly conceived and implemented, and all yielding findings pertinent to the culture clash posed by secular practitioners helping religious women struggling with IPV. The first study aimed to characterize how religious and minority ethnic community memberships develop undesirable ways in which women victims perceive IPV. For example, some religious and cultural groups are closed-in, making it difficult for victims of violence to seek help from the wider community. Moreover, what counts as abuse and therefore wrongful varies among different cultures. Furthermore, even sympathetic religious leaders are under pressure to uphold patriarchal privilege, and so forth. Focus group and individual interviews provided the study data from 85 subjects. Interviewers were appropriately credentialed and schooled in IPV and religious or minority cultural perspectives.

The second study was concerned with perceptions of spirituality by non-religious and non-spiritual providers when one or more aspects of spirituality were important to their clients. ("Spirituality," a murky term, was well-specified in the present study.) The study method

was a "nonprobability availability sampling" of 21 management staff of agencies providing services to IPV victims. A semi-structured interview format enabled fairly wide-ranging but apt responses by the interviewees. The resulting information was valid, persuasive, and frankly worrisome because some spiritual groups apparently privilege marriage relationships over victim safety, blame women victims, and support abusive husbands in court to the disadvantage of women victims..

The final study sought to discover whether or not contemplative meditation was helpful in enabling IPV service providers to reduce stress levels, protect themselves against vicarious trauma, affect how they and clients interacted in the counseling context, and affect provider working relationships with colleagues. The study's methodology was, in Phase 1, to implement meditation training and support program for helpers, and, in Phase 2, to collect and analyze outcome data. The intervention and research design and findings were appropriate and encouraging.

The book appears to be intended for a general audience of readers interested in the topic, for religious leaders in general, and for secular professionals in IPV research and clinical practice. It is difficult to imagine any reader not promoting IPV awareness and support among religious entities, and (by the same token) interest in religious, spiritual, and ethno-cultural communities on the part of IPV care providers as well. It ably makes the case for appreciative and respectful understanding across client and provider cultural differences.

Altogether, this book forthrightly examines the gap between a scientifically-informed culture of IPV researchers and clinicians, on the one hand, and their clients, on the other hand, who are animated by or in some degree dependent upon religious, spiritual, or ethno-cultural commitments. The book makes evident that religious people do have a role in resolving IPV and its various antecedents, even though religious and ethnic minority values and practices can be incompatible with norms of science and wider society. The most problematic aspect of secular versus religious culture clashes is that the religious person, usually a woman, highly dependent upon her religious community but victimized by IPV and so also dependent upon a secular helper in the close context of a counseling relationship. Thus it is right, as these authors insist, to have a lively concern for individuals (women) caught in the middle, torn by the anguish of real or potential breakups of marriages and families, judged by non-supportive religious leaders, and helped by supportive but non-religious professionals all at the same time.

The book is current and fully equal in quality to other research in its field. It should be helpful for IPV practitioners, religious leaders, researchers, theorists, and marriage and family policy-makers. The only quibble I have is that the claims and assumptions of scientific methodology, which guide social science practice and research, may not necessarily predispose a scientist or secularist to as inimical a posture to religious sensibility as is occasionally asserted or implied in the book.

William Rankin, PhD
president emeritus & co-founder
Global Aids Interfaith Alliance
Email: wrankin@thegaia.org

Engaged Scholar Journal: Community-Engaged Research, Teaching, and Learning is Canada's online, peer-reviewed, multi-disciplinary journal committed to profiling best practices in 'engaged scholarship' informed by community-academic partnerships in research, teaching and learning.

Our Mission
- to promote and support reciprocal and meaningful co-creation of knowledge among scholars, educators, professionals and community leaders, in Canada and worldwide
- to inspire and promote productive dialogue between practice and theory of engaged scholarship
- to critically reflect on engaged scholarship, research, and pedagogy pursued by various university and community partners, working locally, nationally and internationally, across various academic disciplines and areas of application
- to serve as a forum of constructive debate on the meanings and applications of engaged scholarship among partners and communities

The Journal invites previously unpublished original reflective essays and research articles, review articles, reports from the field, testimonies, multimedia contributions and book reviews focusing on community-engaged scholarship.

We welcome contributions from community and academic partners, educators, researchers and scholars who pursue their work in collaboration with various communities in Canada and the world. For submission guidelines visit http://esj.usask.ca/index.php/esj/information/authors.

NEXT ISSUES:
Volume 3, Issue 1, Spring 2017 – *Faith and Engaged Scholarship in the New Millennium*
Volume 3, Issue 2, Fall 2017

IN THIS ISSUE:

UNIVERSITY OF SASKATCHEWAN