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COMMUNITY ENGAGEMENT AND THE ANTHROPOLOGIES OF HEALTH AND WELLBEING

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From the Editor

Introduction to Fall 2020 issue

Dr. Lori Bradford

Welcome to the Fall 2020 issue of the Engaged Scholar Journal (ESJ). Our staff and two new graduate student fellows are pleased to present these insightful articles to you, which share realizations about practical ways of overcoming engaged scholarship challenges. As Editor of the ESJ, it brings me comfort that many engaged scholars continue to push on with sharing their work to a broad community of people. We are committed to advancing the co-creation of knowledge among scholars, educators, professionals and community leaders in Canada and worldwide. Still, we also recognize that many of our peers cannot continue their work at this time. I would like to personally ask those of you experiencing stress and trauma at this time to reach out to others for comfort, just as we reach out to others for collaboration in less trying times.

Dr. Lori Bradford
Image credit: Victoria Schramm

This issue is non-thematic, but I think it's easy to find connections between the stories told in each of our peer-reviewed essays and notes from the field. We start with two papers that look at campus social dynamics associated with engaged scholarship. Purcell and her team share how a new way of thinking about engaged scholars as boundary spanners, shows university administrators, on-campus collaborators, and community members how to be more intentional about promoting and supporting engaged scholarship. In a second on-campus context, Lund and Bragg catalogue how community-engaged learning is modelled and incorporated colleges within a single university. Through this context, service learning for students creates permeable boundaries between universities and communities and facilitates new relationships. They also point out that the way engaged learning is understood by faculty, staff and students, in contrast to administrators, complicates the beneficial impact. Community-engaged learning's labour intensity on faculty members could be better valued and supported by administrators for course delivery and recognition in collegial processes, echoing a message we've heard from earlier contributions in ESJ.

Next in this issue, we learn about three projects outside the geography of University campuses. Nelson and her colleagues share learnings from a Photovoice mediated study on horticulture therapy for Indigenous youths as community service learning. Cresswell and

colleagues' and Lewis and colleagues' insights on newcomer, immigrant, and refugee experiences of coming to Canada, and how institutions adapt to support them through faith and the arts, encourages all of us to reflect on putting our preferred methods of community engagement aside once in a while and try something new. In an honest narrative, Andrew Eaton takes us along on his personal growth journey through four projects that developed peer-researchers and allies' capacities in community-based participatory research. A fascinating project about geographically-placed poetry by Balyasnikova and James rounds out the notes from the field this issue. I enjoyed the moments of feeling physically-connected to distant places through map-mediated poetry, despite the current pandemic restrictions on travel in many places around the world.

Our book editor, Jessica MacDonald, catches us up with four new book reviews spanning grassroots democracy, feminism and education in Canada, Indigenous resurgence in the Prairies, and dissonant methods in humanities classrooms. Reading the books' reviews through the lens of a supervisor to graduate students embedded in engaged scholarship reminded me that our book reviewers expertly model the balance between critique and care that improves our work and relationships.

Lastly, we share a candid exchange on the leadership of the ESJ over the last few years and our direction, as we transition to new realities of resourcing the journal, while finding a path through the pandemic together and the evolution of engaged scholarship in Canada and beyond from the lived experiences of the ESJ editors. I hope you enjoy this issue, and I look forward to hearing your feedback as I take the helm.

Sincerely,

Lori Bradford

Acknowledgements

The quality of our Journal depends on scholarly collaboration between the two groups of scholars, the authors and the anonymous peer-reviewers of their work. We thank both groups for their interest in and support of our Journal. We are especially grateful to the peer-reviewers listed below, who reviewed submissions to the current issue (Volume 6 Issue 2), for their time and commitment to excellent scholarship.

Special Thanks to Our Reviewers

Janelle Baker
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Issue Statistics

A. Authors and Submissions

Authors and Co-Authors	
University-based	16
Non-University Based	6
Total	**22**

Article Submissions	
Original proposals for peer and editor review	10
Articles submitted for editor review	2
Articles submitted for peer review	8
Peer-reviewed articles accepted for publication	5
Editor-reviewed articles accepted for publication	2
Book reviews submitted for editor review	4
Book reviews accepted for publication	4

Geographic Distribution (Corresponding Authors Only)	
Atlantic Canada	
Non-University Based	1
Eastern Canada	
Ambrose University	1
University of Toronto	1
York University	1
Non-University Based	1
Western Canada	
University of Calgary	2
University of Saskatchewan	3
Non-University Based	1
International	
Kennesaw State University	1
Total	**12**

B. Peer-Reviewers and Peer-Reviewing

Peer Reviewers	
Total invitations to peer review	35
Number of peer reviewers who accepted invitations	20

Geographic Distribution (Peer Reviewers)	
Atlantic Canada	
University of Prince Edward Island	1
Eastern Canada	
Carleton University	1
University of Western Ontario	1

Western Canada	
Athabasca University	1
First Nations University of Canada	1
Royal Roads University	2
University of Alberta	1
University of Saskatchewan	3
International	
Emory College	1
Missouri State University	1
University of Minnesota	1
Queen’s University, Belfast	1
Wissenschaftsladen Bonn	1

Essays

Boundary Spanning Among Community-Engaged Faculty: An Exploratory Study of Faculty Participating in Higher Education Community Engagement

Jennifer Purcell, Andrew Pearl, Trina Van Schyndel

Abstract The purpose of this study was to explore faculty members' perceptions of their roles as boundary spanners, the expectations they have for professional competencies related to boundary spanning, and how these faculty members were prepared to perform successfully in their boundary spanning roles. In the context of higher education community engagement, boundary spanning refers to the work that is critical in overcoming the divide between the institution and the community (Weerts & Sandmann, 2010). This study revealed boundary spanning faculty members' perceptions of their roles, competencies for effective community-engaged teaching and scholarship, and ways in which institutions may cultivate and support boundary spanning among current and future scholars and educators.

KeyWords boundary spanning, community engagement, faculty development, higher education

A renewed commitment to higher education's public and civic purpose continues to build momentum, as evidenced by the higher education community engagement movement (Sandmann & Jones, 2019). In the context of the Carnegie Foundation for the Advancement of Teaching's elective classification, higher education community engagement (HECE) is defined as the "collaboration between institutions of higher education and their larger communities (local, regional/state, national, global) for the mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity" to enhance and strengthen the work of the institution (CUEI, n.d.). University-community partnerships provide the foundation for community engagement in higher education, and individual actors play a significant role in establishing and sustaining these partnerships. In these partnerships, these individuals, who we identify as boundary spanners, may be positioned as members of the university community or a member of the surrounding community. Regardless of their position, they play a vital role in supporting university-community partnerships and advancing institutional community engagement initiatives. Their efforts contribute to the institutionalization of community engagement, which encompasses the broad and substantive integration of community-engaged activities and their alignment with core commitments and a university's mission.

Within the literature on community engagement in higher education, a breadth of articles and texts explore a subset of related topics, including the historical and philosophical foundations undergirding higher education's commitment to community engagement (Gavazzi & Gee, 2018; Saltmarsh & Hartley, 2011), best practices for university-community partnerships (see Campus Compact; Community-Campus Partnerships for Heath), approaches to community-engaged pedagogy (Welch & Plaxton-Moore, 2019) strategies for effective community-engaged research (Berkey et al., 2018; Post et al., 2016), and institutional infrastructure, policies, leadership, and organization development specific to community engagement (Beere et al., 2011). Scholars of community engagement in higher education represent various disciplinary backgrounds; as such, their research examines higher education community engagement (HECE) from multiple positional and theoretical lenses. Likewise, research on community engagement encompasses exploration at the macro to the micro-level, ranging from industry-wide commitments to institutional infrastructure and policy (see Welch, 2016), to faculty and staff development (see Dostilio, 2017), to student learning (see Jacoby, 2014), and myriad topics in between. Our research examines the role and contributions of community-engaged faculty members as boundary spanners who support HECE.

Through their curricular contributions, a core academic function of the university, faculty members who integrate community-engaged pedagogy and pursue community-engaged research are part of the essential bedrock through which comprehensive HECE commitments and activities are sustained. Therefore, proponents of HECE need to understand how these faculty are identified, empowered, cultivated, and rewarded. Fortunately, a growing body of research illuminates aspects of faculty support and development related to HECE. There is evidence of research informing practices further to enhance the impact of these faculty members' contributions. While the research to date equips scholars and practitioners with valuable insights and recommendations, each new study and publication reveals greater clarity on what we have yet to uncover. Research on community-engaged faculty is primed for continued inquiry. The current global political climate and societal context indicate a significant need for faculty who are adept at collaborative, applied research that addresses the pressing challenges of the 21st century. Specifically, research on boundary spanning faculty is needed to advance HECE further and, more holistically, to support their efforts to educate and prepare engaged citizens and address complex real-world problems through solutions-focused research.

Background

To better understand the role of boundary spanning faculty members, this exploratory study examines perceptions of the competencies required for this role among faculty who participate in HECE. Boundary spanning is an essential function for HECE, and faculty members who collaborate with community-based partners and members of the university community exhibit boundary spanning behaviours. Therefore, we posit that faculty engaged in HECE are inherently involved in boundary spanning to some degree. For this study, we identified a pool of exemplary community-engaged professors employed by large public research universities in the United States. The study recognizes influential boundary spanning faculty members

as a core element of a comprehensive HECE leadership network. It builds upon Weerts and Sandmann's (2010) seminal work to advance how we cultivate and support community-engaged faculty. This inquiry is informed by research on HECE, including the institutionalization of community engagement; faculty development and support, including relevant literature from research on human resources and organization development; and public leadership, including higher education leadership and leadership specifically for HECE.

To provide context and situate this study among published research, we begin by introducing the historical literature on boundary spanning, including its origins in management research, to its more recent inclusion in public administration and public leadership literature. The review is not intended to be exhaustive of literature on the topic; instead, it seeks to introduce seminal articles and current research that informs this study, including boundary spanning competencies identified for public contexts. As an example of multidisciplinary research, this study is informed by relevant literature from three interdisciplinary fields: public leadership, higher education community engagement, and faculty-related professional and organizational development. In the decade since the Weerts and Sandmann (2010) article introduced the application of the boundary spanning framework within the context of HECE, multiple studies have explored a variety of aspects of boundary spanning related to community engagement, yet there is still much to uncover. Similarly, research on boundary spanning in other contexts and applications, such as a function of leadership and public networks, enhances our understanding of boundary spanning behaviour and roles and their potential in 21st century life.

Organizational Boundary Spanning

The concept of organizational boundary spanning as a function of leadership first emerged in the literature on management in the 1970s before taking root among scholars of public administration and public leadership. The primary goal of organizational boundary spanning is to process and transmit information between organizations and represent the organization to external stakeholders (Aldrich & Herker, 1977). Although boundary spanning work can be examined from both the individual and organizational levels (Friedman & Podolny, 1992), this research specifically focuses on individual faculty members' work and the competencies they believe are necessary for their work. Boundary spanners play a central role in navigating relationships among stakeholders and managing conflicts that may arise, which means these boundary spanners potentially hold a great deal of organizational influence (Friedman & Podolny, 1992).

To accomplish this work, boundary spanners process and appropriately distribute information and serve as external representatives of their organizations (Aldrich & Herker, 1977; Tushman & Scanlan, 1981); therefore, boundary spanners should have expertise in selecting, transmitting, and interpreting information, as well as the ability to find a compromise between potentially conflicting internal and external organizational policies (Aldrich & Herker, 1977). Williams (2012) aptly describes these individuals, their positions, and their work:

> Boundary spanners are archetypal networkers operating in the social interstices of the organizational space. They represent thick nodes radiating connections both within their organization and to and from others in a web-like or reticular fashion. These connections form a rich information highway in which [they] occupy a pivotal role as intermediaries able to folder, direct, subvert, dilute, and channel the nature and flow of information which span multiple communication boundaries. (pp. 58-59)

Within the context of collaborative and networked environments, there is obvious potential in individuals and positions who can effectively function as informational intermediaries and support advancement toward shared goals across organizational boundaries. Notably, boundary spanning's potential benefits are equally important internally across units among larger, more complex organizations and systems. This study's focus is boundary spanning that connects universities and their communities, yet these competencies may be applicable to internal institutional priorities as well.

There have been multiple attempts to categorize boundary spanning. Most recently, Van Meerkerk and Edelenbos (2018), whose research on boundary spanning is situated within public management and governance, suggest a typology of four distinct boundary spanning profiles: fixer, bridger, broker and innovator (p. 111). Similarly, Williams (2012), whose research is situated in the public domain focusing on collaboration in public policy and practice, provides his typology, which includes the four roles of reticultist, interpreter/communicator, coordinator, and entrepreneur (p. 58). Table 1 provides descriptions of their boundary spanning profiles and demonstrates similarities in the two typologies.

Such typologies provide a heuristic for more in-depth inquiry; however, the roles are neither absolute nor mutually exclusive. As such, a clear delineation of competencies across profiles may not exist. For example, Williams (2012) includes communication as a core competency for both the interpreter/communicator type and the coordinator type. Scholars and non-scholars alike would indeed observe the need for effective communication across each profile and type in practice. Nonetheless, critical nuances may exist with the need to further refine the specific competencies for each type. Van Meerkerk and Edelenbos (2018) note, "boundary spanners with different profiles perform different types of boundary spanning activities" and may "complement one another" (p. 111). Moreover, the profiles are not mutually exclusive; various situations and contexts may require a professional boundary spanning to shift their dominant profile according to the particular needs encountered.

The investment in and relative importance of the work of boundary spanners can vary depending on the degree to which an organization recognizes and values the work of boundary spanners (Aldrich & Herker, 1977). However, even if an organization claims to value boundary spanning as an official function or role, that does not necessarily mean that the organization has the means or capacity to provide the requisite training and professional development opportunities. Williams (2012) suggests "boundary spanners occupy very powerful and influential positions" that exist beyond their formal roles in the organization and must "earn

***Table 1*. Comparison of Van Meerkerk and Edelenbos (2018) Boundary Spanning Profiles and Williams (2012) Boundary Spanning Roles and Competencies**

Van Meerkerk & Edelenbos (2018)	**Fixer**	**Bridger**	**Broker**	**Innovator**
Competencies	Solving problems in cross-boundary endeavours, aligning organizational policies with external processes	Creating connections between people from different organizations, promoting cross-boundary endeavours	Facilitating and mediating concrete interactions; dialogues among actors with different interests and organizational background	Explores new ideas, products and processes crossing public, private, and societal boundaries, looking for opportunities to develop support and mobilize resources for proposed initiatives
Williams (2012)	**Reticultist**	**Interpreter/ Communicator**	**Coordinator**	**Entrepreneur**
Competencies	Networking, political sensitivity, diplomacy, bargaining, negotiation, persuasion	Interpersonal, listening, empathizing, communication, sensemaking, trust-building, conflict management	Planning, coordination, servicing, administration, information management, monitoring, communication	Brokering, innovation, whole systems thinking, flexibility, lateral thinking, opportunistic

Note: This table integrates adaptations from tables included in Williams (2012) and Van Meerkerk and Edelenbos (2018).

the legitimacy, autonomy and freedom" (p. 59) to act outside of standard organizational rules and conventions. Therefore, it is essential to develop a better understanding of the knowledge, skills, and abilities necessary for boundary spanning activities that occur beyond the official function and scope of an organizational member, such as a faculty member in the case of HECE.

Boundary Spanning in Higher Education Community Engagement

The literature on boundary spanning in the public sector provides a broad framework from which we can glean insight into higher education; however, distinct disciplinary research bases exist for public and higher education leadership due to the differences in context, actors, and purpose. In the context of higher education community engagement, boundary spanning refers to the work that is critical in overcoming the divide between the institution and the community

(Weerts & Sandmann, 2010). Boundary spanners need to be knowledgeable of the language, priorities, and needs of the community and the institution and be able to communicate between both sets of stakeholders. To shepherd their projects and partnerships effectively, these faculty members need to operate effectively within and between multiple organizations, which can be identified through members and nonmembers (Aldrich & Herker, 1977). Weerts and Sandmann (2010) described boundary spanners in higher education community engagement as those who are tasked to represent the community in the university and to represent the university in the community. Therefore, these individuals need to be well-versed in the language, priorities, and needs of the community and the university. Faculty members who participate in community-engaged scholarship are often asked to find ways to build a bridge between the community and university through mutually beneficial partnerships. Informed by Friedman and Podolny (1992), Weerts and Sandmann's (2010) original boundary spanning model for higher education community engagement places individual roles along two axes, one being their primary focus (institutional vs. community), and the other being the nature of their tasks (technical/practical vs. socio-emotional/leadership). By overlaying these two axes, four roles of boundary spanners emerge: Community-Based Problem Solver; Technical Expert; Engagement Champion; and Internal Engagement Advocate (see Figure 1 for additional detail).

Of the four types identified by Weerts and Sandmann (2010), the community-based problem solvers and technical experts tend to come from the faculty ranks. The community-based problem solvers are more likely to be clinical faculty members and are typically "on the front lines of making transformational changes in communities; they typically focus on problem support, resource acquisition, and overall management and development of the partnership" (Weerts & Sandmann, 2010, p. 643). Community-based problem solvers may also feel conflicted in their roles because, even if they are formally members of the university community, a great deal of their work happens directly in partnership with the community. Technical experts are primarily traditional disciplinary-based faculty members who may use disciplinary or academic approaches to address community problems. However, jargon may often lead to difficulty in translating the analytic methods and results of the research.

Since it was first applied to higher education community engagement, boundary spanning work has also been investigated from the perspective of community partners (Adams, 2014) in the context of the work of community-engagement professionals (Dostilio, 2017; Van Schyndel et al., 2019) and through the influence of organizational characteristics on boundary spanning activities (Mull, 2016). An instrument has also been developed to operationalize the boundary spanning framework and associated behaviours (Sandmann et al., 2014).

Empirical evidence is necessary to better understand the development of competencies needed for boundary spanning individuals (Aldrich & Herker, 1977); however, boundary spanners often operate in a "third space" between academic and professional domains (Whitchurch, 2013), making the conceptualization of boundary spanning not easily categorized. Whitchurch's (2015) conceptualization of the third space professional reflects the roles that integrate traditional academic and professional positions "no longer containable within firm boundaries" (p. 3). Frameworks like the SOFAR Model (Bringle et al., 2009) demonstrate the

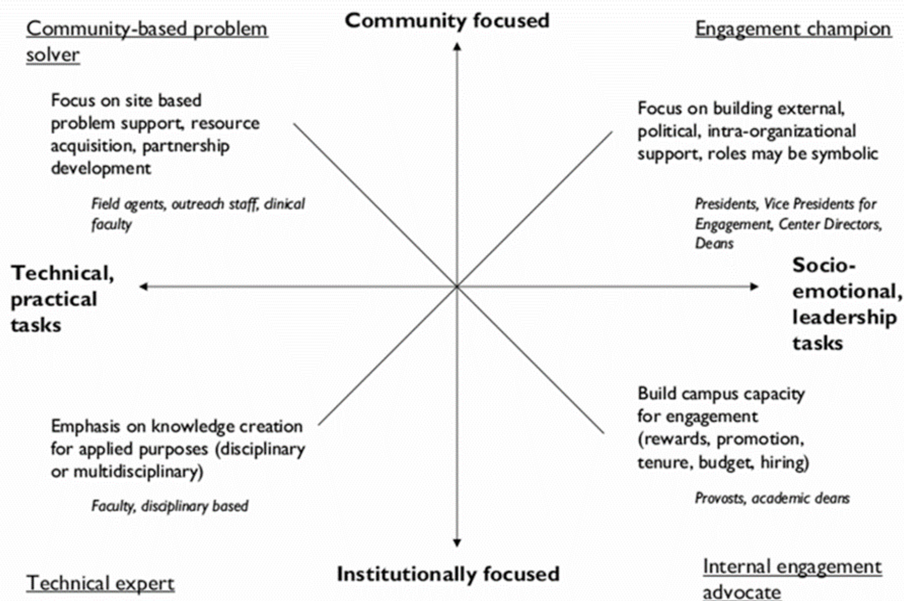

Figure 1. **Weerts & Sandmann (2010) Boundary Spanning Model**

complexity of the interactions involved in community-university partnerships, suggesting that the total work of boundary spanning is not limited to one professional category. The Bringle et al. (2009) SOFAR Model recognizes "the relationships between students, organizations in the community, faculty, administrators on the campus, residents in the community (or, in some instances, clients, consumers, or special interest populations)" (p. 5). So, while we recognize that many individuals on campus engage in boundary spanning work (Weerts & Sandmann, 2010), the current exploratory research is purposefully limited to the faculty's boundary spanning work. Several competency models in the extant literature address the knowledge, skills, and abilities necessary to support and do the work of community engagement discussed in the following section (see Blanchard et al., 2009; Doberneck et al., 2017; Dostilio, 2017; McReynolds & Shields, 2015; Suvedi & Kaplowitz, 2016).

Faculty Development for Higher Education Community Engagement

The literature on HECE reflects a growing interest in how community-engaged faculty and professionals are developed. In 2009, Blachard et al., in collaboration with the Campus-Community Partnerships for Health, identified fourteen competencies for community-engaged faculty members that were organized by degree of proficiency (e.g. 2 novice, 1 novice to intermediate, 4 intermediate, 2 intermediate to advanced, and 5 advanced). More recently, McReynolds and Shields (2015) provided a multicomponent heuristic that organized fourteen competencies, each with a 3-stage proficiency scale including novice, intermediate, and advanced. McReynolds and Shields (2015) also organized the fourteen competencies into four distinct profiles related to HECE: organizational manager, institutional strategic

leader, community innovator, and field contributor. They further suggest that core functions of professionals in HECE, including community-engaged faculty, include reflection, education, and communication, which they posit is "foundational to serving as a boundary spanning unit or professional" (p. 14).

Originally developed specifically for front-line extension staff, positions which notably are recognized as public service and outreach faculty within some universities, Suvedi and Kaplowitz's (2016) Core Competency Handbook for Extension Staff provides another reference point for this study. Their list of competencies was developed by surveying field-based extension professionals in Cambodia, India, Malawi, and Nepal. The thirty-three competencies they identified are organized by four task-related categories: program planning, program implementation, program evaluation, and communication and informational technologies (Suvedi & Kaplowitz, 2016). These practitioner-oriented competencies reflect the essential application-oriented elements of HECE that are inconsistently integrated into graduate education (Austin & McDaniels, 2006; O'Meara & Jaeger, 2006), which perpetuates inadequate preparation and proficiency gaps among faculty members produced by some traditional doctoral programs of study.

Similarly, Dostilio and her research team (2017) present a competency model for identifying the second-generation community engagement professional (CEP). CEPs, in comparison to first-generation engagement staff, represent a more professionalized, refined, and distinct scholar-practitioner role that provides vision, leadership, and support for HECE. Their Preliminary Competency Model for Community-Engaged Professionals (Dostilio, 2017) aligns knowledge, skills and abilities, dispositions, and critical commitments with six areas they suggest are encompassed by the CEP role: leading change within higher education; institutionalizing community engagement on a campus; facilitating students' civic learning and development; administering community engagement programs; facilitating faculty development and support; and cultivating high-quality partnerships. We have previously suggested the Weerts and Sandmann (2010) Boundary Spanning Model's value as a supplement and potential area of integration with the Dostilio et al (2017). CEP Competency Model (Purcell et al., 2019). Notably, Doberneck et al. (2017) address previously identified gaps in academic and professional HECE development within graduate education. Their work at Michigan State University as scholar-practitioners affiliated with the university's Graduate Certificate in Community Engagement resulted in a competency model that synthesizes multiple competency models and has undergone numerous iterations. Doberneck et al.'s (2017) competency model is promising, particularly as scholars continue to explore their model's applicability across institution types. As evidenced by the continued interest and depth of research in competencies related to HECE, this area of inquiry remains relevant and timely.

Situating the Current Study

Our research adds to this literature by explicitly identifying the competencies necessary for community engagement through the lens of boundary spanning. We expect that through the application of boundary spanning as a conceptual framework, individuals expected to serve in

boundary spanning capacities will better understand the expectations of their positions, and in turn, be able to identify professional development opportunities to meet those expectations. Further, in recognition that community-engaged faculty members are not a monolithic group (Morrison & Wagner, 2017), we believe that this exploratory work will be an initial step in better understanding the many ways to support and develop faculty members. Recent volumes dedicated to the development of community-engaged faculty members (Berkey et al., 2018; Welch & Plaxton-Moore, 2019) demonstrate that the interest in faculty development is a critical activity for institutions dedicated to the principles of community engagement (Welch & Saltmarsh, 2013) and can serve as a pathway to empowering faculty members to do community-engaged work (Welch & Plaxton-Moore, 2017).

For community engagement to become fully institutionalized, it should be integrated throughout the core functions of the college or university (Fitzgerald et al., 2012), including being placed "on the desk" of faculty members who make community engagement central to their scholarly agenda (Sandmann, 2009). However, the faculty members who engage in this work may be asked to manage contrasting interests and desired outcomes of multiple stakeholders, both internal and external to the university (Friedman & Podolny, 1992; Weerts & Sandmann, 2010). Navigating these potential conflicting roles adds to the complex work of community-university engagement.

Boundary spanning (Friedman & Podolny, 1992; Weerts & Sandmann, 2010) serves as a framework through which faculty members can develop the skills necessary to navigate these complex relationships effectively. This exploratory study seeks to identify the required competencies for community-engaged faculty members to perform in boundary spanning roles. As commitments to HECE grew on university campuses and resources were redirected to community engagement initiatives, research on the faculty role began to increase. An initial focus on course-based service-learning expanded to community-engaged research and later toward faculty motivations and rewards within the existing performance metrics of promotion and tenure (Van Schyndel et al., 2019).

The increase in HECE activities and subsequent increase in resource allocations toward those activities gave way to a new academic professional role: the community-engaged professional (Dostilio, 2017). Incarnations of this role function in myriad administrative and leadership roles at varying managerial levels across institutions and the position is now not necessarily filled by what has historically been recognized as a typical faculty member. As demand for higher education increases globally, it comes as no surprise that institutions have come to rely more heavily on instructors who do not comprise the traditional instructional corps. Part-time teaching faculty ranks have proliferated, as have the number of affiliated faculty appointments of qualified full-time staff and administrators. Therefore, caution should be given when categorizing faculty as a group since the professoriate's makeup continues to shift. For this study, faculty members included full-time, tenure-track and tenured faculty who have responsibilities for a combination of teaching, research, and professional service.

Purpose and Research Questions

As posed by Weerts and Sandmann (2010), "future research focusing on values, preparation, and socialization of spanners could lead to a continuously developing, well-prepared pool of individuals able to skillfully act on the complex, multifaceted demands posed by engagement programs" (p. 653). Therefore, the overall purpose of this study is to identify and interview community-engaged faculty members on multiple higher education campuses to better understand their perceptions of their roles as boundary spanners, the expectations they have of their professional competencies, and how they are prepared to perform their boundary spanning roles successfully. Our specific research questions include: (a) In what ways do community-engaged faculty members describe their professional roles as "boundary spanning?" (b) What competencies do community-engaged faculty members identify as essential to their professional roles? (c) What competencies do community-engaged faculty members believe they possess in their professional roles? (d) In what ways do community-engaged faculty members feel their professional development in these roles could be supported?

Research Methods

As an initial exploration of faculty perceptions of their boundary spanning roles, this study's confidential qualitative data were collected via interviews with a purposeful sample of the population under examination. Interview questions were designed to uncover the participants' perspectives on boundary spanning within their professional roles, essential competencies for community-engaged work, and ways in which their community-engaged work could be supported. Because faculty members' experiences vary depending upon their contexts (e.g., university type, academic rank, discipline or field of expertise, etc.), the research team designed this pilot study as a precursor to an expanded, multiple case study research design to inform future research on community-engaged faculty. Data were collected under the approval of the Kennesaw State University Institutional Review Board for study #18-461 and with the participants' explicit consent.

Statement of Subjectivity

As community engagement scholars who are currently or have previously served in administrative positions that support faculty pursuing community-engaged work, we came to this study with a professional bias toward integrating community partnerships in teaching and research. Likewise, we have experienced firsthand the difficulties of forming and maintaining sustainable partnerships with community members and integrating community-engaged pedagogy into new and existing curricula. While our experiences inform the study's design, we intend to critically examine faculty members' experiences and perceptions through methodologically sound and rigorous inquiry. As such, we acknowledge the integral role our collective expertise as qualitative researcher-practitioners has on our approach to the study and our sensemaking related to the data analysis and discussion.

Participants

The participant sample for this exploratory study was purposefully limited and selectively randomized. We first identified three public institutions in which we had an existing entry point for recruiting a network of community-engaged faculty. We then contacted the community engagement and service-learning (CESL) unit director at each of the three institutions to request the names of six community-engaged faculty exemplars. As prospective participants criteria selection, we asked the unit directors to consider full-time, permanent, tenure-track and tenured faculty who are not currently serving in a traditional full-time administrative position (e.g. considered "teaching faculty"), demonstrated commitment to community-engaged teaching and research, had a record of publications related to community-engaged research and/or scholarship on engagement, and had received formal recognition in the form of university or national awards or award nominations. To further refine the purposeful technique, we encouraged the unit directors to consider faculty who were representative of the faculty diversity on campus.

We compiled an initial list of eighteen potential participants with the faculty members identified by the unit directors. We also conducted online searches of each possible participant to ensure they reflected the outlined selection criteria. At this point, we employed random selection among the pool of potential participants to identify two faculty members from each institution for a total of six participants. One alternate participant was also identified for each of the three institutions if a prospective participant declined to participate.

To control for ethical considerations and potential conflicts of interest, real or perceived, we ensured interviewers and interviewees did not come from the same institution. The three researchers conducting this study were assigned two interviews with participants from different institutions with which the researcher is not affiliated. Each researcher contacted their assigned two participants via email with an introduction, overview of the study, and invitation to participate. Each of the six faculty members contacted agreed to participate in the research and confirmed informed consent. Our exploratory study's participant sample was limited to six individuals to provide sufficient data for analysis, while also allowing ample flexibility for any interview protocol refinements or broader modifications of the study deemed needed before expanding the research team and sample population for the full study. As a pilot study, our participants' demographics were not a central focus.

Additionally, due to the intentionally limited sample size, we were cautious about including demographic data at the risk of being too reductive. Therefore, this data was not collected and is not reported. However, we recognize there may be implications for various intersecting identities, which should be considered in future research.

Table 2 provides the faculty rank and academic discipline of the participants. Of the initial list of eighteen potential participants, only two faculty members had associate professor's rank. There were nine assistant professors and seven full professors. As such, the final randomized participant sample is appropriately reflective of the initial purposeful sample.

Table 2. **Participants Academic Rank and Discipline**

Participant ID	Academic Rank	Academic Discipline
1	Assistant Professor	Geography
2	Assistant Professor	English
3	Professor	Physics
4	Assistant Professor	Nursing
5	Professor	Art Education
6	Assistant Professor	Literacy Education

Data Collection

Data points were collected remotely via one-on-one interviews conducted through web-based video conferencing technology. Interviews were selected over surveys or narrative reflections for the researchers to pose clarifying questions and probe further in real-time. Each interview was recorded and lasted approximately one hour. An open-ended interview protocol guided the semi-structured interviews informed directly from the boundary spanning literature, specifically the Weerts and Sandmann (2010) framework. In the first part of each interview, participants were asked to discuss their positions' essential functions, with a particular emphasis on understanding the relative balance between an institutional focus and a community focus and the relative balance between technical/practical tasks and socio-emotional/leadership tasks. Next, the interviews explored how well the participants perceive they are prepared to fulfill their various duties and the degree to which the focus and task orientations required of their positions align with their strengths and interests. Interviewees also discussed how various approaches to their professional development could address any gaps that may emerge. Following the interviews, recordings were transcribed and prepared for analysis. To support data reliability and validity, the researchers employed investigator triangulation and member checks, as appropriate, with interview participants.

Limitations

As noted previously, this exploratory study contributes to the foundation of a more comprehensive examination of boundary spanning competencies among community-engaged faculty; therefore, the study design intentionally limited the participant sample to a purpose pool of exemplar community-engaged faculty. Although the authors anticipate future research on the topic, the current study's intentional restraints are nevertheless limitations. Specifically, a larger pool of faculty members representing a broader diversity in demographics among participants and the institutional types represented will strengthen the research moving forward. Additionally, while potential participants were identified through an initial round of purposeful sampling, they are potentially self-selecting. Not all faculty whose work engages in community partnerships are recognized within their institutions — the phenomenon has

been documented by scholars and practitioners seeking to measure and monitor community-engaged activity across campuses. Likewise, the current study design does not account for faculty members uninterested in or dissuaded from pursuing community-engaged work.

Data Analysis

Merriam (2009) posits "all qualitative data analysis is primarily inductive and comparative" (p. 175); therefore, the constant comparative method is appropriate even when researchers are not conducting grounded theory research. As such, data were analyzed via open coding utilizing a continuous comparative method (Glaser & Strauss, 1967; Merriam, 1998; Ruona, 2005). After transcripts were prepared, each researcher reviewed their interview files for accuracy and clarity. The researchers then reviewed and coded the interview files independently through an open coding process to identify categories and themes that emerged from the initial analysis. At this point, the researchers convened to discuss their coding schemes and to develop a consistent code set to be used for the second round of individual coding. The first round of individual coding yielded eighty-two (82) codes. The group review and discussion process yielded seventy (70) agreed upon codes falling under six themes for the final coding key. Table 3 provides an overview of the themes and related codes.

***Table 3*. Data Analysis Coding Themes and Frequency of Application**

Code Themes	Number of Unique Codes	Codes Application Frequency
The Boundary Spanning Role	9	178
Competencies (Knowledge and Skills) for Boundary Spanning	16	180
Motivations and Dispositions Supporting Boundary Spanning	19	139
Professional Identity/Persona	11	53
Situational Factors and Context Impacting Boundary Spanning	6	36
Process-Related Concerns	9	57
n = 6	n = 70	n = 643

The researchers applied Ruona's (2005) qualitative data analysis method that utilizes Microsoft Excel Spreadsheets and the table function in Microsoft Word for organizing data sets for coding. A variety of data analysis programs are available; however, the method selected leverages a widely available word processing program, requires no additional cost for the researchers, and can be adopted readily without additional software training. The accessibility

of this data analysis method is particularly appealing to us as community-engaged researchers who are mindful of adopting and demonstrating research methods and tools that may be easily implemented in research partnerships with community partners and students. This method enabled the research team to merge their independently completed coding files, and comments to a master coded data set. The coding process resulted in thirty-three (33) pages of coded data containing six hundred and forty-three (643) unique code applications. In the following section, data excerpts illustrate the findings informed by the described data analysis process.

Findings and Discussion

The purpose of this study was to better understand the role of community-engaged faculty in their formal and informal boundary spanning leadership roles, including the competencies associated with the roles. Data analysis revealed there is generally overlap between the competencies interviewees identified as essential and those they believe they already possess. Therefore, research questions two and three were combined into a revised research question: In what ways do boundary spanners define their competencies?

The Role of Boundary Spanning Faculty

Boundary spanning faculty describe their professional roles as problem-solvers, integrated experts, and relational facilitators. Consistently, participants recalled motivations for their work as being centred around needs and related opportunities. These needs were representative of myriad stakeholders included in campus-community partnerships. For example, these faculty members sought to address gaps related to student learning, community needs, and their respective fields of inquiry. Likewise, their boundary spanning included an integrated approach that leveraged their faculty positions' core responsibilities and related skill sets. Unsurprisingly, participants also emphasize their facilitative roles and the importance of relationship building for community-engaged endeavors.

Participants emphasized problem-solving and technical expertise consistently in their descriptions of their community-engaged role, consistent with Weerts and Sandmann's (2010) technical and practical orientated roles. Similarly, they described activities consistent with those typical of engagement champions and internal engagement advocates; however, there was less distinction in their description of the socioemotional and leadership tasks. These findings align with current research on academic leadership. For example, studies indicate it is common for faculty to have greater proficiency in technical and practical task related to their research and teaching as compared to the leadership tasks associated with the engagement champion and internal engagement advocated roles identified by Weerts and Sandmann (Buller, 2014; Gmelch & Buller, 2015; Kezar & Lester, 2011; Ruben et al., 2017). Participants in this study described their boundary spanning roles as that of problem-solver (aligns with community-based problem solver), integrated expert (aligns with technical expert), and relational facilitator (aligns with engagement champion and internal engagement advocate).

Problem-Solver

As researchers and educators, faculty members are trained to identify gaps. Gaps in the literature and student learning serve as opportunities for expert contributions and problem-solving. One faculty member remarked on the need for consistent evaluation and problem-solving. They said, "Being an art teacher for so long has really given me the ability to problem solve when the inevitable snafus come up, when you're doing the projects themselves. You can kind of build the plane and fly." Similarly, another participant provided an example of community-based problem-solving strategies. They reflected:

> We cultivate these longer-term relationships with individuals and members of the different community organizations, and we work with them to help identify what it is that we can lend our research expertise to; what problems and issues are they interested in us partnering with them on to help them better understand and to help them figure out, okay, if this is an issue that the community has identified, what are some potential interventions that we can discover that would be helpful in overcoming that particular issue.

The faculty member continued,

> [Faculty colleagues] were identifying what are the problems for the community. One is over-reliance on emergency rooms and under-reliance on primary care and preventative care. Through all these qualitative focus groups, interviews, surveys, we were all out in the community helping with the project. Ultimately, we were able to identify, okay, what are the barriers, and we were able to figure out, let's try some interventions. These were all in partnership with the community themselves. They were involved as equal partners at every stage of the research. Then once we tried implementing the interventions, we eventually saw that, okay, and we were able to document emergency room use is declining and preventative care, primary care use is increasing. That was one thing that informed my thinking about this.

This faculty member illustrates the collaborative nature of problem-solving in community engagement and the dual roles of content expert and process facilitator that boundary spanning faculty leaders often fill.

Participants also described problem-solving related to issues internal to their institutions. One faculty member presented their community-engaged teaching as a problem-solving mechanism for students' 21st-century's civic education (Longo & Shaffer, 2019). In discussing the value of service-learning projects, they argued, "In the end, this is just a tool kit that you are learning and acquiring that one day you will put this tool kit to work, to the benefit of humankind basically, to build civilization." Another faculty member recalled how the collaborative aspect of community engagement forced colleagues to transcend internal communication silos. They recalled:

> The teachers in this [geographic] area are looking to us as a center for science education and professional development particularly. We had done this in combination with the science education folks over here on our campus to build bridges, more bridges, between content and science education between the people and content people. There needs to be more cross-talk.

In this instance, measures had been implemented to alleviate known problems for internal communication, yet the faculty member lamented their progress's inadequacy. Nonetheless, their community-engaged work supported much needed internal solutions necessary for external impact with the partnering school district. Weerts and Sandmann (2010) suggest individuals may transition in and out of specific boundary spanning roles depending upon current needs; therefore, we anticipated hearing examples of participants' experience with such dual roles and transitions. However, we noted inconsistent evidence of institutional support to cultivate the skills required for these roles.

Integrated Expert

Faculty participants clearly recognized their integrated role as content experts and emerging process experts. Faculty workloads typically include teaching, research, and service with varying degrees of combination and integration. Participants emphasized the overlap of their workload areas concerning community-engaged work and their related boundary spanning leadership roles. One faculty member remarked candidly, "There's blurry lines all over the place." Another faculty member described the phenomenon of expertise integration as critical to their success as an academic. They noted:

> A lot of my research and scholarship needs to align with my teaching and my administrative roles, so in this next year, a lot of my writing is about, how do we develop and administer community engaged projects? Community engaged leadership roles? And so I think there's a crossover there, right? Both from the...I'm writing about the work that I do and constructing projects about the work that I do to demonstrate to others how you're going to be able to do this. I mean, I think if I wasn't able to write about the teaching and administrative facet of my work, I don't know how I would be able to keep a pretty rigorous research agenda.

And still, one faculty member explained the challenges of integrating their work. They commented, "I am a researcher at heart, and that is the part that is the most challenging; when you have a heavy service and administration load." They also described the difficulty of balancing service and administrative assignments with research and teaching. This sentiment was echoed by another faculty member with a dual administrative appointment. They acknowledged challenges in how they reported their work during annual reviews and for promotion and tenure:

> I also find that service takes a fair amount of time because of how much I work with students on community-engaged projects and internships, and so I write a lot of letters of recommendation, and I spend a lot of time helping students get materials together. That brings me very closely to administration. I work hard to try to shift as much of that service into the administrative category, recognizing that my responsibility as the [community engagement faculty coordinator] is largely to help our students develop the kind of professional skills and needs that allow them to move on from [their undergraduate] program, whether it's their minor or their major, into industry or into graduate programs. It's a very fine line, and so sometimes I find it falls under administration. Sometimes I find it falls under service.

Promotion and tenure guidelines typically include specific guidelines for workload arrangement for faculty members, detailing their assigned efforts toward teaching, research, and service, including expected deliverables for each area.

Variations in faculty workload models may allow for increased focus on professional service, but are not necessarily rewarded (O'Meara, 1998). On the contrary, institutionalized barriers actively deter faculty members from community-engaged research, teaching, and professional service (O'Meara, 2008b; O'Meara, 2011; O'Meara & Jaeger, 2006). As hybrid faculty-administrative positions proliferate in response to expanding institutional commitments, boundary spanning faculty must engage their non-community-engaged counterparts and academic leaders in dialogue on the purpose and value of community engagement integrated workloads, including explicit support and recognition of their efforts and subsequent scholarly products. Such commitments at the department and institutional level must exist in both policy and practice.

Relational Facilitator

Finally, participants described their facilitative role as boundary spanners. One faculty member emphasized the importance of consistent presence in their facilitative role. They said:

> Maintaining networks of people in the community, and that is partly fostered through some of the grant work, but it's also just showing up for events… You're always going to people's events, other partners' events and things like that, and really nurturing. Taking the time and knowing that nurturing relationships, in that way, is really important.

Another faculty member described the essential role of relationship building in the facilitative role. They recalled:

> I think much of my work and my background in community engaged worked, whether it's community writing or service learning, or just civic engagement based partnerships, or for teaching purposes, has been very grassroots, very organic, very one person at a time, or five people at a time, and that idea of doing that then yields more… Yields greater growth.

Operating beyond one's comfort zone was described as another essential component of boundary spanning faculty leadership in community engagement. For example, one participant commented:

> I'm just not one who spends a lot of time announcing or promoting or putting myself in a very public space about the work that is done, and that just might be very much my personality. But I'm starting to realize how essential it is that I really start to focus on highlighting the work that other faculty members, and that students, and that I do in this area, in developing the kinds of things that share the value of this work, share how powerful and essential this work is for 21st century students and 21st century higher education.

Likewise, another faculty member noted, "I went out personally and shared the goal of the program that I was doing and asked individuals if they were interested in coming on board."

These examples of socioemotional and leadership tasks characterize the engagement champion and internal engagement advocate roles; yet, the duties are essential, integrated functions of the boundary spanning faculty whose role is typically associated with the technical expert. This observation suggests the boundary spanning roles previously identified by Weerts and Sandmann warrants a revision to reflect the shifting dynamics, contexts, and expectations of boundary spanning faculty. Dostilio (2017) recount the continued professionalization of staff roles related to community engagement with data informing the comprehensive Competency Model for Community Engagement Professionals (CEPs). Just as staff roles have developed into their "second-generation professionals" (Dostilio & Perry, 2017, p. 9), boundary spanning faculty roles have similarly transformed (Welch & Plaxton-Moore, 2019).

Welch and Plaxton-Moore (2017, 2019) offer a holistic framework for professional development to advance community engagement that is built upon a comprehensive and inclusive view of educational development inclusive of multiple stakeholders (faculty, students, administrators, and community partners) and contexts (higher education and academic disciplines, institutional, classroom, and community). Their meta-model provides a holistic representation of educational development for community engagement. Further, it illustrates advancements within the field of scholarship on engagement, including the roles and competencies required to sustain university-community partnerships and community-engaged teaching and learning. Situated among these more recent competency models for community engagement, this study of boundary spanning faculty is a relevant, timely, and focused addition to the literature that illustrates the need for ongoing research specific to faculty.

The Competencies of Boundary Spanning Leadership Among Faculty

The Boundary Spanning Model recognizes various skills associated with boundary spanning tasks; whereas, more recent models address requisite competencies, which encompass knowledge, skills, and attitudes or dispositions (Dostilio, 2017, p. 29). A focus on competencies honours the value commitments undergirding tasks associated with a given role. Furthermore, degrees of potential development and refinement of skill reflective of ongoing practice, educational development, and attention toward the perfection of one's work is inherent to a competency. The faculty members interviewed in this study provided similar perspectives on the competencies required of boundary spanning faculty members. Core competencies described by the faculty participants include developing an integrated scholarly agenda, awareness of community engagement principle or best practices, and the ability to manage complex projects effectively.

Expressions of Meaning and Purpose

O'Meara (2002) found that faculty decisions to adopt community-engaged practices were informed by three sets of values: institutional, scholarly/discipline-oriented, and individual. In their discussion of required competencies, faculty participants reflected on their motivations for engaging with their communities. Their boundary spanning activities reflected each of the sets of values O'Meara (2002) identified. These motivations encompassed value-laden expressions of meaning and purpose. One faculty member shared:

> I'll put it very simply; it's the love of your subject. It's what drives you and what it drives me and all of us professors. We are idealistic fools. I see these very highly capable people give themselves to a life of service...The basic competency is passion and love for what you [do] and mastery of your discipline. Taking great joy in the theater of life where we have the view of looking [into] the eyes of the next generation and seeing this caterpillar to butterfly transformation. I think these are just the basic elements of being a good educator.

Likewise, another faculty member reflected on their desire to be connected to the community in which they live and "feeling more than just being on the periphery." Another faculty member elaborated, "My life is very privileged, and I understand that, and so I feel like I have a duty to do what I can do to improve the communities that I live in."

Each participant emphasized the relevance of their community-engaged work as a motivator to lead and span boundaries. One faculty member argued:

> My perspective is the work that we're doing as researchers should be impactful to the broader public. Otherwise, I feel like, what's the point? Not many people are going to pick up a peer-reviewed journal article and read it, let alone maybe even understand it, so I think it's important for us. We have to translate our work for the broader public for it to have a better chance of having a positive impact.

They further clarified:

> It's all about good people with similar interests with a passion for educating and education, connecting with each other, and that's how emergent, new unexpected structures will emerge. This is what happens in complex systems. Open and complex systems, not hermetically sealed and closed systems, but when the conditions are right you have emergence of ordered states come about and these ordered states would be better education. Lining up more effectively behind the compass of student success basically in the end. Shaping the next generation.

These altruistic ideals reveal the motivations behind the faculty members' boundary spanning leadership roles and their willingness to navigate community engagement's complexity and ambiguity. These values, attitudes, and dispositions also demonstrate how faculty make meaning of their work. Moreover, these responses align with competency-based models that include values, attitudes, and dispositions such as the work of Dostilio et al. (2017) and Welch and Plaxton-Moore (2017, 2019). Prior to the 2010 publication of their Boundary Spanning Model, Sandmann and Weerts (2008) noted, "Whether engagement will be adopted… depends on how it reflects the value system of the institution as a whole or the individuals within it" (p. 184). Individual and institutional values drive the mission, allocation of resources, evaluation, and rewards related to community engagement. Therefore, it is essential to understand how faculty may serve as effective and supported boundary spanners.

Integrated Academic Strategy

The data illuminate the importance of strategy with regard to a faculty member's research agenda, especially for those faculty engaged in boundary spanning. One participant reflected on their community-engaged research and publication strategy:

> I was engaged in a relationship-driven, community-driven project as a core part of my research agenda, that wouldn't necessarily result in articles every year… I ended up having, from a pragmatic standpoint, I had to have multiple research projects going, where I could publish more frequently. And actually, for expediency's sake, to get through the promotion and tenure process, it had to be more research-driven, more driven by me...But there were shorter projects, less involved projects, but still relationship-driven, still co-developed, still community-driven, and so I was able to publish more frequently from those projects while I was engaging in the real in-depth projects. And then from that long-term, in-depth project, myself, a colleague, and then one of my community partners co-wrote an article that was published.

Another faculty member advised:

> Part of the requirement at the university is to integrate as much as possible those three, our service, our teaching, and our research — our scholarship. I think one competency would be to find ways, being prudent and finding ways of how to integrate them. Thinking smarter, if you will, of how to integrate them.

They further clarified their comment with an example of their efforts:

> Integration of your research teaching and service is really important. So, you got to do all those things, but you also have to make sure that they're not going all off in different directions. For me, because my teaching load, it kind of necessitated that my research be about teacher education. But I also really care about that. So that kind of thing where you have some kind of symbiotic relationship among those three different things.

As previously discussed, clear articulation of faculty workloads and deliverables are critical for advancement in the professoriate. Likewise, demonstrating connections across one's teaching, research, and service are widely recognized hallmarks of satisfactory performance among faculty; however, complete integration remains a somewhat elusive yet permanent goal (Bloomgarden & O'Meara, 2007). This finding, the necessity of an integrated academic strategy, suggests a common understanding and intentionality among effective boundary spanning faculty regarding their work. Specifically, each participant was aware of the need to integrate their performance areas (teaching, research, and professional service) in addition to their community engagement pursuits.

Principles of Authentic Community Engagement

Faculty participants shared multiple examples of best practices for community engagement as essential competencies. Interestingly, the faculty members provided values typically ascribed to leaders to describe what the researchers termed authentic engagement to delineate their work from practices informed by less altruistic foundations. For example, one faculty member noted, "Community engagement is a collaborative process… I think understanding that, that essential facet of community-engaged work and community-engaged scholarship, makes it very different." Other participants referenced humility, power and privilege, flexibility, and "interest in the human condition" as essential competencies of boundary spanning faculty leaders. One faculty member clarified:

> Humility...being willing to give up power and control and being willing to be flexible and kind of let other people lead, who may not have a PhD. And when people try to assert their supposed authority as an expert, being able

> to speak to that, and say that expert knowledge is created and developed in different ways… people who really see themselves as professors and as PhDs would probably struggle to do this kind of work. But people who are able to understand that there's so much knowledge in the world, and they don't have all that knowledge, and there's a lot of different ways to cultivate and grow and learn, and are willing to learn from others outside of the academy, then I think that they'll be successful.

The participants' reflection on the influence of power and privilege exemplifies a growing interest in critical approaches to community engagement (Bruce, 2013; Butin, 2015). Their perspectives mirror the desire for authentic community engagement identified among health professional educators and community partners by Kline et al., (2018) that would appropriately honor the knowledge, skills, and traditions of community-based "experts by lived experience" (p. 79). Not surprisingly, the study participants reported essential values and dispositions that were evident in their existing practice. While our sampling method specifically sought established, accomplished faculty leaders in the field, the current study design does not address how the research team may identify competencies with which the participants are unfamiliar. That is, how we might support the identification of blind spots or what the participants do not realize they do not know.

Contextualized Project Management

Faculty members receive training for research-related project management as graduate students through their thesis and dissertation projects, equipping them with relatively transferable project management skills. However, community engagement work may involve contextualized project management skills for which a faculty member has no familiarity or competency (Bloomgarden & O'Meara, 2007). Therefore, we were not surprised that such skills surfaced as an essential competency for boundary spanning faculty leaders. Participants revealed perceived inadequacies among professors in this domain linked to insufficient training as doctoral students and early career faculty. Consistently, participants shared examples of muddling through the process and learning via experience. In two cases, the faculty members had a relevant background and experience organizing complex, collaborative projects, which provides a helpful contrast for understanding professional development needs for current and prospective boundary spanning faculty leaders. For example, one participant explained the benefit of their professional background before entering the academy:

> I think one of the things that allows me to do this job with some competence is frankly that I do have a background in project management, understanding how to juggle a lot of things, develop a strategic plan, modify a plan. I think that is essential for doing this kind of administrative work. Especially this kind of administrative work where you're moving between the community and the university. Those are two very different groups.

Conversely, another participant described their informal strategies for professional development:

> I think this is an area that I continue to work and tweak. Continue to seek best practices. Seek wisdom from mentors about how to really prioritize the pieces of large projects. I think that continues to be the area that I focus on and am seeking to grow and get better at. To actually deliver on many of the goals.

Faculty members are conceivably competent in basic project management principles; however, community engagement adds additional layers of complexity and nuance that require attention.

Armitage and Levac (2015) suggest additional training should be integrated into doctoral programs to better prepare future faculty. Their primary concern was training related to the "principles and processes, and methodological and theoretical orientations of CES" (Armitage & Levac, 2015, p. 149), of which community engagement project management would be an essential criterion. For example, depending upon the disciplinary background and institutional affiliation, a typical faculty member may be unaware of campus units charged with supporting community-engaged scholarship and teaching. Therefore, early exposure to community-engaged research methodologies and pedagogies would increase a future faculty member's awareness of available resources and aspects informing community engagement project management and, subsequently, their boundary spanning role.

Cultivating and Supporting Boundary Spanning Faculty

Participants discussed the competencies needed among boundary spanning faculty leaders and provided insight on the support they had received and still require. The data revealed two themes related to professional development for boundary spanning faculty leaders. First, faculty members recognize their need for professional development and institutional support of their work. One faculty member shared their need for "a deliberate strategy in order to grow as a professional in this area." This intentionality in professional development is in contrast to one faculty member's unintentional growth through trial and error. They reflected on the correlation of experience, competency, and expansion of the field. One participant stated candidly, "As the work continues to grow, my capacity is not where it was." Dostilio et al. (2017) addressed this reality in presenting their competency model as "preliminary" as the assertion that additional interactions are anticipated as the knowledge base grows and contexts shift. Likewise, this study reflects ongoing efforts to advance our understanding conceptually and refine practice among ourselves and our colleagues.

We agree that competency-based educational interventions should be a priority for community-engaged faculty and institutions moving forward. Welch and Plaxton-Moore (2018) note "competency-based professional development incorporates specific knowledge, skill sets, and attitudes deemed as salient attributes for competent professional performance" (p. 38), and we recognize significant similarities in required competencies among faculty and CEPs. We also

believe there may be unique contextual variables and performance expectations among faculty that may need differentiated or additional competencies to fulfill responsibilities and commitments. Second, mentoring is essential for cultivating and supporting boundary spanning faculty. Participants shared the impact of their own faculty and peer mentors in guiding them to pursue community-engaged work and to develop their boundary spanning identity and competencies. One participant commented, “I think identifying mentors that are at that next level is essential now… the wisdom of some additional mentors, one or two, would really help me best serve the department and [university]… I think that’s essential.” Likewise, existing boundary spanning faculty have an opportunity to cultivate the next generation of community-engaged faculty. One participant shared their desire to support others:

> I’m hoping too that as I work alongside my other faculty members, that they too will see or develop that same passion as I did from others… we always have to think about the ones who will come behind us. I’m hoping that it can be a torch bearing for them to see the importance of just always giving back.

Participants indicated their professional and disciplinary legacy with respect to their colleagues, students, and community partners was an important consideration.

Implications for Future Research

This exploratory study provides a conceptual foundation for continued investigations of competencies among boundary spanning faculty. Just as the CEP has emerged as a distinct professional role with specific competencies, members of the professoriate have historically claimed specific roles, functions, and privileges (e.g. academic freedom). However, higher education has shifted significantly in recent decades along with the faculty’s composition, including specific position types and performance expectations. As community and institutional contexts change and faculty roles change, it behooves us to re-examine past frameworks for continued relevance and application. The Boundary Spanning Model and the faculty and professional roles associated with it warrant such a review if the model maintains its utility for scholars and practitioners alike.

The scholarship of Doberneck et al. (2017) suggests there is notable potential for course-based competency development for graduate students; however, we do not yet have evidence of such revised competency-based educational interventions among current faculty. The CES Competency model developed by Blanchard et al. (2009) is another example of seminal work that warrants a review due to widespread changes in professional, organizational, social, and political variables that impact the work of community-engaged faculty. Our exploratory study begins this inquiry and provides a conceptual foundation from which others interested in boundary spanning may pursue additional research. We envision a renewed interest in the Boundary Spanning Model and note the following implications for future research.

Due to the emergence of new roles (e.g., the CEP) and greater opportunity for faculty to serve in hybrid administrative roles to support community engagement, we first recommend

a reassessment of the existing Boundary Spanning Model. The reassessment should explore formal and informal roles and the competencies associated with each role. Such inquiry may yield a boundary spanning competency inventory that includes general boundary spanning competencies and targeted, role-specific competencies. We must continuously challenge ourselves and community-engaged scholars to integrate community partner perspectives, and a revision of the Boundary Spanning Model is an ideal opportunity. Weerts and Sandmann (2010) offer, “Some community partners were keenly aware of the skills required to succeed in working with the community and could identify who was most capable of filling these roles” (pp. 645-646). It is therefore incumbent upon scholars to pursue research collaborations with our community partners.

Second, we anticipate the emergence of more nuanced insight regarding applying the boundary spanning framework in practice. For example, when, why, and how do individuals transition into different roles, particularly informal roles? Based upon our preliminary data analysis and findings related to perceptions of authentic engagement, researchers might consider metrics for success as related to the competencies of boundary spanners as compared to indicators of an engaged campus (see Beere et al., 2011; Gavazzi & Gee, 2018; Percy et al., 2006; Saltmarsh & Hartley, 2011; Welch, 2016). For example, are metrics for various roles shared across stakeholder groups and do they align with individual and institutional values? Congruence among these values and goals are necessary for long-term sustainability and subsequently, the advancement and integration of higher education community engagement.

Third, as we examine the career arc of boundary spanning faculty, researchers might explore which roles are associated with career stages among faculty, and what types of support structure and educational development are appropriate for each stage. This insight could inform possible career trajectories of boundary spanners in higher education settings. Notably, this area of inquiry could inform a developmental, tiered identification of competencies that could be used to identify high potential candidates for boundary spanning roles, identify strengths and areas of growth for existing boundary spanners, and help to identify targeted learning and professional development interventions based upon current and aspirational boundary spanning roles and competency proficiency. Much attention has been given to the integration of community engagement principles at the graduate level (see O’Meara, 2008a). Eatman (2012) emphasizes the values of tools to support career planning pathways and notes the importance of mentoring, which echoes our participants’ recommendations. As such, we encourage scholars to include graduate-level academic preparation in such exploration of career trajectories and requisite educational development.

Finally, scholars are encouraged to consider contextual variance including institutional types, disciplines and interdisciplinary fields, among others. We posit all community-engaged faculty are inherently boundary spanners by nature of their work, yet not all boundary spanning is community-engaged. Specific values differentiate community engagement from other types of university-community partnerships, so scholars must carefully consider the aims and objectives of their inquiry to ensure this important nuance is not lost. Related to contextual variance, the very nature of boundary spanning adds layers of complexity. Clifford

and Petrescu (2012) suggest, “Working across disciplines and across the silos of academic departments and colleges is a hazardous business” (p. 85). Likewise, additional care should be given to work that spans university and community environments. While we do not consider the inherent risks of boundary spanning hazardous, per se, we agree that enhanced awareness and intentionality are essential mindsets for pursuing this important work.

Conclusion

Boundary spanning in higher education community engagement involves transmitting and translating knowledge between community and university partners and having the skills and knowledge necessary to navigate complex relationships as potential conflicts arise. Current literature on boundary spanning in community engagement provides a framework for the boundary spanning roles typically found on university campuses; however, there is limited research expounding upon the original Boundary Spanning Model. Additionally, shifting roles and responsibilities related to HECE and the Boundary Spanning Model, including faculty position types, hybrid faculty-administrative positions, and the emergence of the CEP, warrant a review of the model given our new context. Furthermore, existing scholarship inadequately leverages the concept’s full potential in advancing community engagement in higher education.

This study synthesizes a growing body of literature on boundary spanners in higher education with emerging literature on professional competencies and educational development among faculty. It provides a preliminary foundation for further inquiry into the Boundary Spanning Model and associated competencies that support faculty members pursuing community-engaged teaching and research. Finally, this exploratory study contributes to a foundation from which a more robust inquiry into how we intentionally cultivate boundary spanning faculty and support their professional growth and development and the influence of these activities on the institutionalization of HECE. These insights contribute to the engaged university’s core components and global efforts to institutionalize community engagement within higher education while promoting continued research in this promising area of scholarship on engagement related to higher education and academic leadership.

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A Campus-Wide Community-Engaged Learning Study: Insights and Future Directions

Darren E. Lund, Bronwyn Bragg

Abstract The authors undertook a campus-wide scan of community-engaged learning (CEL) initiatives at a large University. With collaboration from staff and leadership of the campus Centre For Community-Engaged Learning, the researchers designed an open-ended qualitative interview and questionnaire for senior administrators and faculty leaders across all local undergraduate faculties. Guiding questions for this project included: How do the various faculties and schools within the university define their relationship with community? What activities are considered CEL? How do students engage in these activities? What are the benefits of engaging with community? From these came specific interview questions that were administered to senior administration from each faculty, and further interviews were sought with identified faculty leaders. Findings are listed by faculty, with examples and definitions, and a concluding section offers insights and discussion around strategies to strengthen and enhance CEL.

KeyWords community-engaged learning, undergraduate education, university-community relations, service-learning

Increasingly, interaction and engagement between universities and the communities where they are situated are critical factors of success for both parties. Collaboration between these two partners can lead to a myriad of opportunities for both university and community-stakeholders; students gain hands-on experience through co-op and internship placements, researchers develop powerful insights working in collaboration with community partners, employers and business partners build relationships with potential employees, universities attract students seeking community-engaged learning, and a dialogue is opened that bridges the gap between higher education and "the real world." For the past few decades, service-learning has played a large part in this community engagement by fostering student experiences that benefit the community in reciprocal ways (Butin, 2010; Hatcher & Bringle, 2012; Tinkler & Tinkler, 2017).

Understanding the critical role that community partners play in universities' success, the university's *Strategic Direction* for 2011-2016 (University of Calgary, 2011) set a goal to "fully integrate the university with the community." This article focuses on a selection of findings from a larger internal environmental scan of one slice of community-university interaction, namely, on community-engaged learning opportunities for undergraduate students at the University of Calgary (Bragg & Lund, 2015). Past studies of the impact of organizational

decisions have typically focused on student perspectives (e.g., Armitage & Levac, 2015; De Leon, 2014; Moely & Ilustre, 2014; Przednowek et al., 2018) or faculty perspectives (e.g., Cooper, 2014; O'Meara et al., 2013). Drawing on university administrators and program directors' engagement, this research seeks to provide an overlooked perspective in community-engaged learning (CEL) planning and programming.

CEL can be any form of interaction with the community at large beyond the academic institution while students pursue their higher education; ultimately, the focus for CEL is the enhancement of the student experience, and the connection of the student experience with community leaders and salient issues in the community (Cooper, 2014). At the time the research was conducted there was no common definition or universally shared understanding of what CEL entails at this university, nor a comprehensive documenting of the extent to which students are engaged in these activities. Some typical features of research on CEL at universities include the lack of precise methods to evaluate these programs and a dearth of the perspectives of program administrators; as O'Meara et al., (2013) noted, "future studies might interview community-engaged faculty with their organizational leaders and colleagues to understand how such actions were interpreted and understood from multiple vantage points" (p. 17) this research is a step in that direction.

CEL and service-learning are increasingly recognized as "high impact practices" that can be transformative for students who participate. The National Survey of Student Engagement (NSSE) found that high-impact practices "demand considerable time and effort, provide learning opportunities outside of the classroom, require meaningful interactions with faculty and students, encourage interaction with diverse others, and provide frequent and meaningful feedback. Participation in these practices can be life-changing" (NSSE, 2013, p. 1).

As "high impact" activities, these opportunities contribute to students' satisfaction with their university experience and are associated with greater student success. Many of these activities are also associated with increased community involvement following graduation, career preparation, leadership development, critical thinking, and the ability to apply learning in different settings.

Project Background and Guiding Questions

In 2014, staff from the Centre for Community-Engaged Learning (CCEL) met with the university's Vice Provosts of Teaching and Learning, and Student Experience to discuss a need to increase significantly the number of students participating in community-learning opportunities, and to creating clear pathways to community involvement for students. Guiding questions included: How do the various faculties and schools within the university define their relationship with community? What activities are considered CEL? How do students engage in these activities? What are the benefits of engaging with community?

The CCEL then invited the lead author to plan and conduct a CEL baseline environmental scan across the University. This was not for any accreditation purposes but to understand better the context of CEL in various faculties from multiple perspectives. A goal of this research was to capture the diversity of learning experiences held under the term "community-engaged

learning" and the ways that different schools and faculties across the university were taking up this concept at the time. In the following section, we describe the definition of terms and approach employed to capture these findings, followed by the results by faculty, and a section that highlights key learnings and conclusions.

Definition of Terms

Because of the expansive nature of the term "community-engaged learning," there was a need to define key terms based on current relevant literature and with the cooperation of the CCEL; this research focused exclusively on CEL opportunities for undergraduate students only. The definition below excludes other forms of university-community partnerships such as community-based research or community-engaged scholarship which tend not to include a specific student-focused learning component:

Community-Engaged Learning CEL can be any form of interaction with the community at large beyond the academic institution while students pursues their higher education. CEL includes both curricular and co-curricular engagements such as internships, practica, capstone courses, volunteerism, and/or service-learning opportunities. In this sense, we understand CEL to be an encompassing "umbrella" term for community-university interactions. CEL has two key components: a) students are engaged directly in some form with a community; and b) students engage in activities explicitly related to their learning.

Community Service-Learning Service-learning differs from other forms of experiential learning and volunteerism in that the benefits of a partnership are shared equally between the service provider and the recipient of service, and the focus of the project is equally student learning and community benefit. Reflection, reciprocity, and relationships are the core of successful service-learning programs.

Experiential Learning Experiential learning and CEL often go hand-in-hand. While a fulsome discussion of experiential learning goes beyond the scope of this scan, generally, experiential learning is thought of as more hands-on, process-oriented learning:

> Unlike traditional classroom situations where students may compete with one another or remain uninvolved or unmotivated and where the instruction is highly structured, students in experiential learning situations cooperate and learn from one another in a more semi-structured approach… to engage students in direct experiences… tied to real world problems. (National Illinois University, 2012)

Through experiential learning, students are expected to take a more active role in their learning experiences. Reflection, critical analysis, and synthesis are all key components of an experiential learning environment.

Capstone & Co-op Programs Co-operative components or "co-ops" are professional work experiences linked to the student's academic work. Placements are often structured to meet students' educational and career goals. Co-op experience is usually included on a student's transcript in addition to designated credit hours awarded for its completion; these experiences can be for credit, not for credit, paid, or unpaid.

Practica Practica is often a required component of studying and placing students in supervised professional settings. Students develop competencies and apply previously studied theory and content. Practicum experiences also allow students to design and develop a project in which they use knowledge and develop skills.

Volunteering Volunteering is generally considered a less formal way for students to engage with the broader community, either individually or as part of a group. Volunteer experiences can take place as one-off engagements or be structured for more regular or continuous involvement. These experiences may be organized by campus clubs or student groups, and may take place on or off campus.

The focus of this research is primarily on curricular engagements, in order to provide a baseline to inform future curricular directions both within and across disciplines. We interviewed senior administrators in each faculty as well as faculty leaders in this area. Our approach focused more on the curricular engagements within the faculty – practica, co-ops, and service-learning – and less on the co-curricular involvement of students within each faculty, addressed more briefly in a final section.

Methodology

The research proceeded in three stages. First, the authors and staff from the Centre for Community-Engaged Learning met to define terms, narrow the scope of the research, and develop a strategy for conducting the research. The team also mapped out the various faculties and schools across campus that would be included. Ethical approval was obtained for the agreed approach. Second, the researchers reached out to the Associate Deans of Teaching and Learning, where applicable, or other administrators across all local undergraduate faculties. Where no such position existed, the team spoke with the Associate Dean Academic and, in some cases, the Dean of the School or faculty. The administrators were invited to participate either in an in-person interview or complete a brief questionnaire about CEL within the faculty or school, following the usual protocols of qualitative, open-ended interviewing (Creswell, 2013). Interviewees were told their responses would be anonymized but that there could be no guarantee of absolute anonymity.

The researchers spoke to 9 out of 11 faculty administrators in person and received questionnaire responses from the remaining two. The questionnaire contained the following five questions:

1. Does your faculty have a working definition for community-engaged learning? If yes, how is community-engaged learning defined within the faculty?
2. Please provide an example or examples of community-engaged learning initiatives or activities within the faculty.
3. Does your faculty currently measure, evaluate, or collect data about community-engaged learning initiatives within the faculty? (i.e., the impact on students' learning outcomes, student experience, etc.)
4. Can you identify a key leader or key leaders within the faculty regarding community-engaged learning? (Please note that we will be reaching out to these faculty members for participation in our study)
5. Do you have other comments about community-engaged learning within your faculty?

The third stage of the research involved reaching out to key faculty leaders within each faculty, identified by administrators as involved in a CEL initiative within the faculty. This research draws on interviews with 13 faculty members or staff from across local undergraduate faculties. To capture the co-curricular CEL initiatives, we interviewed a senior administrator of student experience and collected data from the Centre for Community-Engaged Learning.

Findings

The following proceeds faculty by faculty across the university, listed in alphabetical order. Each section defines CEL within the faculty as relevant, followed by examples. Other comments about CEL from administrators, faculty, and staff are included throughout. The final section describes co-curricular forms of CEL.

Cumming School of Medicine

This scan focused on the Doctor of Medicine (MD) program within the Cumming School of Medicine as it is considered an undergraduate program, and we spoke with a senior administrator. Within the MD program, CEL is tied to accreditation standards for medical schools in Canada. In particular, standard 6.6 refers to "service-learning." The accreditation standard reads: "The faculty of a medical school ensure that the medical education program provides sufficient opportunities for, encourages, and supports medical student participation in service-learning and community service activities." This accreditation standard informs the school's thinking around CEL more broadly.

One example of a mandatory CEL program is the Population Health Course. All MD students take this course within their first two years of the program. The focus is on working with vulnerable communities. These communities might include people with disabilities, immigrant/refugee populations, Indigenous health, families of children with disabilities, homelessness and addiction, and the elderly. Students work in pairs to visit community members and complete an ethnographic interview. The results of the interview are shared with

other members of the group working with that population. A research project is developed from the collection interviews. A Master Teacher for the class described it as a "community-based critical inquiry," explaining it as follows:

> It's important because it's what physicians are supposed to do. As clinicians, we need to be community-engaged because we deal with individuals all the time. But individuals come out of a population, so what goes on in their world hugely informs both why they're there in the first place, and what can we do to intervene or help if they need our intervention or help. I think to be an effective clinician you need to be willing to understand the world in which your patients live. (PM1, 03.14.2015)

Some other examples of CEL in the School include a voluntary Global Health concentration and a voluntary Global Health/Remote Community elective. There are challenges involved in delivering CEL within a three-year medical program. Upon entrance to the program, medical students have to make crucial decisions quickly about their training, including picking their residency placement. This administrator acknowledged that as a faculty, there is room to grow in the area of CEL. The goal for the medical school is that, within five years, all students in the program will experience CEL opportunities. Like representatives from other faculties and schools we spoke to, the faculty administrator stated that having more CEL opportunities would likely increase the diversity of the student population, an ongoing goal with the medical school.

Faculty of Arts

The Faculty of Arts does not currently have a formal definition of CEL. It does, however, show up in several different ways throughout the faculty. We spoke to an Instructor in the Department of Communication, Media, and Film, and a Co-op Education Coordinator in the faculty about the various forms of CEL within the faculty.

One example of CEL is the Co-op Program in Arts, in which students from the Faculty of Arts participate in co-op placements working in the not-for-profit, private, and public sectors. In these opportunities, students engage in various ways with the community. For example, an International Relations student worked three terms back-to-back (12 months long) at a local energy company in its Community Consultation and Regulatory Affairs. Her role was working with a senior Indigenous Relations Advisor ensuring timely consultation activities concerning energy exploration projects. She liaised with community and business stakeholders to maintain relations, accurate information, and managing reporting requirements. She also helped collect and report statistical information regarding its involvement in Indigenous communities, including community investment and industry agreements.

The co-op program evaluates students' learning goals and progress at mid-term through a site visit and at end-of-term with a reflective report that follows a rubric, an updated résumé, program and term evaluation form, and an employer assessment. Students receive a Pass/Fail

on the co-op work term experience and three terms leads to a designation on their degree. Other examples of CEL include a Service-Learning course in the Faculty of Arts, a Travel Study program, and Curricular Peer Mentorship. As an instructor in the faculty expressed it, CEL:

> gets the students out of their heads…Universities need to help students grow, help develop citizenship. To have a good society you need well-informed citizens who can make decisions for the general common good, and I think getting students outside of classrooms allows them to experience what that looks like. (PA2, 01.20.2015)

Faculty of Law

The Faculty of Law does not currently have a working definition of CEL. One example of community engagement is a business ventures clinic. This a unique partnership between the Faculty of Law and local law firms. The clinic is designed to offer start-up businesses access to pro bono legal assistance while also giving law students the chance to put their education into practice within the local business community. Third-year law students work with entrepreneurs and start-up business owners. Students are partnered with a practicing corporate-commercial lawyer as a mentor. They get hands-on experience drafting various legal documents and providing information on legal questions that might arise in entrepreneurial companies, such as corporate governance considerations, business structures, and intellectual property issues.

Other examples within the faculty include judge shadowing programs and clerkship opportunities for students with the court, a student mooting program, a mentorship program for law students run through the national bar association, and many legal clinics, including student legal assistance, pro bono students, a constitutional law clinic, a business ventures clinic, and an environmental law clinic in which law students provide legal services to clients. In each case, they are supervised by practicing lawyers.

Faculty of Kinesiology

While the Faulty of Kinesiology has no formal definition of CEL, a senior administrator reflected that the faculty is engaged in a variety of ways with some diverse communities, saying:

> I would take [CEL] broadly to say that it is any academic learning that goes on beyond our classrooms. And so, the community for us could even be within our building because we have athletics and we have things like the Olympic Oval and the Sports Medicine Centre, as well as the larger community out there, so we have many activities from an undergraduate perspective that are involving all of those areas. (PK1, 01.22.2015)

Other examples of CEL include a practicum course for which students are interviewed by a potential placement and are selected for practicum placement. Students work in these placements 5-6 hours per week. It is equivalent to one senior kinesiology course. It is a pass/

fail course with no class-based component. Students complete a total of 60-72 hours total within the term. Likewise, the Work Term is similar to practicum but equivalent to five senior Kinesiology options (5 half-course equivalents). Students work 35-40 hours/week for the entire term. Some of their placements have included comprehensive healthcare clinics, health promotion (i.e., Kids Cancer Care, Heart and Stroke Foundation, Canadian Liver Foundation), Alex Community Health, Pathways to Housing, Canadian Sport Institute, Running Injury Clinic, Southern Alberta Renal Program, cancer survivors (exploring the impact of exercise on cancer survivors and those newly diagnosed), Calgary Fire Department, and the Centre for Video Analysis.

Another program sends kinesiology students to work in the schools and undertakes initiatives with children in schools. Also, athletic therapy students work with varsity athletic teams as trainers for the teams. Some students work with people with disabilities who attend recreation programs, and students learning to be personal trainers will partner with campus security to design a training plan to complete an assessment. Senior administrators explained CEL in their faculty as follows:

> I think our faculty is heavily involved in the community in so many ways. Between athletics and active living, we have over two million people use this facility…that's a community-engagement piece, not from an academic perspective necessarily, but that's part of our faculty. (PK2, 01.24.2015)

The administrator also pointed out that "It is important to reflect on how community engagement is measured and evaluated, as well as how community engagement is linked to professor evaluations" (PK2, 01.24.2015).

Faculty of Nursing

Two senior administrators and a faculty leader participated in an interview for this project. The latter reflected that "notions of community are fairly well embedded in nursing as a discipline" (PN1, 01.14.2015). Indeed, nursing is on the forefront of practice that is informed through cultural humility (see Abdul-Raheem, 2018). While the faculty does not have a formal definition, there are numerous examples of CEL. For this study, the administrators limited their conception of CEL to "work in the broader community" beyond the hospital and traditional clinical settings.

The primary example of CEL in this faculty takes place in students' third term. Students work in groups of eight, collaborate with communities to identify an issue, develop an intervention, and then evaluate their work. Both administrators and the faculty leader discussed the collaborative nature of the strong partnerships between the faculty and the community. The faculty attempts to support community needs and initiatives and the current work, as a faculty leader explains:

> We have shifted now to point where we have so many people who want to work with us that we do not have enough students to meet the need and I think what's happened… is, it's not only just meeting our students' learning needs, it's actually meeting needs for the community members and that community partner. (PN2, 02.17.2015)

Students participate in 19 hours of "clinical practice" per week: 12 hours are off-campus, focused work with the community, and the other seven hours are "on-campus practice." This provides a space for "students to talk about and unpack that experiential learning and try to connect that to a theoretical understanding" (PN2, 02.17.2015). Some community programs that have collaborated in the past include Boys and Girls Club, various schools and preschools, programs for homeless youth, the Calgary Immigrant Women's Association, programs for low-income seniors living downtown, the Alzheimer's Society, and the Ogden Community Association.

According to the faculty member, the amount of time and effort involved in developing CEL "isn't necessarily always recognized" (PN2, 02.17.2015). This is a problem not just within the Faculty of Nursing but across the university and academia more broadly. How official university processes evaluate faculty do not necessarily match with creating and honouring the efforts that go into creating rich CEL experiences. A faculty member expressed that "we need to have some sort of visionary idea of what good academic conduct, performance looks like in order to make CEL fit, or otherwise we're talking about square pegs in round holes" (PN3, 02.24.2015).

Faculty of Science

The Faculty of Science does not have a working definition of CEL, and according to a senior administrator, "It is not a term that's commonly used in our everyday conversations about teaching and learning" (PS1, 01.15.2015). CEL is generally conceptualized in the faculty as situations where instructors go out into the community and share their work or present their work in the community.

There are "small pockets" within the interdisciplinary programs, in particular within environmental science. An example of CEL within the Faculty of Science is the fourth-year capstone course in Environmental Science, a mandatory course that approximately 40 students complete per year. The course revolves around "real world" problems and engages with research questions derived from community interests, questions, or concerns. One of the instructors for the course reported focusing it around issues related to water quality. For example, students might explore questions about sewage in the Bow River or stormwater ponds' efficacy. The class of 40 works in smaller groups on particular questions of interest. The project involves collecting samples, analyzing data, synthesizing results, and presenting findings to the community; it also requires that students work in groups and develop their communication and teamwork skills.

This faculty member noted that the course has a strong reputation in the community and, often, possible projects are brought to the university for the students to engage with.

The benefit of the student research, according to the faculty member, is two-way, both for the students and communities:

> We can ask really controversial and difficult questions and we don't have a stake. So we can talk about something like sewage in the Bow River… or we talk about First Nations problems… but we're not on one side or the other side. We have a unique, objective position and we can contribute in a unique way. That is really important, I think. (PS2, 03.30.2015)

Further, an administrator talked about the potential for how CEL initiatives might grow in the faculty in the coming years:

> I think science lends itself to community-engaged learning more than we think it does… I think people are interested in science, I think they have questions about the natural world, and I think this would a tremendous way for us to engage with First Nations communities, but I think we are a ways out from… moving that forward as a priority in the faculty. (PS1, 01.15.2015)

This administrator also suggested that increasing opportunities for CEL might lead to greater diversity in recruiting and retaining women in science.

Faculty of Social Work

According to a senior administrator of the Faculty of Social Work, CEL is foundational to all students' and instructors' work. It is considered a "signature pedagogy" within the faculty. As an applied profession, students spend hundreds of hours working in community settings to become social workers. The senior administrator explained:

> It's part of our value set and philosophy as a profession… But it's also a conscious choice on our part so we have a strategic plan in place, and it's one of our three pillars; we say simply that our community will be part of us and we will be part of our community. It should then be reflected in everything we do. (PSW1, 03.14.2015)

There are several specific examples of CEL, including through their Field Education components. As part of any Social Work degree program, students must complete two field placements. These placements are regulated by professional standards and must be supervised by a practicing social work professional, and they take place in a variety of community settings. Students also spend a portion of this time in a classroom setting with faculty to debrief and reflect on their learning experiences.

Community leaders regularly work as sessional instructors in the faculty and are often involved on faculty and student committees. The faculty also has Research Chairs based in

the community. For example, at Wood's Homes, this faculty member will divide work time between the community and the university.

Further, many community-based initiatives are examples of collaborative research and practice. One Social Work faculty member is leading a comprehensive identity-based community intervention project. The project involves a wide range of key community stakeholders, including both Public and Separate School Boards, the Calgary Police Service, and many immigrant-serving agencies and other not-for-profit organizations. Its goal is to deliver a program that is both practice- and research-based with the intention of diverting at-risk immigrant youth away from gang involvement. Opportunities for student involvement include practicum placements and field education.

A faculty member offered a reminder of how community engagement is tied to professor evaluations, advancement, and promotion:

> I will say that the days when I could write a paper, and have it published, and have it read by fifty of my best academic friends and getting a reward for that, those days should be over, I think. It takes the whole conversation about where research comes from, how we disseminate knowledge, how we apply knowledge, how we shape our classrooms and engage community members in thinking about learning experiences. All of our traditional reward mechanisms and expectation have to change if we want to get any real traction. (PSW2, 03.25.2015)

Faculty of Veterinary Medicine

Within Veterinary Medicine, CEL is conceptualized as having two aspects: a) students work or engage in activities in the community outside the university's confines (including service-learning opportunities), and b) community members are brought to campus to engage with students in the faculty.

The Faculty of Veterinary Medicine differs from other veterinary medicine programs across the country. Typically, programs have an on-campus training hospital, but this is not the case in Calgary. Instead, students spend most of their last (fourth) year of the program off-campus and working in the community. The fourth year is forty weeks long and runs from May to April of the following year (not including two summer months). Students spend these forty weeks in practicum rotations that include private veterinary offices, government offices, working with wildlife veterinarians, working on ranches, and the like.

Other CEL within the faculty include courses with a service-learning component that has included a Northern Community Rotation, a Housing Project, and research in Tanzania. A faculty member said, "We could not deliver this program without that community engagement. We need the community" (PV2, 01.24.2015).

Haskayne School of Business

A senior administrator discussed the nuances of CEL at the School: on the one hand, the term CEL is not broadly used or taken up directly; this is not typically the language used to describe the relationship between the School and the wider community. On the other hand, "Haskayne was one of the frontrunners in terms of doing community-engaged learning; we just never called it that. We've always engaged community in a lot of our business courses, where we specifically work with businesses out in the community" (PB1, 01.14.2015).

This administrator also differentiated between the co-op program for business students and CEL. Some examples include Selling Smiles, whereby undergraduate students in a particular Sales Management course gain "real world" selling skills by selling products to raise funds for the Children's Wish Foundation. Sales teams of five students are given a small budget and sample kits and asked to develop and implement an effective sales strategy. At the time of the interview, students had raised more than $150,000 for the charity.

There are several course-based examples of CEL in the faculty. For example, an introductory marketing course partners with a local not-for-profit or small business looking for additional help. They have partnered in the past with organizations including Alberta Ballet, Calgary Foothills Soccer league, and local restaurants. Students complete two assignments: first, a research project on the organization and area of work, and second, a marketing plan with recommendations for the client. There are typically 360 students per term in this course. As the instructor reported:

> My goal is to make the class both interesting and practical, and students appreciate it. It gets them outside the classroom as well and bringing in those guest speakers it gives them, "Ok, this is actually what I learned and how they're using those ideas." So I think it's useful. (PB2, 01.20.2015)

According to the instructor, CEL is something that many instructors want to do much more. The biggest stumbling block seems to be the perception of a lack of infrastructure and targeted administrative support. The faculty used to have a project office to manage these kinds of projects and facilitate connections between the community and the university. That point of contact no longer exists, but this instructor suggested developing some sort of portal, similar to a "Match.com for matching up community interest and the interests of professors." The instructor described the importance of CEL:

> I think it's really valuable. It is definitely something our students want and expect… A key piece, especially before they go out into the workforce, having some experience working, the students say that's the most valuable thing that they've had in their degree, so facilitating that, and offering that to every student. (PB2, 01.20.2015)

According to the instructor, employers can thereby provide feedback that students feel they need — namely, more "real world" experience. Additionally, working together, working in groups offers opportunities to help develop people skills. This last point was also raised by the senior administrator with whom we spoke; "These are the kinds of projects that really help students think through that, and be able to handle those situations, give them practice dealing with people-issues that they are going to run into (PB1, 01.14.2015)."

Schulich School of Engineering

The Schulich School of Engineering has a relatively broad and expansive definition of CEL. A senior administrator explained that CEL within the faculty includes all forms of student interaction with the external community to the university. This includes curricular and co-curricular experiences, service-learning classes, capstone courses, and paid student internships.

In a first-year design course, students work on projects related to inclusive design related to service-learning offerings. The class partners with local organizations working on a particular social issue. Examples of past partnerships include: local disability organizations to design tools or implements for use in the home to help people with disabilities; designing toys for the local Childrens' Hospital for children with disabilities; working with Engineers Without Borders to find engineering design solutions for communities in the developing world; and projects related to affordable housing and a 10-year plan to end homelessness. In all cases, students conducted research to understand the broader context in which their design project occurs.

This is a required course for all first-year engineering students, and there are between 600 and 800 students in each class. One faculty member emphasized the importance of opening the students' eyes to inequity through their CEL:

> A lot of students have not made up their minds on what their engineering career is going to look like… In one of the lectures when we talk about design for development, 95 percent of engineers are designing for 10 percent of the world's population so there's only 5 percent designing for the other 90 percent. That's a big inequity and a lot of students don't realize until you tell them. They become more interested to say, "Hey I can be useful in that other realm and there's lots of opportunity but also lots of room for lending a helping hand." (PE1, 01.14.2015)

Further, through internships, Engineering students can spend 12-16 months working with a company in a paid position. Some students work in Calgary while others have travelled further afield to places like Italy or Switzerland. Finally, through a Group Travel Study Program, there are opportunities for students to travel to other countries in small groups to partner with universities overseas and engage in research and study-related activities.

Engineering has struggled to attract a diverse demographic, including women, and there are initiatives now in place to address this. Some administrators believe that having CEL opportunities might attract a more diverse demographic of applicants and, ultimately,

engineers. According to a senior administrator, there must be institutional and infrastructure support for CEL to flourish:

> I'm able to see a lot of different models but the ones that impress me most are well-designed from the perspective of the support and infrastructure, not only infrastructure but human resources as well. Whenever they get external development money there's always a percentage of that that goes to hire people, instead of, "We have the money, now let's find the professor volunteers who are going to do it."… we have to have the proper support to make it as easy as possible for the professors to engage in these activities without being totally consumed… We just need to have that structure. (PE2, 01.20.2015)

Werklund School of Education

Within the Werklund School of Education, CEL is considered a "signature pedagogy" for undergraduate students. Werklund defines community-based learning as: "a pedagogical model that connects classroom-based work with meaningful community involvement and experiences" (PEd1, 03.14.2015). A senior administrator acknowledged that while the practicum component for pre-service teachers takes place within a community setting, this is distinguished from other forms of CEL. In this sense, the definition is narrower in scope and focuses on community-engagement beyond the practicum component of teacher education.

One long-standing example of a CEL program is a community-initiated service-learning program for undergraduate students developed in 2011 based on the recognized need for improved learning outcomes for children and youth of immigrant families in the local community. Initiated by community and co-founded and led by the lead author, this program seeks to provide undergraduate education students with experiential learning opportunities that will better prepare them for the culturally diverse classroom needs. Each year, about 50 students of the approximately 500 first-year undergraduate students volunteer for the program. Their weekly coursework within a mandatory diversity course includes a social justice framework to understand and reflect critically on their community experiences (Lee & Lund, 2016; Lund, 2018; Mitchell, 2010).

This unique collaboration initially came from a local immigrant-service agency, which sought solutions to the challenges children and youth of immigrant families faced. Pre-service teachers are placed in a range of community settings to work with children and youth from immigrant families outside of the conventional classroom. This includes after-school programs run by immigrant-serving agencies and other community partners.

In the past few years, the program has transitioned to become a permanent CEL program offered through the Werklund School of Education. It has expanded to include placements in agencies serving LGBTQ+ youth, children and youth with disabilities, Indigenous children and youth, and children and youth of immigrant and refugee backgrounds (Lund & Lee, 2015). A program administrator explains that:

> We are more than just teachers in a classroom. We are all community members… The better that we can help create conditions where teachers begin to explore those intersectional and overlapping identities, the better we'll be as teachers, and the better off students will be in schools. (PEd2, 03.14.2015)

More recently, the school has expanded its number of service-learning offerings to include several different co-curricular and curricular options for B.Ed. students with agencies in the local community and has hired a full-time facilitator to coordinate the recruitment and placements. Other examples of CEL within the School include a Partner Research Schools program, wherein numerous schools in the area have partnered with the faculty to facilitate collaboration and research between schools, school authorities, communities, and universities. In an optional undergraduate program, Teaching Across Borders, students volunteer to travel abroad during the final year of their B.Ed. program to engage with schools and community services. These are three-month commitments, volunteer-based, and connected to their undergraduate coursework.

University Co-Curricular CEL

There are numerous co-curricular CEL opportunities for students across campus. Because of this scan's limited scope, we have not attempted to capture a fulsome picture of all these activities. Instead, we have opted to focus on a high-level view of co-curricular CEL. Thus, rather than go faculty by faculty, we spoke to a senior administrator in this area and have included some of the Centre for Community-Engaged Learning (CCEL) work in this section. The administrator defined co-curricular CEL as "learning that takes place outside of the formal environment like a classroom and is embedded within an alternative setting." The intention is that, "these experiences make students more successful in their studies, more engaged students; it really helps them get the most out of their programs here."

Examples of co-curricular CEL include the UCalgaryCares Program, a series of service-learning opportunities offered through the CCEL. Through this program, undergraduate students from any faculty, department, and year of study can learn about important social issues by working with community organizations in a meaningful way. Students learn, work, travel, and in some cases, live together, locally, nationally, and internationally. All of these opportunities take a systems approach and are rooted in principles of social justice. Students undertake pre-experience workshops and participate in reflective activities, guest speakers, tours, forums, and experiential learning activities; finally, they participate in a debrief session after their return.

The university has an official co-curricular document to recognize a student's out-of-classroom experiences, and there are a multitude of activities that may be recognized, including student leader roles held in clubs and organizations. Students must complete 20 hours over a year in the activity, and approximately 6000 students per year have a co-curricular record.

Co-curricular CEL opportunities may provide an important entry point for other forms of CEL. For example, students may be cautious about taking a for-credit course with

a community-engaged component if they do not have experience in this area. An ongoing challenge is in trying to coordinate the placements in a more coherent manner across campus. As the administrator explains, “If you’re a community organization and you’d like to work with us, how do you do that? It needs to be more coordinated” (PCC1, 03.15.2015).

Discussion

Our campus scan is an admittedly limited snapshot of the range and type of community-engaged learning that was being undertaken by faculties across campus at a single Canadian university. Several administrators and leaders of these programs and projects offered their perspectives on this work’s nature and the ongoing and emerging needs identified through their varied experiences. The section below outlines seven key findings emerging from this study’s results, ranging from definition through practice.

1. Community-engaged learning is defined rather broadly and unevenly. At the outset of this research, it was acknowledged that there was no shared definition of CEL across the university. This was amply confirmed as we collected primary data through interviews across eleven local undergraduate faculties; each faculty has its own vision of what each of these three terms mean: community, engagement, and learning. Others conducting surveys of their campus have found a similar limitation (Cheng et al., 2015). From the data, we generalize that most faculties would agree that CEL is learning that takes place *outside* of a conventional classroom. That said, “outside the conventional classroom” remains a vast concept. For example, in some of the more extensive service-learning courses, students technically stay in the classroom and “the community” comes in (e.g., as guest speakers, lecturers, collaborators, etc.).

We see that the line between the university community and the wider community is permeable. This is especially true in applied programs – most notably, Veterinary Medicine, Nursing, Education, and Social Work – where much of student learning takes place in community settings. In these programs, the “conventional classroom” can include classrooms in elementary schools, clinical settings in hospitals, veterinary clinics in rural communities, and any number of not-for-profit agencies.

While some faculties consider a practicum experience to be CEL, others differentiate it from other CEL opportunities, like service-learning, as discussed below. Like practica, co-operative programs pose a similar definitional challenge: Some administrators within faculties and schools consider co-op placements as core to a faculty’s CEL strategy while some do not. While these divergent perspectives pose a challenge in terms of finding one shared definition, they do reflect the richness and diversity of CEL across the university.

2. Providing meaningful CEL opportunities is labour-intensive. Across each faculty, we heard about the labour-intensive nature of CEL opportunities. In particular, course-based service-learning opportunities and exception capstone courses require considerable logistical and administrative work. Often, faculty must invest significant time building relationships in the community (Cooper, 2014). They have to support students across a variety of locations.

Further, they have to manage relationships between their students and the wider community and troubleshoot if problems arise. Faculty members taking on these initiatives also take on the regular responsibilities of managing a course: delivering content, providing opportunities for reflection and learning, and marking assignments.

Two specific points emerged with respect to this work: *a.) There needs to be administrative/ infrastructural support for this work to be sustainable.* Across faculties there was a general consensus that there needs to be administrative and infrastructural support in place to facilitate CEL opportunities. Several faculties identified that instructors would be more motivated to provide CEL in their classrooms if there were more support available. For example, this could look like administrative support to assist faculty with the logistics of planning and coordinating the service-learning course. It could also be the establishment of a bank of possible community partners for a particular course. *b.) CEL needs to be tied to faculty recognition and evaluation.* Following the first point, several faculty members acknowledged that there remains a disconnect between the ways faculty are evaluated and promoted and the emphasis on creating meaningful CEL opportunities. To put it simply, there are few rewards within the academic system of merit and tenure to recognize faculty who provide these kinds of opportunities for their students. Thus, it often falls to faculty who have profound intrinsic motivation and a passion for work in that area. We heard resoundingly that if CEL is to become a greater priority within the university, there need to be systems in place to recognize and value the labour of providing these opportunities for students.

3. CEL is perceived as something that might attract more diverse students. Several faculties identified CEL opportunities as experiences that might attract more diverse students to the faculty. This was especially true in faculties that have historically had a particular gender bias. Administrators in these faculties suggested that providing more opportunities for engagement with the broader community might attract a more diverse applicant base.

4. Professional faculties have divergent perspectives of "what counts" as CEL. As mentioned above, professional practicum placements sit at an exciting intersection of CEL and more conventional learning. Faculties that have a strong professional practicum component had differing perspectives on whether practicum should be included within the definition of CEL. This suggests the need for further discussion on this particular divergence.

Nursing and Education both have large components of their program that involve students working and learning in supervised professional settings (i.e., in schools and hospitals). In both cases, the administrators with whom we spoke differentiated between these experiences and other – more narrowly defined – CEL opportunities. For example, Education focused on specific service-learning opportunities. Nursing focused on one term in the nursing degree program when students work with community partners in non-clinical settings (i.e., not-for-profit organizations, schools, etc.)

In contrast, respondents from the Faculties of Veterinary Medicine and Social Work both identified their "field education" components as core to their CEL strategies. In Veterinary

Medicine, the service-learning opportunities that exist were considered secondary to the fourth-year community rotations where students spend forty weeks working in "community" settings (i.e., private veterinary clinics, with government, on ranches, and so on). Similarly, the Social Work administrator identified field education as a "signature pedagogy" and core to how the faculty defines its relationship with the broader community.

5. Co-curricular examples should be studied more deeply on a faculty-by-faculty basis. To narrow the scope of this scan, we focused on curricular CEL opportunities on a faculty-by-faculty basis. While we did include a high-level, university-wide perspective, we feel that more research is needed to understand more fully the variety of community-engaged work and learning taking place at a co-curricular level within each faculty. From Medicine to Engineering to Social Work and beyond, there are numerous initiatives, projects, volunteer experiences, and other opportunities that allow students to engage with the community. These are mostly student-run and student-led and can provide transformative learning experiences to students and opportunities for leadership and personal growth.

6. A central campus office or location should exist for communities to connect with the university. Faculty and administrators alike identified that there is currently an operational or administrative gap that makes community-engagement challenging: Specifically, there is no central hub for the community to connect with the university and for the university to connect to community; this means that there may be missed opportunities for collaboration and engagement. One administrator suggested an online dating-style site for university-community partnerships to pair university participants with stakeholders in the community. At present, this gap likely acts as a barrier for faculty who would like to engage with the community but are unsure where to begin, as well as for community partners who may be interested in working with the university but are unsure whom to contact.

7. There is a need to measure and evaluate the collective impact of CEL initiatives, both within faculties and across the university. One of the questions that we posed to every faculty was whether and how they were measuring the impact of CEL at the faculty level. With few exceptions, the answer to this question was that they were not. Many individual service-learning courses do measure and evaluate the impact of CEL opportunities on student learning. Similarly, many of the co-op programs and field experience placements involve student reflection activities, which is generally seen as a core component of the "learning" in CEL.

However, at a faculty level no one person or office is measuring the collective impact of community-engaged learning within that faculty. In fact, very few faculties are even collecting basic descriptive data on student engagement beyond the traditional classroom. Often, in response to this question, senior administrators responded with comments to the effect of: "We should be doing more." The question of measurement and evaluation gets to the core of the value and role of CEL within faculties and within the university as a whole. Much more work is needed to define and refine measurement tools to assess the impacts of these experiences.

Conclusions

The findings discussed above from this relatively limited environmental scan across one university's local undergraduate faculties offer much food for thought. This research was an intentional effort to build on past research about the organizational elements of community-engaged programming (Armitage & Levac, 2015; Cooper, 2014; De Leon, 2014; Moely & Ilustre, 2014; O'Meara et al., 2013), and include the views and voices of those administrators tasked with overseeing these programs. Our respondents provide many insights into what is working well in CEL and the potential directions each faculty and the university may follow to strengthen their commitment to, and success in, community-engaged opportunities for students. CEL remains a core part of many universities' strategic plans, and a growing number of faculty and students are involved in various forms of it across most campuses. Reflecting on the potential areas of growth for community-engaged opportunities for their own university, Cheng et al., (2015) concluded that "the ability for engaged scholars and communities to collaborate, to learn from one another, and to co-create knowledge will expand as the academic institutions attempt to better define and provide formal recognition for community-engaged scholarship" (p. 212).

Further research is needed to explore in greater depth the benefits and challenges of CEL from faculty, instructor, student, and community perspectives. Additionally, in recent years, a shift is happening to more critical models that challenge oppression and inequity and move students toward activist stances taken in conjunction with community partners toward social justice (Lund, 2018; Cipolle, 2010; Kajner et al., 2013; Mitchell, 2010; Tinkler et al., 2016). Tinkler and Tinkler (2017) found in their research on pre-service teachers in thoughtfully designed CEL placements that their "practice will be embedded within a community context, and if this context attends to social justice… there is the potential for greater equity for all members of the community" (p. 10). Ongoing difficult questions around equity, ownership, reciprocity, and collaboration in these CEL initiatives remain salient for any post-secondary institution. There is much work to be done to enhance and sustain strong CEL models moving forward.

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Exploring the Meaning of Therapeutic Horticulture for Anishinabek Youth in a Brief Residential Treatment Unit: A Community Engagement CSL Case Study

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Abstract This paper explored community-university engagement that integrated a short-term treatment facility for Indigenous youth, a social enterprise organization that focused on healing through horticulture therapy experiences and an interdisciplinary academic team. The focus was to discover whether a horticulture therapy (HT) approach held promise in terms of an appropriate way to expand community service-learning (CSL) with Indigenous peoples and to encourage more diversity of voices in community service-learning experiences. Youth participants took part in a photovoice study and further semi-structured interviews to document their perspectives on the meaning of their horticultural experiences. Findings revealed that youth valued the overall HT experience itself; being connected to the gardens and nature and the social interactions exploring spirituality and the self were significant and meaningful for them. Further, findings demonstrated that a collaborative partnership that engaged multiple service agencies to explore novel ways for engaging youth in healing activities with a university team that guided the research approach holds promise as a CSL with Indigenous youth. We conclude with recommendations on the significance of community-university engagement in delivering therapeutic horticulture programs for Indigenous youth as a community service-learning initiative.

KeyWords community service-learning, youth, community-based research, Indigenous, horticultural therapy

Land Acknowledgment: The catchment area of the Indigenous youth who participated in this community service-learning horticultural therapy experience includes Robinson Superior Treaty, Treaty 3, 5, and 9. The site of this research was on the traditional homeland of the Robinson Superior Treaty area.

In the *Engaged Scholar Journal's* Spring 2018 issue, an emphasis was placed on situating the timeline for the emergence of Community Service-Learning (CSL) across Canada, assessing current approaches, and suggesting ways of broadening the scope of future CSL initiatives (Van Styvendale et al., 2018). The article's findings in that issue indicated that the J.W. McConnell Family Foundation's seed funding in 2005 had a notable impact on the uptake of CSL across Canada. This current paper emerged from one of the original ten McConnell-funded CSL

initiatives (Kahlke & Taylor, 2018).[1] Further, this current paper builds on our food security-based CSL experiences (Nelson & Stroink, 2010, 2012, 2014; Harrison et al., 2013; Nelson, et al., 2005). We posit additional provisions for CSL through a case study of horticultural therapy (HT) where we could diversify CSL voices to include Indigenous youth (Fryer et al., 2007; Taylor et al., 2015).

While we are unaware of any previously published CSL initiative that has used an HT approach with Indigenous youth, there is substantive research on positive impacts from engaging in outdoor and nature-based activities for enhancing health and wellness (Beaulieu et al., 2018; Etherton, 2012; Hartig & Marcus, 2006; Libman, 2007; Marcus & Barnes, 1999; Pasanen et al., 2014; Okvat & Zautra, 2011; Wardle, 2016; Wilson, 2018). Topics using a CSL approach have included eco-restoration projects, healing gardens in health care, participation in outdoor activities to promote health, and positive effects of nature activities for vulnerable children (Knackmuhs et al., 2017; Salam et al. 2019). Some of the key cumulative results have been that nature-based service-learning activities build empathy, foster a sense of perspective-taking, promote problem-solving skills, enhance civic leadership, create a sense of 'rightness,' and help students find peace with oneself (Gellert et al. 2016). Critical elements for the success of CSL initiatives include listening to community members' needs, co-designing a plan, taking action together, and reflecting on the experience as lessons for future work together (Gellert et al., 2016). A limitation we noted in the published works has been a lack of involvement of Indigenous youth in service-learning activities in partnership with University researchers and local service agencies. Thus, in the research described in our paper, we aimed to uncover findings that may contribute to enhancing CSL for Indigenous youth.

We now turn to a brief look at HT using a Contextual Fluidity (CF) practice model, a description of the CSL partners and setting, and the methodology. We then describe and draw on the photovoice data to explore how this CSL horticulture therapy project impacted the Indigenous youth participants. We conclude by identifying ways that an HT approach to a CSL experience may help others broaden the scope of CSL experiences; thus, addressing the identified need for more attention to diversifying participants in Canadian-based CSL initiatives (Aujla & Zane, 2018).

Figure 1. Anishabek seven grandfather teachings
Photo credit: Judi Vinni, Willow Springs creative centre

1 Our journey began with receiving one of the ten J.W. McConnell Family Foundation Grants to educational institutions to study the research question of how a university could enhance their engagement with community through community service learning and community-based research (2006-2012).

Horticulture Therapy as a CSL

Generally, the goals of horticultural therapy programs are to enhance one or all of the following faculties; that is, the "emotional, physical/sensory, social, cognitive/educational and [sense of] discovery/wonder/spirituality" (Fried & Wichrowski, 2008, p. 76) while engaging in horticultural practices. As Hewson (2004) states, "what makes horticultural therapy unique is that it uses living material, requiring nurturing and care" (p. 1). Caring for plants helps one to assess and promote cognitive, physical, behavioural, and social skills. The very nature of an HT program is that it can engage all of the senses: taste, touch, smell, sound, and sight to produce food and beautify spaces. Thus, HT provides many learning opportunities to explore self, life, relationships, and their interconnectedness.

Therapeutic horticulture programs do not set out to label individual problems or define goals and desired outcomes. In some HT projects, positive regard is espoused for all life. Therefore, HT projects often encourage interconnected thinking, resonating with Indigenous, and more specifically, Anishinabek worldviews as participants in this project were from Anishinabek communities. This particular worldview recognizes that there are many ways of knowing, and *certainty* is not always necessary. In Anishinabek belief systems, the intuitive, spiritual, and organic ways of life can be accounted for and appreciated, and although not necessarily measurable, are no less true (Auger & Pedri, 2009; Duran, 2006; Caduto & Bruchac, 1995). Working from this position of appreciation of Indigenous worldviews, that is, that all life is interconnected, is integral in guiding the HT engagement when doing a CSL with Indigenous youth.

Contextual Fluidity (CF)

This community service partnership draws on a Contextual Fluidity practice model for introducing HT as a CSL (Nelson & Stroink, 2020; Andree et al., 2014; Nelson & McPherson, 2004). The CF model features an organic natural system's approach that embraces the reality that life is constantly in flux; from one moment to the next, it is fluid and ever-changing. CF supports the mutuality of the dynamic relationships among the youth participants, the HT leader from Willow Springs, and the staff at the treatment centre; in short, the community members involved in this CSL. Contextual Fluidity honours all participants' knowledge and recognizes the reciprocal and dynamic nature of respectful, supportive relationships. The CF practice model appears relevant for addressing challenges to well-being with Indigenous peoples with an emphasis on a holistic view of all participants and their spiritual, physical, emotional, and mental needs. Similarly, HT practices encourage a non-hierarchal and adaptable approach allowing for individuality and interconnectedness. Therapeutic horticulture practices innately offer opportunities to work from a CF practice model that espouses mutuality as a key facet. "Today I help you; tomorrow you may help me. Because I can help today does not give me any permanent right to feel superior or better; We all have things to contribute to the community" (Nelson & McPherson, 2003, p. 94).

Engaged Partnership

Our CSL-framed HT project draws on the strengths of relationships with community partners where service combined with learning allows for transformative experiences (Flecky, 2011). By focusing the CSL engagement on horticultural therapy recorded by the participants through photovoice, we are building a body of knowledge that is grounded in both theory and practice. This approach meets both of the original central McConnell aims of “capacity building for community organizations and in supporting the relationship between universities and the larger communities in which they are located” (Cawley, 2007, p. 1).

The partners included a social enterprise, not for profit organization, a local Indigenous youth treatment facility, and the local university. The catalyst for this relationship to emerge was a graduate student who had participated in some horticultural therapy training workshops with the not-for-profit organization, completed her undergraduate placement with the organization running the treatment facility, and had a university supervisor who was developing a practice model for helping particularly appropriate for Indigenous community service-learning initiatives. From this convergence, a genuinely reciprocal relationship emerged. Some key features of each partner are highlighted next.

Willow Springs Creative Centre (WSCC)

Emerging in 2002 through four women’s efforts, the WSCC delivered in-house and mobile creative expression and therapeutic gardening programs to organizations, social service groups, schools, and the general public (Willow Springs, 2019). The WSCC approach has become the use of boreal forest resources that abound in the local setting to bring physical and mental health benefits to others by working with gardens, plants, and the unique northern landscape (Nelson et al., 2019). With over two decades of experience in HT, one of the founders was the catalyst for introducing youth to the HT experiences drawing on boreal forest and gardening resources readily accessible at the treatment centre.

Dilico Anishinabek Family Care Treatment Centre

Dilico Anishinabek Family Care’s treatment home facility was eager to enhance its use of their natural setting in the boreal forest through their participation in horticultural programming. Their vision is *balance and well-being* for Anishinabek children, families, and communities; their mission to “embrace a holistic approach in the delivery of Health, Mental Health, Addictions and Child Welfare Services to complement the strengths, values, and traditions of Anishinabek children, families, and communities” (Dilico, 2011). The programs delivered at the treatment unit speak to this vision, and the introduction of a therapeutic horticultural program reflected this.

Methodology

Immediate Built and Natural Setting

The CSL project was located on-site at a treatment facility for youth experiencing emotional, behavioural, and family challenges. This facility is not publicly identified but appears from

the street as an upper-middle-class home on several acres in a rural residential area. The area is surrounded by boreal forest, which provides privacy for the youth working in the raised bed vegetable garden and the medicine wheel garden, including native boreal forest plants. Each HT session was facilitated by the CSL graduate student and the HT instructor from Willow Springs. Each session typically began outdoors near the gardens with opportunities for the youth to share personal experiences. This sharing time was followed by opportunities to observe what was changing in the garden, like new plants growing, new insects, or identifying animals who had visited the garden like squirrels, rabbits, and deer. Voices of the Indigenous youth participants were encouraged through this non-didactic approach.

Ethics

This research was approved by the Lakehead University Research Ethics Board Romeo File No: 1461911. All parents, guardians, and youth were provided with a description of the research's nature and the reasons for participation. They were all provided with a cover letter and consent form written in age-appropriate language to ensure that participants understood their involvement, the nature of the research, as well as the reasons for participation.

Participants

The treatment facility's service area covers the Robinson-Superior Treaty area and parts of Treaties 3, 5, and 9 in Northwestern Ontario, Canada. Participants were of Cree, Ojibwe, or Oji-Cree descent. While most youth resided in Thunder Bay, Ontario, many had moved with their families within the past three years, originally coming from much smaller Northern Ontario communities. Two cohorts of Indigenous youth participated in the growing season May-September.

Use of photovoice methodology

Photovoice was utilized as the primary data collection method, followed by a semi-structured interview. A photovoice approach offers the opportunity for empowerment and is both recognizable and understandable for the participants. The use of a semi-structured interview is culturally relevant and age-appropriate for the participants ensuring that the descriptions and explanations of the lived experiences are accurate and understandable for the youth.

Children were provided with individual disposable cameras to freely take pictures throughout three therapeutic horticultural sessions of two hours each over June, August, and/or September. They were encouraged to take photos of experiences that were meaningful to each participant. The use of photovoice engaged the participants as the experts within the context of their environment and thus place allowed for a deeper understanding of their perspectives on the HT experience. The semi-structured interviews acted as a follow-up to explore the motivations for, and meaning in each photo in more depth with each participant. When sharing the photos, an open leading question such as "Tell me about this picture: what was important for you to share in this picture?" This would then be followed up with probing questions. All semi-structured interviews were audio-recorded to ensure accuracy.

Findings

Many themes emerged from the data revealing what was meaningful for the youth participants through the CSL experience: connection to place and culture; engaging social experiences; cognitive and behavioural benefits; skill building and creativity. Selected examples from the semi-structured interviews follow for each of these theme areas.

Connection to place and culture

The youth took photos demonstrating the importance of caring for one another and the land throughout this CSL program. Youth identified the ability to connect to their culture as the HT garden setting provided opportunities related to their Indigenous homeland experiences. One example:

> Well when I heard the eagle I was like oh my god I haven't heard that in a long time. And I was just feeling, I was soo happy …. I was like, that's part of my culture. Well I felt really, really good and I felt proud because I hadn't heard that in a really long time.

One of the projects was to create a visual piece of artwork for the garden. Out of wood, hammers, and nails, an approximately four-foot-tall Thunderbird was constructed, painted, and hung in the trees near the garden. Both the activity of creating a thunderbird sculpture for the garden and the passive experience of it in the garden were meaningful.

> The Thunderbird…it hooo, hooos neat. I don't know I just liked it because it had the four colours on there...This is a picture of my spirit thunderbird. I like my spirit from what it done here. Thank you....I like the eagle, the thunder… the thunderbird.

This was an opportunity for embracing Anishinabek culture, creating a sense of place and honour which seemed to resonate with the youth. One youth described the cultural significance of being in the outdoors and having the opportunity to connect with the Creator as important: "Well I liked it because I'm always happy to have seen the Creator, the Creator's living things that he has made, and we should all thank him and…and what the Creator has planned for us to see." Further to this the same youth also shared about another picture:

> It's about us, we found an earthworm for our garden, which is really special because earthworms, they're really good for a garden and for us right now it was like a gift from the Creator for our garden, and we should all thank him. Now, our crops should be living better.

The delight and amazement in the experience of tasting the herbs and plants for the first time are evident in comments such as: "OH! This is the lemon balm. I tasted it just now. It

was really good!"; "That's the mint right there. Mmmmmmm."; "I was feeling great because the first time I heard that that was an apple tree – I got all excited when I heard that. Well, I love apples, as in apple pie."; "And the chocolate thing. The chocolate mint…it does taste like chocolate, and the other, um, mint thing…I don't know, it tastes good."; "It's about mint! I tasted it five times already…yaw, I tasted it another five times…"

The spirits of the children were high when the sense of taste was engaged. The process of growing food itself provided opportunities to embrace Anishinabek culture in the garden. The youth captured complex thought processes that demonstrated the broader ecosystem, the importance of culture, and the interconnectedness of life, in-line with an Anishinabek worldview. Learning that micro and macro life processes affected one another was also an example of understanding interconnectedness.

Many of the youth understood this through the teachings around the peony plant. The youth witnessed the plants and the insects in a symbiotic relationship, each needing the other: "Peony helps the ant; the ant helps the peony, and the peony helps the ant, and it [photo] was a close up of ants moving around on the peonies and helping out the peonies."

Recognizing that we all live together on the earth equally with all life — spiritual, physical, animal, insect and person — were also lessons from the garden and the children responded to this by taking pictures: "Yes the land is the animals' home and the plants are where the animals live and we planted lots of plants".

One child took a photo of the compost heap on the back of the grounds stating "I like that you guys are composting….it turns it into dirt". This demonstrated the invaluable lesson of returning to the land that you cannot use and the lifecycle and the value of the lesson that everything has a purpose. The natural world was in itself an incredible teacher in the lessons of resiliency.

The graduate students' field notes shared:

> The beans that were so thoughtfully planted and cared for through the spring and then eaten by the deer seem to be making a reappearance…The perennial strawberry plants survived a cold winter only to be nibbled at by the deer throughout the spring, yet some survived much to the joy of the kids. This lesson was not lost on the kids as one photograph shows "*the strawberries that made it through the winter"* (Uvanile, 2012, p. 78).

Youth also came away from the program with behavioural benefits, learning the value of enjoying the fruits of the harvest when life was cared for and tended to and the consequences of when it was not. When plants survived, when cooking and crafts worked out, a sense of pride was felt. It was difficult for the children to share their disappointment when some of their seedlings died over the week when no one was watering them:

> What I learned about the earth…need to be watered every day. These are just all the dead plants. Weren't getting taken care of enough. And pumpkin… it's um, because it's bad….it died. Because they didn't have enough water.

These photos showed disappointment and learning and provided a teachable moment about caring for ourselves and the life around us. The youth learned to feel compassion for one another when things did not go according to plan. When they were making wood chimes, one of the tools had stopped working just when the last youth needed to complete her project. The horticulture staff member from Willow Springs was able to improvise a tool to complete the task at hand. While this particular youth was upset by this turn of events, all of the youth witnessed the resilience and problem-solving skills that led to success.

Learning through doing was the key. The youth embraced this method in the program. What was quite phenomenal about the learning and meaning-making experience in the garden was the number of pictures and comments that reflected the deeper feelings and understandings they shared. "(*Name*) never giving up on taking up the weeds" was shared by one participant who was able to conceptualize the value of "never giving up" and the implied importance of "taking up the weeds." Today (*name*) was able to face a fear of spiders. As we went to the bush he complained almost to the point of tears that he did not want to do it because of the bugs and spiders. Instead, once he participated in the willow building, he completely forgot his fear and his disposition changed.

Engaging social experiences

The opportunity for an engaging social experience that included room for humour and fun and opportunities for connection with and memories of family were significant for them. Throughout the program, the following words about their photos demonstrated how much the children loved to laugh and loved silliness and fun and games: "*(Teacher name)*…her being funny" and "They're doing something crazy!".

Figure 2. Transplanting strawberries
Photo credit: Judi Vinni, Willow Springs Creative Centre

Humour seemed to capture their attention and came naturally to all of them. In the garden, imitations of animals ("She's all like, *imitates a chipmunk*"; "Well he was making the antler look like a moose antler that's why…it was kind of funny") demonstrated the natural connection the children found between people and nature. They were so captured by their environment and the nature of the experience that many social challenges disappeared momentarily. They were a group working together, having fun. According to these youth, a therapeutic horticulture environment has room for antics, silliness, playfulness, and much laughter.

One of the most photographed and talked-about subjects during the garden experiences was around social experiences. Comments arose, revealing an appreciation for companionship, fun, joy, cooperation, and acceptance. The gardening activities provided opportunities for exploration and working together to accomplish a common goal in a fun and appealing way. The youth's engagement was demonstrated with their quotes: "They're planting flowers. Yeah, and we're having a fun time too."; "Um, I also felt a little bit good that, um, things need teamwork."; "A group of kids…[we're] happy."

On a more sober note, the garden experience brought memories and connection to the Spirit world. While these children were away from their families, some had parents who passed away. The garden provided a place for them to feel close to their relatives and to connect with them. One youth shared that "I took a picture of this, it's a love thing 'cause it reminds me of my dad and how much I love him," while using her photograph to depict the wood and willow "Love" sign made by staff and placed in the garden. Another quote: "Love back there that made me think of my dad too."

For some, the distance felt greater, as was the situation of one youth whose mother had passed away. In her words, about her photo: "Um, lilies. And that's my favourite. My mom's favourite flower, and it's mine too…lots of fun things we used to do. You know, at the pow wow thing, um, at the cascades…"

From the graduate student's notes:

> Today we had a significant moment we planted a blanket flower next to the flowers that were her Mom's favorite. The blanket flower was a reminder of "tucking in" and caretaking. It was a touching moment and a symbolic way for her to remember her Mom. She took such care in planting the blanket flower today, tenderly and quietly she worked. She was leaving this place knowing that these plants will stay together. The blanket flower and lilies shall remain in this garden side-by-side: A symbol of the new relationship for her and her Mom. (Uvanile, 2012, pp. 104-105)

Being in the garden situated by the bush also provided another youth with the opportunity to connect with her family's memories. This experience was able to help honour her family and develop a connection with them spiritually. As she stated, "Being in the bush was fun. It brings back memories…in my reserve. I always used to go to the bush with my grandparents. When they would go cut wood and then play in the snow or play in the bush."

Skill building and creativity

The youth also shared that they appreciated therapeutic horticulture activities providing skill-building, growth, and creativity opportunities. One of the youth commented on the importance of room for individual creativity within a group process: "I liked how everyone was doing their work and not copying everyone." The garden provided a place for the youth to find success and build skills. One participant stated that they "took a picture of the crops

that we planted," demonstrating a sense of pride in the effort put forth and the achievement of creating something.

The nature of this programming allowed for constructive freedom to explore the garden and the nearby natural environment. This was intentional to allow for personal strengths, interests, and a natural curiosity to guide them. This also demonstrated trust and expectations of responsibility for the youth. One youth took a picture of how she and a friend chose to explore the bush and found a turtle in doing so. She showed how they enjoyed the opportunity to explore, be trusted, and have some freedom within the HT program.

The garden portion of the program offered opportunities for learning about biology and finding the wonder in nature. One youth took a picture of the seeds that came from a flower. She had not considered before the process from seed to life, to death and regrowth. She was thrilled to learn this process: "Oh yeah! Seeds! They came from the daisy."

The creativity and teamwork involved in building the willow fort were significant as the youth enjoyed designing the structure and its decorative features: "The weaving! Yes! I liked how me and Judi were doing it," and "Um, me and Judi and (*name*) worked on it. Uh, and we just thought it would be a cute door." This activity was also able to engage a youth who was initially resistant to the activity. She took a picture of it, stating, "It looks fancy!" and genuinely loved the result. It seems this activity, with its non-confrontational approach, demonstrated potential in engaging resistant participants.

When describing their photos, other youth responses included: "I took it because I like my class and I like my teacher," "I like the stuff you do here," "Me and you… because you are teaching us about the garden, I liked it," "I took a picture of you weeding because it was fun weeding with you," and "I like that you guys are teaching us about the garden and you guys are really fun to have." These all reflected the importance of relationships for them.

One youth playfully shared, "[You were] pulling, me pulling out the weeds…it was really fun so I took a picture of it." This statement seemed to demonstrate the joy and sense of appreciation for physical activity, skill-building, and being active outdoors. Another youth commented on his connection to caretaking through a dynamic physical process: "I helped put some of the soil on and put on the… what are those things called? The mulch…to stop roots or prevent weeds."

Figure 3. Autumn harvest
Photo credit: J. Vinni
Willow Springs Creative Centre

Discussion

This CSL initiative provided an avenue for the youth to share their experiences within a therapeutic horticulture program and their meanings as participants ascribed to it. It offered insights into their world, which was important for them as only they could tell it. The overall

experience for participants was one of enjoyment, engagement, and relevance.

In line with what Simson and Strauss (1998) stated as the primary focus of a social therapeutic horticulture program, the youth demonstrated feelings of self-esteem through their photographs. In this vein, "Activities can be designed to enhance creativity and self-expression" (Simson & Strauss, 1998, p. 133). These youth articulated their appreciation of using their creativity and expression in the activities important to them.

At the beginning of each session, the research team could observe reluctance in the youth to get out into the garden. For the most part, this hesitancy disappeared once they found they were having fun with each other, learning about their world, and enjoying a laugh — all while gaining a sense of accomplishment and success. Not only were they able to engage effectively with one other, but the youth were also able to build meaningful relationships with the facilitators and staff. They were able to develop respect, love, and caring for one another, their ancestors, the plants, the land, and themselves through this experience.

Photovoice and semi-structured interviews were chosen to gauge HT's impact on the Indigenous youth participating voluntarily in the short-term treatment program. Photovoice has been utilized successfully in research with vulnerable children where traumatic life experiences have made it challenging and often painful to express themselves verbally (Wardle, 2016; Aldridge, 2012). Photovoice provides the opportunity to empower youth to explore their social competencies and identities by being encouraged to take photos (Strack et al., 2004).

Our findings indicated that the overall HT experience itself, of being connected to the gardens, the social interaction, and the opportunity to learn new skills, explore spirituality and the self, which was meaningful. Data showed that the meaning was derived from the active and pragmatic activities connected to the gardens and nature as well as the crafts and cooking activities. Overall, photovoice did capture much of the meaning for the youth, and in any of the interviews, the youth were offered time to share any thoughts or reflections that weren't captured by the cameras but that meant something for them. All of them shared that they felt their photos were representative of their experience. Utilizing photovoice and semi-directed interviews as research tools were embraced by the youth. They commented many times on how much they liked using the cameras. The youth captured meaningful and relevant experiences for them in a way that was accessible given the diversity of individual participant capabilities.

They could share the meaning that they ascribed to the experience with their own words and images in terms of what the experience meant for them, not someone else; it is their reality that was captured. The evidence of the outdoors being an inspiration and offering opportunities for appreciation of natural beauty was a repeated observation. It seemed having a camera was novel and the youth were excited to have the cameras. As demonstrated in one girl's comment, passive experiences were also important too: "It felt nice. Like when you have the fresh breeze over you and the sun's on you and you get to take pictures with other people." Her experience reflected the benefits of being outdoors for a therapeutic experience.

Recommendations for horticultural therapy program attributes for future CSL

We were enthusiastic about our experience in using horticultural therapy in a community service-learning initiative. We have offered a few recommendations on key HT program attributes and activities. These recommendations are grouped into four themes: sensory experiences; creativity and building on strengths; exploration and expression; families and culture.

Sensory experiences

Opportunities for sensory experiences were critical as the youth shared how the visual beauty, tastes, scents of nature, and the sounds of the experience captured their fascination and were enjoyed by them. In future HT initiatives, it seems essential to include foods, herbs, ornamental, and local boreal plant species to allow for many sensory activities and reflective lessons. Collecting seeds, harvesting, and cooking with the foods from the garden and nature are also recommended activities.

Creativity and building on strengths

Opportunities to express creativity through nature-based arts and craft activities and garden design allowed for individual interests and strengths to shine. These activities may promote success and skill-building as these were identified as important for the youth. Moreover, all programming can focus on adaptability to the cognitive and physical capabilities of the youth.

Exploration and expression

The youth shared that the experience must be fun, making space for humour, social engagement, and room for exploration within the garden. This included freedom for personal space and expression in activities. While some attention to time was appropriate, we found time boundaries should not be allowed to overly direct the activities. The program should be allowed to flow naturally with the energy level and interest of the participants; and thus, place priority on letting the interests of the youth guide the time and transition to HT activities. Often nature has things in store that are unplanned. It was essential to be open to unexpected opportunities and build on these unforeseen happenings. Our approach encouraged flexibility and adaptability for the youth. Some of the youth explained that this is the Creator's way of teaching us. You could not plan to see a frog in the garden, but when one appeared, as one youth shared, the Creator was showing that frog to us. He meant for us to see it and reflect on the lessons inherent in it.

Families and culture

Another significant recommendation for future programs was the importance of being able to include families or significant guardians and celebrate with them in a culturally meaningful way, such as with a feast. The nature of working through the medicine wheel garden and reflecting on the lessons it shared was also an essential element of connecting with culture. For some, this had more significance than for others, but there were valuable lessons for

everyone regarding balance, wholeness, and interdependence. Connections to culture were important and required sensitivity and care. It was vital that the facilitator shaped the program based on the medicine wheel's lessons but not assume that all youth prescribed to traditional Anishinabek ways. As the partner facilitators played a key role in developing a comfortable, safe, and therapeutic environment, it is strongly recommended that the facilitators be attuned to the culture of place.

Conclusion

Based on our findings, horticulture therapy appears to hold promise in terms of an appropriate way to expand community service-learning with Indigenous peoples and thus encourage more voices in community service-learning experiences.

Findings demonstrated that the overall therapeutic horticulture experience itself, of being connected to the gardens and nature, the social interaction, and the opportunity to learn new skills, exploring spirituality and the self, was significant and meaningful for participants.

This CSL experience pointed to important considerations for future research and practice. In particular, it suggested that engaging social experiences, connection to place and culture, cognitive benefits, skill-building, and creativity may be important outcomes of horticultural therapy programs with Indigenous youth. Our findings also suggest that future community service-learning using horticultural therapy with Indigenous youth develop program approaches fostering sensory experiences, building on the significance of families and culture in the lives of youth, and encouraging creativity.

It is hoped that horticulture therapy approaches will be initiated in other community service-learning initiatives that will inform future CSL practice, decision making in funding programs such as these, and policy at all levels to support an approach that embraces Indigenous worldviews.

About the Authors

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Appendix

Interview Guide Questions

Guide for Photovoice Narrative Questions

1. How does this picture show what you enjoyed most about the garden?
2. How does this picture show what you enjoyed most about cooking?
3. How does this picture show what you enjoyed most about craft activities?
4. How does this photo show something meaningful for you when doing the crafts?
5. How does this photo show something meaningful for you when participating in the garden?
6. How does this photo show something meaningful for you when you were cooking?
7. What does this photo show about what you have learned about yourself from this program?
8. What does this photo show about what you have learned about your identity from participating in this program?
9. What does this photo show about what you have learned about others from these activities?
10. What does this photo show about what you have learned about the land from these activities?
11. What was something that was difficult for you or that you didn't like while doing these activities.

Illustrating the Outcomes of Community-Based Research: A Case Study on Working with Faith-Based Institutions

James Cresswell, Rich Janzen, Joanna Ochocka

Abstract Incoming immigrants to places like Canada tend to be religious and thereby have sympathies counter to prevailing secularizing trends that emerge in research praxis. This paper presents an illustrative case study of Community-Based Research (CBR) that starts from the community to be studied. We illustrate how CBR can be an effective tool for engaging community stakeholders in solving community problems when stakeholders are part of faith-based institutions. This is accomplished by drawing on Ochocka and Janzen (2014) and Janzen et al. (2016), who discuss the hallmarks of CBR that we used to structure a case study with The Salvation Army (TSA). This paper focuses on TSA as a religious institution and how CBR supports TSA's adjustment to enhance its relationships with a community it finds itself serving: newcomers. We first outline the hallmarks of CBR and show how they are expressed in our case study. Second, we extend Ochocka and Janzen (2014) and Janzen et al. (2016) by focusing on the functions of CBR to illustrate further the outcomes that can emerge from this sort of approach and make recommendations for researching with faith-based institutions.

KeyWords Functions of community research, community-based research, newcomers, settlement, religious institutions, case study

Canadian-born residents of Canada are less religious than those coming to Canada (Clark & Schellenberg, 2006; Hansen, 2014). As newcomers adjust to Canada, their religious group membership tends to remain stable (Connor, 2009). Despite the noted importance of faith-based support to immigrants, Byrnes and Karzenstein (2006) found that immigrants to places such as Europe and Canada tend to be religious and thereby have sympathies counter to prevailing secularizing trends. This elicits tension as functional secularism positions religion's role in the private sphere (Bramadat, 2014). The challenge is that newcomers to Canada prompt conversations that can be at odds with current secularizing trends and push questions about the role of religious faith-based institutions to the forefront (Acres, 2011).

A significant challenge arises about *how* one should study this sort of phenomenon. Social scientists are typically research-theory driven, where researchers start from their own theoretical and epistemological biases that inform their research methods (Polkinghorne, 1983). Such an approach may be useful within the confines of a social scientist's community of researchers but can bypass the ability to offer efficacious functional support to a community outside of itself. We seek to discuss this challenge suggesting an approach to research that can support faith-based institutions.

This paper presents an illustrative case study of community-based research (CBR; Hall et al., 2015; Ochocka & Janzen, 2014) as a way to do research that is driven by the community under study. We illustrate how CBR can be an effective tool for engaging community stakeholders in community problem solving, laying a meaningful foundation for future partnership activities and institutional change. This agenda is accomplished by drawing on the *hallmarks* of CBR that we used to structure a case study with The Salvation Army (TSA). As such, CBR is a good fit to support the work of TSA. Similar values guide CBR and TSA to outcomes directly responsive to institutional needs. We first outline the hallmarks of CBR and show how they are expressed in our case study. Second, we focus on the functions of CBR to discuss implications for working within a CBR mindset and working with faith-based institutions. Recommendations for researchers using CBR are thereby developed.

The Case Study Context

CBR is unique to other research paradigms because it seeks to involve community stakeholders in every research stage. When modelling the theory of change presented by Janzen et al. (2016), CBR can "build a sense of community that inspires people to work together towards a common good" (p. 51). As an inclusive orientation to knowledge sharing and problem-solving, CBR utilizes values such as "empowerment, supportive relationships, social justice, ongoing reciprocal education, and respect for diversity" to seek to bring the community together to address various social issues impacting community stakeholders (p. 52). In this way, CBR has been described as "research *with* people not *on* people" (Nelson et al., 1998; emphasis added). Community-based research is not a methodology but a research approach that draws on qualitative and/or quantitative methods that best fit the given research purpose. As outlined in Table 1, CBR has several unique hallmarks that distinguish it from other research approaches.

CBR uses *community-driven processes*. Once community stakeholders have been engaged in the research process, they play an essential role in shaping the research process to maximize research efficacy and community engagement. Therefore, a community-driven process means that "the research process promotes voice and self-determination among community members and that research is relevant and significant to communities" (Janzen et al., 2016, p. 47). An orientation to community-driven processes fits TSA because TSA is itself community-based with a mission to spread hope, justice, and mercy as expressed in the phrase "heart to God and hand to man" (Street, 2002, p. 25). The TSA continues its tradition of supporting immigration to Canada by aiding refugees coming under private sponsorship agreements (Langfield, 2004; Moyles, 2017). CBR fits with TSA because community-driven processes involve speaking to the needs and current practices of a community. In short, there is compatibility between the pragmatic orientation of TSA and the value of community-driven processes within TSA.

An advisory panel composed of six members from TSA was formed to assist with the project and to ensure community-driven processes in the study. The advisory panel acted as a sounding board and check-and-balance that reviewed the research methods and interview guide. The guide involved open ended questions about the structures supporting newcomers, the vision of how newcomers could be supported, and the processes involved in supporting

Table 1: **Hallmarks and Functions of CBR**

Category		**Definition**
Hallmarks	Community driven processes	Promoting the voice and self-determination among community members in the research process
	Equitable stakeholder participation	Research design, implementation, and dissemination involves equal control and reciprocal involvement between researchers and community members
	Action change orientation	Research process and results are intended to be relevant and useful to the community members with the potentiality of creating social innovation and change
Functions (outcomes)	Knowledge Production	Attend to community members' way of seeing the world and the theories-in-use in contrast to the discovery of knowledge shaped by predetermined theory
	Knowledge Mobilization	Trusting reciprocal relationships between researchers and participants enables the productive and pragmatic use of knowledge
	Community Mobilization	Research aims at transformative social change that enables a contribution to the betterment of society

newcomers. The advisory panel guided the recruitment of participants, reviewed the data and any reports, and helped disseminate information. The panel was instrumental in ensuring that the needs in TSA drove the project.

CBR promotes *equitable participation* from all community stakeholders. The lived experience of community members is recognized as equal to social scientific knowledge, and community partners are given "equal control of the research agenda through active and reciprocal involvement in the research design, implementation, and dissemination" (Janzen et al., 2016, p. 47). Participation creates synergistic co-learning between the community and researchers. All stakeholders share their knowledge of the community and effective research processes to ensure the research process's effectiveness (Taylor & Ochocka, 2017). A CBR

focus on equitable participation further enables the practical needs of TSA to be addressed. In our case, it allowed for a discussion of how TSA can shift its institutional practice to better help newcomers.

The advisory panel also supported equitable participation because they contributed to what was learned in the study. They served as guides that spoke to the interpretation of the themes in the interviews. Their voice was as much a part of the results as it was of the research design. The advisory panel identified TSA ministry units that fit the scope of this research project. Within ministry units, the advisory panel identified research participants at each location that are centrally involved in supporting newcomers. Representatives from TSA contacted potential key informants' supervisors and secured permission for the lead author to directly contact potential participants. The result was 14 interviews with key informants from various TSA areas and multiple organization levels (other details are withheld to protect confidentiality).

CBR is *action and change*-oriented (Ochocka & Janzen, 2014). Ensuring that the process is community-driven, collaborative, and action-oriented maintains that the "research process and results are relevant and useful to the community members in making positive social innovation and change" (Ochocka & Janzen, 2014, p. 47). This involves successive action and reflection cycles throughout the research, where stakeholders reflect on power dynamics among stakeholders, the effectiveness of research methods, and how meaningful the approach is to the community (Kindon et al, 2007). Ensuring an effective and inclusive process increases the likelihood of finding creative and sustainable solutions to community-identified issues identified by TSA. It also enhances the chance the community will play a leading role in implementing solutions that work for TSA. The value of action and change are compatible with TSA and so using CBR is a useful way to provide ideas for institutional change.

We address action and change in more detail when we discuss the functional outcomes of CBR below, but action and change were also realized through the broader context of the case study[1]: a two-year research project lead by the Centre for Community Based Research that studied partnerships among faith-based and government-funded settlement organizations (see Janzen et al., 2019). It pursued a series of knowledge mobilization activities that would inform effective faith/settlement partnerships within policy and practice. It also involved developing a network of researchers and faith and settlement leaders to maximize their synergy in promoting effective faith/settlement partnerships. The case study discussed herein was part of this broader change-oriented initiative.

The three hallmarks of CBR fit well with the need for research enabling practical change in TSA. What is more pertinent to our purposes are the functions (outcomes) of CBR and what they allow. We will discuss these functions to illustrate CBR outcomes in a faith-based organization and draw generalizable recommendations for working with such institutions.

1 Detailing the full findings in the paper extends beyond the scope of a single article, but the full case study report can be found at https://www.communitybasedresearch.ca/faith-and-settlement

Functions of CBR

Our work draws on a case study. The advisory panel identified TSA ministry units with interview participants at each location that are centrally involved in supporting newcomers. Representatives from TSA contacted potential key informants' supervisors and secured permission for the lead author to directly contact potential participants. This ensured that supervisors were not approaching potential participants, which protected confidentiality. Direct superiors provided several potential interview participants, but they did not have access to which participants were part of the study. Efforts were made to obtain a cross-section of gender, diversity, and ministry units. The result was 14 interviews with key informants from various TSA areas and various levels within the organization (other details are withheld to protect confidentiality). We draw on this case study to explore the following three functions of CBR proposed by Janzen et al. (2016) as a means of addressing a different approach to social scientific research and the outcomes that this approach enables: (1) knowledge production, (2) knowledge mobilization, and (3) community mobilization. Quick reference definitions are located in Table 1.

Knowledge Production

Chirkov (2016) discusses some of the challenges that researchers in community-based settings face, and one of them highlights the importance of the distinction between knowledge discovery and knowledge production. The notion of knowledge discovery treats research as a means of uncovering universal covering laws that underlie phenomena (see also Crotty, 1998; Polkinghorne, 1983). This approach treats research methods as a mirror by which we can see the reflection of universal covering laws. CBR takes a different direction to produce knowledge valuable to the community members participating in the research. Researchers who do CBR note that the knowledge-as-discovery approach can be problematic because researchers have to specify *a priori* what would count as a discovery (Primavera & Brodsky, 2004). In this context, researchers in CBR claim that research methods are not just a neutral means by which reality is reflected like a mirror reflects an image. Power and social relationships can heavily influence what is taken to be the case before research even starts, and doing so can cause researchers to miss what is happening in the community (Primavera & Brodsky, 2004). The research processes in this approach to knowledge can lead to situations where the findings are an artifice of the methods grounded in presuppositions (Foster-Fishman & Behrens, 2007; Halseth et al., 2016).

Janzen et al. (2016) argue that effective CBR demonstrates how, in a community context, knowledge is better approached as a joint production. The notion of knowledge being co-produced means firstly that the research process should not be about applying methods stemming from presupposed theory generated solely by researchers. It means that there is a turn to the community members' way of seeing the world and the theories-in-use that the members employ in the conduct of everyday life (Schraube & Højholt, 2016), irrespective of what researchers may presuppose about the social-scientific functioning of humans. What participants know is treated as a source of expertise, and so their life experiences are important

and centrally relevant for developing knowledge. A result is an approach to knowledge that emerges in an interactive, participatory manner (Ochocka & Janzen, 2014).

Case Study Illustration. One of the strongest themes that emerged in the interviews was that faith-based organizations have the potential to connect newcomers with holistic services. One participant noted that there is opportunity for mutual learning in this context as

> it would be helpful for some settlement agencies to learn about faith issues as well. There are people who are coming [to Canada, and] their faith is very important to them and when [settlement agencies] don't address that part, it's kind of like they are overlooking a big part of that person in a way. (FS007, 2711)[2]

These opinions may not have been a priority for those interviewed or the researchers, but the research interview enabled its joint production. Such co-production of knowledge further enables a more sophisticated discussion about the TSA shifting its orientation from crisis-oriented service delivery of basic needs to community development. Traditionally, TSA had been an organization that supported people in immediate need. The perceived stigma from potential partners is that TSA is there for the "drunks on the street" (FS003, 149). The key informants note that this challenge to community mobilization is not wholly ungrounded because they identify that service delivery in a church could itself be a barrier and the denominational affiliation may lead to partners in the settlement sector thinking that newcomers, according to one key informant, "have to be a Salvationist to come to other programs here" (FS001, 20). Moreover, TSA has a distinct identity that makes it

> hesitant to be a part of that bigger collaborative, because we are not seen with the picket signs and lobbying, we are not lobbyists…We want to maintain good relations with our government partners, because they're partners as well, and they are our funders. (FS006, 215)

A challenge to shift this orientation was made possible through the researchers' openness to the knowledge that included transitioning of the institution to focus more on community development. The participants discussed "integrated mission," which is about a shift to community development where "newcomers can come in and get supports, that is not just needs-based, but is actually community-building based, and child asset development based, then that is going to change the child's trajectory in Canada and then makes them less vulnerable" (FS003, 177).

The research enabled a discussion about tension in the lives of the key informants: an orientation to emergency service delivery is in tension with a motivation for institutional

2 Quotes are demarcated with the participant's identification code followed by the line number of the transcript after the comma.

changes towards community development. Asking questions in the interview did not reveal knowledge so much as it enabled a discussion involving their concern for "a transformation in [a] community…So when communities are transformed, that's when you know that something has happened" (FS006, 239). Had the researchers stuck to *a priori* suppositions, the current lived tensions promoting organizational change would have been missed.

Because of the commitment of researchers to engage with the TSA community as an equal partner, it was possible to help the key informants articulate a tacit value that ran throughout the key informant interviews: the importance of developing a sense of community. A sense of community is having a sense that one is known and belongs somewhere and key informants took the position that

> you are a name, not a number, so that's why we really encourage that, and if there is a language barrier, we try to connect one of our existing parents with the new parent of the same language, of the same culture. (FS002, 13)

A sense of community involves the perception that one is treated like a whole person. It means that we can foreground knowledge about how TSA must care for someone

> …as a whole, not just like we are only concerned about making sure that you know, you get a job and earn a house but we are also concerned about you as a whole person, and how you are dealing with living here. And that you feel like you belong here, and you feel like you know people and you are not all isolated. (FS007, 283)

It involves providing a place for newcomers to do things like participate in a sewing group where they can have a space for emotional and social support and

> they're just happy to be able to come to a place where people… [accept] them for who they are… language challenges or plain challenges… You're here for a break, you're here for a cup of coffee. Bring your children here, and just, we'll try and figure it out. (FS002, 257)

These efforts are about playing a significant and holistic role that is currently not filled. Doing so would take the initiative on the part of faith-based organizations like TSA. The knowledge that emerges in the research is a clear vision for how TSA can provide multigenerational communities helping with the holistic needs not currently addressed.

Knowledge mobilization

Janzen Strobbe et al. (2016) argue that knowledge mobilization is central to CBR. Implicit in this mobilization is that efficacious consultation and community engagement if done well in the context of knowledge production, leads community members to be more likely to see

the research's relevance even when the results may not be favourable. Valuing experiential and practical knowledge means that the trusting relationships among researchers, key informants, and stakeholders can create new understandings grounded in social involvement that sets the 2016 stage for using knowledge (Ochocka & Janzen, 2014). Thus, CBR outcomes are related to the research impact, which amounts to a utilization focus and efforts at a more extensive mobilization of knowledge produced in research (Janzen et al., 2016).

Case Study Illustration. Consider an illustration where the key informants discussed partnerships through the research process. One key informant mentioned that

> in working with faith-based and non-faith-based organizations…I think we are always looking to strengthen our working relationships and looking at ways to do that…To help share information and resources [to make] our services more accessible and beneficial to the individuals that we both serve (FS012, 140).

The research facilitated a valuable discussion of how key informants are supposed to enhance service by creating a "pool of resources" that are more transparent and available. The research enabled a discussion of a deeply rooted commitment to partnerships as activities that bridge service gaps and contribute to a positive community overall. One of the most useful discussion points perceived from partnerships is tied to how people in the field

> try to avoid duplication of services. We see what resources are outside, and available for our clients and we are a good resource for them, because we see all kinds of clients, even non-status… so there are certain parts of the population they cannot see but we can, so they send them to us. (FS011, 159)

The duplication of services goes hand-in-hand with bridging a gap where some newcomers would not be served were it not for the role that faith-based organizations play. The study's findings implied the next steps in terms of partnership development, and this knowledge was disseminated throughout the institution because it resonated with a need expressed by TSA.

One of the TSA case study outcomes was a research poster designed for the Canadian Psychological Association Annual Convention (Howell & Cresswell, 2017). Such posters usually focus on methods, findings, and implications related to current academic literature discussions. In the development of the poster, however, the authors simplified these details and focused more on the aforementioned opportunities for partnership and institutional change. Over half of the poster was devoted to outlining potential models to consider to move forward from the presented information. It represents the spread of knowledge about what to do with the impetus to develop partnerships. The result is that the poster hangs in the Territorial Headquarters of TSA, where it can be used as a discussion point.

There were, and continue to be, many different parties interested in the project described herein. Interested parties included decision-makers at the Territorial Headquarters of TSA, and

the results of this study were disseminated via a conversation facilitated by the first author. This conversation involved department heads and those responsible for various areas. Presenting the results was done through canvas-based software[3], and the goal was not to get through the findings. The goal was to select aspects of the research that could prompt discussion about eventual change and not present static research findings.

Consider how one of the ideas that emerged from the research was a need for education on intercultural competence training. One form of training and professional development mentioned by key informants was cultural sensitivity training. One key informant noted that "because I was taking the settlement worker course, it helped me a lot to understand…it's just actually normal for them" (FS004, 139). They then explained how this justified the importance of training. Partners can provide such training, and it allows workers in TSA — many of whom have happened into working with newcomers without a specific mandate to do so — to be reflective and more understanding. This enhances service delivery because it helps the members of the TSA "to understand more about different cultures. Because sometimes in that ignorance, we make judgments on people. So just helping people understand other cultures" (FS006, 257). The key informants reported that, currently, TSA does not have a well-developed policy on training and that "the majority of people working with the Salvation Army do not know about immigration, or immigration issues… [and what is needed is] education, and being aware that we have to reflect the community outside. And we do [not]" (FS011, 427). The research found that non-judgmental understanding helps front line workers better work with others and be realistic about what others can do. To mobilize this knowledge for frontline workers in TSA, the lead author worked with students in a Psychology of Immigration class.

The students spent the semester studying the topic, and they were also required to read the final report of TSA case study. The student groups developed training videos for TSA, and the best videos were forwarded to the TSA Family and Social Services Unit. These videos are for frontline worker training in listening to others from other cultures and cultivating intercultural sensitivity. The research outcome was information conveyed in a valuable tool that can support change in the institution.

Community Mobilization

Knowledge production and dissemination to diverse audiences via various means leads to community mobilization (Janzen Stobbe et al., 2016). Part of this work means addressing potential tensions and divergences in values to work out tensions to realize shared goals. CBR is a relational endeavour wherein ideas are linked to people, and so mobilizing ideas is about mobilizing people to develop innovations collaboratively. Ochocka & Janzen (2014) note that mobilizing people to act based on information is central and much more likely when the research connects with their experience. Ideally, joint collaboration leads to innovative solutions that can help a community chart new ways forward and put the resources in place that support such actions (Dulak & DuPre, 2008; Elias, 1987). Community mobilization

3 See http://prezi.com/rxq7qawt6d1h/?utm_campaign=share&utm_medium=copy

involves broader societal and systematic issues being addressed through research (Janzen et al., 2016). This function of CBR means that transformative social change is possible by applying ideas with the express intent to contribute to the betterment of society.

Case Study Illustration. Key informants noted a pitfall that emerges with faith/settlement partnership activities is that partnering organizations must grapple with perceived incompatibilities. While there are some practical incompatibilities such as different rules and practices in service delivery, a more significant issue that the key informants identified is that faith-based organizations often bring issues of faith-based guiding missions and identity to the foreground. Such discussions are central as faith-based organizations are directed to general questions of religious notions relatively more often than other organizations, which are comparatively more oriented to service pragmatics. The result is a sentiment where, as one key informant noted,

> there is sometimes a challenge of how to secure our mission in the midst of a partnership, you know…but other organizations have wanted us to compromise but it's just something that we need to be always aware of that we don't compromise our values, our mission for [whatever] activities we are involved in. (FS006, 111)

As such, the research mobilized a generative discussion about a desire to work with others, even as members of the TSA were concerned about giving the impression that they were trying to convert others:

> I would say a lot of the Christian groups are scared to share their faith in some ways, they are scared that they're going to go overboard and it's going to seem like they are only supporting if the refugees convert. And that's not their intention at all, and because they're so scared of giving that impression, they are not saying anything. So they're kind of backing away from the expression of why they are doing it. (FS007, 121)

Such action compounds the compatibility pitfall because it can look as if faith mission is being eroded, and this perception can be even more magnified in conjunction with the depth of the relationship:

> If it's just a networking group where you're just coming together, sharing ideas and saying, you can borrow this and here is a sample document that you can borrow, you can use, and that's different, it's kind of a loose partnership. It's when we get more into partnerships where we are sharing staff, facilities and programs… (FS006, 143)

It is in these situations that forgoing compatibility pitfalls become enhanced and potentially obstructive to partnerships. This discussion illustrates community mobilization in the sense of identifying and grappling with challenges inherent in implementing change.

The research articulated the complexity of change in the context of a deeply rooted care for meeting newcomers' needs that simultaneously motivates potential institutional change. This value is an expression of empathetic care for others where key informants explain that they sought to "see the difference in peoples' lives…the testimonials from the individuals saying this is what my life is like now you know. This is what my life was like before this policy; this is what my life is like now" (FS006, 231). This is an example of how change in policy involving partnerships is understood to be effective. There is a value that newcomers have needs that the key informants would like to see met, and so the hope is that

> Our services are able to respond to the needs of individuals and the unique needs of newcomers. I think that means being timely, providing timely services, accessible services, non-judgmental services…I think that being aware of the broader context of what that individual or family may be, whether emotional or psychological or physical, or whatever challenges they may also be experiencing which they may still carry with them. (FS012, 96)

There were a wide range of needs identified in the research: for example, helping people know their rights, breaking the cycles of poverty and violence, providing holistic health, and so forth. Such needs were unified by a value-driven motivation to help, and it is this motivation currently driving new partnership activities in TSA. Consider, as another illustrative point, how some key informants spoke about innovative ways forward by presenting leadership in navigating differences among partners. The point was raised that faith-based organizations are the right places to find natural leaders. Such organizations

> …could be the catalyst in creating that change…We are good at navigating the few resources and we are good at, you know, trying to work collaboratively because that is how we have always had to with the lack of resources that we have had. (FS008, 554)

Finding creative solutions and ways to collaborate has always been a part of faith-based service delivery and so the milieu of partnership is one in which faith-based institutions ought to be comfortable. That being said, a challenge was levelled at faith-based leadership:

> If you want to be a leader you also have to be able to be a follower. And so is [The] Salvation Army willing to be a follower in some sense? Not that you have to follow everybody, but you also have to look at what's happening in the community and look at what other people are doing. (FS010, 154)

Leadership that enables partners to navigate tricky differences means putting oneself in a position where one is consistently engaging the wider sector and doing so with a willingness to be on equal footing with others. The kind of leadership that enables partners to navigate gaps is leadership that promotes working

> with the settlement agencies that are local to them to figure out ways to bridge that gap, and bring the newcomers… what they need instead of just, kind of expecting them to show up because they are not going to do that. Get out there and find out what they need. (FS007, 319)

The research enabled the discussion of the idea that the TSA could take on a leadership role in the community. In the words of one participant, they noted:

> The Salvation Army has a huge reputation…I think that we should use that, the name, just to create an umbrella to reach out to these other people... I think that [The] Salvation Army easily could be a leader in this role. (FS008, 339)

There are many ways in which TSA could take such a leadership role, and participants advised accessing the creativity and resources within TSA to realize this vision. The part of increasing voice concerning government and media also means that leaders in TSA will naturally take on communicating about TSA. This role involves

> identifying…[the] sphere of influence ...Right now I am not in a position that my sphere of influence extends beyond it, this is my team, so I do work here but if people want to talk to me, I will talk to them. But I have to start with where I am. (FS003, 261)

This excerpt illustrates the importance of starting where one is at and communicating with others that TSA is a safe place. It involves taking up the role of reaching out within one's sphere of influence to showcase what TSA can provide. The key informants presented how partnerships can make others aware of what TSA is and what it does. In the words of one key informant:

> We've worked, we have good policies in place in terms of being welcoming, in terms of being inclusive, like those policies are in place. So the missing gap is people knowing this is a good place to send people to. (FS003, 217)

Implications and Recommendations

Table 2 below outlines the implications that we drew from the forgoing and the recommendations that follow.

***Table 2*. Implications and Recommendations for Working with Faith-Based Institutions**

Implications	Recommendations
Assess one's own presuppositions	Draw on CBR to develop critical self-reflexivity
Recognize mission identity	Use CBR to raise central discussions about mission
Illuminate dynamic tensions	Draw on CBR to address interacting processes instead of representing static systems
Illuminate tacit normativity	Draw on CBR to reveal what is known but not in focal awareness
Imagine creative means of dissemination	Identify expressions of knowledge that works for the community: (a) modes of expression and (b) content that resonates
Identify leaders	Use CBR as a means to build bridges

The first implication when working with faith-based institutions is to *assess one's presuppositions*. Authors such as Bramadat (2014) have noted that countries like Canada operate based on a "functional secularism" that presupposes the relegation of religion's role to the private sphere. Bramadat (2014) notes that "when governments do engage religious communities or religious issues, it is with great caution; after working with policymakers for roughly fifteen years, my impression is that most prefer to avoid such engagements altogether" (p. 914). Our research illustrated how religious institutions are so integral to the process of newcomer adjustment that they are not contained in the private sphere, which is where functional secularism often locates religion (Janzen Brnjas et al., 2019). What is enabled through co-production of knowledge is a unique articulation of participants' experiences involving the following: religious institutions play a significant role in the processes involved in newcomers adjusting to Canada even when there is the ambiguity of what that role is and how it fits in broader secularized contexts. Because researchers work in such a context, it is important to be critical about one's presuppositions that may run counter to members of a religious institution supporting newcomers. Although checking one's presuppositions is a common part of regular CBR, it became vital when engaging faith-based institutions that are reticent about working with other non-faith partners like researchers.

What we suggest is that researchers leverage the flexibility of CBR to develop critical reflexivity. That is, the functions and hallmarks of CBR implicitly involve space for the voice of stakeholders, and we found that these offer the possibility of developing knowledge

inductively. When engaging faith-based institutions that support newcomers, it is important to create ways to attend to this potential. Future research in this domain should make critical self-reflexivity central. More specifically, work needs to be done that explicitly addresses critical self-reflexivity both in how knowledge is co-produced (i.e., critical reflection on the CBR process – see Janzen & Ochocka, 2020), but also like the knowledge produced (i.e., critical reflection on the research findings).

A second implication is that it is essential to *recognize mission identity* when working with faith-based institutions. The notion of "mission identity" links to the importance of religiously-oriented mission for faith-based organizations that is potentially more significant than other community organizations working with newcomers. This kind of mission is often central to faith-based institutions in ways that are pronounced and drive decision-making at organizational and individual levels (see Tamlin et al., under revised review). It is so central that we link this notion of mission to the idea of identity. Although some organizations may pay lip service to a mission, faith-based organizations treat it as absolutely central to their sense of who they are and what they do. In light of this implication, we recommend that CBR with faith-based organizations explicitly bring the issue of faith identity to the foreground (e.g., Janzen et al., 2016; Reimer et al., 2016). As we noted, there is some reluctance of members of faith-based organizations to discuss mission identity in the context of functional secularism even though it is central and likely discussed 'in house.' CBR researchers would be well advised to create a space for the open and frank discussion of mission identity, and future research should explore the role of mission identity in faith-based institutions directly (e.g., Janzen et al., 2017).

A third implication from the forgoing is that CBR with faith-based institutions was aptly suited to *illuminate dynamic tensions*. Faith-based institutions are, of course, systems and so involve interacting phenomena and not singular static entities. It is possible to think of systems as determinate mechanical structures of interacting components, but they are much more organic, and not all aspects of a system cohere or align. This implication means that researchers should look for patterns of influence as phenomena that mutually impact each other instead of static representations akin to a system map. This implication leads us to recommend that CBR researchers working with faith-based institutions recognize that they are dealing with heterogeneous systems and not homogenous faith groups. CBR is often concerned with dynamic designs and Foster-Fishmann et al. (2007) write that systems involve actions, actors, activities, and settings directly or indirectly perceived to influence or be affected by a given problem. We are highlighting the importance of recognizing the dynamic tensions and avoiding static representations when there may be a temptation to characterize a religious group as homogeneous. Future research should explore the difference between static and dynamic representations in a faith-based context and how it links to identifying leverage points for change.

Fourth, we drew the implication that CBR can be efficacious in *illuminating faith-based institutions' tacit normativity*. Although there are many definitions of culture and the normativity that culture entails, we have found it helpful to think about culture in terms of a community of

practice in the sense that members embody normative behaviour in a tacit, unspoken manner (Cresswell, 2012). It is lived-out as second nature and may not even be visible to members that naturally enact it. Consider how our work illuminated a tacitly lived notion of community that is markedly different from a typical academic approach to a "sense of community" that treats it as only as a psychological state that can be prompted or triggered in people (e.g., Chavis et al., 1986). Instead of treating a sense of community as a psychological experience that we try to prompt in newcomers, the research enabled a broader conceptualization of how interagency partnership is part of the sense of community. Consider how, instead of focusing on research about 'sense of community' in a psychologically focussed manner (McMillan, & Chavis, 1986), the researchers were able to explore the sentiment as an unstated social value. It involved an unspoken, yet shared, driving value of the key informants who presented their own lived experience as entwined with those that can come to Canada and become isolated or depressed.

We recommend that researchers focus on using CBR to reveal what is known but not in focal awareness for the members of faith-based organizations. The status of being an outsider as a researcher is what enables tacit normativity to be recognized: it is not second nature to the researchers! When this recommendation is coupled with the forgoing on critical self-reflexivity, it offers a powerful way to make explicit what a community holds implicitly to be true. Future research's potential is to capitalize on helping those working in faith-based institutions to see their practices in new ways and thereby support change efforts that can better support newcomers.

A fifth implication is that work with faith-based institutions requires one to *imagine creative means of dissemination*. Knowledge mobilization in CBR can look much different than traditional forms of social research, and this tendency was magnified in research involving faith-based institutions. The activities involved in the dissemination of knowledge must be creatively developed to meet the needs expressed by community members in a context where regular reports may not find resonance. The burden shifts to researchers to be open-minded enough to develop creative and innovative means by which knowledge can be mobilized (see also Ochocka & Janzen, 2014). Knowledge mobilization with faith-based groups involves creative ways of disseminating knowledge because research must be shared in a manner that speaks to various audiences that enable people to use the knowledge. Strong mission identities mean that dissemination that resonates with members in faith-based institutions can be especially effective.

We recommend that future research with faith-based organizations use CBR to identify knowledge mobilization expressions that work for the community with whom we engage in research. There are audiences that one would normally consider such as community members and academic researchers, but the former itself can be a multileveled and complex constellation of different populations (Trickett, 2009). It is essential to recognize the content that faith-based institutions find resonance. Topics like mission identity and the implicit normativity would find interest in such a highly motivated population. Websites and newsletters are popular in CBR, but interactive and dynamic modes like those we tried in this study can be useful.

Following this recommendation means that future work should be done to creatively imagine ways of expression that would not commonly be used.

The last implication that we noted is that work with faith-based institutions is effective when researchers *identify leaders*. Such leaders may be formal or informal as they can be persons who would implement research findings and continue the ongoing process of explorations and reflections (see Nelson et al., 2014; Nelson et al., 2010). A CBR approach enabled researchers to take the role of leaders. Regardless of whether the researchers or members of a community function as leaders, leaders are persons interested in facilitating an action-oriented discussion about taking the lead in co-producing information and then taking the lead in focussing on the shared value of wanting to help others. CBR is a bridge-builder, and a collaborative environment enables identifying leaders in faith-based institutions where leadership is an important feature of the systems. We recommend that CBR with faith-based institutions be approached as a tool for networking leaders. This means that future work with faith-based institutions should be approached with the intention to build bridges of communication between leaders of faith-based and other institutions.

Conclusion

In this paper, we have argued that community-based research can be a useful tool for engaging community stakeholders in community problem solving when stakeholders are part of faith-based institutions. Of course, this paper is oriented around an illustration and not making an empirical claim. This limits the potential scope, and it would be helpful for research to be done that focussed on exploring our recommendations more practically. Moreover, The Salvation Army is one institution and may not be representative of all religious institutions. It would be appropriate for researchers to compare our implications and recommendations to those emerging from other denominations and religions.

Treating knowledge as co-produced first enables a discussion of how the institution can change. The interviews themselves helped articulate tension in the lives of the participants that is prompting institutional change. We attempted to demonstrate the functional outcomes of a case study predicated on community-driven processes, equitable stakeholder participation, and an action-change orientation. In terms of results, we presented what emerges in knowledge-production as opposed to knowledge-discovery. Our case study illustrates how institutions can develop to connect newcomers with holistic services. We contributed to a transition from crisis-oriented services to community development that can fill a niche in service provision. Entailed in this change is the ability to inspire a sense of community that differs from an individualistic approach. We presented knowledge mobilization as an outcome that includes different modes of dissemination. In particular, we showed how a CBR approach involves dissemination for utilization. The posters and training videos that emerged from the project could be missed by researchers doing more traditional research. We, lastly, demonstrated community mobilization and how it connected to the complexities of organizations. This raised important conversations about challenges to partnerships and the values that inspire change to overcome those challenges.

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Resilience and Hope: Exploring Immigrant and Refugee Youth Experiences through Community-based Arts Practice

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Abstract Community-based arts practice is programming that informs and fosters essential components of well-being and belonging, including resilience, community attachment via interpersonal connection and exchange as preventive to mental health stressors. Our Art Hive is in a centre-city high school with immigrant and refugee youth in St. John's Newfoundland, where newcomers often face an insider/outsider dynamic of disconnection. The pop-up Art Hive is a publicly accessible and community-located art-making space grounded in Adlerian theory, collaborative community development, feminist thought, and social justice. Through a community-situated arts-based participatory process, we sought emergent themes. An earlier phase of our collaborative project involved visual art-making and exploring experiences of inclusion and belonging. A second phase of the project included some of the same youth and new members, adding local students invited by the immigrant and refugee youth. This phase explored resilience and hope as a feature of well-being and functioning and as having a relationship with immigrant and refugee youth experiences in smaller Canadian centres. The Art Hive, a form of community art therapy practice, is structured along seven social parameters: focus on intentional art-making, no critical commentary (positive or negative), non-evaluative in nature, no forced participation, witnessing, sharing, and participatory involvement of facilitators. The participant-planned and hosted final exhibit contributed to learning, sharing, and group cohesiveness. A focus group generated data on how the Art Hive informs cultural experiences and feelings of hope.

KeyWords Hope, resilience, refugee youth, community-based, Art Hive

"Hope" is the thing with feathers -
That perches in the soul -
And sings the tune without the words -
And never stops - at all -

And sweetest - in the Gale - is heard -
And sore must be the storm -
That could abash the little Bird
That kept so many warm -

I've heard it in the chillest land -
And on the strangest Sea -
Yet - never - in Extremity,
It asked a crumb - of me.

Emily Dickinson, "'Hope' is the Thing with Feathers" (*public domain*)

We begin with this beautiful poem (Dickinson, 1951) because it captures our project's key theme. We explore the importance of hope and the impact it has on immigrant and refugee youth in their new life in Newfoundland and Labrador, in the capital city of St. John's, which is a small urban centre in the eastmost island in Canada known for its long winter and humid weather.

In the past decade, the province has seen a significant increase in the number of newcomers, among which many are of refugee background. This is an emerging situation as the province has been relatively homogeneous, with its population being predominantly white native-English-speakers, due to its European colonial history. Although over sixty Mi'kmaq, Inuit, Southern Inuit of NunatuKavut, the Northern Innu and Metis groups live in the province, they do not constitute most of the population (Grammond, 2014; Statistics Canada, 2016). Although we acknowledge our province's Indigenous cultural history, we are narrowing our subject area to newly arrived refugee and immigrant groups to Newfoundland and Labrador, focusing on arrivals between 2015 and 2019.

Even with the recent increase of newcomers, ethnic minority groups still constitute about two percent of the population, a notable increase from previous years (Statistics Canada, 2016). Most of the services and academic bridging programs have been set up for newcomers in the past decade and are located primarily in St. John's. A limited amount of school-based research has been conducted to investigate the challenges and needs of newcomer students, indicating that refugee students, in particular, suffered from educational gaps, subtle racism and micro-aggressive treatment, lack of social interaction with local students, and lack of tailored counselling service for refugee students' experiences, to name just a few (Baker, 2013; Baker, 2015; Li & Grineva, 2016). Although small in number, community-based research projects point out issues such as language difficulties, employment challenges, social isolation, and so on (Anderson, 2012; Duggan et al., 2013; Li & Que, 2015).

In this context, we designed the new approach of art-making to promote community-building, enhance mental well-being, and express belonging. Our project began in 2016. In the first phase, we focused on community-building and a sense of belonging. In the second phase upon which this article is based, we explored how art-making helps newcomer youth in our research-site high school express their hopes and resilience in difficult times. Through our Art Hive work with newcomer youth, we drew from Adlerian Psychology and engaged with Bettner and Lew's Crucial C framework (1999). We explored how the singing bird of *hope* allowed spaces for these youth to grow and flourish on this *strangest Sea* and in this *chillest land*.

Our Context and Project

In Newfoundland and Labrador, the diversity landscape has shifted in recent years with an increased influx of visible minorities from 1,865 newcomers in 2006 to 3,675 in 2016, resulting in a total representation of roughly 2.3% province-wide (Statistics Canada, 2016); a substantial increase from previous years, where between 2001 and 2005 newcomer arrivals totalled less than 1,000. This is on par with other Canadian cities, like Montreal, Toronto, and Vancouver.

In response to a recent provincial all-party report on the urgent need for mental health services in the province in Newfoundland and Labrador (Government of Newfoundland and Labrador, 2017), calls to action have been issued. These emphasize an increase and diversification of frontline mental health services necessary to address the urgent need for preventive, wellness shaping, and readily accessible community-situated service. This is because of frequent delays in accessing counselling support due to lengthy waitlists within our public health system. Similar to other regions in Canada, private practitioners are sought as a means of quicker access. However, private practice's nature means that these services are more readily accessible to individuals able to pay the $75.00–$180.00 CAN local hourly rate or who have access to insurance programs that cover some or all of this fee. The inherent implication is access to privatized service that is facilitated by considerations like income. But how do individuals with low- or no-income access community support, including counselling and counselling-like services? Other population considerations include the broader array of barriers experienced by disenfranchised and homeless youth, youth with precarious living situations, and new immigrants. Navigating social and health systems is often complicated and alienating. Such social barriers inform higher levels of absenteeism public health services, especially counselling and psychological services for newcomer youth 16-20 years of age (Anisef & Kilbride, n.d.). Somewhat isolated, at times vulnerable, communities like these require considerations for facilitated access. These considerations include the location of counselling services, nature of the space, language supports and multiple approaches that support communication preferences, awareness of stigma sensitivities and nuances of relationship building being subject to a cultural context, including experiences of power in institutional settings (Chaturvedi, 2016; Tillson, 1997). As well, cultural and identity differences form other barriers to accessing services.

We distinguish services that are preventive from services that are acute interventional. Acute interventional mental health services are often sought at institutional health servicing levels. Differently yet importantly, preventive services support the maintenance of wellness by setting a foundation of supportive programming that strives to meet social engagement needs through the facilitation of interpersonal functioning and exchange and highlight experiences of empowerment, connection, and competency-building that inform overall functioning and wellness. Preventive programming can be understood as programming that contributes to the building of a functional foundation from which increased coping tolerance and resilience can be drawn, thereby decreasing the likelihood for required acute care. These are often community-situated, accessible services within local settings such as schools, community centres, and churches, and are multi-faceted in content.

Throughout our project, we focused on the role that community arts programming plays

as wellness-fostering via creative process, that is art-making in an interpersonal context. As a form of practice that reflects the ideals of community psychology, social justice, and feminist thinking, we present the added consideration of historically subjective concepts of resilience and hope as indicators of overall wellness. Through our Art Hive work with newcomer youth, we engage with Bettner and Lew's Crucial C framework (1999), drawn from Adlerian Psychology. We discuss the relationship between interpersonal wellness being founded on our ability to engage with others to perceive and experience our value (Bettner & Lew, 1999), namely by connecting, being capable, counting, sharing courage, and the developing prevalence of resilience and access to hopeful thinking in our participants.

Studies that investigate newcomers' experiences of transitioning to our province have highlighted the prevalence of newcomers' disconnect and their feelings of being outsiders (Anderson, 2012). Instances of racism have also been experienced, possibly informing newcomer tendencies to move to larger urban centres like Toronto and Montreal where cultural pockets are more readily established and accessible (Baker, 2013; Baker, 2015; Duggan et al., 2013; Reitz, 2005). From an economic lens, the province of Newfoundland and Labrador values in-migration as positive for both population growth and diversifying the provincial economy. Consequently, research linking the economic benefits of immigration in our province recognizes that developing community engagement and attachment for newcomers to our province further increases the likelihood that new Canadians will stay and make a life here (Duggan et al., 2013). Such studies call for an expanding of community-situated scholarship that seeks to deepen our understanding of the lived experiences of newcomer families in Newfoundland and Labrador.

Methodology

Our project brought together participatory community-based research, using an arts-based framework and applying a pop-up Art Hive program for weekly sessions in collaboration with a local English as a Second Language (ESL) high school program. We ran two consecutive Hive programs; the first with solely newcomer youth, the second expanded invitations to local youth based on newcomer requests to include others.

We draw from Hesse-Biber (2005) and Leavy (2005, 2017) in our design; namely privileging location, collaborative decision-making in the grand portion of our process, (including program modifications that suited the students' desires for enhanced social engagement with other youth outside of newcomer programming); as well as student driven and led designing, curating, and preparing our Art Hive open house for other school members and the public attendance. Students opted to expand our second series of sessions when they proposed inviting Canadian peers to participate in the Art Hive sessions. The emerging creative process was also considered in that students most often opted to create and work on personal projects. However, to some degree, students' projects were introduced by the Hive facilitator. Data was collected via interviews with student and teacher participants, focus groups, and documented art work that explored experiences of the Art Hive sessions as these related to experiences of belonging and inclusion; with a subsequent focus group adding the feature of hope and its

relationship to belonging and inclusion. The creative process and focus are informed at both individual and group levels. They are iterative and segue from creative focus to creative focus, i.e. sketching may evolve into painting and lantern-making into sculpting, depending on an individuals' exploration and creative process. Our research combined the central tenets of Arts-Based Research (ABR) and Community-Based Participatory Research (CBPR), namely the collective and intentional use of creative methods and process as a means of expanding our understanding of human experiences. Arts-Based scholarship uses metaphor, symbolism, and other aesthetic features to explore, create, and expand our meaningful understanding of the human condition. ABR scholarship considers both processes and output (product) as relevant to how knowledge is creatively developed (Baden & Wimpenny, 2014). ABR is grounded in post-structuralist thought. Hence, it acknowledges that art-making and engagement with the arts as meaning-making acts are subjectively informed by context and circumstance.

Members were recruited through assistance from gatekeeping school staff, namely English as a Second Language (ESL) teachers and the school counsellor. A pizza event and presentation were held on-site during a lunch break, during which materials about Art Hives were distributed and consent forms were provided to interested students under the age of 18. The first series of Hive sessions ran for 16 weeks throughout the winter of 2017, with the second series of eight sessions following in the fall of 2017.

Our core arts-based framework utilized the art therapy concept of Art Hive. Art Hives, which are a community-situated framework, are open-access art studios for social engagement through art-making. Art Hives act as "third spaces" for learning bringing together theory and practice in an applied setting (Timm-Bottos & Reilley, 2014). Students who engage in service-learning in such centres gain knowledge from multiple levels, including community psychology and practice theory, with enhancements in person-centred perspective through lived experiences of engagement, increased empathy, interpersonal connection and emotional maturity via increased critical thinking. Students gain more complex visceral understandings of disenfranchisement and the power and access experiences relating to public mental health service. Through third space community learning, universities foster a community presence that expands understandings of knowledge by engaging with themes of classism that inform access to service, using collective engagement as a means to building knowledgeable and proactive solutions.

Art Hives are non-clinical in their approach and are structured along seven social engagement parameters: focus on intentional art-making, no critical commentary (positive or negative), non-evaluative in nature, no forced participation, witnessing, sharing, and participatory involvement of facilitators. The participant-planned and hosted final exhibit contributed to learning, sharing, and group cohesiveness. Two focus groups were used to generate data on how our Art Hive informed cultural experiences and feelings of hope.

Art-making encourages the exploration of lived experience in conjunction with learning about social issues. Because the arts easily apply in outreach programming, they fit well as tools for working with people in non-intimidating ways, privileging human experience in image-creation and the space that houses it. Collaborative spaces provide a broad playing ground for

developing self-directed skill and competency, channelling ambiguity and confusion towards improved clarity and a coherent experience of inclusion and belonging. These collective experiences foster increased psychological functioning via experiences of superiority (Adler, 1935), where increased self-awareness and functioning occurs in response to interpersonal contexts. This allows for reciprocal exchange, which builds confidence, competency, connection, self-value, and interpersonal courage (Eleniak et al., 2016). Timm-Bottos (2016) presents community-situated Art Hives as locales of healing; third spaces fostered by and within communities possessing liminality that is not home or institution. Traditional art therapy and all counselling and psychology practice can limit our ways of knowing due to institutional medical-model lenses of practice.

In contrast, Timm-Bottos (2016) calls for spaces that engage with the surrounding community. These spaces are where service-learning students may engage in applied learning opportunities that are both experienced and embodied, and which privilege clients' ability to motivate their healing via client-driven practice (Burt, 2011; Timm-Bottos, 2016). Our project included two graduate assistants who co-facilitated Hive sessions and data collection and observed the emergence of social engagement via the Crucial Cs.

Kottman (1999) has discussed the essential need for the establishment of the Crucial Cs (Bettner & Lew, 1999) in childhood as central to interpersonal functioning and self-value and contribution and engagement via experiences of connecting, capability, counting, and courage. Connecting highlights engagement with others and friendship development. Through connecting with others, children begin to develop a sense of belonging in a group. The alternative — disconnection, the inability to connect — brings about feelings of isolation and social insecurity. Lack of connection in early development is likelier to inform negative, rejecting social responses. Capability, also understood as competency highlights one's recognition of contribution through skill.

Additionally, being capable speaks to self-care and the ability to achieve, self-motivate, and take on responsibility for oneself. Lack of a sense of capability can manifest in dependency, control-driven anxiety, and general feelings of inadequacy. Experiences of being significant, noticed, being part of a group or community is referred to as counting. Counting is the perception and belief that one contributes and makes a difference in their surroundings and is valued for their presence and contribution. Individuals who experience counting recognize their absence will be noticed. Experiences of being valued are more substantial in some settings and less so in others, but a general understanding of value is present that allows for valuing others as well. Individuals who do not learn the experience of being valuable often experience feelings of insignificance, of feeling not noticed and not mattering. This is associated with an increased likelihood of poor self-concept and self-esteem, sometimes manifesting in an over-emphasizing of self via acting-out behaviours. Courage relies on the three preceding Cs in that if one possesses a degree of self-perceived connection with others, capability, and counting or being valued within their surroundings, they are likelier to experience courage. Courage, as Kottman (1999) describes it, manifests through displays of resiliency. This is the belief that taking a chance can result in an increased sense of self, hopeful and optimistic thinking,

and accomplishment. Having courage makes one likelier to try new things and to experience curiosity and social comfort. Lack of courage results in social hesitancy, an inability or difficulty in trying new things, and a tendency to give up or experience high levels of despair when plans don't work out. Without courage, one can be intimidated by new experiences.

Situating Arts-Based-Research in Communities

Community-located arts-based scholarship operates in a complementary fashion due to Art Hives being community-situated. Community-based Participatory (CBP) approaches are referred to via multiple terms, including Participatory Action Research (PAR) and Participatory Research (PR), both often applied somewhat interchangeably. Participatory approaches to research actively and intentionally engage with participants in some or all parts of a study in the shaping of what and how information is sought, and social challenges approached (Leavy, 2017). In our case, we were interested in exploring themes of belonging and inclusion together with our participants as it relates to the lived experiences of newcomer youth in our region.

Figure 1. Students instruct printmaking using Styrofoam plates

Privileging collaborative approaches with non-academic groups, CBP approaches are often project-based in community locations and strive to address an existing challenge or problem (Leavy, 2017). Because such work can involve an experimental approach to navigation, CBP research calls for necessary flexibility along the way, allowing for modification if required. Such flexibility fosters the inherently cooperative nature of participatory design and input and strengthens rigour and continuity due to its multi-perspective positioning. In our case, we took an arts-informed approach to our design by privileging art-making as the core activity. Most importantly, collaborating with a non-native-English-speaking newcomer population demanded consideration of alternate methods to conventional language-driven investigation. Our design aligned nicely with the embedded subjectivity in art-making and hence facilitated participants' engagement.

Figure 2. Cloth flags hang in the classroom

To explore newcomer youths' feelings of inclusion and belonging, we hosted a series of Art Hive sessions over two school years in a local high school in St. John's. Using a participatory community-located art-based approach, we partnered with English as a Second Language

(ESL) programming and invited newcomer youth to participate in the program. In the first-year, sessions were offered weekly for sixteen weeks and included any student from the school's newcomer programming. Attendance increased over time, culminating in an open house art exhibit curated and hung by the students themselves. The open house welcomed student peers from within the school, as well as members of the public. The youth hosted all facets of the open house, including providing tours and mini-printmaking workshops for attendees.

Figure 3. Glass lanterns made by students

The second series of eight weekly Art Hive sessions were conducted in the fall of 2017, revisiting our original framework and consulting with the youth about desired modifications. The participants suggested expanding the Hive sessions to invite local friends from within the school who had not been included in the first Hive program. We consequently grew the Art Hive and included Canadian participants. The climate and nature of art-making and engagement shifted with Canadian students' addition; students became more socially engaged with a diverse peer group, experimented with English more noticeably, and connected with facilitators increasingly with each Hive session. A second focus group was conducted at the end of the eighth session to determine how the Art Hive was experienced considering these alterations. This focus group added the youths' perspective on the concept of hope related to their newcomer experiences and the Art Hive. We focused on hope in part due to our first stage of data collection, which indicated that the Art Hive itself was a non-evaluative location for social engagement and a site for connecting with new friends (Lewis et al., 2018). Additionally, the youths' interpersonal engagement increased through the surfacing of all four of Bettner and Lew's Crucial C framework (1999). We wanted to explore how hope informs experiences of inclusion, belonging, and the experience of being part of a community.

Community Art Hive programming is primarily inspired by merging Art Therapy practice and social justice disciplines and community psychology frameworks. Hives offer a versatile and widely accessible opportunity to engage in process-focused art-making as a means of enhancing wellness and increasing interpersonal functioning via grassroots community locales. Due to its ability to engage via non-verbal, creative (aesthetic) process, arts-based scholarship suits community settings and is accessible to diverse groups (Burt, 2011; Malchiodi, 2012; Moon, 2009). Additionally, arts-based approaches in community settings, using the participatory methods discussed above, narrow the gap between theory and practice and allow for action-oriented knowledge discovery collectively-driven by stakeholder positioning and input. Argyle and Bolton (2005) promote the use of community arts programming as beneficial to mental health and functioning due to inherently supportive components of social engagement and exchange in shared creative spaces. Moon (2009) argues that incorporating art-making as a non-verbal creative process is a worthwhile consideration for mental health programming

due to the inherent social interactions (both inter and intrapersonal) that occur when art-making is the core focus of service application. These social interactions include increased communication and identity development and tools for reflection and social interaction that are contained and self-directed. Other facets of art-making in a social setting include less reliance on verbal communication, with creative images developed as a means of sharing one's presence and identity visually.

Community psychology frameworks highlight collaborative, community-situated, shared spaces as promoting connecting, thereby fostering experiences of empowerment. Community arts initiatives privilege the concept of well-being, rather than health, because well-being connotes a state of self-acceptance that includes a holistic sense of self and what it means to be well; i.e., illness and well-being can coexist, whereas health and ill health cannot. Thus, when we engage individuals from a holistic lens, we can privilege wellness regardless of health status. Engaging with others within community-located creative locales acts as a form of frontline preventive care for diverse and marginalized populations who typically do not, or cannot, access public institutional care or don't require structured care but who seek community support towards increased wellness through engagement. Community located services promote positive psychology in an applied community context; current evidence supports community engagement and connected programming to inform improved mental health functioning in concrete ways (Argyle & Bolton, 2005). Argyle and Bolton's (2005) look at group art sessions in community contexts, names such contexts as possessing a secondary therapeutic effect due to increased self-perception and agency that participants experience in response to community-based creative groups that highlight interpersonal contexts as spaces that foster interpersonal connection, which in turn fosters higher levels of community attachment.

Hope and Resilience in Community Practice

Community psychology research has helped us further understand the relevance of wellness, such as resilience, hope, and experiences of belonging to a community or group as central wellness features. While deemed to be subjective concepts, we understand that resilience develops within engaged contexts, especially as it relates to experiences of struggle and trauma. When resilience is present, the ability to cope and move through difficulty strengthens (Wolf, 2014). Community engagement and experiences of belonging and attachment to a community group creates context through which such dynamics might be fostered. Community psychology privileges locating practice in community settings that build programming collaboratively, and according to population context and need. It is population focused and acknowledges inequality, racism, sexism, and economic factors (Wolf, 2014). Community psychology focuses on collaborative system change via enhanced empowerment experiences drawn from within the community group itself. Practitioners look to the community for its inner resources as a means of building resilience and action. Cadell et al., (2001) highlight the importance of community connection and attachment to foster strong and inclusive community groups. Connected communities make for a greater likelihood of enacted empowerment, support, advocacy, exchange, and altruism between members. Community building, empowerment,

and resilience contribute to a cyclical wellness model, whereby the three work together towards comprehensive community-sourced wellness, described as a 'critical element of hope' (Cadell et al., 2001; Catlett, 2017).

Hope plays a critical role in fostering foresight and optimistic anticipation of positive change. Hope indicates planning for the desired outcome, understanding that current states of life are temporary — allowing for concentrated focus on the moving through, coping with, and termination of a difficult event towards an improved state. Hope allows for planned accomplishing, planned relationship, the understanding that challenges are temporary. We name hope as a central feature of resiliency. Resilience involves tools for coping, preparation for effectively and efficiently traversing difficult experience, bouncing back to a state of conscious connection and wellness. Adverse experiences during childhood can be a challenge to resilience development; nevertheless, resilience can be learned and fostered. The culturally responsive practice involves working with the individual's context and attending to dual language learners, cultural transitions and lack of family supports (Catlett, 2017; Croucher, 2009; Pearce, 2008). We acknowledge the subjectivity of wellness, that wellness has surfaced within academe in health and medical literature, as well as via critical models that recognize that wellness is a broad concept that considers the important factors of context, privilege and power, disenfranchisement, and access to service (Wolf, 2010, 2014). Regardless, we know that many maintain resilience, even in the face of struggle. Inner strengths that become accessible during difficult transitions are informed by community wellness and functioning. Resilience is defined as the ability to "adapt to, cope with, and even be strengthened by adverse circumstances" (Sannapieco & Jackson, 1996). This involves the ability to negotiate difficult experiences, even in expanded or enhanced ways. Resilience is informed by family, temperament, and the strength of attachments to family, friends, groups, and the collaborative resources formed (Wolf, 2010). Our interest in the role that resilience plays helps us understand how supports can be provided for struggling groups. We know that resilience isn't present for all, but that it can be fostered via experiences enacted through collaborating connected communities (Wolf, 2010, 2014).

Gundy et al., (2011) share their community attachment or detachment model with us in relation to problem issues: depressed mood, substance use, delinquency, and personal attributes. Community attachment, which can be understood as relational cohesion is related to reducing these and the overall stress process. When psychosocial resources are more prevalent and accessible, the nature of these resources contributes the community attachment. From group counselling theory, we understand that connected cohesive groups invite intimacy via an interpersonal exchange, increased trust, disclosure via exchange, instillation of hope, and a desire to do good with and for others with increased altruism (Yalom, 2005). Shared community experiences (negative or positive), like socioeconomic status, and sharing experiences of helplessness can inform universality and cohesion experiences. These are useful resources to enhance experiences of attachment, security, and empowerment (Gundy et al., 2011; Yalom, 2005). In contrast, when experiences are kept in isolation, they are likely to be felt in a vacuum, increasing self-deprecating self-perceptions and feelings of despair.

Community cohesion is a psychosocial resource and a goal of community psychology

practice. A feature of lesser stress experiences includes an interpersonal sense of self. Community attachment is a central feature of shaping youths' social well-being. Identities are explored, and the shaping includes acceptance, group belonging, social inclusion and social resources where help and support can be accessed safely. Some cautions include extreme attachment and over entrenchment to the degree that it can mitigate opportunities to explore outside the community group. Community *detachment* is associated with a lack of experiences of belonging and inclusion, exclusion experiences, a higher likelihood of identity-protecting behaviours (e.g., bullying), and conformity demands. In this situation, autonomous identities are unsafe, and isolating behaviours can be challenging in some groups (rural living).

The community attachment model used by Gundy et al. (2011) is relevant to newcomers, whose experiences include the rebuilding of community and an increased need for community attachment. Pearce (2008) discusses the role of social capital for newcomers seeking integration and inclusion and the importance of neighbourly trust as a feature of the experience of integration and belonging — that particularized trust in one's community can enhance experiences of belonging and inclusion. Professionals working with newcomer communities should consider the centrality that hope, resilience, efficacy, and optimism in those we work with (Catlett, 2017) contribute to community integration and overall wellness.

We (Lewis et al, 2018) draw connections with these tenets of community psychology and arts practice, as falling neatly in agreement with the Crucial Cs framework (Bettner & Lew, 1999). These frameworks provide tools for fostering community engagement and attachment, collaboratively moving towards defined senses of efficacy, and empowerment experiences through resilience and hope. We also consider the nuances embedded within arts-based methods that inform knowledge exploration by combining aesthetic and cognitive-emotional responses. We value the lack of reliance on a linguistic exchange, supported instead by the value that aesthetic engagement brings to art-based engagement (Leavy, 2009; Machida, 2006; Mcniff, 1998). The field of Art Therapy supports the core notion that Arts-based approaches can work together with psychological theories, such as Adlerian-informed frameworks. This is due to the emotional and cognitive stimuli that are brought about when engaging creatively projected images (Moon, 2009).

Findings and Discussion

Many of these themes were brought home during our final focus group that sought thoughts on the experience of resiliency and hope and its significance in the context of being a youthful Art Hive participant and newcomer to Newfoundland and Labrador. The participants shared that hope for them was an indication of improvement. Hope surfaced via three apparent perspectives. One was at a micro level, demonstrated through a hopeful desire to make more art, to produce art following our facilitator's programming, and to produce self-made, self-conceived art that is new and different. Another perspective of hope seemed to surface from more of a macro level of thinking. One participant described hope as a form of waiting: "Hope; I'm waiting for something, something to change…[for the better]. With hope, you feel it will be better…make an announcement to…school, [so that we can…] mix together." On the

development of future hives, students indicated a hope that programming would expand.

This stemmed from a discussion of the experience of inviting Canadian students within the school to take part in the second Hive program. A participant said, "[having Canadian students here] … yes, I know more people now!" Reflective observations from the researchers and teachers provide us with additional insight into how belonging, inclusion, resiliency, and hope were fostered for student participants through the Art Hive sessions. Student anxiety was decreased due to the non-evaluative nature of the sessions, teacher/student connections increased through the parallel process and collaborative art-making due to teacher engagement, student participants instructed teachers on art techniques, and cultural exchange and sharing of stories occurred through art images and flag images painted by select students.

Teachers noted the bringing together of multiple cultures in a single art group, naming the connections during Art Hive as noticeably more potent due to the sessions. They also observed students coming together outside of Art Hive time, having not socially spent time together before this experience. The Art Hive was named a unique activity experienced by newcomer students, different from other activities like sports and single session field trips, primarily due to the repeated opportunity to form connections both between students and between teachers and ESL students. A teacher noted:

> Sharing an experience together, making connections…just connected…it gave them something special, …allowed them to feel special, feel safe…Some have issues with literacy...I feel that my connection is stronger with some of the students, just because we were [making art] side by side.

The development of confidence and engagement was observed through the public open house art exhibit being hosted from the students' familiar space: their classroom. Their willingness and ability to engage with new people was evident through their leadership drive. Of the final open house exhibit, our teacher participant shared, "They all seem so willing to want to give, to connect…it was perfect to end that way…it was a great idea to do it in their space…". The teacher later added, "I really saw them taking a leadership role... They owned it. The leadership…they don't get a lot of opportunity for that…. They were ready to take that on." The teacher input provided us with a heightened understanding of the evolving leadership of the ESL students, allowing students to experience increased ownership of the Hive process.

Finally, our teacher participants' reflections highlighted the importance of community connecting as an effective way to foster tolerance in diverse groups. One teacher shared that "...bringing people together is really important…with the world, and politics and what's going on…from all different backgrounds…you just learn to respect each other, as humans. It's [the Art Hive] a great way to come together." The teacher participants engaged more comprehensively in the Art Hive sessions as they progressed over the school year. This feedback about observed cohesion, tolerance, and agency surfaced over time and observed participation. We feel that the teachers' act of participation informed this perspective.

Jani and colleagues (2015) provide us with some reference for the prevalence of hope as

a feature of resilience in newcomer youth. They note the presence of hope is often a feature of resiliency among children and youth who come from experiences of trauma in their home countries, at times including family separation. Such cases often result in families separated during the migration process. Supports for integration are deemed essential, where health and productivity outcomes rely on a sense of established inclusion and belonging.

The field of community psychology highlights the importance of interpersonal supports as central to well-being. We are in an era where perspectives on mental health and inclusion consider the role that space, community, and creativity play in fostering human connection and belonging — community-located arts-based participatory approaches to knowledge discovery work from creative engagement. Engagement is highlighted as a necessary feature of scholarship that invites participatory input and is further facilitated by the act of making (process) and observing or witnessing art (product resonance) (Moon, 2009). The embedded feature of art-making in a group atmosphere seemed to encourage engagement,

Concepts like resilience, hope, and belonging are subjective to context. They are difficult to measure, except that we know their presence heavily informs our ability to adapt, cope with difficult or stressful experiences, and reconnect. Kottman (1999) connects interpersonal engagement and courage to a resilient outlook, including hope and optimistic temperament as well-being and functioning. Hence, we offer the role that hope plays within the desire to connect with others and form social bonds. The desire to achieve a sense of belonging and intimacy with others motivates our willingness to explore new social contexts. Even small moments of connection inform whether individuals return towards a fostering of deeper, more profound connections.

We also ponder the role of enhanced connection in a shared creative space. The forming and fostering of shared public space that invites creative exchange that is not language dependent is presented here as a consideration for community arts practice that highlights interpersonal connection to value inclusion and newcomers' integration. Our community pop-up Art Hive program provided a space for youth to engage creatively in a non-evaluative space. Art-making as a practice is both an independent and social act that invites participants to work together comfortably, without judgement of aesthetic or artistic skill.

While Art Hives strive to minimize power differentials, this piece is not always fully achieved. Hosting a pop-up program in a school brings some implied hierarchies that are difficult to avoid, i.e., teacher/student environments are inherently hierarchical. We were aware of such dynamics and sought to minimize hierarchies by hiring a community Art Hive facilitator and student RAs close in age to the pupils. Some relationships shifted in response to the Art Hive environment; the classroom teacher noted a shifting of relationship with her students, experiencing more intimate exchanges over parallel art-making practice during Hive sessions when compared to her usual teacher-student exchanges. This resulted from her role being one of the Art Hive participants, rather than an evaluator. As our program progressed, the relationships between researchers and students heightened, in part, due to much shared decision-making about the process. The final exhibit planning and curating and the student-facilitated final workshops were hosted independently by the students and required no support

from research or coordinating staff. That said, we acknowledge that power structures are complex and are informed by place, context, and many additional cultural nuances, not the least of which are gender and religious belief systems.

The immigrant and refugee youth opted to include local youth by invitation for the final eight-week Art Hive. The result of newcomer participants voicing a desire to diversify our group by asking selected Canadian peer friends to participate in our weekly Art Hive was that our group's climate shifted with a handful of new additions and resulted in a more established social engagement.

This paper has explored how creative engagement can assist with experiences of belonging and inclusion for newcomer youth in our province. We also note the relevance of hope to the newcomer experience and that the future for our youthful participants is at least partially infused with hope. We also acknowledge the role of creative engagement in community connecting and wellness. Hence, our current and upcoming projects include engaging the immigrant and refugee youth participants interested in digital storytelling supported by a community engagement grant from Memorial University. As well, and mainly in response to our findings during our work on The Open Studio Project, our team is currently developing a permanent community-embedded Art Hive, The Hearthstone Community Art Hive. This location prioritizes further enhanced creative engagement and collaborative scholarship, including opportunities for open studio drop-in sessions with mixed-identity groups.

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Reports from the Field

PhoneMe Poetry: Mapping Community in the Digital Age

Natalia Balyasnikova, Kedrick James

Abstract In this paper, we explore how an online-mediated place-based poetry tool enabled community self-representation. Located in a large Canadian city's urban core, the PhoneMe project brought academic researchers and community members together in a collaborative, educational, creative space. Community members created poems about specific places within their neighbourhood, dialled a designated phone number, and recorded the poem by leaving a voice message. On receiving the message, the academic team geotagged it on an interactive map, uploaded the poem's text, featured a Google Streetview image of the location, and shared the post via social media. Early results described a new vision for this remarkable physical space, and poems reached wider audiences via engagement with the poetic digital media. Plans have included include collaboration with urban libraries, the development of a new app, and have encouraged the use of engaged research-creation as a research method.

KeyWords community engagement, digital literacy, place-based literacy, mobile poetry, collaborative research

The University of British Columbia's Digital Literacy Centre (DLC) created the PhoneMe project as a scalable social media outlet for spoken poetry, mapping local community writing online, and showcasing it globally. Our overreaching goal was to build a poetry-based, digitally mediated map of one neighbourhood in Vancouver, B.C., and then sustain conversations about the place among diverse audiences. The process of voice recording a poem and sharing it as a specific pinned location and view/point on an interactive digital map addressed self-representation issues in connection to place-based conceptions of community. Through an openly accessible web platform presenting the multiplicity of voices comprising a community, the project attends to a dialogical conception of community based on specialized (in contrast to spatialized) networks (Bessant, 2014). The physical and relational connections to place translate to the digital platform through the ambient acoustic qualities of the recorded messages heard by the users as they navigated the related geotagged location online.

This project emerged amidst a population remarkable for its resilience in the face of social challenges. The physical location of the project, the Downtown Eastside (DTES) of Vancouver, is a culturally diverse area dubbed by media outlets as the poorest postal code in North America (Hopper, 2014), a low-income ghetto (Geller, 2014), and a war zone (Mackie, 2020). While the media and government focus on alerting wider audiences to the area's unemployment (City of Vancouver, 2019), homelessness (Proctor, 2020), crime (Watson, 2019b), sex work, drug and alcohol addiction (Gee, 2018), and other social issues (Kurutcz, 2019), the DTES

community has actively engaged in finding solutions to the challenges faced by its residents (Swanson, 2009). Attempts by the City of Vancouver to introduce projects aimed at DTES revitalization, particularly controversial residential developments, have sparked public debate (Mackie, Fumano, & Lee-Young, 2017, McElroy, 2017), highlighting the polarization of public opinion on the future of a neighbourhood under the pressure of gentrification.

Understanding 'community'

Describing diverging conceptions of community within "the local public framework," Long (2008) writes:

> Location indicates the politics of place. Without such attention to location, it would be tempting to say that local public life is primarily a rhetorical activity that circulates discourse–and leave it at that. Yet attending to location highlights the complex interplay here between situated activity…and discursive space. (p. 20)

In the context of university outreach, locations (e.g., community centres, libraries) play a sponsoring role as places where public aspects of community life are encouraged and translated into institutional discourses, practices, and pedagogies (Carrick, 2007; Long, 2008; Remley, 2012). Our goal was to provide an alternative forum and form of institutional sponsorship in which disruption of community-situated voices would not occur. To achieve this, particular attention needed to be paid to "different oral/literate mixes" (Street, 1993, p. 10), for much could be lost in translation of situated voices to public discourses.

As community-oriented language and literacy scholars, we developed this research-creation (Manning, 2016) project by overlaying two theoretical frameworks of community. The first rests on situated literacies (Barton et al., 2000; Lave & Wenger, 1991; Street, 1993, 1995). Community literacy practices arise out of communicative needs and serve rhetorical purposes of self- and shared expression within a given, situated context. Moreover, a conceptualization of community must resist over-determination *and* over-generalization. Communities are never in stasis, never containable entities. They resist historicization and provide the raw materials for historical (and therefore political) culture to take place and all forms of societies to enact their social functions. As such, communities harbour the interplay of presence and absence, where the use of specialized, tacit information signals membership and marks the points of social order and interconnection (Lave & Wenger, 1991). Concurrently, community serves purposes of com/memoration and archiving of events, people, and places in our lives (Cella, 2013; Haskins, 2007).

The second theoretical framework was that of virtual communities, a network-based relational model not constrained (or enhanced) by physical proximities but by access to, and literate with, digital technologies (Katz et al., 2004; Schau et al., 2012). The network conception of community, such as that represented by popular social media sites, both explodes and contracts the physical boundaries of community practices within a global framework accessible in spaces of physical privacy. This produces a disruptive effect on localized practices,

as Bakardjieva (2003) writes: "Virtual togetherness has many variations, not all of which live up to the value-laden name of community" (p. 122). Now, in what amounts to an explosion in the means and ends of personal communication (to the group, of the group) through the digital scrambling of private and public worlds, the contemporary virtual community consumes discourse and extracts discursive resources by which it thrives.

This dual framework was useful to sustain a literacy practice that accesses virtual space and public dialogue *on location*, in a situated ideological context, using mobile phones. With the inclusion of digital practices, we imagined a specific hybrid community connected by the aesthetic practice of poetry and spoken arts with an understanding of the larger community in its dynamic state, housed in cyberspace but grounded in particular geo-located and physically determined circumstances, with fixed points of reference. With the PhoneMe project we attempted to create a ligature between these senses of community, drawing on the insider's viewpoint to create an interactive map experienced by outsiders, allowing the virtual community to experience geo-taggable places, architectures, and public objects in the DTES.

The PhoneMe Process

This article describes the first stage of the PhoneMe project and addresses the community-based aspect of its development. As such, we consider this paper as an introduction to the project, which, as of Fall 2020, is in its third iteration. As with many community-engaged projects, PhoneMe went through many co-design cycles and changed according to our community partners' needs. The first two months were spent engaging with UBC Learning Exchange and the affiliates of DTES Adult Literacy Roundtable, such as literacy outreach program coordinators for the Vancouver Carnegie Centre. In these consultations, we worked on the format and modes of delivery. As a result, PhoneMe took a flexible form with broad goals in mind but no rigid restrictions as to how the community members should engage. Our regular meetings took the form of joint "inquiry and praxis" (Peck et al., 1995) to engender a new form of community literacy that combines writing, verbal performance, and digital practices.

Partly due to the format of our outreach to the creative community of the DTES, the project started with three participants who had heard about the workshop through other literacy and arts-based organizations in the neighbourhood. Most of them had already been active in the creative life of DTES[1], and some had attempted to have their poetry published and broadcasted[2]. Over four months, the project grew and brought together a group of ten people who met regularly to write, read, and celebrate the beauty of the spoken word and the power it has to transform the lives in the community. The new poets were at different stages of their creative journey, some only having shared their poetry in small creative groups or the streets. The small number of the first group of participants might be considered a limitation, for it did not include diverse DTES community members.

1 For example, Heart of the City Festival: http://www.heartofthecityfestival.com; Thursdays Writing Collective: http://www.thursdayswritingcollective.ca

2 See for example, Downtown Eastside, a Creative Community – Interview with Gilles Cyrenne: https://thisvancouver.vpl.ca/islandora/object/islandora%3A876

In the workshops we wrote together, using prompts to produce poems rapidly, some of which we intended to develop later and record as messages. After each round of prompts, we took a moment to hear the poems voluntarily read aloud, sharing our thoughts in the intimacy of spoken words. The poet could opt to reread the poem, this time performed with a phone and recorded on our answering service, making a PhoneMe submission. The workshops provided a physical, relational space to develop trust as a creative community first and practice, literally speaking, this new literacy practice.

Finally, we aimed to ensure that community practices developed in the neighbourhood were protected as they entered the global digital mediasphere. In each session, we would weave through discussions related to digital literacies such as privacy, intellectual property, surveillance, and so on; also, we took the opportunity to demonstrate creative uses of mobile phones, and to review functional aspects of the phonemeproject.com website, such as geotagging and using Google Street View. The digital literacies also included learning about voice editing, visual elicitation, self-publishing, and navigating online spaces.

PhoneMe workshops were designed to share poetic expression tools with DTES residents and encourage everyone to think expansively about their knowledge of the DTES. The digital platform was generated to assemble poetic representations of place and cultivate a sense of social responsibility by creating opportunities for participants to see their potential impact on the world-at-large. By the end of the first stage of the project, community members created over 80 poems and over 70 were recorded, on-site and off, and mapped online.

As a community-engaged project, we relied on open access free platforms to create a unique digital space for PhoneMe poets. We relied on a university-provided free online repository that hosted audio files of the phone messages left by the poets. These kept writers protected under the Freedom Of Information and Protection of Privacy Act (British Columbia, Ministry of Government Services, 1993). This repository was linked onto an interactive open access map hosted by the university. The website, which hosted poet introductions, project updates and most importantly the interactive map itself, was an open access blogging software connected to a Twitter feed.

Impact

We started PhoneMe with the conviction that community-based work needs to benefit the community members, activists, and community organizations. As mentioned in the introduction, DTES is a bustling creative community. This relatively small neighbourhood, which measures ten by 50 city blocks in size, harbours over 80 art galleries, 30 arts-based outreach centres, and a series of community magazines and newsletters. Moreover, there are regular poetry, storytelling, and music performances that take place throughout the neighbourhood. For the community residents, such variety presents a choice of mode and venue for self-determination, self-expression, and community participation. However, people who live in this neighbourhood do not always have creative access to big media platforms. Therefore, their vision for their community remains unrecognized or confined to the inner circle of the DTES residents. As a result, community voices are often left out from this

neighbourhood's grand narrative as a space notorious for social challenges such as addictions, mental health issues, poverty, and crime. This is why featuring and sharing poems like *Main & Prior* by one of PhoneMe poets, Gilles Cyrenne, is significant and valuable.

Main & Prior[3]

Once a neighbourhood, Hogan's alley, amazingly colourful history
Vera's Steak and Chicken House, open all night, 5-5
Way back in the 40's, 50's and early 60's, Jazz and cops and all night corruption
Informal clubs, bootlegs joints, rusty ducks
Louis Armstrong, Ella Fitzgerald, the Rat Pack, Frank Sinatra, Sarah Vaughan
Hung out at Vera's after hours whenever they came to town
Jimi Hendrix's Grandma worked there
Then a gang of philistine, pig-ignorant, white politicians
The cream of the corruption floating to the top decided a freeway was a better idea
Too many people having too much fun
BYOB clubs. Can't have that. Tear it all down. Build a freeway
Kill all that freedom and all night fun
Jazz and jitterbug
Good times gone
Way too wild for nice white guys
Way too wild for suits and bridge contractors

As a long-time resident of the DTES, Cyrenne grasped the historic development of the area, once a centre of art life in Vancouver, a wild space of "good times". Cyrenne also hints at the neighborhood's rapid gentrification, which, as argued by some (McElroy, 2019; Watson, 2019a), is one of the causes why the community's challenges have become more prominent.

Researchers from disciplines ranging from public health to geography investigate complexities of power, ideologies, and social ills in this neighbourhood. Whether these research projects are driven by academic curiosity or genuine concern for the future of the DTES, often research has been criticized for its 'parachute' approach and erasure of voices and concerns of this community[4]. The ethics of community engagement challenge this parachute in and out method, favouring giving back to the communities that contribute to research (Wesner et al., 2014) often done by sharing the findings with activist organizations, hosting public talks and events. We argue that this parachute approach legitimizes academic literacies as superior and thus devalues the knowledge and literacy forms pertinent to community members' daily needs. By opening the platform for the residents of DTES and presenting their work as it was written and performed, we aim to challenge the power relations inscribed through institutional and privileged — what Brian Street (1993, 1995) characterized as 'autonomous' — literacy practices.

3 Accessible at: https://story.mapme.com/phoneme/section/0f59a10c-298c-4d51-b409-c2777443aaff/details
4 See *A Manifesto for Ethical Research in the Downtown Eastside* for details: http://www.sfu.ca/content/dam/sfu/sfuwoodwards/PDF/CommunityEngagement/Research101_Manifesto.pdf

The DTES interactive map features different poetry styles, addresses a variety of issues, criticizes existing policies, and showcases the linguistic and cultural diversity of the neighbourhood. Immediate benefits for community participants included the creative development of poetic multimodal literacy practices and drawing public attention to community issues, celebrations or mourning of essential moments, places, and persons within the community.

Dialoguing through the digital platform has become a way for PhoneMe poets to open a space for communicating across boundaries. Having a platform to dialogue on issues that matter, in a concise verbal mode of address, made the exchange memorable. To illustrate, one issue that participants dealt with was the rapid changes in the neighbourhood. These changes included a rezoning plan, which opened the neighbourhood to new residential and commercial development. While some participants of the workshop celebrated these changes, they were opposed by others. In this context, the prompt was "something you would build within 100 steps". Coming from different walks of life, we had a thought-provoking discussion around what developments are needed in the DTES. Some insisted that the development pushed the residents out of the neighbourhood; others took a more contemplative stance towards the change. As the poems were uploaded onto our interactive map the poets created an online dialogue, a commentary on the state of their neighbourhood. Consider the following two poems that were written in response to the prompt written by Graham Cunningham and Gilles Cyrenne.

Treehouse[5]
Graham Cunningham

I want to build a treehouse in the tree
outside Starbucks
Purely for the significance of having a
place in public where I could sit and
meditate.

What I would build[6]
Gilles Cyrenne

I would build a geodesic shaped camper
on the flat deck back of a small four wheel
drive truck
so that I could have a place to live that
keeps me rolling ahead of the confining
bourgeois bohemian
boo boo gentrifiers.
Plus it would be nice to get out of town and
go camping once in awhile.

On a broader scale, the project amplified community voices through our interactive online platform. By speaking directly to issues of concern to the community's, PhoneMe poets claimed an agentive role in their neighbourhood's future. This increased community's capacity to respond meaningfully and compassionately to the negative representations prominent in the media, government reporting, and general public discourse. Poets geotagged spaces in the DTES that provoked a memory, a reflection, or an emotion. Such is an example of *Granville*

5 Accessible at: https://story.mapme.com/phoneme/section/9266cb93-913f-46aa-ac04-f40196ad6c14/details
6 Accessible at: https://story.mapme.com/phoneme/section/bd5f9ca1-648e-4e71-b169-9524b190702b/details

Street by Gilles Cyrenne, a celebration of life, beauty, youth, and compassion harboured on Granville — one of Vancouver's main streets. In contrast, Mila Klimova's Listening Post is a eulogy to community member Lorraine, who provided emotional and spiritual support to the community since 2001. Both of these poems, so different in tone, depict DTES as a multifaceted involved community and open the general publics' eyes and hearts to this multilayered complexity.

Granville Street[7]
Gilles Cyrenne

Sunny February day
Mountains to the North
Water, ocean
Hustle and Bustle
Bustle and Hustle
Full with beautiful young people
Also wandering, me and a few other seniors
Vancouver, I love you
On the corner, Blues guy busking
Couple of hot-dog stands
A lovely young woman with a sign, "Free Hugs"
I enjoy one
Vancouver, will you marry me?

Listening Post[8]
Mila Klimova

At the Listening Post
Everybody liked the most
Our sweet Lorraine
Night and day
She chased the pain away
Near Hastings and Main
Her attentive ear
Was everyone's dear
Companion.
Listening post's champion of compassion,
Soldier of the invisible front
For a better tomorrow, is gone.
Today we are in sorrow -
There is no sweet Lorraine
Near Hastings and Main.

Enhancing dialogue and knowledge exchange is a fundamental goal of community literacy projects (Peck et al., 1995). Being present in the community physically and dialoguing with the community digitally became a reflexive practice for the poets who joined our workshops. In one of the workshops, Graham Cunningham shared a poem about Simon Fraser University's Downtown Vancouver campus in Harbour Centre. By the nature of being located near the Downtown Eastside, Harbour Centre comprises open public facilities. But for many residents of the DTES, spaces such as these are a symbol of academic ivory tower power, casting a shadow on their community. However, when creative practices take a legitimate place near institutional literacy forms, the power balance shifts, and knowledge exchange begins.

7 Accessible at: https://story.mapme.com/phoneme/section/ed4d72f1-dc52-46bf-a0df-01eab90fc0a6/detail
8 Accessible at: https://story.mapme.com/phoneme/section/9fc0dfe5-50c5-44df-bdb4-076cb7b861c2/details

Harbour Centre[9]
Graham Cunningham

Where academia meets the city
The voice of reason meets reality
For city folks to drop in, to sort out the problems of Vancouver
Brown bag lunch meets tweed jacket
PhD meets ESL
This must be where we touch and mingle
Where daily work is forgotten
And creative voice rules the day.

This poem calls for personal reflection for both sides of the community and the creation of a new community that is reflective and open to everyone.

Final Words

Today, humans have access to a multitude of modes of digital communication: words, videos, images, colours, sounds, textures. Aesthetics have a practical and functional role in the distribution of human relations and networks. Once the dominant cultural frames of aestheticism are removed in a pejorative and prejudicial sense, multiple literacies become apparent. Each of these practices requires community, regardless of headcount, to be practiced. This is why, when talking about community, we should consider a deeply felt human desire to carve out a space of belonging, to communicate our presence, to map our emergent values. The PhoneMe project blurred boundaries between physical connections and institutional ties by facilitating the poets, UBC researchers, and workshop facilitators to create and embody different roles within a project.

PhoneMe also created a fuzzy middle ground between the social expansion of the individual and the legitimate contract of cultural powers that govern individuals, and this gave us insight into how a community, born out of poetic social practice and resultant discourse, makes possible the passage from one pole of this continuum to the other. In this reconstituting practice of individualization and distinction, celebration and preservation, collaboration and collective effort, grand narratives of contemporary society lose their special force of description. By presenting and legitimizing their view of the DTES, PhoneMe poets revitalized a polyglot, hybridized community present both on the physical streets and the digital ones.

We recognize that this project represents a pilot in the current research-creation environment within the DTES, and our limitations include a small number of poet-collaborators, and a small number of collaborating institutions. While we continue the project (next steps described below), we are attuned to the processes we are using, and feedback on how to improve processes for wider participation.

9 Accessible at: https://story.mapme.com/phoneme/section/ea6f806a-3847-4f8b-a146-fa1b6e90a104/details

Now that we have finalized the first stage of the PhoneMe project, as described in this article, the research team has moved on to the second iteration of workshops through the Vancouver Public Library, *nə́c̓aʔmat ct* Centre at the Strathcona Branch. We continue exploring possibilities of facilitating digital value mapping through poetry in other contexts. We have engaged with secondary schools in British Columbia and pre-service teachers in British Columbia and Ontario. The Digital Literacy Centre team is currently working on an app that will further facilitate digital poetry creation.

About the Authors

Natalia Balyasnikova (*corresponding author*) is an Assistant Professor at York University, Faculty of Education. Her research explores older immigrants' educational engagement in community-based settings. Using narrative ethnographic methods, she merges traditional ethnographic data generation with arts-based activities, such as poetry, drama, and storytelling. Email: natbal@yorku.ca

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Community Engagement in Canadian Health and Social Science Research: Field Reports on Four Studies

Andrew D. Eaton

Abstract Community engagement is a hallmark of Canadian health and social science research, yet we lack detailed descriptions of pragmatic peer engagement possibilities. People affected by a study's topic can and should actively contribute to design, data collection, intervention delivery, analysis, and dissemination yet the nature and scope of involvement can vary based on context. The shift from academic to community-based research teams, where peers who share participant identities assume a leadership role, may be attributed to the HIV/AIDS response where community co-production of knowledge has been a fundamental component since the epidemic's onset. This article discusses four health and social science studies from a community-based participatory research (CBPR) framework. It synthesizes the strengths and limitations of community engagement across these endeavours to offer lessons learned that may inform future CBPR projects.

KeyWords community engagement, peer researchers, community-based participatory research, HIV/AIDS, Canada

Community engagement — frequently referred to as community-based participatory research (CBPR) — is now a requirement for many funding streams of health and social science research across jurisdictions, disciplines, and topic areas (Canadian Institutes of Health Research [CIHR], 2016; Eder et al., 2018; Ontario HIV Treatment Network [OHTN], 2016). Yet, research in some health and social science streams continues to be conducted and published with varying levels of community engagement. When people who represent the population under study (e.g., people living with HIV) engage with a research project, they often do so as a 'peer researcher'. If the study involves testing an intervention, peers delivering the intervention may have a role such as 'peer supporter.' There is a corresponding lack of literature detailing pragmatic possibilities to engage peers in exploratory and intervention-based health and social science research (De Weger et al., 2018). The existing literature on CBPR focuses primarily on principles and guidelines (Ward et al., 2018) or CBPR implementation examples in a single study (Brush et al., 2019; Collins et al., 2018; Israel et al., 2010). The purpose of this article is to identify specific contributions and opportunities for community members to contribute to health and social science research. This article does so by synthesizing the strengths and weaknesses of four CBPR studies and discusses lessons learned for future endeavours.

Process Steps in CBPR

CBPR projects often proceed in a non-linear fashion; for example, the concept for a study may not be fully determined at the time of grant and ethics application, as initial approvals may be required to consult community members and revise a study during its course (Jenkins et al., 2016). Nonetheless, the steps of traditional health and social science studies still occur in CBPR. These steps are: a) concept development, b) questionnaire development, c) intervention design (if applicable), d) data collection, e) data analysis, and f) dissemination. Careful consideration of how community is engaged and potential pitfalls and problems at each step is important to advance CBPR's aim of equitable engagement of academic and community partners (Gonzalez & Trickett, 2014; Minkler, 2005; Rhodes et al., 2010).

For concept development, CBPR guidelines recommend an investigator-initiated approach to develop the initial idea for a study into a full concept (Johnson-Shelton et al., 2015). The practical nature of this engagement frequently depends on the researcher's access to the study's population (Hacker, 2013; Tapp et al., 2013; Unertl et al., 2016). Collaborative questionnaire development is a key component of CBPR (Gonzalez & Trickett, 2014), with unique considerations for different measurements (Garcia et al., 2008; Tremblay et al. 2018). Community input can: a) develop and modify standardized measures (Craig et al., 2017); and b) determine relevant demographic and qualitative questions (Liboro et al., 2018). Involving community members — especially those affiliated with direct service organizations — in intervention design improves a study's potential for lasting impact (Dickson-Gomez et al., 2016). Community engagement in intervention design tends to be either: a) designing a new peer-based intervention (Dickson-Gomez et al., 2016; Newman et al., 2014), b) choosing potentially promising manualized interventions and adapting them for a specific context (Anderson-Lewis et al., 2012; Andrews et al., 2012), or c) recruiting participants and engaging in a participatory process to design the intervention as it is being received (Owens et al., 2011; Pawlowski et al., 2017). The role of peers in data collection is a core and common engagement type in CBPR studies (Israel et al., 2010; Jull et al., 2017). Peer interviewers can make participants feel more comfortable than if an academic researcher with few shared characteristics is questioning them (Bush et al., 2019; Unertl et al., 2016). Data analysis may be the most difficult stage of a CBPR study for academic and peer researchers. Academic researchers have alerted others to lengthening project timelines and difficulty training community members in data analysis (Cashman et al., 2008), while peers have reported analysis as a burdensome and time-intensive task that can feel obtuse (Eaton et al., 2018b). Finally, CBPR models recommend complementing traditional dissemination activities (e.g., peer-reviewed articles and juried conference presentations) with more accessible methods like a community report and video (Chen et al., 2010). A frequent CBPR tension in these steps is that while academic researchers should remove the power differential with peer researchers, community members are in effect staff members paid from a grant (Wallerstein et al., 2019). The employment nature of community engagement is further complicated when peers are research-naïve or have little experience leading studies (Musesengwa & Chimbari, 2017). Therefore, training and supervision are essential to ensure that community members have the necessary competencies to perform their roles and feel confident (Kaida et al., 2019).

Methods

A modified narrative approach was used to describe four CBPR studies that I completed between 2014 and 2019 (Moen, 2006). I focused on cataloguing the strengths and limitations of community engagement as I reviewed my past projects and synthesized the findings against CBPR framework criteria to provide reflection for CBPR researchers as a society with evolving culture and practices. This section details each of the four studies. Community engagement strengths and limitations are synthesized in the following section.

Figure 1. Magnetic Couples study

Magnetic Couples

This grounded-approach (Strauss & Corbin, 1994) CBPR study piloted a support group for serodiscordant or, as participants preferred, magnetic couples where one partner is HIV-positive and one partner is HIV-negative (Eaton et al., 2017a). The six recruited couples joined the research team to collaborate on developing an intervention in real-time. Participants attended two planning sessions to determine group content and structure. Throughout the eight-session group that ensued, participants continued to refine the intervention by changing guest speakers, length of session components, and session format. Once the intervention was completed, the entire team of clinician-researchers and participants met for two process evaluation sessions to discuss what worked well about the intervention and what could be improved.

HIV-Associated Neurocognitive Disorder (HAND) & Social Work

This sequential mixed-methods study (Morse, 2010) surveyed 108 people affected by HIV-associated neurocognitive disorder, a prevalent aging HIV-related comorbidity, and then interviewed a subset of twenty participants about their history with social work and role of the profession in ameliorating HAND's effects (Eaton et al., 2017b). Four peer researchers aging with HIV, who comprised a 50% + 1 majority of the study team, critiqued and edited the protocol as it was in development. The survey was constructed based on a review of measures, practice-based experience of the clinician-researchers, and lived experience of the peer researchers. Peers recruited survey participants. Once the survey (n=108) was complete, the team used the results to draft relevant qualitative questions for semi-structured interviews with twenty survey participants. This draft questionnaire was then

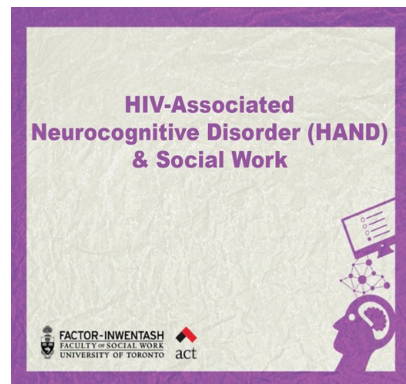

Figure 2. HAND & Social Work

tested in data collection training for the peer researchers (Eaton et al., 2018a) and revised based on their feedback of question structure and content. Once all data collection was complete, peers employed thematic coding and then met for an iterative process of discussing codes, determining and verifying themes, noting disagreement, and achieving consensus.

ART of Conversation

For this project, a critical ethnographic and intervention CBPR approach was utilized (Hodgson, 1999). This pilot study personalized peer intervention to help people living with HIV, who self-identified substance use and antiretroviral therapy (ART, medication that controls HIV) adherence challenges, transition from an acute hospital admission back to community via in-person and phone peer support (Eaton et al., 2019a). People living with HIV provided feedback to the host hospital about the discharge transition and requested peer support (Chan Carusone et al., 2017). Two hospital client engagement sessions followed where seventeen people living with HIV identified the structure of a post-discharge peer support program, including: duration; content; definition of 'peer supporter;' how peer supporters should be trained; and how the pilot should be evaluated. A group consultation was then held with ten volunteers living with HIV who provide direct service at a partnering community agency. This consultation discussed the requested peer program structure and evaluation methods, including draft questionnaires. A final hospital engagement session (n=6) was facilitated by a peer researcher to continue developing the study questionnaires and intervention details.

Figure 3. ART of Conversation

Five peer supporters delivered this intervention. These peers completed a total of 44 training hours on relevant skills such as HIV and harm reduction, structuring a phone call, communication tools, and self-care. Five peer researchers, distinct from the peer supporters, attended the training described in HAND & social work above (Eaton et al., 2018a), with an adaptation for this study's context that involved filmed simulation scenarios changing to reflect topics identified through client consultations such as medication adherence, substance use, and research fatigue (Eaton, 2019). Peer researchers then refined the study questionnaires, collected all data, and conducted analysis.

HAND Randomized Controlled Trial

This last example is a pilot randomized, controlled trial (RCT) to address HAND through group therapy (Eaton et al., 2019b). The team from the HAND & social work study expanded to build off the findings and design an intervention study. I identified potential intervention models through key informant interviews with six HAND researchers. A peer researcher and I then held two focus groups with ten people aging with HIV, as well as eight social workers. These consultations finalized trial components including intervention selection, appropriate

questionnaires, and a sensitive method of data collection. Peers aging with HIV and concerned about cognition were then directly involved in delivery of the trial's intervention arms. Additional peer researchers contributed to content analysis of intervention fidelity.

These projects are part of my overall program of research to develop community-based interventions to address the complexities of living and aging with HIV. As illustrated in Figure 5, I attempt to mitigate such complexities (hospital discharge, cognitive health, and intimate relationships) through the interventions described above. To advance my research program, I assess these studies' results, consider how to adapt, scale, and implement these interventions, and evaluate community engagement. This paper represents a bird's eye view of that community engagement evaluation, where I consider my research program's strengths and limitations, and how my lessons learned can influence the culture of CBPR researchers and investigators considering the use of community engagement techniques in their investigations.

Figure 4. HAND Randomized, controlled trial (RCT)

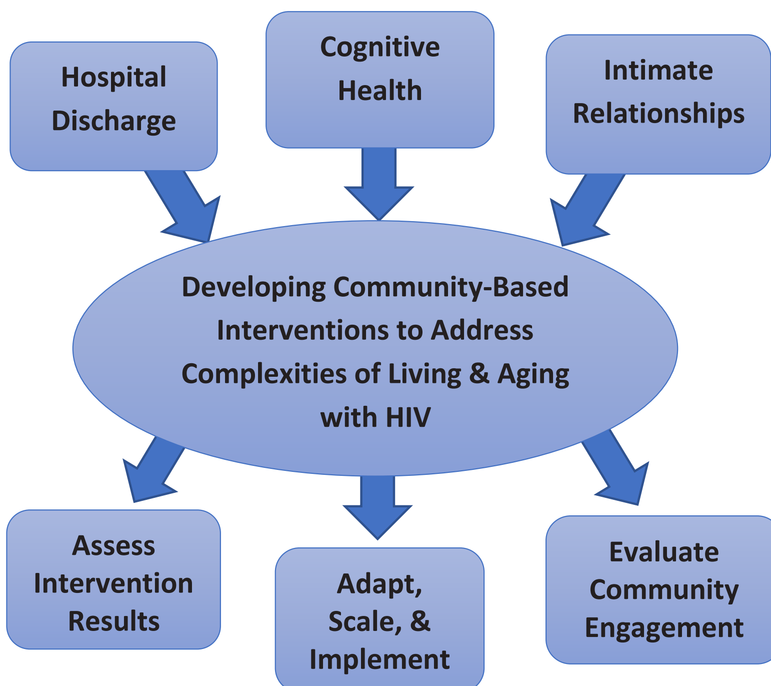

Figure 5. Program of research

Results

This section synthesis the various types of engagement of community members on the four studies listed above. Refer to Table 1 for a list of which types of community engagement were employed on each of the four studies. For categories of concept development, questionnaire development, intervention design, data collection, data analysis, and research dissemination, I provide textual descriptions of challenges faced and how these were overcome.

Table 1. **Community engagement across four studies**

Engagement type	Magnetic couples	HAND & social work	ART of conversation	HAND RCT
Concept development	X	X	X	X
Questionnaire development	X	X	X	X
Intervention design	X	N/A	X	X
Data collection		X	X	X
Data analysis	X	X	X	X
Dissemination	X	X	X	X

Concept Development

The initial idea for all four studies emerged from my social work practice with people living with HIV. With the magnetic couples study, I provided service to clients in serodiscordant relationships who requested couples group support but were hesitant to attend a focus group to design such a group. As such, an anonymous online needs assessment survey was designed and reviewed individually with clients requesting this group. The survey was distributed through my professional networks to obtain insight on the issues (e.g., disclosure, relationship conflict, HIV knowledge) and preferences (e.g., timing, number of sessions) relevant to magnetic couples group therapy. For the other three studies, community members were comfortable self-identifying with the study's population in a group setting. Therefore, client engagement sessions and community-based research team meetings were held to develop the concepts. The benefit and drawback of the online needs assessment is anonymity, where personal input can be made but only at a single timepoint (Hacker, 2013). The risks of community engagement in a study's development are response and performance bias, where the decision to participate and the nature of participation could be biased due to personal relationships with peers (McCambridge et al., 2014). This is arguably an acceptable risk to rigour as community-engaged studies are demonstrably more relevant, sensitive, and sustainable than research that does not involve community members in concept development (Abimbola, 2019; Fekete et al., 2015).

Questionnaire Development

The magnetic couples and HAND RCT studies refined existing scales for contextual sensitivity, an example of which is changing heteronormative language to gender-neutral phrasing in a relationship quality measure. HAND & social work and the ART of conversation determined demographic and qualitative questions based on community input, specifically regarding how best to define the studies' populations and answer the central research questions. A common challenge was community members suggesting questions that may unnecessarily elevate the research risk to participants or that were far afield of the studies' purpose. This challenge is not discussed in CBPR literature, which broadly frames CBPR-developed questionnaires as relevant due to community input (McAllister et al., 2003; Riffin et al., 2016). To address this challenge here, the research team (comprised of a 50% +1 peer researcher majority) voted on questions for inclusion; when a question was excluded, I noted that the suggestion may be addressed in a future endeavour or that the topic could be probed if a participant raised the issue first.

Intervention Design

Three of the four studies piloted therapeutic interventions, with the goal of assessing their suitability for implementation and/or further study in a larger trial. The ART of conversation designed a new peer program, whereby people living with HIV and who had experience in peer service delivery were consulted on how to structure peer support for HIV and complex needs at the time of discharge from an acute hospital admission.

The HAND RCT engaged people aging with HIV to review numerous intervention types that have shown promise in easing the anxiety and stress of cognitive impairment in the general population. A further step was to consider which model may be best suited to the HIV context. The magnetic couples study recruited six gay male dyadic couples to participate in a multi-session group intervention that they designed as the group progressed. One benefit for community members engaged in these studies was that they could see their contributions leading to a new service being offered (Eaton et al., 2018b). One drawback was that pilot studies are limited in their scope and impact, and the time to broaden implementation can be a source of frustration for peers (Strong et al., 2009).

Data Collection

Peer researchers conducted all participant interviews on three of the four studies. A lesson learned was the importance of training peers in data collection, which can have reciprocal benefits. Community members feel more confident about the task when adequately trained, and the research instruments undergo pilot-testing through peer researcher simulation of data collection scenarios (Eaton, 2019). The training can help standardize the peer interview experience across multiple interviewers (Eaton et al., 2018a). Other challenges of peer data collection include participants feeling nervous about confidentiality if they share a network with their interviewer (Cené et al., 2015; Lile & Richards, 2016) and peer researchers feeling burdened by participant contributions (Ibáñez-Carrasco et al., 2019). To address participant

nervousness of knowing their interviewer, I obtained consent from all peer researchers to share their name with a participant before the interview; if the participant was uncomfortable with a particular peer researcher, they were matched with a different one. To mitigate peer researcher burden, I was available for debriefs immediately after each interview, had an open-door policy on meeting, and scheduled frequent team meetings where the peer researchers could debrief each other about the interview experience.

In the three studies that used peer interviewing, another common challenge was peers navigating the difference between providing peer support and conducting an interview (Eaton et al., 2018b). This distinction is extraordinarily complex when peers hold multiple roles within their community (Fletcher et al., 2014). Debrief for participants and peer researchers may help ease these challenges. Discussing the dynamics of confidentiality with participants led to more comfort with the security of data (Cené et al., 2015). Regular debriefings between peers and supervisors can help lighten the burden of hearing harrowing stories and negotiate the tension between the service provider, researcher, and community member (Eaton et al., 2018b; Ibáñez-Carrasco et al., 2019).

Data Analysis

In these studies, peers contributed to analysis by making meaning from in-depth interviews and comparing an intervention's experience to its design and intent (Erlingsson & Brysiewicz, 2017; Nowell et al., 2017). Misunderstandings and frustrations expressed by peers on the earlier studies led to a change in research team processes for the later studies, where I offered data analysis training and more individual support throughout the process. Despite these attempts at easing the process, community members across all four studies commonly stated that they did not wholly understand the study's findings until they read the first draft of a manuscript. I learned that this first draft can be used as a boundary object to help bridge peer researchers to the concept and conventions of academic publication.

Dissemination

Whereas data analysis was the biggest hurdle in these four studies, community members regularly stated that engaging in dissemination was their preferred activity. This preference may be attributed to satisfaction with completing a study that peers have been involved in since its initial design and starting to see the impact from the results (Lictveld et al., 2016). In all four studies, community members have co-presented findings and co-authored articles. I found that peers often prefer to present the rationale and implications of a study, sometimes feeling nervous with detailing the methods and results. Frequent meetings and debrief about dissemination activities have eased peers' hesitation in reporting specific components of these studies, as has been found elsewhere (McDavitt et al., 2016).

Summary of Results

I learned the most from engaging with peer researchers in questionnaire development and data analysis. In developing questionnaires, I realized how much I did not know and had not

considered the topic and population we were researching through peers identifying essential inquiry areas. In data analysis, I learned how barriers in research could intimidate people. The complex language used in analysis can make the actual process (for example, consolidating a lengthy interview into keywords that can be used as codes and themes and seeing if those keywords are relevant in other interviews) feel difficult and daunting.

Overall, I attempted to bolster strengths and mitigate challenges with community engagement on these four studies through improved training and supervision, greater choice and variety for peers, and considering community members' motivations.

Lessons for Training and Supervision

While training and supervision are important for CBPR studies, the employment power differential inherent in training and supervision can cause tensions (Devotta et al., 2016). The literature on training community members recommends multi-modal educational design, which was incorporated in these studies (Eaton et al., 2018a; Ibáñez-Carrasco et al., 2019), yet it does not fully address the challenge of simultaneously managing and equitably partnering with peers. Across these studies, I found that introducing self-reflective training and supervision activities helped peers self-identify areas of improvement. These self-reflective activities included filmed simulation — video recording role-play exercises such as interviews that peers could watch and assess their performance (Eaton, 2019), and session reports, where peers could do a written debrief on participant interaction and reflect on successes and challenges.

Lessons on Choice and Variety

The CBPR literature predominantly defines community engagement as all peers performing the same tasks on a study (Israel et al., 2010; Ward et al., 2018; De Weger et al., 2018). This model was used in the magnetic couples and HAND & social work studies, and feedback from peers was that there should be more variety and choice. With ART of conversation and the HAND RCT, some peers chose to join the research team, and other peers decided to join the intervention team. Further, peers specified activities of most interest. As an example, some community members only engaged in data analysis on the HAND RCT. Such choice and variety may be a new concept to CBPR models. They may offer engagement possibilities for community members who cannot commit to a full study arc or develop skill with a specific task.

Lessons on Motivation

All community members were financially compensated. Interestingly, post-study interviews with the peer researchers on these studies found that payment was appreciated but not a critical motivating factor to remain engaged (Eaton et al., 2018b). This aligns with existing research on motivations for work (Sachau, 2007; Tesavrita & Suryadi, 2012), including for peers (Basset-Jones & Lloyd, 2005). Instead, the key motivating factors were personal interest in the topic, feeling like leaders in one's community, and a supportive work environment (adequate training and supervision) that motivated peer researchers to continue engaging with these studies. The

focus on these factors may explain why many of the peers on these studies continued to engage across multiple (including all four) of the endeavours.

Conclusion

This article highlights how I adapted community engagement approaches across four CBPR studies. This work's recommendations are targeted to academic researchers, peer researchers, patients, practitioners, and policymakers.

For researchers such as myself — both engaged in CBPR and looking to start engaging community in research — developing a supportive work environment of thoughtful training and supervision alongside choice and variety and consideration of motivations beyond compensation are the key takeaways for successful community engagement in this context. Being receptive to feedback and adaptive to change during a study's course is already a key component of CBPR. This article contributes reflecting on numerous initiatives within a broad program of research, considering how to incorporate lessons learned across multiple studies.

For peer researchers, these four projects have demonstrated that peer researchers have gained aptitude in conducting research, presenting findings, and generating new models of care and support for their peers. Peer researchers on these studies contributed great insight into their population's strengths and needs, preferred language, and intervention format and content preferences. These contributions make intervention research a better science that is more relevant and attuned to community context and culture.

For patients seeking support, it is crucial to look for intervention programs derived from CBPR. While community engagement is no guarantee that an intervention will meet your needs — as people are diverse even within highly specific subgroups — a CBPR process offers some promise that an intervention was designed in partnership with your peers and that it may be more sensitive and relevant than an intervention solely constructed by researchers and practitioners. Asking an organization about the amount and quality of community engagement in an intervention's design can be essential in determining whether their services would be helpful.

For practitioners, of which I was a practicing social worker during all of these studies, this paper demonstrates that your practice can permit you to lead research efforts that simultaneously engage community and achieve organizational priorities. Using practice to inform research can allow you to collaborate with community leaders to pilot and implement new models of care in a method that may be sustainable and adaptable.

For policymakers, this type of work is possible when research funders allow applications from practitioners in hospitals and non-profit organizations — who may not have an academic appointment — and when such applicants prioritize community members' collaboration. Broadening application requirements to be accessible for researchers beyond post-secondary institutions means that research can be conducted in an applied manner that may have more significant potential for local implementation and impact, on a more efficient timeline than translating purely academic research to actual practice.

This work is not without limitations. In this paper, I present my evaluation of four projects where I was the principal investigator (HAND & Social Work, ART of Conversation, HAND RCT) or a key co-investigator in the research initiation and implementation (Magnetic Couples). The risk of confirmation bias cannot be ruled out. Also, I presented this analysis through my lens as a cisgender male heterosexual Caucasian middle-class settler who has the privileges and supports (such as from senior researchers) to apply for my grants, first as a social worker in practice and now as an early-career researcher in academia. Further CBPR practitioners may have other interpretations of the strengths and limitations of this work.

Further research evaluating peer researchers' meaningful involvement in CBPR in the context of health and social science studies could explore impacts of community engagement on a study's uptake and peer researcher experiences over a lengthy period of concentration on multiple studies.

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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. In this section, we invite our readers to offer their thoughts and ideas on the meanings and understandings of engaged scholarship, as practiced in local or faraway communities, diverse cultural settings, and in various disciplinary contexts. We especially welcome community-based scholars' views and opinions on their collaborations with university-based partners in particular and engaged scholarship in general.

In this issue, we discuss the recent changeover of leadership at The Engaged Scholar Journal with **Dr. Natalia Khanenko-Friesen,** who has recently left the University of Saskatchewan to assume new posts at the University of Alberta, and **Dr. Lori Bradford**. Managing Editor **Dr. Penelope (Penny) Sanz** takes both through a conversation about the inception, current state, and future goals of the journal, and their reflections on engaged scholarship as a career.

A Change of Leadership for the Engaged Scholar Journal

Penelope Sanz: Natalia, can you please take us back to the time when the journal was still an idea?

Natalia Khanenko-Friesen: We started building the journal in 2013-14. One can say it was already a high time for community-engaged research in Canada, and the need was already felt across the country for a national publishing venue. When it came to building networks in the field, the University of Saskatchewan (USask) had been one of the leading institutions and had hosted the first-ever C2U Expo, a biannual international symposium on Community-University engagement and partnership. Other universities were also interested and involved in community engagement. A Community Engagement Advisor, Dr. Keith Carlson — a historian with experience in what it means to be an effective communicator between academic and non-academic domains — worked with USask's Vice-President Advancement and Community Engagement, Dr. Heather Magotiaux, in devising a journal profiling community-engaged work done at the University.

Keith reached out to me when I was about to go to Ukraine with my students, and he said, "Here it is. Would you be interested in being the person overseeing the creation of such a journal?" I embraced the opportunity: I became the journal's convener and oversaw the

formation and work of the ESJ Working Committee (involving exceptional Community Engaged Scholarship [CES] scholars such as Isobel Findlay, Nazeem Muhajarine, and others who were pioneers of CES on our campus). We were lucky to bring you [Penny] on board as our managing assistant. That was a very instrumental year for the journal. It was important for us to come up with a journal that would serve our own institutional needs and become *the* Canadian CES journal. While CES in Canada had strong regional offices and networks, there was no national scholarly journal devoted to community engagement scholarship. There was an empty niche, so to speak. I am sure you remember our preliminary mapping exercise when we dove into the world of academic publishing on community engagement worldwide, only to confirm that here in Canada we did not have a national peer-reviewed venue. Indeed, it was an inspiring realization as we continued looking beyond the local level, going higher, nationally and internationally.

Above: Members of Yellow Quill First Nation making sense of eDNA species identification for Nut Lake with Dr. Lori Bradford, Ph.D.
Photo credit: Anuja Thapa, May 2019

Penny: And Lori, does this reflect what's happening with the journal right now?

Lori Bradford: Yes, exactly. As many are aware, the journal is going through a transition where we are moving beyond some vulnerabilities of being hosted solely at the University of Saskatchewan and toward becoming a more sustainable entity. Though the journal's very essence is imbued with progressive social, cultural, and environmental ethics — something the world needs right now — we are suddenly faced with unexpected budget cuts. Just like during the journal's initiation, a working group stepped up who are now directing actions behind the scenes. We have been once again reaching out to engaged scholars and practitioners across the country to help us create a resilient publication venue that is open to all engaged scholars and can overcome social, cultural, health, economic, and environmental disruptions. Again, we are practicing meaningful engagement at a meta-level through listening and reiterating what we are hearing from academic, NGO, government, and local people involved in engaged scholarship and community-driven research.

We have been applauded for our thematic issues, guest-edited by globally-recognized experts and which explore marginalized groups' struggles, the successes of partnerships for change, and the trials that engaged scholars and their partners face amidst the constant flux of social and economic pressures. From academics, we hear that engaged scholars are being marginalized, despite being expert knowledge co-creators on overcoming marginalization. We've heard that we need to help solve current issues by first ensuring our own resilience so our authors' stories can continue to be told. At the moment, Saskatchewan-based academic faculty are helping as individuals to bridge this challenge. We've heard that we also need to work with larger potential partners to share the load and the benefits, approach donors whose hearts and spirits are aligned with the journal's mission, and explore international opportunities. Now that the journal has been active for five years publishing work from researchers worldwide, and given the speedy transition to internet-based modalities for all forms of scholarship as a result of the pandemic, I think we are ready for a global platform.

Natalia: We wanted to promote broadly-defined ideas of community-engaged research, not just with well-established ethnic communities, business communities, or NGOs, but also communities whose voice may be undermined. Oftentimes the under-represented communities are less able to speak for themselves, yet our journal published and publicized many collaborative projects with such communities. Women, immigrants, Black, Indigenous, people of colour and people with disabilities have contributed to Engaged Scholar over the years. When you applied to the managing editor position, Penny, I felt we were making good on our promise of heightening awareness of these groups because of your research positionality, expertise, advocacy and work among Filipino Indigenous cultures. Thank you so much for being part of the journal.

Above: Dr. Natalia Khanenko-Friesen, Ph.D. visiting with a project participant in her oral history project on the collapse of the collective farming system in Ukraine. May 2019, Village of Hlynske, Poltava Oblast, Ukraine.

Penny: You're welcome. Thank you also for getting me on board. Could you both share a little about how your training prepared you for this leadership role in ESJ?

Natalia: I'm trained as an anthropologist and as an ethnographer. And to me, schooling in ethnography and in the practice of fieldwork, which had embraced the idea of self-reflexivity before any other social sciences or humanities, was important. Anthropology has been a pioneering field that promoted self-reflectivity as an integral element of scholarly analysis

and writing. Anthropological training was instrumental in how I envisioned the journal. At some point in my career, I worked with illegal migrants from the former USSR in southern Europe, who were vulnerable people and had little desire to be seen or recognized. This work challenged my understanding of community-engaged scholarship. At least in the early period of their presence in the host country, the migrants were not self-organized into a community. Yet, they all strived for recognition and legitimization in their respective local contexts. In my privileged position as an outsider who was legally present in the country, I assumed the responsibility of communicating these aspirations to local establishments. Was it the work of a community-engaged scholar? On a conceptual level, I wanted to document through ethnographic case studies the flow and the experience of a million-sized outmigration from rural Ukraine that grew out of failed agricultural reform after the collapse of socialism. Simultaneously, in specific contexts of my research in Portugal, I had to advocate for the migrants without naming them or referring to their circumstances. In some other contexts in Canada, I have long been involved in the Ukrainian Canadian community and have supported this community by developing a strong academic program in Ukrainian studies. Is this not community-engaged scholarship? In other contexts, teaching my course on oral history, my students interviewed various Saskatchewan people to showcase their culture or highlight their needs. Would not that also be an example of community-engaged scholarship, where students learn to research real ethnographic settings with real constituencies and real people? These kinds of experiences taught me that community engagement can be done in a myriad of ways. Ultimately, showcasing diversity became an essential part of what we have been doing in the journal. We wanted to build the journal to accommodate different perspectives on community engagement and allow different understandings of it to be profiled through multidisciplinary lenses. In a way, I suspect that this particular positionality of mine as once an international student, now an anthropologist, and as a member of Canadian academia has impacted the journal while I served as its founding Editor. And I was fortunate to work with you, Penny, because you are also trained in fieldwork and anthropology, and we were on the same wavelength when it came to promoting ideas we felt were important for the journal. We both understood the value of going beyond the Canadian context to talk about engaged scholarship. That's why we saw the value in involving international members on our Editorial Board and in the Journal's work.

Lori: My academic career has been both planned and opportunistic, and I think that we experience both those pathways when we do engaged scholarship. I have worked for federal agencies and research institutes. I have degrees in biochemistry (with a minor in English), environmental studies, and social psychology, all of which have helped me speak some of the many academic languages on campus. My training was interdisciplinary, and it plays out in the research I do. For instance, on any given day, I can find myself translating how our molecular structures are affected by contaminants in water to Indigenous communities who have a limited voice in protecting their water sources outside of reserve boundaries

at the watershed management table. Or, studying statistics from survey work on values of transboundary water governance, or identifying indicators of mental health service performance in developing countries as a planetary boundary. The common threads in these lines of research are the need for better research translation for the public, ongoing engagement to advance societal change, and identifying patterns of marginalization across various societies including local, provincial, federal, Indigenous. I also think that my service contributions on campus through committees like Research, Scholarly, and Artistic Works have afforded me a network of colleagues providing incredible intellectual exchanges. From fine artists to toxicologists, nurses to hydrologists, and historians to economists and engineers, I've found myself most often collaborating with scholars who expertly scaffold sparkling moments of engagement, keeping us doing what we do. A final contribution to my commitment to engaged scholarship is that I have felt marginalized as an autistic woman and can deeply understand the need for sharing advancements in engagement and advocacy. My students are always surprised to find out that they are learning about social psychology, about empathy, from an autistic woman. The Engaged Scholar Journal demonstrates empathy in every issue, and I am honoured to curate that for our readers.

Penny: The journal is very diverse, and I think it's helpful to think about ourselves as empathizing with engaged scholars across the country. Especially now, with everything happening in Canada and the US.

Natalia: With the establishment of the Truth and Reconciliation Commission in 2008, we in Canada have embarked on an important new journey towards new negotiations of what it means to be Canadians. And it's a different kind of pursuit than it was in the '70s and the '80s and the '90s. Today's social climate is very different from…the '70s and '80s when the policy of multiculturalism was adopted. The adoption of multiculturalism in 1971 was a welcome development for many in Canada. It promoted the idea of an inclusive society without privileging dominant cultures of the two former empires that 'settled' the territory of today's Canada. It may have been an improvement, but the multicultural model was still promoting the colonial perspective when it came to Indigenous peoples' roles in a nation-building project. We're now in a Truth and Reconciliation period, and we have a lot to reconsider concerning what is indeed the founding story of our nation. The Journal had become a part of a broader dialogue in Canada, engaging with Indigenous scholars and Indigenous perspectives on community-engagement meanings. Our first special issue on this topic is a pioneering publication of this kind and speaks to the distinctive character of the scholarship of community-engagement in Canada.

Penny: Yes, I could pick up a question from what you said about truth and reconciliation, the national policy, and how the journal can reflect this. We have an upcoming special issue on Trans-Systemic Indigenous Knowledge Systems that explores our roles as engaged scholars in Indigenous scholarship.

Lori: It's such an important special issue and one that is unlike any other work in Indigenous scholarship so far. This is one of the Journal's strengths, having its beginnings at the University of Saskatchewan. We have researchers here who are world leaders in reconciliation and Indigenous-engaged scholarship. We have community-driven research across a host of disciplines and interdisciplinary schools led by community-based researchers and community coordinators in urban and rural Indigenous communities. We regularly engage with Indigenous mentors-in-residence, artists-in-residence, and the Buffalo Circle members.

Penny: You're right, Lori. It is quite a privilege to feature the work of exceptional individuals both from the community and university in the Journal's regular and thematic issues. There are already 12 issues behind us. Looking back Natalia, other than publishing our first issue, what were the Journal's highlights in all these years?

Natalia: The important highlight is that we developed a very good, conceptually sustainable and robust journal production model. We are a multidisciplinary journal. We publish two issues per year, with one always being a special topics issue. This allowed us to get involved and collaborate with many outstanding teams of guest editors. This is where the capacity-building momentum has always been for us. We developed quite a network of partners, authors, reviewers and journal supporters. I loved that feeling of privilege that we, as an editorial team, have been sharing. We have been witnessing quite a flow of thoughts and ideas travelling back and forth between the authors and peer reviewers, all behind the curtain of the blind peer review. All these exchanges made our publications stronger, and this also brings a sense of satisfaction. I am very proud of how our team mobilized the Canadian thought-exchange on the pages of Canada's first and only peer-review journal on the scholarship of community engagement.

Penny: Where do you think we should go with the journal now, especially after hearing about the beginning and the highlights. What do you think should be next for us?

Natalia: Now that we have potent clusters of scholars and community-engaged workers across the nation, we could use a more formal association of community-engaged scholars. Can the Journal become a venue of a national network comprised of all such clusters and regional partnerships? It may not be simple because, first and above all, most of us are discipline-bound scholars, and we have to wear our institutional hats. Not everybody in community-engaged scholarship has a career in it. Some people are focused on CES as a part of their projects and cannot commit all their time due to their other institutional responsibilities. I'm not suggesting that we should arrive at a shared community engagement model like it has been done in the United States. There is the Engaged Scholarship Consortium in the US, which is the main venue through which people connect under the American version of community engagement. But in Canada, we have a different CES model, the

one predicated on diversity and informed by strong Indigenous engagement. It's hard to imagine that there might be an association based on such disciplinary diversity, but that's where our multidisciplinary journal on community engagement comes in. It can serve as the uniting tool for us to express ourselves as Canadian scholars of engagement. Maybe we want to have a shared platform through which we connect, and the journal can become the basis for such a national network or platform.

Another topic I would like to see explored more deeply and, I will credit you, Penny, with this idea as you came up with it, is the gender dimension to community-engaged work. I remember how you would suggest, "Let's do something about that. Look at this. We have so many women working in the field." There are gender-bound discursive differences, differences in focus, writing style, reflections, and overall pursuit. There are probably some interesting observations that we can make regarding or exploring the gender dimension of community engagement. This brings me back to the point I was just making: we need to nurture a national association of CES scholars. One way of going forward is to think beyond, maybe, tenure of this journal at the University of Saskatchewan. If you look across how Canadian academic journals or scholarly journals are published, they are normally associated with scholarly associations.

The Engaged Scholar journal has emerged outside of such a national network, and that's what I'm bringing into the conversation. If we built an association or network, then perhaps this network of various consortia, organizations, and offices across the nation could associate themselves with the journal in more than nominal terms. If it comes to the point that the U of S campus cannot sustain it, then maybe other campuses are ready to host the journal.

There's also fundraising. This is challenging. How could we fundraise for the journal? Who are the constituencies we can ask for money? In the board meeting back in May, we talked about that even if we go around and ask for a small enough amount of money from each faculty or each college at the University, it will be something to work with. Of course, our challenge is that we have limited resources, and we only have you, Penny, as a part-time appointment for a managerial position. And our editors have to balance the journal with other work — for example, in my particular case, I had to teach four courses, run a study-abroad program, do my research, perform admin services, and so on. So, we have this typical academic challenge to deal with while trying to think through how we can innovate.

Penny: Yes, I agree with all of that, Natalia. We've been a central piece of engaged scholarship in Canada, and when I'm reading our issues, I feel like, even though we're not in the same room, I'm surrounded by friends among the authors. If we were all together in a room, we would be great friends. Lori, Natalia has hinted at some things she would like explored in the journal and engaged scholarship across Canada. Where do you see the journal going next, and what do you think that means for engaged scholarship in Canada and beyond?

Lori: Natalia has such a great point that the journal is in a bit of a silo with not being based in a national or international organization but instead being geographically-bounded. Disruptions happen — disruptions to funding, to personnel, to us as academics, to practitioners and in communities, and to our family members. These disruptions are not predictable or, in some cases, preventable, but they can lead to innovation and regeneration. I feel like this transition between editors, and this reflection on where the journal should go, is a necessary disruption now that the journal has been publishing for five years.

When I think about engaged scholarship, I think of it as space where blending occurs; we blend philosophies like relativism and pragmatism; we blend disciplines, blend contexts, blend knowledge. We should reflect more on that blending because I think there are lessons within that realm to guide academia in the future. In funding agencies and the public and private sectors, there are movements for transformative, interdisciplinary, and transdisciplinary projects with requirements for equity, diversity, and inclusion strategies, Indigenous scholarship, and gender-based analyses.

The ESJ was presenting on those sorts of projects back in its first issue. I'm thinking of the work of Maureen Reed with Biosphere reserves and Susan Shantz reporting on *Project Charter: Call for Artisans, The Child Taken*, which provided art students in a senior interdisciplinary studio course with an opportunity to create works commemorating Residential Schools. After that, every issue highlighted similar projects, either in the *Essays* or the other parts of the journal. Yet, the work is not as widely known as it could be. Engaged scholars are well aware of our commitment to these issues, but we have experiences to share more widely, and there are steps the journal can take to spread the word. Natalia mentioned one: that is, sharing the editorial role across Canada temporally, geographically. Some other directions that bear discussion include more social media presence, expanding our readership by making ourselves known among national and international organizations, having a presence in more academic, government, NGO-based, or community events, and proposing co-sponsored issues with other journals. *Readers* (*Yes, I mean you!),* I'm open to your ideas, too — so please feel free to send me an email.

There are also the obvious impacts that COVID-19 has had on all of us. As engaged scholars, we perhaps feel it more strongly due to the nature of our work, 'out there.' I also know that engaged scholars have insightful lessons for how to continue to engage despite the disruptions and boundaries. We have deepened our understandings of societal inequities and have become more devoted to evolving a more just society. I can't be geographically in the communities where I usually engage. Still, we are finding novel ways of continuing our work, and my role has become even more about coordinating and scaffolding opportunities for joint action. This challenge has brought about more creativity and insights from collaborators.

I'm also concerned about our wellness as engaged scholars. The emotional swings of the work we do bring joy, despair, pride, frustration, exciting intellectual exchanges, and overwhelming fatigue from advocacy. I want the journal to publish on how engaged scholarship affects our wellness. It may be time to take stock of how engaged scholars

take care of themselves and celebrate milestones. Having top paper and top student paper awards each year would be a small step we could implement to reward the heavy lifting we do in our work and our mentorship.

Penny: In an ideal world, we can imagine the journal's future. Now though, we need to consider the journal's future with how Canada also imagines its future during so many societal changes. I know that there are many streams and themes in imagining Canada as a future entity, right? But on your end, based on your positionality and in your context, what vision do you have for the journal?

Natalia: On a small scale, I would like to see more thematic special issues. I have become the director of a research institute that focuses on a particular culture in Canada, on Ukrainian studies (Canadian Institute of Ukrainian Studies, U of Alberta, Ed.). I'm acutely aware of the dynamics of intercultural exchanges in Canada. I don't think we have had an issue that looked at ethnic groups and communities as partners in community-engaged research, but it could make a strong special issue.

Climate change would be of enormous importance for us to reflect on. There are important conversations taking place in community engagement, focusing on social justice and racism. So, we should be staying with the trends, but then how can we be flexible? We need to be planning ahead, but how can we respond to immediate needs and reflect on what is going on in society here and now? Are we having a conversation on how to do community engagement in pandemic times? We should create these opportunities for the journal.

For example, early on, we all came up with the idea of having a peer-reviewed section, and then we introduced a non-peer-reviewed section with reports from the field that meant to expedite publications and publish work in progress. And then we added the Exchanges section, which opens opportunities for discussions focused on here and now.

Lori: But there's room for sharing more widely. Publications along the lines of *The Conversation* have contributed to that niche in academia, but we can too, focused on engaged scholarship. Some journals do pre-prints that we can follow as they proceed through peer-review, and I'm considering whether that might work for us.

Natalia: Also we have been facing technical limitations. It would be helpful to put the journal on a platform that would allow us to maintain two streams: a peer-reviewed, rigorously documented, typical scholarly publications section, and a second section in a more dynamic, online platform, where we could have this very conversation posted as an audio file, recorded and uploaded within a few days. I think decoupling those two channels might be something to consider without necessarily tearing them apart. They should both still be considered part of the journal. But this open, non-peer-reviewed platform could allow more dynamic and more frequent engagement. Again, the question is where

to get the funds. We need to figure out how to support that. University leaders and their communication offices always want stories right now of what is going on. We can work with them and put our stories out.

Lori: Natalia, I wanted to thank you again for your leadership on campus and of the ESJ over the years. I think our readers will be equally grateful, and we hope to stay connected with you.

Natalia: Thank you, Lori. It's been a wonderful journey, filled with many discoveries, new partnerships and friendships. I am confident in the Journal's future as I am leaving it in skillful hands. It is a time for reflection and also regeneration for the journal. Welcome, Editor Lori Bradford, to the Engaged Scholar Journal.

About the Contributors

Lori Bradford is a white settler Canadian who identifies as a woman, a person with high functioning autism, and an interdisciplinary social scientist. She specializes in community-engaged and community-driven participatory research about water, health, and well-being in Indigenous and non-Indigenous communities. She facilitates interdisciplinary training opportunities for students, co-creates evidence-based and culturally relevant policy recommendations and action plans, and translates research into best practices for enhancing biopsychosocial health. Email: lori.bradford@usask.ca

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Book Reviews

Blessed are the Organized: Grassroots Democracy in America by Jeffrey Stout. Princeton, NJ: Princeton University Press, 2010.

The following book review was written years ago and was not released due to an unexpected logistical error at the journal. Recently, it was re-recommended for publication by the Book Review Editor at the journal given its relevance to current events. A lot has happened, and continues to happen since the review was written that would no doubt have shaped the review were it being written today. The author wishes to say that there is an even more pressing need for grassroots democracy and discussions of citizenship and racism in 2020 than there was when she wrote this. Additionally, reviewing a book that looks—among other things—at the power of faith-based organizations and churches to shift the political landscape would raise some different questions in 2020 than it did even four years ago, let alone when Stout wrote the book. Nevertheless, the topics Stout raises—racism, power, accountability, democracy—could not be timelier, and it is in that spirit that this review is offered.

In *Blessed are the Organized: Grassroots Democracy in America*, Jeffrey Stout put together an excellent resource for practicing and critiquing democracy. Such a study could not be more timely—and, in 2017 (the time of writing), it raises more questions than it answers. That is not to say it doesn't offer suggestions. As Stout himself says near the end of one of his final chapters, "The delicate task of the social critic is to adopt a perspective that makes the dangers of our situation visible without simultaneously disabling the hope of reforming it" (p. 259). That was no small task when the book originally appeared, in 2010, and now that task is even more daunting. Stout's work speaks to the thin edge dividing the energy and determination real hope can inspire from the apathy of despair or complacency. Even more, it does not shy away from genuinely considering the question of whether democracy—let alone grassroots democracy—is possible today.

The book is divided into twenty chapters, which can be easily sectioned off for group or personal reading. Indeed, it is clear this is not simply an academic exploration of "broad-based grassroots organizing" in the tradition of Saul Alinsky (though it offers a good deal of that as well); it is primarily a narrative, democratic manual. It uses examples of previous successes and failures to explore on-the-ground best practices and pitfalls for getting ordinary people to care, organize, and exert collective power. Stout provides stories detailing how real people organized in the face of disaster or domination, which drive the book's goal of laying out what he believes will be the best chance to develop genuine and sustained democracy. Real and sustained *grassroots* democracy, he is clear, operates by putting discussion-shaping and

decision-making powers and responsibilities into the hands of "ordinary" people who consider themselves and act as "citizens"—although Stout notes some of these ordinary people who consider themselves and act like citizens are, in legal terms, illegal aliens. In that way, the book also asks the not merely academic question of what makes a citizen.

Stout's book begins by recounting the efforts of groups who used broad-based grassroots organizing to empower disenfranchised survivors of hurricane Katrina, both in the city of New Orleans itself, as well as those moved to the Houston Astrodome. Examining what he notes has elsewhere been called "disaster capitalism," Stout recounts the push to gentrify New Orleans post-Katrina, at great social cost to many of its residents. In contrast to that push, he lays out the ways in which those residents organized to fight back. And one surprising thing that becomes clear as the book unfolds—not only around Katrina, but also the other stories it follows in Texas, Arizona, and California—is the role churches played to organize people on grassroots democratic issues. Stout lays this out in the very first chapter, noting that while there are other groups increasingly involved in broad-based organizing, churches remain a significant driving force. This is certainly the impression one gets as one reads through the text, and Stout makes a point of devoting three additional chapters (15-17) to examining some of the questions regarding the relationship of church and state raised by such deep involvement of churches. Nevertheless, the stories he weaves leave one with the feeling that religious groups and religious leaders can play important roles in grassroots democracy—if they can work in a pluralist setting to empower people to address injustices in this present world rather than hang on the assurance that the "next" world will be better.

That this book is narratively driven, drawing off the real stories of people who have managed or failed to accomplish real grassroots organization, is a strength. The stories are compelling, relatively recent, and show how real people acted in crisis situations in the face of racism and oppressive power. The myriad of names (of both individuals and organizations) can become confusing as Stout builds his case and draws on stories from previous chapters to emphasize points in later chapters. While this can be disorienting, it has the consequence of forcing the reader to go back and re-connect with that person's story. Ultimately, this serves the greater purpose of the book, as one of the first things it advocates is getting to know the concerns of the people one is working with—not to mention acknowledging the community-rooted leadership potential of lived experience.

Much of Stout's book is a discussion of power dynamics: who gets power, who takes it, who should have it, how it should be used and shared, when it should be given back. Grassroots democracy requires the ability to hold power accountable in whatever form it takes (group leadership, political, economic). Indeed, this need for accountability is Stout's critique, in his second to last chapter, of then-President Obama. He argues Obama uses the language of a grassroots organizer, but does not make himself accountable to the people he represents, or ensure that ordinary citizens are part of the process of deciding what issues should be on the table, and how those issues should be framed (p. 270). Whether the rest of Stout's criticism of President Obama, which is quite blunt, is fair I think remains to be seen. What is clear is that democracy is in more danger now than when Stout wrote his book. But what also seems to be

clear is that—post-November 8, 2016—a greater and more diverse number of people seem to care about engaging in democracy, and are willing to organize to show that they expect to be taken seriously. In that case, Stout's book may offer some of the best practical advice for how grassroots democracy can be re-founded. Even then, the question he raises of whether, given all the political and economic power differentials currently in play, ordinary citizens can truly hope to accomplish genuine grassroots democracy and demand accountability from those in power still stands—and that is a question no *book* can answer.

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Transforming Conversations: Feminism and Education in Canada Since 1970 by Dawn Wallin and Janice Wallace (Eds.). Montreal, QC: McGill-Queen's University Press, 2018.

The chapters in this book map the influence of feminism in K-12, adult, and postsecondary education in Canada. In a narrative journey, the reader is moved through four waves of feminism, starting with the 1970s Royal Commission on the Status of Women, with each author addressing different planes of feminist influence and struggle. As the introduction notes, the process has been slow and the shifts seemingly minor; yet, taken as a whole, the chapters capture that change has indeed occurred. Just as importantly, in the conclusion chapter, Wallace and Wallin urgently remind us that the work of feminism is incomplete. Because of the ever-shifting contexts of contemporary education, they say, feminist educators must continue to push the boundaries of feminism and continue addressing social inequities. Too often, the work of changing inequities feels overwhelming, and this book is a necessary intervention, a reminder to take note of and amplify the little changes. Thus, feminist educators may stay in the work and avoid fatigue.

In the introduction, Wallace and Wallin set the question guiding the collection of essays: "What effect, if any, has feminism had on education in Canada since the Royal Commission on the Status of Women (RCSW), and to what end" (p. 6)? They then provide the broader historical-political context of the RCSW, how it emerged, and what potentialities for equality the report provided. Critically, underpinning the edited collection is the realization that Commissions, reports, and policies themselves cannot stand in for the actions required to undo historical inequities. In other words, while documents like the RCSW (Government of Canada, 1970) are necessary in providing legibility to the ongoing inequities for groups who make up the tapestry of Canada, they are not sufficient in bringing about the change they name. Furthermore, they form a solid ground upon which communities, scholars, educators, and activists can stand in their efforts towards social justice and equity in schools and society. By positioning the book in direct relation to the RCSW, the editors and contributors animate various ways in which people and groups have tirelessly worked towards materializing the goals in the report.

As the reader moves through the subsequent chapters, they will find a balance between personal stories of researchers, leaders, and educators, as well as empirical research involving archival and interview data. This approach to mapping the terrain and allowing each chapter to offer its own orientation device encourages readers to notice shifts in the landscape. As an organizing schema, the chapters offer a chronological topography of feminism in Canadian education, yet could include more conversation on broader socio-political landscapes through a sociological approach.

Part one, *Discourses of Teaching: Speaking Up*, consists of three chapters discussing second-wave feminist movements (1960s-1990s) in education. In Chapter one, Cook traces how feminism was integrated into the fields of history and education in Canadian universities, noting how history embraced feminism more quickly than education. She explicates the

tenuous position faculties of education have had, where, since their emergence in Canadian universities, they have been seeking recognition as an academic field. Secondly, she unpacks the ongoing pressures to teach, promote, support, and challenge the ever-shifting policy terrain guiding teaching and learning practices coming from provincial governments' initiatives.

Fine-Meyer, in the next chapter, draws on oral history interviews of teachers alongside archival documents. She shows how feminism was brought into schools during the 1970s and 1980s through teacher-driven curriculum development and the use of networks (usually informal) in sharing resources as counternarratives to the masculinist curriculum that ignored women's historical experiences. She suggests that the work of individual teachers, while tethered to communities, did more to change history education than government policies and curricula.

Chapter three takes the reader into Hewitt's personal experiences as a teacher, school principal, senior administrator, and activist from 1960-1985 to name and mark material changes in undoing discriminatory practices within school boards. Hewitt maps the overt as well as tacit job interview scoring sheets infused with bias towards male candidates. Through specific examples of change, Hewitt suggests that feminism did, indeed, have substantial influence on policies and practices in Ontario education.

Part two, *Discourses of Leadership: Speaking Out*, turns the focus from access and representation to consider the influence of feminist thought amplified in second-wave feminism. As Wallin notes in the introduction to part two, "[t]he movement of more women into positions of authority in educational systems," which is marked in different ways in part one of the book, "does not necessarily equate with a feminist ideology being introduced" (p. 93). The three chapters in part two each consider the field of educational administration within the university to unwind masculinist epistemological assumptions framing the field. Using a variety of approaches—feminist autoethnography and institutional ethnography in Wallace, interviews with feminist leaders in Wallin, and interviews oriented by actor network theory (ANT) in Viczko—these chapters animate how feminist educators and activists can be pulled back into dominant articulations of power and privilege even while actively resisting such performatives.

This section as a whole models critical reflexivity and vulnerability to continually notice and change complicities within work seeking feminist encounters. Wallace, for example, tells of a final assignment submitted by a student in her course that challenged her to recognize the way her course outline supported masculinist approaches to educational administration. Wallin, on the other hand, brings attention to the sense of exhaustion felt by feminist educators living and working in liminal spaces between commitment to the institution in which one is employed and challenging the very structures of that institution. Finally, Viczko positions feminism as an agentic force recursively shaping and being shaped by the leadership practices of female administrators. Through the engagement with ANT, Viczko allows the reader to notice how the field is continually being formed, thus creating space for expanding or shifting the boundaries that hold the field of educational administration together.

If the reader moves through the book in the order presented, Viczko's chapter flows into part three, where the field of feminism is challenged to better attend to contemporary lifeworlds. Part

three, *Disrupting Discourses: Speaking Back to Feminism*, does just what the title of the section suggests. The three chapters surface how the story of mainstream feminism (Hemmings, 2011) is told through Euro-white registers, tending to ignore politics of difference within feminism itself. Hamdon reflects on her experiences as an adult educator committed to both feminism and anti-racism. Through intersectionality, her reflections address racism in feminism and sexism in anti-racism. While Hamdon points to colonial propensities in Western feminism seeking to save Eastern women from patriarchal oppression, McKay engages a poststructural orientation to understand how experiences of oppression for Aboriginal women are produced and silenced through colonial relations of power. When an entire culture is dehumanized—continued through ongoing colonial relations—there are dangers in naming problematics within the culture. In other words, McKay addresses how women are silenced and positioned as "going against cultural norms and practices" (p. 200) from within the community, and thus doubly marginalized as Aboriginal women.

Wrapping this section up, Pillay, too, engages poststructural feminism to consider the possibilities presented when the teaching force better represents the diversity of ways of knowing, being, and relating in the world. Starting with her experience having a teacher who was South-Asian and who looked like her, she suggests that while representation matters, she also considers ways for White teachers to draw on and seek multicentric classroom environments. Ultimately, however, Pillay believes more must be done to diversify the teaching force, to help create alternative epistemological and ontological approaches in the ways we do schooling and education.

Finally, positioned as a Coda in the book, Harris's chapter pulls back to focus on implications of the unquestioned underpinnings of schools, specifically the mind/body dualism. By linking arts-based education with feminist pedagogy, she discusses a particular community-based research project to animate how arts-based education can and should shift the ground towards critical and engaged teaching and learning.

Unabashedly committed to feminism as a broad field, the book as a whole assembles a critical stance to feminism itself. Even with the sense of hope provided by the reminders that feminism has influenced Canadian education, more thorough engagement with the socio-political contexts underpinning why change has been so slow would have better-grounded ways forward in feminist efforts. Particularly in intensified times such as we find ourselves today—COVID-19, financial cuts to education (austerity budgets—asking for us to do more with less), and broader social policies, such as refusal to renew affordable childcare in Alberta—we need to be reminded of the influences feminism has had and tools to recognize the current political implications for social justice and equity in schools and society. The reminders play a critical role, however, for without them, feminist educators may be inclined to give up; how much effort can be put in when we are continually hitting brick walls (Ahmed, 2012)?

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Settler City Limits: Indigenous Resurgence and Colonial Violence in the Urban Prairie West by Heather Dorries, Robert Henry, David Hugill, Tyler McCreary, and Julie Tomiak (Eds.). University of Manitoba Press, 2019.

Opening with the definitive (and ultimately central) assertion that "[cities] are places where Indigenous peoples have continually resisted and challenged the normalizations of colonial settler violence" (p. 1), *Settler City Limits: Indigenous Resurgence and Colonial Violence in the Urban Prairie West* is a well-woven collection of essays, each of which pulls at the frayed edges of colonial narratives that continually dress and address the "city" as a distinct settler space. Editors Heather Dorries, Robert Henry, David Hugill, Tyler McCreary, and Julie Tomiak compile diverse sets of essays, ranging in focus from colonial discourse analysis to examples drawn from lived experience and art that actively enact Indigenous kinship with the land, all vitally hinging upon either disrupting or dismantling arbitrary urban/non-urban binaries that impact Indigenous lives. The collection as a whole problematizes the idea that urban and non-urban spaces exist in isolation from one another, stating that "[r]ather, they are relationally entwined outcomes of a particular process of geographical production grounded, fundamentally, in colonial relations" (p. 3). Notably, while the collection is split into four distinct parts ("Life and Death"; "Land and Politics"; "Policing and Social Control"; and "Contestation, Resistance, Solidarity"), the boundaries between the sections prove no more absolute than the colonial borders, terms, and narratives the essays within work to contest. The common undercurrents of both the violent perpetuation of settler-colonialism on Indigenous lands and bodies and the unceasing vitality of Indigenous resistance efforts—along with what contributor Nick Estes calls "anti-colonial common sense" (p. 48)—illuminate how relationally entwined the essays in the collection are, despite their widely varied subject matter.

The first section, entitled "Life and Death," opens with a contribution from editor Heather Dorries, who takes an in-depth look at a now-infamous *Maclean's* magazine article from 2015 that labelled Winnipeg "Canada's most racist city". Her analysis of both the article and the public responses it elicited within the city reveals attitudes that rationalize Indigenous death and disappearance "and normalize the settler-colonial logic of elimination" (p. 26). Similarly, Nick Estes introduces the colonial concept of "anti-Indian common sense," the lived repercussions of which he examines through the histories of Rapid City, South Dakota and other "border towns." David Hugill's essay draws a connection between territorialization in the "settling" of both Winnipeg and Minneapolis, in part to dissolve the arbitrary distinctions so often made between settler-colonial studies in Canada and the United States. As a collective, the essays draw attention to unique manifestations of settler-colonialism: an ill-informed attempt at anti-racist journalism and its tangible repercussions; the dangers of racially motivated, "held-in-common senses of justice" (p. 47); and the continued threat of "authorized knowers" that operate to depoliticize inner-city Indigenous issues, respectively. The essays also shed light on Indigenous-driven efforts, which render irrefutable the potency and viability of the Indigenous "Life" invoked in the section's title, particularly concerning the "Death" each essay shows are externally imposed upon Indigenous communities.

The second section, “Land and Politics,” opens with a poignant quotation from Leanne Betasamosake Simpson that reminds the reader that *all* Canadian cities are on Indigenous lands; this is an anchoring point for a grouping of essays that challenges the idea that cities like Edmonton, Winnipeg, and Missoula are free, or somehow less guilty, of settler-colonial territorial politics. In her contribution, editor Julie Tomiak uses the reclamation of the Kapyong Barracks in Winnipeg for the purposes of ceremony in 2016 as a case study to illustrate not only the sustained resistance of Indigenous collectives in urban spaces but also to assert that the complications that the land dispute represents suggest that colonial claim to the territory is far from “settled.” Nicholas Brown, in the essay to follow, similarly articulates that the distinctions between urban and non-urban spaces are not perhaps as concrete as they have been made out to be, arguing that settler cityscapes are informed by regional circumstances and attitudes which far exceed the geographic boundaries of cities like Missoula, Montana, and others. Tyler McCreary’s conversations with Chris Andersen, Brenda Macdougall, and Adam Gaudry round out the section with an exploration of the distinctness of Métis identity and the inextricable connection between Métis histories and the establishments of urban spaces such as Saskatoon, Winnipeg, Edmonton, and Regina. This section as a whole acknowledges the vital links between Indigenous communities, identities, and cultural practices and the lands on which they are able to take place. It asserts how communities and individuals have retained this connection, even within urban spaces that are often constructed as diametrically opposite to living on or with the land.

The third section of the collection, “Policing and Social Control,” draws together essays that touch on not only the violent involvement of state institutions in the maintenance of settler-colonialism but also the pervasive nature of rhetorics of control, deficiency, and criminality which affect the lives of Indigenous peoples on the Prairies. Rhetoric and discourse, both concepts peppered throughout the collection, come to a particular focus in this section. This includes Elizabeth Comack’s assessment of ways in which racialized inhabitants of particular areas of Winnipeg are configured as more in-need-of police surveillance; in Michelle Stewart and Corey La Berge’s exploration of “rhetorics of benevolence,” which perpetuate narratives about moral and parental deficiencies in Indigenous communities to justify the entry of Indigenous children into the so-called child welfare system; and very clearly in editor Robert Henry’s assertion that sensationalized journalism regarding Indigenous gangs has contributed to the continued hyper-policing of Indigenous communities and individuals in Saskatoon. In keeping with the essays in the preceding sections, each essay acknowledges and problematizes the systemic issues that persist in justifying the over-policing of Indigenous communities, and respectively sheds light on organizations or projects that have taken up the work of actively repudiating racialized policing.

The final section of the collection, “Contestation, Resistance, Solidarity,” draws together the concepts brought forth in the earlier chapters and focuses on resisting a trauma-centred approach to viewing the city by giving examples of an active community and artistic efforts aimed at solidarity. Lindsey Claire Smith opens the section with an analysis of the works of Seminole and Creek filmmaker Sterlin Harjo, whose films about meaning-making and place-

making in and around the city of Tulsa provide a nuanced view into the urban-Indigenous experience, effectively combatting monolithic representations of Indigenous lives on film. Her assertions about the power of media lead nicely into Sharmeen Khan's discussion of Muslim and Indigenous solidarity on the Prairies. Khan's essay uses the CBC produced show *Little Mosque on the Prairie* to explore how the narrative of Canadian multiculturalism works to erase Indigenous history effectively, therefore upholding settler-colonial ideals, even while appearing hospitable to "Others." The collection is capped off with the work of Zoe Todd. Her assessment of settler-created public art displays that "aim" at solidarity with Indigenous causes is taken up in a voice that acknowledges both "the human and more-than-human beings" (p. 289) that shape and co-constitute urban localities in what is now known as Canada. The essay's framework establishes a narrative distance for the reader that allows for the hypocrisy of settler-colonial institutions to shine through the author's voice with remarkable clarity. The tone and direction of Todd's essay work perfectly to conclude the volume, as they address both the arbitrary nature of urban and non-urban distinctions that are a consistent focus of the essays that precede it, and gesture to a "fishy future devoid of white possessive logics" (p. 307) that neatly and resiliently mirrors the spirit of resistance that undergirds the collection at large.

This book will be of interest to a wide array of scholars whose research touches on the multiplicitous intersections of urban-Indigenous identity and is a must-read for community-engaged researchers working in collaboration with Indigenous folx! While the theoretical focus of many of the articles might prove daunting for some community readers, the breadth of material and the immediate relevance of subject matter position it as a text that will likely be of interest to those outside of the academy as well.

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Dissonant Methods: Undoing Discipline in the Humanities Classroom by Ada S. Jaarsma and Kit Dobson (Eds.). Edmonton, AB: University of Alberta Press, 2020.

These days, I can usually tell how much a piece of research affects me by how many pictures I snap of its pages. These pictures populate the folders of my camera roll as vital reminders of intellectual provocations, of readings both underway and finished. Let me say, then, that I have quite the selection of saved images from *Dissonant Methods: Undoing Discipline in the Humanities Classroom*, edited by Ada S. Jaarsma and Kit Dobson. With contributions from across the Humanities, *Dissonant Methods* thinks through what methods of teaching are usable, generative, or appropriately destructive in the neoliberal university. The collection analyzes "how the organizing power of neoliberal forms can be compromised, rerouted or deflected through the inventive methods of teaching" (Jaarsma, p. xii). These methods, the book shows, are often dissonant, in that they produce moments of dissonance within the classroom, but also in their fundamental plurality, given the specific, context-driven nature of teaching and learning (Jaarsma, p. xiii). This titular concept, *dissonant methods*, provides the anchor for the collection, bringing together essays that model an "experimental humanities": "an approach to inquiry that is based explicitly in praxis — in this case, the praxis of teaching" (Jaarsma, p. xv). A strength of the book is the prioritization of this methodology. It legitimizes the reality that, as educators, there is critical knowledge, theory, and lessons to be learned from *what we do* and not merely *what we read*.

The collection is divided into three sections, with Jaarsma's Introduction and Dobson's Afterword as bookends. Jaarsma's Introduction establishes the focuses of the collection, including most notably its attention to *forms* of teaching, *dissonance* as teaching reality, and teaching in/against the *neoliberal university*. The introduction also situates the book within rich discussions in the Scholarship of Teaching and Learning (SoTL), primarily through the book's skepticism about the neoliberal "learnification" mode of higher education that Gert Biesta addresses in *Good Education in an Age of Measurement*.

Readers will find these concentrations and concerns throughout the collection: part one, "The Event," frames teaching as an event — unpredictable, uncertain, dynamic, and repeatable but always with differences — and speaks to the possibilities of an "evental pedagogy" (Kinaschuk, p. 26). Kyle Kinaschuk's contribution thoroughly examines evental pedagogy: he explores how teaching-as-event becomes risky, as it involves embracing uncertainty, vulnerability, and unpredictability. Teaching-as-event is also generative, however, as it encourages the teacher to respond to teaching conditions as they arise, without prioritizing pre-determined or "objective" instructional approaches seeking to universalize the pedagogical experience. Exemplifying Kinaschuk's theorized evental pedagogy, Kathy Cawsey provides a compellingly-written case study demonstrating how literary analysis (in this case, of Chaucer's "The Wife of Bath's Tale") can generate critical engagement with real-world events (here, related to the Dalhousie University dentistry scandal in 2014).

In contrast to the other pieces in this section, Martin Shuster's essay does not speak as explicitly to "the event," so its position in this section remains, for me, a bit unclear. Perhaps the

link is in Shuster's reflections on the role of the philosophy classroom in preparing students "for the world" — and his provocation to "expand" (p. 11) the world for which we prepare students. That notion applies to the collection's overall concern with teaching against the pressures of neoliberalism. Finally, the first section ends with what the book calls an "intermezzo," one of two short pieces highlighting how students contribute to classroom experiences. In this intermezzo, Ely Shipley takes the reader through a writing exercise examining dissonance in/as poetic form, putting the reader in the learner's seat and, following the book's prioritization of praxis-based insights, showing how the practice of writing can be instructive.

Part two, "Embodiment," foregrounds the body as a critical dimension of teaching and learning. From this position, Katja K. Pettinen draws on methods of teaching taijutsu in North America to unsettle entrenched ideas about the usefulness of repetition, mimicry, and memorization in teaching and learning. She explicates a model of education that recognizes the expertise of the teacher, but also understands this expertise as something dynamic and changing rather than absolute (p. 73). Guy Obrecht's self-critical exploration of designing a music appreciation course likewise brings the body back in the scope of teaching and learning: his piece shows how bodies listen in different ways, and that these differences significantly shape the learning experience for each student. In the intermezzo that ends this section, Kaitlin Rothberger narrates the perspective of an undergraduate student negotiating mental illness within the ableist institution of the university: after all, she notes, so much teaching "presuppose[s] a student who is white, neurotypical, and male, and in classrooms such as these, I have very calmly gone mad" (p. 97).

The final section, "The Political," includes two crucial essays theorizing how anti-racist or anti-oppressive pedagogy and the teaching of postcolonial literature can produce dissonance, resistance, and uncertainty, often toward generative (though complicated) ends. Namrata Mitra discusses an activity in which she asks students to rewrite a passage from Amitav Ghosh's *The Glass Palace* using another character's perspective. Mitra's essay skillfully blends an account of a classroom activity educators can try with a rich analysis of the activity's relation to broader social issues, such as how history is written and how we talk about violence and harm (pp. 109-10). These issues are likewise at stake in Rachel Jones's piece, which studies the challenging dissonance that occurs when students push back on course content, including anti-racist and anti-oppressive concepts. Jones's essay complicates the notion of *dissonance* in the classroom. While she warns against a "moralizing pedagogy" (p. 120) that suppresses dissonance to implant the "correct" view into students' minds, she also recognizes that *staying with the dissonance* can threaten to become another neoliberal mechanism that serves only "to benefit the individual learner" (p. 123).

The final pages of the book include Kit Dobson's Afterword, which helpfully re-situates the book's conversations alongside other publications in SoTL, returns to reflect on the critical practice of "undoing discipline," and ties together the sections that organize the book. This final synthesis was enlightening for me: initially, I wondered how the Event, Embodiment, and the Political came to be anchors for the collection. I had trouble seeing how the topics cohered independently and together as one book. What are these groupings, I thought,

doing as *forms* to organize the insights collected within? After reading Dobson's synthesizing reflection, I wondered instead whether the dissonance I sensed across the structure of the book was deliberate — an expression of the theoretical and methodological dissonance with which the book engages. If, as Jaarsma writes in the introduction, "this collection seeks to disrupt any overly consonant message about teaching" (p. xv), then it makes sense that the three groupings are loose enough to allow for the dissonance and plurality that are central to the book's spirit. The intermezzos also work within this spirit, as their inclusion alongside more traditional pedagogical essays showcases the variety of forms and methods involved in teaching and learning.

Readers of this collection will find that it lives up to its title: it "undoes discipline" through the readership it invites. I am a scholar of literature, but I felt as energized and provoked by the contributions on teaching philosophy, music, creative writing, and martial arts as I did by those on teaching literature. The book's focus on the methods of teaching make it widely and, most crucial, *practically* applicable across disciplines. I suspect this collection will be of interest to a variety of educators — within the "Humanities Classroom," yes, but also those in Interdisciplinary schools and beyond, given the book's broad but sharp engagement with SoTL, embodied learning, evental pedagogy, and the politics of the classroom. Those who work administratively in teaching and learning centres or as curriculum/course developers would also find much use in this book's practical insights.

In this practical approach to troubling neoliberal logics of contemporary university teaching, this book would be complemented by titles that more generally confront the challenges of neoliberal academia. One example is *Life for the Academic in the Neoliberal University,* which contextualizes the teaching accounts in *Dissonant Methods* by offering a history of the working conditions and lives of academics. Scholarship on how to resist the pace of neoliberal teaching, research, and learning would also partner well with this book, including titles such as *The Slow Professor: Challenging the Culture of Speed in the Academy* and *Slow Scholarship: Medieval Research and the Neoliberal University*.

Dissonant Methods compellingly demonstrates that when we, as instructors, pay more attention to our *forms* of teaching, we "become more attuned to their disruptive or emancipatory potential" (Jaarsma, p. x). By showcasing work that details how to marshal such potential, this book successfully delivers a vital message: there is power in teaching despite, and indeed against, forces of neoliberalism that can seem indestructible. As a reader, I close the book feeling energetic and ready to "undo" more than just Discipline in the Humanities classroom.

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