Etmanski, C., Hall, B. L., & Dawson, T. (Eds.). (2014). *Learning and teaching community-based research: Linking pedagogy to practice.* Toronto, Canada: University of Toronto Press. 416 pp.

Review by Elizabeth A. Tryon

*T*his volume on community-based research (CBR) from the University of Toronto Press is full of refreshing perspectives from a diverse group of scholar-practitioners in Canada, where CBR has been well established for decades and often works extensively in partnership with indigenous First Nations. Coeditor Hall, founding director of the Office of Community-Based Research at the University of Victoria (UVic), was one of the earliest adopters of community-based participatory research *(CBPR; Ferreira & Gendron, 2011)* and now holds a UNESCO cochair for civic responsibility in higher education. Dawson is the director of the Learning and Teaching Centre at UVic, and Etmanski has been closely associated with both centers, so all editors are extremely well-credentialed as arbiters of this subject matter.

Numerous scholars in Canada have embraced concepts such as knowledge mobilization that emerged from the European science shop model *(Mulder & DeBok, 2006)* and form the vocabulary of a growing global movement. CBR centers established at York University, Guelph University, and especially UVic connect to national CBR networks (e.g., Research Impact, Community-Based Research Canada), which are in turn closely aligned with international networks (e.g., Living Knowledge, the Global Alliance for Community-Engaged Research, the Global University Network for Innovation). This book is filled with examples of the concepts and terminology that inform this movement and stories that illustrate their meanings and relevance in practice.

An emphasis on validating indigenous knowledge is highlighted in many chapters. Provocative essays such as Corntassle and Gaudry's "Insurgent Education and Indigenous-Centred Research" explore how terms like *warrior-scholar* denote the radical indigenous resurgence in educational settings. A Canadian practice of inviting a tribal elder to open conferences with a welcome blessing in the native tongue as an acknowledgment that White settlers are gathering on unceded territory is indicative of the level to which settler–indigenous relations have evolved at Canadian academic institutions. This cultural mindset is reflected in the descriptions of an equitable philosophy of community–university research partnerships throughout the book.

Following a context-setting introduction including history, terms, primary sources, and CBR "soft skills," the book is divided into five sections. Section 1, "Learning by Doing," is followed by sections on teaching in the community, innovations in CBR programming, classroom teaching to promote knowledge democracy, and a concluding section on productive tensions. The many practical ideas and strategies in the book are underpinned by an overall theme of moving from "servicing" communities to "engaging in creative change" (p. 123). The imbued message is that for CBR to truly succeed, scholars must consider not merely what method to utilize in the research, but with what ethical frame of mind to approach it.

Chapter 1, "On Thin Ice," details risks and tensions in the ethics of the community–university research dyad. Although research has been conducted in communities for years (e.g., education, engineering), the recent academic enthusiasm for civic engagement creates concerns: "Differences exist between communities and universities in the ways that knowledge and resources are organized, managed, and distributed" *(p. 27)*, and this has impact on both student learning and community outcomes. The often-indeterminate results are a recipe for graduate student panic that must be anticipated and calmed. The best learning outcome of CBR is often a new comfort level with ambiguity, but this must be balanced with community benefit. The authors point to the value of negotiating memos of understanding to manage partnership expectations and ensure that community partners derive benefits from involvement in the research. The two other chapters in this section, written by UVic graduate students and community partners, illustrate how these partnerships worked to answer some of the tensions laid out in Chapter 1. There is a fascinating story of girl empowerment through documentary film and a case study about the struggle to bring back a needle-exchange program to the city of Victoria as community researchers informed the work of a student team.

Subsequent sections also contain valuable stories and lessons. Musoyett, DeFinney, Kundouqk, Brown, and McCaffrey's "Siem Smun'eem: A CBR Training Story" stresses the need to break down stereotypes of the "researcher" and the dynamic of "insider/outsider." The authors quote indigenous scholar Linda Tuhiwai Smith: "[Research] is probably one of the dirtiest words in the indigenous world's vocabulary" *(p. 105)*. Much work was needed to "re-story" the word to regain trust. The indigenous partners never considered themselves researchers until the project helped them correlate research to ways of knowing and teaching used in their community

for generations. They were then able to reclaim the word on their own terms.

Corbett and Lydon's chapter describes a project of community mapping using a participatory framework as key to their success, as well as power-shifting to "re-present" the concept of physical and spatial relationships away from a Western bias. Mapping as an activity illustrated environmental justice/equity issues in stark visual relief. This clearly written chapter includes an appendix of mapping resources, useful "how to" guidelines for community mapping, and discussion of the tension in academe between the value placed on the accumulation of peer-reviewed papers and the choice to align with subordinated groups struggling to disrupt the status quo.

In a similar vein, recommending a focus on process rather than product, Clover's chapter on arts-informed inquiry shows how by using fabric, glue, and magazines as tools, art can be more than self-expression or a therapeutic tool; it can serve as a way to foreground the voices of marginalized people and democratize knowledge. The author explains that the instructor need not be an artist—as she is not—to engage a professional community-based artist in capturing images of women's power, serve as an important facilitator to lead the community members in the artwork, interpret the messages, and mobilize the work in public showings. Likewise, Etmanski's chapter in a later section draws community art-making into the teaching and research realm, including a discussion of "what is art?" There's a nice visual on page 276 of a spiral design model adapted from Arnold et al.'s *(1991)* version of Kolb's *(1984)* experiential cycle that can be used in any discipline.

In his chapter "Learning to Listen," Hall gives insights into his accidental discovery of CBR in the 1960s and 1970s through a circuitous journey from UCLA to Tanzania and ultimately British Columbia. The theme of values resurfaces, as echoed throughout this book: the belief in relationship as the heart of the CBR process and the question "If research has been a tool of colonial domination, how can we change it to be useful to community transformation and capacity-building?" *(p. 160)*. He details a "Power Flower" exercise *(p. 155)* and offers examples of poetry he has used in teaching students how to learn to listen. This chapter is like having a beer with Budd and picking his brain for sources that have influenced him over the past 40 years, from Paolo Freire to the aforementioned Darlene Clover—priceless.

Marshall, Peterson, Coverdale, Etzel, and McFarland's chapter describes a rationale for getting involved in CBR as an aboriginal: indigenous communities need to own the documentation of their knowledge so it can be seen and used by others. "If the research is based only in Western knowing, it is added to an already traumatically colonized people" *(p. 213)*. This aboriginal scholar goes on to say,

> Finding ways… to shift our thinking is going to be a challenge.… some of you who read this will struggle with my explanation… of taking research beyond the mind. Some may even go as far to say it is "unprofessional." And to answer, I have no words to convince you until you have learned to see beyond your mind. *(p. 213)*

This and other densely worded chapters containing indigenous language can be challenging for readers accustomed to a Eurocentric lens: One must work to decode some phrases written in native tongues. It is worth it to devote the time, however, as these perspectives are not often given voice in academic literature. Many researchers in the Lower 48 do not have much opportunity to work with indigenous peoples, who were so greatly displaced or wiped out entirely. The use of their words illustrates how communication is but one manifestation of a cultural disconnect between majority academic institutions and marginalized communities, the larger message being respect for different ways of knowing, teaching, and doing. Author Marshall, a (White) "visitor" academic researcher, says it best: "[In facing the challenges of] the process of decolonizing a postsecondary graduate program… I am grateful to have been guided by wise and patient teachers… from both cultures" *(p. 220)*. An additional point: Even in populations whose first language is English, the differences between "academic speak" and nonacademic communication styles can be stark. This volume provides a useful reminder of how *all* terminology must be translated or communicated in a way that can be received and comprehended by its target audience.

The last section merges with the vein of aboriginal research, echoing the Lil'wat principles of teaching and learning, which are discussed holistically as "part of the relationships that are part of everyday living" *(p. 295)*. Antone and Dawson's chapter discussing tenure dossiers describes how instead of categorizing activities rigidly as teaching, research, or service, Antone was able to integrate them and achieve deep scholarship through a storytelling approach.

The book ends with a restatement by the editors of the main tensions, and the realization that CBR and CBPR, while moving toward acceptance, still have their detractors and that "marginal voices are often misunderstood, rebuked, undermined or blatantly ignored" *(p. 310)* by the powers that be. However, for those whose values direct them to embark on a path toward equity, this book is an extremely helpful and unique resource.

References

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About the Reviewer

Elizabeth A. Tryon is assistant director for community-based learning at the Morgridge Center for Public Service, University of Wisconsin–Madison, developing and supporting community-based learning and research across campus. Her research focuses on relationship building, the need to examine community impact, and engagement frameworks and global networks. She earned her M.A. in education from Edgewood College.