

Community Engaged Learning and Research

Introduction

Of the six pathways of service, community engaged learning and research is perhaps the most academic. Stanford's Haas Center defines community engaged learning and research as "connecting coursework and academic research to community-identified concerns to enrich knowledge and inform action on social issues" (Hurd, n.d., para. 3). Community Engaged Learning and Research draws from a number of different pedagogical and epistemological traditions. This includes the work of John Dewey and Paulo Freire, feminist and decolonial theorists, and academic social sciences. As a result, one can find different definitions of community engaged learning and research as well as different practices, depending on the field or tradition. In addition, in drawing from a variety of traditions, there exists continuing challenges and contradictions in the practice of community engaged learning and research.

This literature review examines the foundational knowledges, skills, and attributes students develop through community engaged learning and research, as well as the ways by which community engaged learning and research aim to provoke social change.

Community Engaged Learning

Defining Community Engaged Learning

First, it is important to note that the pathway of Community Engaged Learning and Research includes two practices - *learning* (which is often described as "service-learning") and *research*. Community engaged learning, or service-learning, connects academic coursework and objectives to civic engagement. Bringle & Hatcher (1995) describe service-learning as a "course-based, credit bearing educational experience in which students (a) participate in an organized service activity that meets identified community needs, and (b) reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of personal values and civic responsibility" (Bringle & Hatcher, 1995, p. 112). Similarly, Eyler and Giles (1999) describe service-learning as a form of experiential education where learning occurs through a cycle of action and reflection as students work with others through a process of applying what they are learning to community problems and, at the same time, reflecting upon their experience as they seek to achieve real objectives for the community and deeper understanding and skills for themselves" (Eyler & Giles, 1999).

According to Felten & Clayton (2011), service-learning must advance both academic learning goals and community purposes; involve reciprocal collaboration between students, faculty, and community members; and include critical reflection and evaluation designed to create meaningful learning and service outcomes.

Importantly, service-learning is distinct from both other forms of community engaged learning and volunteerism. Unlike other forms of community engaged learning, service-learning is integrated into a course and aims to develop particular civic skills and dispositions in students (Battistoni, 2000; Furco, 1996; Westheimer & Kahne, 2004). At the same time, service-learning

is also distinct from volunteerism since it involves academic work and community service activities are used as “texts” to be analyzed and studied (Bringle & Hatcher, 2009; Furco, 1996).

History of Service-Learning

In 1967, Robert Sigmon and William Ramsey, educators who were working with the Manpower Development Internship Program in Atlanta, coined the term “service-learning.” In describing this program, they saw learning taking place in the context of experiences that made a positive contribution to communities (Stanton, Giles, & Cruz, 1999). Service-learning was further institutionalized within higher education via Ernest Boyer’s influential challenge to higher education institutions to educate students for a life as responsible citizens. He writes,

The academy must become a more vigorous partner in the search for answers to our most pressing social, civic, economic, and moral problems, and must reaffirm its historic commitment to what I call the scholarship of engagement (Boyer, 1996, p. 11).

During the past fifteen years, service-learning has become increasingly popular and institutionalized within institutions of higher education (Bringle & Hatcher, 2009).

However, the concept and ideological tenets of “service-learning” trace back a bit further. At the turn of the 20th century, influential theorist of the progressive education movement, John Dewey published extensive work on what he referred to as “experiential education.” Dewey believed that education should respond to one’s situation in the world (Giles & Eyler, 1994; Hatcher, 1997; Hatcher & Erasmus, 2008; Saltmarsh, 1996) and the acquisition of knowledge should be related to concrete experiences. Dewey developed his pedagogical theory in response to what he saw as the destruction of communal life brought by modern capitalism. Thus, he saw manual training and child-centered pedagogical practices as effective means for building social bonds, and believed that through experiential learning and utilizing education to address social problems, students could support the creation of a more democratic society. These core beliefs continue to be central to service-learning today.

At the same time, service-learning can also be seen as an evolution of community service. According to Zlotkowski & Duffy (2010) “community-based learning is now more than a variation on community service. It is now a powerful pedagogy that can be used to enhance the common good.” This is significant as it demonstrates how service-learning involves theories and practices that extend beyond volunteerism. In addition to community service, service-learning involves thoughtful pedagogical practice on the behalf of teachers, and theory and reflection on the behalf of students. Thus, service-learning goes beyond community service in its impact on student learning, and also deepens the service experience by requiring students to reflect on their experiences.

Three Approaches to Service-Learning

Scholars have also described various approaches and orientations towards service-learning. These various approaches may stem from different ideological perspectives. Chambers (2009) describes three orientations as “philanthropic service-learning,” “social justice service-learning” and “social transformation service-learning.” According to Chambers (2009), while philanthropic service-learning does involve a unidirectional distribution of resources, it is more complex than a charity model in which the privileged extend “help” to those less fortunate. Rather, philanthropic service-learning is intended to address concerns identified by communities and provide an academic learning experience for students. In contrast to the philanthropic approach, “social justice service-learning” has a more reflective component and requires participants to examine the social, economic, and political conditions that impact the lives of communities in which students engage. According to Marullo & Edwards (2000) social justice service-learning should engage communities as equal partners, examine the root causes of social inequalities, and require students to understand the systems and structures that shape community issues. Additionally, institutionally, social justice service-learning involves collaboration between students, faculty, and community members. Finally, Chambers (2009) argues that “social transformation service-learning” focuses on 1) examining the systemic factors that contribute to the causes of social inequities, and 2) changing the assumptions and mindsets that sustain systemic inequalities. Thus, social transformation also involves a cultural shift. This approach to service-learning is influenced by theories of liberatory education, and seeks to empower learners to change the world, rather than adapting to it without critical thought (Freire, 1970). Social transformation service-learning differs from social justice service-learning in that instead of focusing on “righting a wrong,” social transformation also aims to change the systems, assumptions, mindsets, and relationships that create and sustain social inequities.

Service learning outcomes

Scholars have demonstrated many positive outcomes from service-learning. According to Pascarella & Terenzini (2005), the outcomes for service-learning are educational, vocational, or social. Educationally, there are many positive relationships between service-learning and academic performance (Astin & Sax, 1998; Eyler & Giles, 1999). Astin, Vogelgesang, Ikeda, & Yee (2000), for example, have found positive effects on students’ GPA, writing skills, and critical thinking skills. Furthermore, they find that the more training students receive prior to participating in service, the more the service experience is enhanced by the academic course material. They also found that connecting service with academic course material enhanced students’ development of cognitive skills. However, other scholars (Hudson, 1996; Parker-Gwin & Mabry, 1998) have also found no relationship between service-learning and academic performance.

Vocationally, scholars have found that students who participate in service-learning are more likely to participate in community service in the future and choose service-oriented professions (Astin et al., 2000). Moely & Ilustre (2016) found that participation in a service-learning course led students to pursue civic responsibility as an aspect of their future careers.

Socially, Astin, Vogelgesang, Ikeda, & Yee (2000) found that service-learning increases students' commitment to activism, promotes racial understanding, increases self-efficacy, and improves leadership and interpersonal skills. They also found that service-learning increases students' awareness of the world, their awareness of their own personal values, and their engagement in the classroom experience (Astin, Vogelgesang, Ikeda, & Yee, 2000). Similarly, many scholars (Astin & Sax, 1998; Eyler & Giles, 1999; Giles & Eyler, 1994) have found that participation in service-learning results in students developing a greater commitment to social issues and social responsibility. Einfeld & Collins (2008) found that students participating in service-learning courses developed multicultural skills such as empathy, patience, attachment, reciprocity, trust, and respect. Participants also expressed a greater commitment to civic engagement and increased their awareness of inequality. Similarly, Moely and Ilustre (2016) found that students maintained an increased commitment to civic engagement and civic knowledge and also showed increases in social justice attitudes and self-ratings of interpersonal skills. Many students also developed broader civic/cultural perspectives and increased leadership/social skills. Scholars (Astin & Sax, 1998; Boyle-Baise & Kilbane, 2000) have also found that service-learning reduces the likelihood that students would engage in racial stereotyping and can promote racial understanding. Researchers (Eyler, Giles, & Braxton, 1997; Gardner & Emory, 2018) have also found that students who participate in service experiences are more likely to see problems as systemic rather than individual, think about policy change, value social justice, and be open to new ideas.

Critiques of Service-Learning

Service-learning has also been critiqued from a variety of perspectives. Many scholars have argued that service-learning fails to address the root causes of social inequalities (Cipolle, 2004; Grobbelaar, Napier, & Maistry, 2017; Mitchell 2008; Santiago-Ortiz, 2019) and rarely makes systemic change (Spade, 2020; Wade, 2000). In a study that assessed students' perceptions of civic involvement from either a charity or social justice perspective, Wang & Jackson (2005) found that the charitable view of civic involvement was dominant amongst students. As a result, service-learning can result in "a kind of charity, at best, and voyeurism and exploitation at worst" (Vadeboncoeur et al., 1996, p. 191). Furthermore, because service-learning is focused on students' educational experiences, it tends to focus more on the experiences of college students with privilege, than on the needs of the communities that service-learning attempts to impact (O'Grady, 2000; Suckale, et al., 2018). Few programs include accountability practices for the effects of service (Maybach, 1996) and tend to benefit the university more than the community partner (Matthews, 2020). Students often participate in service-learning for egotistic reasons (Illich, 1971), and can hold paternalistic attitudes towards communities that reinforce existing stereotypes (Boyle-Baise, 1998; Chapman, 2018; Cipolle, 2004). Even if it were not for these power dynamics, it would be difficult for service-learning to achieve the types of social change it aims to simply because most service-learning projects are short-term. In fact, the short-term nature of service-learning can often do more harm than good (Erickson & O'Connor, 2000). Additionally, because service-learning projects are often led by white, middle-class teachers without a critical anti-oppressive framework (Wade, 2000), service-learning can also reinscribe Whiteness and colonial relations (Endres & Gould, 2009; Green, 2003; Mitchell, Donahue & Young-Law, 2012; Smaller & O'Sullivan, 2018) and harm

Black communities and students in particular (Houshmand, Spanierman, Beer, Poteat, & Lawson, 2014; Pickron-Davis, 1999; Verjee, 2005).

From another angle, scholars have also critiqued service-learning for being a neoliberal practice. Densmore (2000) argues that service-learning replaces public service workers and absolves the state of social responsibility by providing social services that are in reality the responsibility of the government. Similarly, Raddon & Harrison (2015) have called service-learning the “kind face of the neoliberal university,” functioning in practice as a public relations campaign for the university (Holland, 2009, p. 91).

Critical Service-Learning vs Traditional Service-Learning

In response to these critiques, Tania Mitchell (2008) has distinguished between what she calls “critical service-learning” and “traditional service-learning.” In contrast to “traditional service-learning,” “critical service-learning” (Mitchell, 2008) teaches students about the root causes of social inequalities, holds a social change orientation, aims to redistribute power relations, and involves the development of authentic relationships in community partnerships. At the same time however, scholars have also argued that while critical service-learning has been useful for driving research and practice in higher education, it has not fulfilled its goal of impacting the people and communities it aims to serve (Butin, 2015; Hutchings & Lewis, 2020). Ashworth and Bourelle (2014) have found that critical service-learning educators continue to struggle to address institutionalized inequalities due to the short amount of time that students spend engaging with community partners. Similarly, Cahuas and Levkoe (2017) argue that like traditional service-learning, critical service-learning continues to reproduce the same power structures it seeks to change.

Thus, scholars have critiqued both critical and traditional forms of service-learning. While some scholarship explores the relationship between service-learning and social justice, few scholars examine the relationship between service-learning and social movement building (Tien, 2022). Swords and Kiely (2010) perhaps come closest in their efforts to design a more robust approach to service-learning oriented towards social movement learning. Tien (2022) argues that service-learning can better approach its social change goals by engaging with social movements, both by teaching about social movements in the classroom, and by tying service-learning projects to existing campaigns and movements.

Community Engaged Research vs. Community-Based Research

While community engaged learning or service-learning aims to tie community engagement with classroom learning, community engaged research uses research as a tool for supporting community partnerships. Community engaged research has often also been used as an approach to service-learning (Schensul & Berg, 2004). Community engaged research is an umbrella term that encompasses research-practice partnerships, university-community collaborations, and community-based research. Community-based research (CBR) falls under the umbrella of community engaged research and refers to a particular set of research principles, values, and epistemological and political stances. Different scholars may refer to community-based research a bit differently depending on the field or tradition from which they

come. Scholars within the field of education typically refer to “participatory action research (PAR),” while scholars in the health sciences typically refer to “community based participatory research (CBPR).” In general, community-based research is a research practice that holds to a consistent set of principles and values. In response to critiques of “traditional” or positivist approaches to research, community-based research draws from feminist and decolonial epistemologies and advocates non-hierarchical relationships between researchers and participants, the involvement of community participants in defining, analyzing and solving the research problem, the examination of researchers’ positionality, and the use of research for the benefit of oppressed communities (McIntyre, 2008). Additionally, community-based research centers questions of ethics in knowledge production. This set of principles and values makes community-based research distinct from community engaged research, which can also refer to public scholarship, research practice partnerships, and research with non-academic deliverables or policy impact, broadly speaking.

The chart below identifies key differences between “community-based” research and what we may understand as “traditional” research.

“Traditional” Research	Community Engaged Research
Knowledge is seen as objective	Personal experience as a source of knowledge; Multiple knowledges
Problem defined, analyzed, and solved by “experts”	Problem defined, analyzed, and solved by communities most impacted
Researchers associated with institutions of power are the primary beneficiaries of research	Communities most impacted are the primary beneficiaries of research
Researcher presumed to be neutral	Examination of positionality in knowledge production
Distance between “researcher” and “subjects”	Knowledge is co-constructed
Academic researchers considered “experts”	Goal of non-hierarchical relationships between researchers and community members
Goal of advancing knowledge	Goal of advancing knowledge, social transformation, and the empowerment of oppressed communities

Community-based research refers more to an orientation towards research rather than a particular research method. As Wallerstein & Duran (2006) put it, “more than a set of research methods, CBPR is an orientation to research that focuses on relationships between academic and community partners, with principles of co-learning, mutual benefit, and long-term commitment, and incorporates community theories, participation, and practices into the research efforts” (p. 312). Thus, any method - quantitative or qualitative - can be used in the service of community-based research as long as the method is being applied in such a way that knowledge is co-produced *with* community partners, and the research benefits community members in ways that advance social justice.

Moreover, while many theoretical insights can be gained through CBPR, CBPR is in many ways, applied research. Thus, rather than taking a standard linear model of research, CBPR is cyclic, involving several iterations of planning, acting, observing, and reflecting. Walter (2009) summarizes the steps involved in participatory action research below:

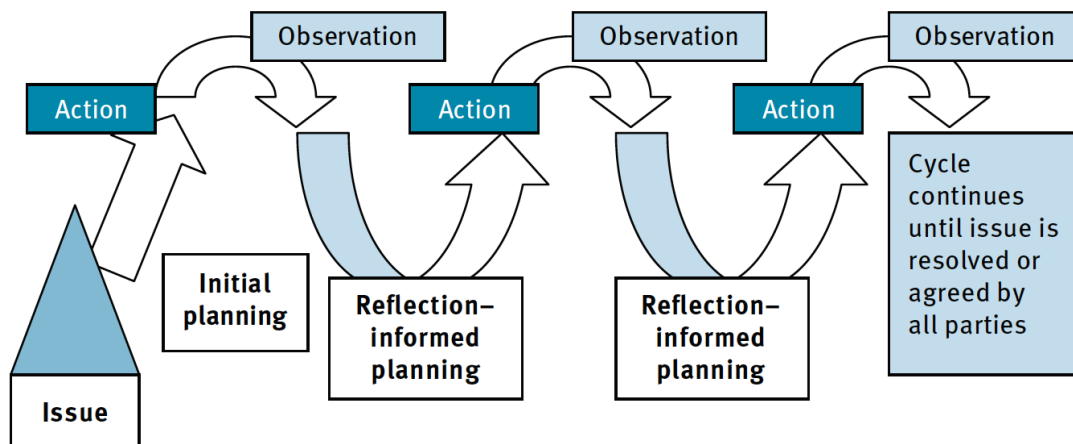


Figure 21.1: The iterative cycle of participatory action research (PAR)

Skills

Conducting community-based research includes the development of many skills that are not often recognized as “research skills.” These include the ability to energize and mobilize “people power,” understanding cultural and other values of the local community, skills in organizing events, the ability to speak out in formal hearings and other venues, and understanding community history and current concerns (Minkler, Vásquez, Tajik, & Petersen, 2008). Additional skills include skills in media advocacy, or the strategic use of the mass media to advance a community or policy agenda (Minkler, Vaquez, Tajik & Petersen, 2008). Policy-making skills are also extremely helpful. Policy-making skills can include the ability to map key actors and the types of policies being made by particular agencies, and the impacts of those policies on the community. It is also useful for CBPR researchers to be able to build collaborations and alliances with many diverse stakeholders beyond the formal partnership (Minkler, Vásquez, Tajik, & Petersen, 2008). At the same time, CBPR researchers must also be

able to conduct “science that could stand up to careful scrutiny,” communicate with power players, and get additional grants to further their work (Minkler, Vásquez, Tajik, & Petersen, 2008).

In addition to skills, resources are also essential for CBPR to be successful. Minkler, Vásquez, Tajik, & Petersen (2008) identified financial support, particularly in the form of government or foundation grants, as a key resource for CBPR projects. Human resources were also essential, including strong community leaders, social and organizational networks with other key players, and a strong base of community support.

Benefits of Community-Based Research

A growing body of scholarship has demonstrated how community-based research can benefit scholars, practitioners, students, *and* communities. CBR is seen as mutually beneficial, as universities are able to conduct research in communities, while communities receive help understanding and improving their conditions (Baum, 2000). The benefits of university-community partnerships include: 1) New insights and learning; 2) Better informed community practice; 3) Career enhancement for those involved in the partnership; 4) Improvement in the quality of teaching and learning; 5) Increased opportunity for student employment; 6) Additional funding and access to information; 7) More frequent and higher quality publications; and 8) Increased internationalization (Amabile, Patterson, & Wojcik, 2001; Buys & Bursnall, 2007; Davies, 1996; Kellet & Goldstein, 1999; Hollis, 2001; Mead et al., 1999; Landry & Amara, 1998). Viswanathan et. al. (2004) argue that CBPR benefits community participants, health care practitioners, and researchers. It creates bridges between scientists and communities, supports the development of culturally appropriate measurement instrument, enhances both the quantity and the quality of data collected, and allows for a more accurate framework for testing and adapting best practices to the community's needs.

Many scholars have elaborated on the benefits of CBPR for student learning. VanWynsberghe & Andruske (2007) have found that classroom-based community-based research increases students' understanding of political participation, public involvement, and public spaces. They found that students in courses that conduct community-based research were more committed to community engagement and also developed a deeper understanding of sociological concepts (Chambers, 2009). Using a mixed methods study, Halliday, Kern, Garrett, and Turnbull (2019) examined students who participated in a PAR study at a publicly funded Australian school aiming to implement positive education, which blends academic learning and student well-being. They measured students' well-being, self-efficacy, autonomy, social and emotional assets, and other competencies before and after the process. They found that student involvement in the PAR project allowed the school to better understand their students' well-being, and student-led communication about positive education laid the groundwork for its implementation. They argue that PAR can support student engagement and self-efficacy, and that PAR is an accessible, evidence-based, and developmentally beneficial approach to implementing positive education.

Moreover, CBPR can be beneficial both for students who come to the research relationship as “researchers,” and for those who come as both “researchers” and “participants. Many scholars have used Youth Participatory Action Research (YPAR) to support students in understanding and examining their own conditions of oppression. Morrell (2008) found that YPAR increases student engagement in academic-intellectual work, as students are motivated to bring their research to fruition and share the results of their work with key stakeholders and decision makers. He also argues that YPAR helps ameliorate the social and cultural barriers to literacy achievement and educational attainment. Similarly, Bertrand (2018) finds that YPAR can increase the potential for Students of Color to expand their leadership at schools by illuminating existing leadership and opening up opportunities for students to position themselves as leaders.

Scholars have also argued that YPAR can also be beneficial for practitioners (teachers). Morrell (2008) argues that participatory action research supports teachers in understanding and eliminating barriers to student learning. Rubin, El-Haj, Graham, and Clay (2016) found that YPAR supported teacher learning in three areas: cultivating student-centered teaching practices, observing and documenting students’ strengths and capacities, and developing new understandings of the structural inequalities that shape the lives of students in urban schools. They argue that YPAR can build the civic teaching capacities of pre-service teachers. Similarly, in their study on enhancing teacher education through PAR, Coles-Ritchie, Eggington, and Valdez (2019), found that all participants benefited from the campus-community partnership. PAR has also been shown to support the teaching of social justice education (Camarota & Romero, 2011).

In a literature review of CBPR, Israel, Schulz, Parker, and Becker (1998) found the following benefits of CBPR across studies:

1. “It enhances the relevance, usefulness, and use of the research data by all partners involved
2. It joins together partners with diverse skills, knowledge, expertise and sensitivities to address complex problems
3. It improves the quality and validity of research by engaging local knowledge and local theory based on the lived experience of the people involved
4. It enables the knowledge gained to be used by all partners involved to direct resources and influence policies that will benefit the community
5. It strengthens the research and program development capacity of the partners
6. It creates theory that is grounded in social experience, and creates better informed/ more effective practice that is guided by such theories
7. It provides additional funds and possible employment opportunities for community partners”

Because of these benefits, the majority of tribal Nations prefer, if not mandate, that CBPR be used in most proposed studies involving their communities today (Burhansstipanov, Christopher, & Schumacher, 2005).

Critiques of Community-Based Research

However, as Baum (2000) has noted, uncritical enthusiasm for CBPR can also exaggerate its potential. Janes (2016), for example, has argued that community-based participatory research reinscribes existing power relations by accessing, appropriating, and inculcating community knowledge and “managing” community participants. Similarly, Vohland, Weißpflug, and Pettibone (2019) have shown how participatory action research approaches such as citizen science can add to the neoliberalization of science by filling gaps in “traditional science” through providing free environmental data or delivering public goods such as education or environmental knowledge. Wallerstein and Duran (2006) have also cautioned against seeing CBPR as a force of structural change, noting that historical evidence, including the Civil Rights Movement, the struggle against apartheid in South Africa, the history of the labor movement, and the struggle for environmental justice, have all shown that the greatest social change comes from organizing political action, rather than through research data. While CBPR may play an important role as an educational vehicle or context for analysis, it is rarely the cause of structural change. Thus, Tien (2022) advocates for a shift from CBPR and service-learning towards social movement building.

Challenges of Community-Based Research

At the same time, scholars have also identified many challenges to conducting CBPR that are in addition to the challenges of research itself. Israel, Schulz, Parker, and Becker (1998) place these challenges in three buckets: those related to developing community partnerships, methodological issues, and broader social, political, economic, institutional, and cultural issues. They argue that as it relates to building community partnerships, common challenges include: 1) lack of trust and respect on behalf of the community partner; 2) inequitable distribution of power and control; 3) conflicts associated with differences in perspective, priorities, assumptions, values, beliefs, and language; 4) conflicts over funding; 5) conflicts associated with different emphases on task and process; 6) time; and 7) conflicts involved in determining who represents the community and how community is defined. As it relates to methodology, they identified the following common issues: 1) questions regarding the scientific quality of the research; 2) proving intervention success; 3) an inability to fully specify all aspects of the research up-front; 4) seeking balance between research and action; and 5) interpreting and integrating data from multiple sources. Finally, as it relates to broader social, political, economic, institutional, and cultural issues, they argue that common issues include: 1) competing institutional demands; 2) risks associated with achieving tenure and promotion within academia; 3) the expectations and demands of funding institutions; and 4) political and social dynamics within the community. Similarly, Minkler (2004) describes the key challenges common to CBPR projects as challenges involving (a) the achievement of a truly “community-driven” agenda; (b) insider-outsider tensions; (c) real and perceived racism; (d) the limitations of “participation”; and (e) issues involving the sharing, ownership, and use of findings for action.

Other challenges to the practice of CBPR include defining “community participation.” According to Wallerstein and Duran (2006) this involves answering the questions:

“Who is participating? Who is not participating? What interests are being served or not served? If community members are participating, in which aspects are they participating and in which decisions is there little participation? How do we address the reality that different stakeholders may and do have different goals of

participation and different knowledge needs, and may and do have different expertise to participate more actively at different stages?”

These questions are important to answer since academics' research questions are often different from the practical interests of communities who often aim to improve community programs and social services. Furthermore, the question of who represents the community is often a challenge, as communities are not homogenous, and the community organizations or leaders who partner with universities may not represent all community interests (Minkler, 2005).

Furthermore, there is often also an unequal power relationship between university researchers and community partners. In addition to academic knowledge, university researchers often have access to resources, including subcontracts for community partners, jobs for community members, or technical support. Thus, it can be difficult to know if community partners are genuinely invested in the research questions being explored, or attracted by the resources (Wallerstein and Duran, 2006). Flicker (2008) found that while both researchers and partners benefited from CBPR partnerships, benefits required substantial human resource investment and were not equitably spread. Costs to the research partner included heavy demands of time, added work, frustration with the process, opportunity costs, risks of losing anonymity, and loss of control of the project.

Finally, many critique the logistical challenges involved with CBPR. Viswanathan et. al. (2004) describe common logistical challenges including insufficient community incentives (staffing and resources) to be a partner in CBPR projects; insufficient academic incentives (staffing and resources) for researchers to conduct CBPR projects; and inadequate funding and insensitive funding mechanisms. Similarly, Lac and Fine (2018) describe constraints of doing PAR within traditional institutions and highlight the IRB as a challenge that limited the degree and nature of students' participation in the research project.

Best Practices for Community-Based Research

To address these challenges and critiques, scholars have proposed many best practices. Drawing on a study understanding and addressing the multiple determinants of children's health, Israel, et. al. (2005), argue that successful CBPR projects must include:

1. Sufficient time, resources, and benefits for all partners to ensure active and meaningful participation
2. The joint development and adherence to operating norms and CBPR principles/core values
3. Means to address issues of power and equity
4. Expanded criteria for research excellence and productivity (on the part of academic institutions)
5. A commitment to translating research findings into interventions and policies
6. The hiring and training staff from the local community, and
7. Recognition of the different cultures of the partners and partner organizations

Similarly, Holkup, et. al. (2004) suggest the following guidelines for doing collaborative research:

1. Be flexible but recognize that everyone has limits
2. Be willing to collaborate by sharing authority, responsibility, and credit for success
3. Give thoughtful attention to the ethical implications of your actions
4. Apply the concept of culture in everyday working relationships

However, it is also important to be aware of specific best practices for specific communities. For example, when working with indigenous communities, Burhansstipanov, Christopher, and Schumacher (2005) argue that community-based research should involve:

1. Investing time to create the partnership team and CBPR project and allocating the budget comparably among CBPR partners
2. Creating partnerships with leaders who have decision-making responsibilities from each organization
3. Providing salaries to tribal partners and project staff
4. Implementing active, effective, communication among all CBPR partners
5. Sharing raw and summary data related to the CBPR project
6. Modifying standardized evaluation procedures to be culturally acceptable and respectful of the local community
7. Following both tribal and researchers' protocols for disseminating and publishing findings

Similarly, in another study working with indigenous communities, Christopher, Watts, McCormick, and Young (2008) describe best practices for building trust between academic researchers and community partners. These include:

1. Acknowledging personal and institutional histories
2. Understanding the historical context of the research
3. Being present in the community and listening to community members
4. Acknowledging the expertise of all partners in the research relationship, and
5. Being upfront about expectations and intentions.

Many of these best practices can be extrapolated to working with other marginalized communities as well. For example, understanding historical context and listening to community members will be applicable when partnering with most community groups. However, doing community-based research with marginalized communities can also involve greater awareness of the specific needs of those groups and practices to keep in mind when partnering with them. For example, when supporting criminalized survivors of gender violence, *Survived and Punished* (2019) recommends:

1. Learning as much as possible in advance about the specific prison/jail/ICE detention site you plan to work against in order to anticipate risks
2. Building relationships with incarcerated survivors before creating a participatory research plan
3. Being transparent to participants about the goals of your research and how you plan to use it
4. Recognizing and reducing the risks of research with incarcerated survivors
5. Being mindful of language

6. For academic or formal research, understanding administrative requirements (in many states, academic research must receive additional approval by research review boards run by the Department of Corrections)
7. Partnering with programs that work with survivors inside prisons that may be able to conduct focus groups with survivors away from the constant surveillance of prison staff
8. Applying the same principles to survivors outside of prison who have experienced criminalization

Many of these recommendations are specific to the unique needs and situations of criminalized survivors. Thus, it is critical when working with any community to understand their particular historical contexts, challenges, and the power relationships that impact them, in order to tailor your best practices and research methods accordingly.

Other best practices include examining community and partnership capacity within the context of dynamic community characteristics and sociostructural determinants; partnering with a strong, autonomous community partner organization; having a strong commitment to the geographic communities in which CBPR projects take place; understanding community and partnership history; having shared values, and practicing critical reflection (Minkler, Vásquez, Tajik, & Petersen, 2008).

Conclusion

As both community engaged learning and community-based research become more popular within academia, it has also become more important to understand how it is defined and put into practice across disciplinary fields, and both its affordances and limitations for researchers and community partners. The scholarship demonstrates that there can be many benefits for students, researchers, and partners alike. At the same time, there remain many challenges to both community engaged learning and community engaged research. In particular, there remains a tendency for both community engaged learning and community-based research to benefit students and researchers more so than community organizations and partners. Thus, it is important to draw on the best practices that scholars have already identified for community engaged learning and research, and to continue critically reflecting on our practice such that community engaged learning and research can have the positive benefit it aims to promote for communities and for the public.

In addition, there are certain skills, knowledges and attributes that are particularly important for practitioners engaging in community engaged learning and research. In particular, students pursuing community engaged learning and research develop greater racial understanding, self-efficacy, leadership and interpersonal skills. Practitioners also need interpersonal and multicultural skills such as empathy, patience, reciprocity, trust, and respect, and have a commitment to civic engagement and awareness of inequality. Community engaged learning practitioners in particular should aim to address the root causes of social inequalities, hold a social change orientation, redistribute power relations, and develop authentic relationships in community partnerships. Similarly community-based research practitioners distinguish themselves from traditional researchers in that they create non-hierarchical relationships between themselves and research participants, involve community participants in defining, analyzing and

solving the research problem, and examine their own positionality in the research process. In addition to adhering to more collaborative and non-hierarchical research processes, community-based researchers also explicitly utilize research for the benefit of oppressed communities. Thus, traditional academic publications are not the end goal of community-based research. Rather, community-based research aims to effect social change through using research to drive policy reforms and influence public attitudes. Through acquiring the skills, knowledges and attributes of community engaged learning and research, practitioners will be better equipped to utilize academic skill sets and knowledges to influence social change.

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