

From the Editor

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Welcome to the summer 2022 issue which features a collection of peer-reviewed essays and reports from the field for your interest and learning. While this was an open issue, in that it requested neither a common theme among the manuscripts, nor any particular arguments, we did find some important threads that provide opportunity for our reflection as community- and engaged scholars.

In Sousa's essay on organic intellectuals, he explains how their existence and abundance can liberate our praxis from the traps we sometimes experience. He also masterfully reminds us about our privileged existence as researchers within institutions with disciplinary silos and colonizing knowledge systems and how we are not the only scholars. In fact, he emphasizes that because of the insulating shelter from society that the university provides, we are somewhat removed from the movements that can lead to real action outside the campus borders—the movements that we seek to engage with, promote, and inspire. Sousa's work is tightly connected to Osborne and Wilton's, which examines campus and community conversations defending same-sex marriage rights through the local press, in that organic intellectual activities happen in venues, locations, and geographical sites that are not colonized by university academics. The location of an organic intellectual, whether geographically or figuratively within popular theory, does not preclude academics from engaging with one in intellectual activities off-campus. In fact, interacting with organic intellectuals enriches community-engaged scholarship by expanding inclusion of knowledge systems and local knowledge, and by removing colonial structures that university- or researcher-driven projects reinforce. In order to overcome the university-based structural problems in advancing engaged scholarship, and its merit within institutions, Battachio and colleagues set out some tenets for institutions to decolonize, based on their experiences doing so within institutions. They profess the need to be committed to (1) community-driven research; (2) localizing research practices; (3) decentralized academics; (4) prolonged engagement; (5) community capacity building; (6) project deliverables; and (7) sustainability. These tenets shine through in the other works in this issue, as well as in Vogt's review of Carr-Stewart's *Knowing the Past, Facing the Future: Indigenous Education in Canada*. Vogt, an organic intellectual herself, highlights the importance of this new collection of essays that all educators should consider having as a part of their library.



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Image credit: Victoria Schramm

Taken together, these insights and reflections will help readers of the *Engaged Scholar* take steps in decolonizing their scholarly practices. Caldwell and Leung, in their Exchanges, say it so well: “It’s all about relationship, right? It always just comes back to relationship, and I don’t think anything good can happen without relationship...” They assert that radical generosity in our practices of research and teaching can overcome the erasures of the past, be they theoretical, political, or colonial in nature. At the journal, we are building our own brand of radical generosity by providing readers and listeners with a variety of formats to access the work submitted to us. The ESJ remains open access and free to publish within; in each issue, we share the identities of authors and reviewers, as they self-identify; and we are piloting new formats with podcast reviews and podcasts of select article highlights so that we can listen as well as read about advancements in engaged scholarship. I hope you continue to enjoy the collections we publish for you.