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“Social change from the ground up” is how Susan Phillips characterizes the nature of the community garden she discusses in her essay.

Community does not materialize out of thin air. It germinates from a form of mutualism that enables people to thrive. Community needs to be nurtured so that it develops deep roots and lofty ideals, and it must be harvested so that it nurtures its members. In short, community must be grown.

A vigorous community requires healthy inputs in order to generate sustaining outputs. A vigorous community provides sustenance through which people thrive, and from the growth of community comes regeneration. Sometimes, when a community is depleted, external inputs can help bolster it such that it is restored and invigorated. Herein lies the brilliance and value of the Huerta del Valle community garden in Ontario. Susan's essay discusses the garden as a resource that requires resources. And, I would suggest, it has developed through resourcefulness. Such is the nature of “resource,” a word that brings to mind regeneration. Re-sourcing, like a spring fed by snowmelt, and, in turn, continually flowing forth.

Our ideas of community engagement should be bent, stretched, broken and remade. As the other essays in anthology likewise demonstrate, civic partnerships are deeply problematized pedagogical enterprises. They are complex and often messy. They deserve thoughtful reflection, open communication, continual adjustment. And, as Susan so joyfully insinuates, they also deserve bouncy houses and birthday cakes.

Like the cycles of the garden itself, the feedback loops of community engagement help all constituents—in this case the intersecting communities of the city of Ontario and Pitzer College—to prosper. Just as one might ask, “How does your garden grow?,” Susan asks, “How does your *community* grow?” Her answer is at once simple and complex: Communities grow through

collaboration and amalgamation. They grow from engagement and communitarianism. They grow from struggle and joy. Susan is keen to affirm that, just as the community of Ontario grows from this collaboration, so too does the Pitzer community. Indeed, as I imagine Susan would eagerly affirm, “Pitzer” and “Ontario” are not entirely discrete communities. They exist as components of the greater whole to which we belong. They embody Susan's words, “for the community by the community in the community.”