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Book Review: Doing Fieldwork at Home: The Ethnography of Education in Familiar Contexts. Loukia K. Sarroub and Claire Nicholas, London: Rowman & Littlefield, 2021, 189 pp. by Lisa Russell

Doing Fieldwork at Home features 16 ethnographers' honest and detailed narratives, in 11 chapters, about conducting education-based ethnographies within local contexts, or what are called "home" spaces. The book features novice and well-practiced ethnographers from various disciplines who relay their experiences conducting ethnographic research around the world. Authors share delights and dilemmas they faced when conducting ethnographic research at home and analyze them in pursuit of a better, more nuanced understanding of ethnography in familiar contexts. The chapters address key themes such as researcher identity and positionality; "insider," researcher-teacher, and researcher-participant status; challenges with access and experiences of exiting the field, alongside a consideration of how these factors shape the validity of findings and research ethics.

As the authors acknowledge, anthropologists have long debated the benefits and limitations of familiarity with the fieldsite. These affordances and constraints deeply shape access and site selection, participant recruitment, and knowledge production. Furthermore, these relationships shape the research process. For example, in Chapter 1, Vibeke Ron Noer and Camilla Kirketerp Nielson discuss conducting fieldwork in their places of work in Denmark, a nursing and veterinary educational context, respectively, wherein the authors teach. The authors reflect on their professional identities as ethnographers working with student-nurses and veterinary pre-professionals, rejecting an insider/outsider dichotomy to instead reflect on relational researcher positionality that acknowledges how the researcher influences the field and how participants influence the researcher. Similarly, in Chapter 2, Phillip Ryan and Mary Anne Poe reflect on their positionalities as White university faculty administrators studying the university's racial climate. Here the researchers' biographies intertwine with their professional identities. While the authors recognize that their research ironically serves their own academic purposes and arguably favors their

White professoriate identities by further perpetuating White privilege within higher education, the work they conducted also assisted positive change, advancing the development of racial justice within their own faculty and “home” context.

Unpacking how the researcher's knowledge of her home community in relation to her researcher and teacher identity is further explored by Elizabeth Perez-Izaguirre in Chapter 3. Perez-Izaguirre offers an analysis of the interactions between Basque educators and non-Basque students in a Basque public school. Though her immigrant student participants and their teachers were required to teach in Basque, a group of students refused to speak in Basque. This tension negatively affected immigrant students' sense of inclusion and divided teachers' responses into those who responded rigidly to students' refusals and those who showed more flexibility. These turbulences were challenging for Perez-Izaguirre to navigate as she negotiated to gain trust with both educators and students.

In Chapter 4, Tricia Gray describes taking deliberate steps to interrupt her familiarity with people, policies, and practices in order to interrogate “the known,” ultimately allowing her to leverage prior knowledge and juxtapose it with new understandings. Loukia K. Sarroub examines the shifting, relational identities of participants and researchers through the course of fieldwork in Chapter 5. She illustrates this issue using a recorded observation in which a teacher forcefully pulled a chair from under a Black boy, Dante, and describes finding the occurrence awkward, since the teacher was aware of the recording and aware of Dante's embarrassment. The teacher consequently felt the need to re-tell the story with the researchers describing it as a “public mistake,” leaving the researchers unsure about how to respond to the teacher, while simultaneously trying to maintain a level of objectivity and trust with the teacher and the student within the field.

In Chapter 6, Charlotta Ronn analyses how actively trying to gain access to students' informal conversations with peers highlighted the differences between students' staged, rehearsed interactions with teachers compared to the informal conversations held among peers. This phenomenon demonstrates the potential for teachers to misconstrue student abilities, leaving teachers unable to provide adequate support in the classroom.

In Chapter 7, Claire Nicholas and Surin Kim argue that participants and researchers need to be understood as unique, relational, and non-static. They emphasize the importance of relationships and remind the reader that knowledge is reproduced in various forms, sometimes repeatedly for different purposes.

In subsequent chapters, Jen Stacy, Stig-Borje Asplund, Nina Kilbrink, Jan Axelsson, and Thijs Jan van Schie reflect on how they presented themselves as “researchers” when entering the field. The authors analyze how their own gendered, racial, and professional identities intersected with participants' views of them and their views of participants. In the final chapter, Sarah Staples-Farmer discusses the impact of intervening to help support court-affiliated youth in the U.S as they transition from cells to detention center classrooms. She points to the ethical challenges that arise when working alongside one's own colleagues in familiar contexts. Staples-Farmer argues for the importance of adjusting to shifting researcher perspectives and positions and awareness of conflicting agendas.

Across these chapters, the reader sees how researchers' familiarity with their fieldsites influenced their access, rapport, and trust, and crucially, how they positioned themselves within the (often

shifting) insider-outsider continuum. Authors discuss potential consequences for the authenticity and accuracy and dissemination of their findings and describe how they managed ethical conundrums, such as whether and how to intervene during fieldwork. Thus, how well the ethnographer knows the field (in advance and during fieldwork), and how well the field knows the ethnographer, shape every stage of the research process.

The outbreak of coronavirus disease 2019 (Covid-19) and social distancing requirements have shaped how and where ethnography is conducted. People around the world have negotiated different ways of interacting in digital, as well as sometimes physical, spaces. Important questions regarding what we as ethnographers define and understand as the “local,” “home,” and “familiar” are thus particularly relevant at this moment. Indeed, more could be done to theorize the concept of what it means to do ethnographic fieldwork “at home.”

The book, which engages an international audience, is a worthy read for early career and experienced ethnographic researchers alike. Indeed, anyone interested in or teaching about doing ethnography or fieldwork within “home” or “familiar” settings will find this book useful for untangling the methodological, ethical, and analytical issues researchers may face when doing fieldwork at or close to home while simultaneously trying to ensure research rigor and credibility.