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## The Right Pathway to Becoming a Successful Qualitative Researcher: A Book Review of Char Ullman, Kate Mangelsdorf, and Jair Muñoz' Graduate Students Becoming Qualitative Researchers: An Ethnographic Study

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### Abstract

*Graduate Students Becoming Qualitative Researchers: An Ethnographic Study* is a book written by Char Ullman, Kate Mangelsdorf, and their student, Jair Munoz, of the University of Texas. The book addresses questions such as, "What problems do inexperienced qualitative researchers face?" and "How can an individual become a qualitative researcher?" This book examines the academic and identity processes of disadvantaged students who become qualitative researchers. An in-depth ethnographic study was conducted by the authors to demonstrate how these elements fit into Communities of Practice. As ethnographers and researchers, students engage with and learn from communities, drawing from their prior experiences and identities while exploring new perspectives. Students renegotiated the significance of contributing their own expertise to the classroom and research through identity work. The authors discuss how students become researchers and construct a community of practice by discovering motivation, making personal sacrifices, embracing hybridity, and overcoming resistance. This book is appropriate for doctoral candidates, postgraduate researchers, academics, and educators conducting qualitative research in education, rhetoric, the humanities, and *the* social sciences. Furthermore, it will appeal to multiculturalism and diversity in the education sector.

### Keywords

academic and identity processes, ethnography, community of practice, qualitative researchers

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## **The Right Pathway to Becoming a Successful Qualitative Researcher: A Book Review of Char Ullman, Kate Mangelsdorf, and Jair Muñoz' *Graduate Students Becoming Qualitative Researchers: An Ethnographic Study***

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*Graduate Students Becoming Qualitative Researchers: An Ethnographic Study* is a book written by Char Ullman, Kate Mangelsdorf, and their student, Jair Munoz, of the University of Texas. The book addresses questions such as, "What problems do inexperienced qualitative researchers face?" and "How can an individual become a qualitative researcher?" This book examines the academic and identity processes of disadvantaged students who become qualitative researchers. An in-depth ethnographic study was conducted by the authors to demonstrate how these elements fit into Communities of Practice. As ethnographers and researchers, students engage with and learn from communities, drawing from their prior experiences and identities while exploring new perspectives. Students renegotiated the significance of contributing their own expertise to the classroom and research through identity work. The authors discuss how students become researchers and construct a community of practice by discovering motivation, making personal sacrifices, embracing hybridity, and overcoming resistance. This book is appropriate for doctoral candidates, postgraduate researchers, academics, and educators conducting qualitative research in education, rhetoric, the humanities, and *the* social sciences. Furthermore, it will appeal to multiculturalism and diversity in the education sector.

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I had the opportunity to take a broad qualitative research course for four credits in an English education postgraduate education program twelve years ago. Instead of using a "brand name" methodology, such as ethnography or phenomenology, which have well-established theoretical and epistemological foundations, my lecturer taught me a "generic" qualitative research methodology (i.e., one that lacks a well-established epistemological or theoretical foundation; Chenail, 2005). Duffy and Chenail (2009) contend that any research design or methodology is

a whole view of the world that contains a belief about how the world is defined and who people are (ontology), how the world is known and understood, and how people come to believe in the ideas that they hold as important (epistemology), what procedures or strategies should be used to learn about people and the world (methodology), and what values or ethical principles should be adhered to in conducting our research (axiology). (p. 23)

This book enlightens me on how a group of PhD students from education and rhetoric became qualitative researchers and academic writers over the course of a year. Eight PhD candidates, six from education and two from rhetoric, were enrolled in a two-semester course on ethnographic case study. Students were introduced to ethnographic research and an anthropological case study in the first semester. The case examined how identities, ideologies, and texts were co-constructed in two parts of a Borderlands University first-year composition course. These doctoral students almost immediately become student researchers, doing things like participant observation, interviewing undergraduate students and teachers, and collecting student writing assignments and instructor feedback (Stake, 1995). Their assignment was to collect ethnographic data on the co-construction of identities, ideologies, and texts in the writing class. During the second semester of the student researchers' course, they learned about the genre of the scholarly article, kept transcribing and analyzing their data, and presented their findings at two academic conferences, one of which was for graduate students and the other was not.

The authors, Char Ullman and Kate Mangelsdorf, and their student, Jair Munoz of the University of Texas at El Paso, were finishing the book when a White cop shot and murdered a Black man named George Floyd in Minneapolis in front of three other cops. Protests against police brutality and systematic racism erupted across the country, and Mr. Floyd's death sent shockwaves around the world. George Floyd's death was one of many recent police shootings of Black and brown people in the United States. From the Black Lives Matter movement, the authors want structural change. They would also like to see changes made to the university system that would make it easier for more students of color to get PhDs, which would make the faculty more diverse and lead to more scientific research.

This volume gives unique insight into the problems and experiences through which underrepresented doctorate candidates build their abilities and identities as qualitative researchers. This book highlights the stories and perspectives of Latinx (all people of Latin American origin living in the United States), Black, differently abled, and queer students to demonstrate how mastering ethnographic research contributes to doctoral students' success, confidence, and persistence in the academy. A one-year ethnographic research course requires students to make observations, take field notes, interview people, and collect artifacts. The book gives me pedagogical insights into how ethnography and academic writing are combined. It also identifies performance barriers for first-generation and minority students, such as impostor syndrome, stereotype vulnerability, and access to time, expertise, and resources.

This book opens by posing the question, "What type of person becomes a professor?" before introducing readers to two White, male professors whose work has had a substantial impact on their respective fields. The article then analyzes who now forms the academic world, what newly minted PhD students are, and what university faculty responsibilities look like today in the United States. Then the authors give a short summary of the research project and look at the history of PhD education at the university where this study was done. The authors investigate how a diverse group of PhD candidates in the related and cross-disciplinary fields of education and rhetoric become qualitative researchers and academic writers over the course of a year.

To begin with, the authors wanted their student researchers to be allowed to begin conducting research as soon as the course began, so they created the Institutional Review Board (IRB) proposal early in the summer and filed it long before the fall semester, when the course began. The study's title was "Co-Constructing Identities, Ideologies, and Texts in a University Writing Class," and they intended that through this study, their student researchers would answer these three key concerns in the first-year writing classrooms, which they named RHET 1500:

1. How do students and teachers co-construct **identities** through classroom interaction, online communication, and the texts they produce for the course?
2. What **language ideologies** do instructors establish and implement, implicitly and explicitly, about language use in the course? What language ideologies do students express in their verbal interactions and in the texts they produce for the course?
3. How do students enrolled in RHET 1500, Expository English Composition, a required introductory writing course at Borderlands University, think about and construct the **texts** they produce for this course? How do instructors think about and construct feedback for the texts that students produce? (Ullman et al., 2020, pp. 9-10)

The authors taught the course and took field notes at the same time to get the students' perspectives and research experiences.

"Co-Constructing Identities, Ideologies, and Texts in a University Writing Class" relates to an ethnographic study. LeCompte and Schensul (2010, p. 1) describe ethnography as "a systematic approach to learning about the social and cultural lives of communities, institutions, and other settings. Ethnographic research is undertaken in communities where the researchers are the primary data collectors. Ethnography is a naturalistic type of research that focuses on the observation of human social interactions has more in common with biological fieldwork than with the quantitative and experimental models that are common in other disciplines.

An ethnographic study collects data through interviews, participant observation, and artifact collection. Interviews with students and instructors, classroom observation, course observation via the web platform Blackboard (e.g., chats, messages, and all course assignments), and teacher feedback are all examples of this. It also involves evaluating texts for students, manuals, and training materials for instructors. The purpose of ethnographic research is to understand people's ideologies, identities, attitudes, values, perceptions, and emotional experiences through dense description (Geertz, 1973). LeCompte and Schensul, (2010, p. 5) assert that ethnographic research leads to "an interpretive story, reconstruction, or narrative about a group of people (a [classroom] community)"

In nine chapters, the authors provide ethnographic biographies of seven PhD candidates on their paths to becoming qualitative researchers. The writers contextualize the students' learning in relation to their personal experiences as well as research on access and diversity in higher education. They do this to show that even though students from marginalized backgrounds face problems like imposter syndrome, they can still feel confident in the classroom and keep going to school.

In the second chapter, the authors contextualize the study in the literature(s) and describe their methods in further detail. They discuss conducting ethnographic research with doctoral students on the U.S.–Mexico border. The authors add to the body of knowledge on the sociality of writing and doing qualitative research. The authors want to know how doctorate students from underrepresented groups become researchers and scholarly writers through apprenticeship with their teachers, more experienced students, and each other. As Kamler and Thomson (2014) observed, research and writing are social practices in which "language is understood as being in use, bound up with what people actually do in the social and material world" (p. 6). They explore the identity work that is done in doctoral studies, emphasizing that when doctoral researchers write, they are actually producing themselves as scholars. "[T]hey write themselves into the institution," in reality (p. 17). The social context of progressing through a doctoral program entails significantly more than talent proficiency. It is rather a process of becoming an academic.

The following chapters – 3, 4, 5, 6, 7, and 8 – are then dedicated to one of the study's PhD students. They include participant observation data from their ethnographic case study course, as well as interview and focus group data, in the course outputs in these chapters. They use these components to tell the story of how each individual became a member of a Community of Practice. They were interested in how they became qualitative researchers and scholarly writers.

In Chapter 3, the authors discuss understanding and overcoming barriers to participation in the academy. At the outset, they inform the beginning of the first semester of the case study course. They read "The Second Language of the United States: Youth Perspectives on Spanish in a Changing Multiethnic Community" by Django Paris, published in the *Journal of Language, Identity, and Education* in 2010. The authors started talking about each scholar's work by showing a picture of the author on their PowerPoint. The authors intended to show the students that not all scholars look like John Dewey and Kenneth Burke. JoAnn, one of the authors' students, asked if we thought she'd be able to stay in the academy after graduate school, even if she found a way to meet in person and work as a qualitative researcher at Borderlands University. The following is JoAnn's story about her family, her teaching experiences, and her black experiences.

At a part in Chapter 3, JoAnn talked about how to know when to use Black English and when to adhere to "the standard." She has said that the way she speaks her two kinds of English is similar to translanguaging, a way of using language that the research teams saw a lot of in their classroom observations. García describes translanguaging as "multiple discursive practices in which bilinguals engage in order to make sense of their bilingual world" (2011, p. 45). She defines translanguaging as the utilization of all available linguistic resources for communication and self-expression. Based on her understanding of languages as colonial constructs with socially created boundaries that allegedly correspond to the borders of nation-states, Garcia sees translanguaging as a language practice that goes beyond traditional language boundaries. Bilingual and multilingual people use all of their linguistic assets naturally, regardless of whether one language has a higher social status than another.

JoAnn, like many others, did not consider qualitative research to be "real" research because it is not usually predictive or replicable it does not involve working with large populations or statistical analysis. She saw qualitative work as something other than research because it is often narrative. When she first realized what was going on, she said:

There are things students say that are really important. How do I call attention to those things? There are things that teachers are saying that nobody is listening to. How do we call attention to that? There are things some schools do that work really well, but nobody is saying anything about them. Why? Why isn't there a special place where you can read about these things, and then you could try it too.... I heard myself, and I was like, dumbass...that's a journal. This *is* research. (p. 57)

As stated at the end of Chapter 3, JoAnn is an ethnographer. Her dissertation, "The Professional Identities of Child and Youth Program Assistants (CYPAs) at a Military Installation," which she defended in 2018, was based on ethnographic research. In 2019, she began working as a data analyst for the Louisiana Department of Education, where she designed the qualitative component of a state study on early childhood education. She will begin working as an assistant professor of practice at USM Hattiesburg in 2020.

In Chapter 4, the authors present an acknowledgement of researcher positionality in ethnographic research. Linda, one of the authors' students, was 33 when she took the case study course and had just started teaching in El Paso. In this model, high school juniors and seniors

take community college classes, graduating with a high school diploma and an associate's degree. Teachers from the community college teach classes at the high school, saving students money on tuition.

At a point in Chapter 4, the authors explain that Linda has a master's in communication studies from Borderlands University, where she also earned her doctorate. She took our course in her second year of doctoral school. Her master's thesis examined how Latinx viewers viewed local news anchors. She surveyed Latinos about Latino and White newscasters. She found, using quantitative analysis, that Latinx viewers felt closer to their own ethnicity's newscasters but found White male newscasters the most credible.

The following are extracts from the authors' discussion of Linda's story in this chapter. Before this study, Linda understood the power of Whiteness. El Paso citizens often mistook her for White. Light skin, medium-brown hair, green eyes, and a Scandinavian surname marked her as White until she added her mother's Mexican last name to her father's. "People think I'm White because I look White," she said. Whites think I don't speak Spanish. Her mother and her mother's family are from Mexico. Linda's ethnic identity is important to her.

Her master's thesis explored the power dynamics of ethnic identification in mass communication, making her think about language, culture, and identities. Her quantitative approach left her with unanswered questions. Linda argues (p. 87) that "You have this data. You have statistics. You have the numbers. But I was just left wondering ... What else is there? "What does it mean? In this case, she only administered a survey, so she did not understand deeply people's perspectives. Reflecting on the academic work she had done in the past got her excited about doing qualitative research in the doctoral program.

Linda realized early in her doctoral studies that she was interested in race, ethnicity, and gender issues in education. She also realized she needed to manage these stresses in order to balance her academic work with full-time teaching.

The following the authors present the notions of insider/outsider positionality. They argue that:

[A]n outsider to the community being studied was someone who had little or no experience with the community itself and few shared commonalities. In contrast, an insider might be someone who has similar experiences and other commonalities. Often, the insider/outsider binary is actually a continuum. (p. 90)

In this case, Kaplan-Weinger and Ullman (2015) write that "an outsider is the one who is curious and connected. It just depends. "Both insiders and outsiders can gain important insights about a community and share those insights with the community and scholarly communities" (p. 22). For Linda, becoming a good qualitative researcher was important because she wanted to contribute to her community by empowering minority students, as she stated several times throughout the course. It was her goal, even though she was not sure how ethnographic research could help her accomplish it. At the end of chapter 4, Linda reflected

I think education is about giving back. Research is about questioning. And now sometimes, especially in this day and age, people say, you are dreaming, and it's not possible to change the world. But you can, you can. It's slow. It happens in small steps. The research that you do can help better the community, better the people. I try to think of this as I continue my education and as I work. That's what it's about. (pp. 107-108)

In Chapter 5, the authors discuss how to build an identity as a scholar and researcher. The authors introduce Gloria, one of their students. This chapter contains excerpts from the authors' discussion of Gloria's story. Gloria started a doctoral program in Rhetoric and Composition Studies at Borderlands University when she was 39 years old. She had already written plays and made movies, and now she was an assistant professor at Rio Grande Community College. She calls herself a Chicana, which means she is a woman from the border with Mexican American roots who works for social justice. Gloria, the third youngest of eleven children, grew up in a colonia, which is a small town outside of El Paso. Gloria's parents moved to Chaparral, New Mexico, classified as Hispanic by the U.S. government, because they preferred having more land and living in a smaller community. Gloria was "always telling stories." Even before kindergarten, she would write letters to imaginary people and give them to the mailman. She wrote about dogs jumping out of windows in first grade.

At a point in Chapter 5, the authors assert that Gloria's mother and her first grade teacher were both literacy sponsors, which Brandt (2009) defines as "any agents, local or distant, concrete or abstract, who enable, support, teach, model, as well as recruit, regulate, suppress, or withhold literacy – and gain advantage by it in some way" (p. 25). Literacy sponsors might be friends, family members, religious figures, co-workers, supervisors, or fellow students. Literacy in this context typically refers to the ability to read and write in formal, informal, and multimodal contexts.

Gloria said immediately after the two-semester course ended:

At some point, I know I'll be able to mix film with rhetoric, but I haven't figured out just how yet. I'm hoping that in two or three years, that the light bulb is just going to go off, and I am going know it's coming together. I feel very strongly about it, that I made the right choice. (p. 121)

After finishing her first year in the PhD program, Gloria thought about how her academic writing had changed over the years. She said that she thought she was in the "mimicking stage" when she took the case study course. After a year in her doctoral program, she made these comments. Gloria, a film studies major, needed to learn about research and writing. That included collecting ethnographic data, citing sources, and developing an argument with statistics. She focused more on her evolving identity as a researcher and writer than on obtaining certain abilities. When she said her scholarly voice was still developing, she talked about how it took her a long time to go from being a student to a researcher. According to Kamler and Thomson (2014, p. 16):

Making the transition to "scholar/academic" is about ... taking up a position of expertise and authority. The doctoral researcher often has to adopt this new expert stance before feeling ready to do so. The transition can cause some anxiety. Am I going to get there? Is it ever going to happen? Am I ever not going to feel like a fraud or impostor?

The authors contend that becoming a researcher requires identity work, which involves transitioning from one identity to another. In Gloria's case, her identity as a teacher, successful playwright, and documentary filmmaker was evolving to encompass that of an ethnographic researcher and scholarly writer as well. Gloria was getting better as a teacher, playwright, and filmmaker at the same time that she was getting better at qualitative research and academic writing. Gloria's path as a researcher has now switched from conducting research to drawing conclusions from the research and articulating them in a conference proposal. At this point, she came across the challenge that all PhD candidates face: finding a theoretical framework to



assist them interpret their data. It took time to write a proposal that was accepted by a scholarly conference. They required a large amount of feedback. They looked at an audience they did not know anything about, started to look for a good theoretical frame, and thought about data they had not finished systematically analyzing.

At the end of Chapter 5, the authors show Gloria's reflections. For Gloria, "Research is addictive," and she added, "It's time-consuming." With such diverse academic backgrounds, she believed that conducting ethnographic research necessitated a great deal of effort and learning. Gloria's creative accomplishment was a barrier to learning something new. She said, "This was unfamiliar territory. I had none. I guess that's why people pursue doctorates. I wanted a fresh challenge. It's happened."

In Chapter 6, the authors present a framework for recognizing the role of self-belief, motivation, and personal sacrifice in doctoral students' success. At the outset, the authors introduce one of their students, Victoria, who informed them after the course ended, "I can't afford to be depressed." She told them what it was like to be away from Colombia and her family for five years while doing her PhD in Culture, Teaching, and Teaching Education at Borderlands University. Victoria was on leave from her Colombian university, where she taught English as a foreign language (EFL), and the university maintained her post for her. Victoria was engaged in full-time PhD study but felt lonely. She was in her fifth year and renting a room from a fellow PhD student who was an El Paso police detective.

The following are excerpts from the authors' discussion in this chapter on Victoria's story. Victoria's PhD studies were at a different stage than the others in this book. She was well on her way to finishing the needed courses and had begun a pilot study for her practicum, an interview-based research study of EFL instructors' identities and evaluation procedures at Universidad de Antioquia in Medellin, Colombia, one of the country's best universities. During her practicum, she collected data using online questionnaires and Skype interviews. Char, a committee member and one of the authors, asked her to take the case study course to learn more about ethnographic research. She did not do research in her first-year composition classes since she was gathering data for her pilot project. Instead, she used everything we did for her own data and future dissertation. She participated in class discussions, read all the prescribed literature, and wrote five letters to the readers. She finished the theoretical presentation, conference proposals and papers, and research manuscript writing. Much like her classmates, Victoria struggled to make sense of her data and write about her qualitative research.

What made Victoria enjoy the action research study group was that the professor, who later became her mentor, exposed her to inquiry-based research via journals written by Victoria and the other novice language teachers. This emphasis on inquiry is part of action research, in which teachers and other practitioners assess their own methods and compare them to those in the literature (Dustman et al., 2014). Victoria and the other teachers reflected on their classrooms with regard to published research that was relevant to their experiences in those journals. Victoria was leading an English program for teenagers at the Universidad de Antioquia when a colleague offered her the opportunity to participate in a research project on the use of rubrics in language classrooms. Participating in that study led to her master's thesis topic: using rubrics to measure teens' spoken English language ability. Her study focuses on the trustworthiness and practicality of using rubrics to achieve this purpose. She created rubrics, conducted interviews with students and instructors, and watched classes.

Victoria enjoyed data collection and analysis, but she dreaded writing. Burns (2010) argues that the objective of AR is to intervene purposefully in the problematic situation to bring about changes and, ideally, improvements in practice. Even though Burns (2010) asserts that action research (AR) happens in cycles, Ramdani et al. (2022) have designed AR in stages by following the steps of Dikilitaş and Griffiths (2017) to make it more realistic and useful for instructors. AR makes it easier to set up a system for planning, acting (interventions),

observing, and interpreting what happens (see Ramdani et al., 2022). Victoria was alert to the fact that she was teaching the language of the colonizer and that English continued to colonize her country. She also stated that English is "the language of the world." If students want to have a successful career, they must study it. The Colombian government's problematic language policy, which mandated Spanish-English bilingualism, was partially responsible for her current work as an English professor. The authors claim that during Victoria's time at Borderlands University, she missed her culture and family and felt isolated. International students frequently experience loneliness. They are taken away from their families and communities and have to work hard to meet new academic, cultural, and language standards.

The authors suggest that while Victoria appreciated the intellectual challenge of obtaining her doctorate, she acknowledged at the end of the case study course that most people had no idea how much she missed her life in Colombia. "People I know do not realize what it has been like for me," Victoria admitted. "They think I prefer life in the United States because I like to travel to other countries and I like learning and getting my doctorate. But they have no idea how difficult it has been for me. She struggled to hold her tears back. "But I have my strength," she said after a little moment of reflection. "I now have peace of mind. I have my religion; therefore, I can be strong."

At the end of Chapter 6, the authors suggest that Victoria reflect on the readings, class discussions, and her own pilot research in five Letters to the Readers. She frequently wrote about the process of reflection, explaining how it helped her think through the significance of her data. She proposed that reflection is linked to identity. She began to relate her own reflective practice to storytelling and identity development as she wrote more Letters to the Readers throughout the semester, an insight that allowed her to make sense of her own data and advance in analyzing and writing her pilot research. In her first Letter to the Readers, Victoria began to understand her research data by relating class discussions and readings to her pilot project and life experiences. She was willing to listen to ideas that went against what she had learned in her master's program in TESOL and applied linguistics. After the first several weeks of class, Victoria's perspectives on her professional and research practices transformed. New ideas challenged her knowledge. She believed she needed to be more open to student identities. She rethought her own research after learning about ideologies and identities in the case study course. This shows how her identities as a teacher and researcher have changed as a result of this ongoing learning process (Kamler & Thomson, 2014; Lave & Wenger, 1991; Roozen, 2015).

In chapter 7, the authors discuss embracing cultural, linguistic, and professional hybridity. In this chapter, the authors recount one of their students, Facundo. He said that "being a researcher is a whole new role for me! ... "I want to be a fly on the wall." Facundo was a case study course scholar. Prospective doctorate candidates can take up to three PhD courses before applying to Teaching, Teacher Education, and Culture. If accepted, the courses count toward the degree; otherwise, the student is enrolled in doctoral classes. He opted to attend two classes before enrolling in the program after 12 years.

Facundo is a third-space guy, both theoretically and experientially. During his undergraduate studies in English with a minor in Mexican American women authors at DePaul University in Chicago, he was introduced to third-space theory. The third space is a form of hybrid location that exists as an in-between space between cultures. According to Homi Bhabha (1994) and Rutherford (1990), it is a space that "displaces the histories that constitute it and sets up new structures of authority and new political initiatives that are inadequately understood through received wisdom" (p. 211). The concepts of hybridity and third space are generative in the sense that they refer to an interstitial space that generates new ways of being and knowing that transcend binary ways of thinking. Soja (1996) utilized third-space theory to equalize

space, history, and the social. In an interview, Soja said, "I think of third space as a different way to understand and act to improve the idea of human life."

In 2008, Gutiérrez talked about the "third space" in classrooms as the place where the official knowledge of the teacher and curriculum meets the knowledge of the students. Gutiérrez theorizes that the third space is "the underlife of the classroom" (p. 152) and is formed of "several social spaces with distinctive participation structures and power relations" (p. 152). She looks at the interactions and conversations that happen in classrooms, often outside of what the teacher has planned. She asserts that she is interested in the "microgenetic processes of everyday learning across a range of contexts, with one eye focused on the collective and the other on individual sense-making activity" (p. 152).

Facundo spent his first five years of childhood in Ciudad Juárez, speaking Spanish, and then the family migrated to Chicago, where he received his education in English. His parents spoke fluent Spanish and English, and he heard his relatives speak Caló, a linguistic variety that sparked his attention. Even though Facundo speaks Spanish, English, and some Caló, he said that, "Spanglish is my language. 'I'm forced to use Spanglish... Spanglish is what makes me who I am.'" In her 2011 linguistic analysis of the work of Chicano performance artist Guillermo Gomez-Péna, Dana Cole contends that translanguaging is important to identifying Chicano identity. She argues that border identity cannot be reduced to two languages and two identities, but rather, "it results in a new ethnolinguistic identity, characterized by the ability to blur linguistic and cultural boundaries" (p. 80). "Spanglish is indicative of border social life; therefore, it's almost surprising that Facundo connects most strongly with it. 'And he's a guy from Third Space.'"

In the last part of the chapter, the authors explain Facundo's history of master's degrees. As part of his history master's degree at Borderlands University, Facundo learned to use Microsoft Excel to take notes on oral history interviews, including the interviewee's intonation and body language. Oral history is based on memory, whereas ethnography immerses the researcher in a culture (Benson & Nagar, 2006). The ethnographic research employed participant observation, semi-structured interviews, and artifact collection to triangulate data. While the student researchers only spent one semester in the classrooms they watched, and anthropologists and educators dispute how long it takes to become immersed in a cultural setting (Jeffrey & Troman, 2004), they did spend time in their field sites. The authors add that now Facundo is a full-time Chicano Studies lecturer at Borderlands University, and he usually teaches history at Rio Grande Community College. Continuing with the doctoral program, he takes one class per semester and then saves money to pay for the next semester. For one semester, he is a PhD student. Next semester, he will not be enrolled. Facundo holds the third space.

In chapter 8, the authors discuss overcoming resistance and joining communities of practice. During the second semester of the case study course, Char and Kate decided to hold the class in a community college classroom. Because the majority of student researchers already taught at the community college, for the authors, it was an easy decision to hold classes there. Gloria was a tenure-track faculty member in communication studies, and Linda was an adjunct instructor in the same department. Israel was a philosophy adjunct instructor, Facundo was a history adjunct instructor, and Estévan was a literature adjunct instructor. Despite not being community college professors at the time, JoAnn and Victoria were able to commute to the university together.

The authors, at the beginning of the chapter, introduce one of their students, Josiah. He revealed his sexual orientation to his students on the first day of the course's first semester. He stated that he and his spouse were attempting to adopt a child, and he described how expensive and difficult the process was. His peers showed tolerance, and everyone understood that his sexual orientation was a significant part of who he was. He was also identified as having a

hearing problem. Josiah's homosexuality, hearing loss, and gradual acceptance into Deaf culture are crucial parts of his identity. Josiah then proclaimed, "Oh, and I'm definitely a hillbilly." For Josiah Hillbilly, that was exactly how he perceived himself. "It's just who I am." He added that it makes no difference whether people interpret it as having a negative or positive connotation. "Being a hillbilly, in my opinion, is being self-sufficient."

The authors contend that when collecting data for the ethnographic case study course, Josiah discovered it was challenging to comprehend for the first-year composition students. It was difficult to hear what people were saying. He could hear them but not understand what they were saying. And if they were far away, he could not hear them at all. He decided to attempt recording each class he observed, but he found it even more difficult than in person because he could not really filter out each voice. This is one of the reasons he took such limited field notes. Fortunately, the tapes were transcribed by the other members of his research team.

After graduating from New Mexico State University with a bachelor's degree in anthropology, Josiah found a job as the personal assistant for a man who managed a number of assisted living and memory care communities in Las Cruces and Alamogordo, New Mexico. He initially interviewed residents about the cuisine, the activities, and what they liked and did not like. Since he was young, the elderly wanted to talk to him. He asked questions but appreciated hearing their stories. For Josiah, it was part of being human, not just a job.

In the last part of the chapter, the authors explain that Josiah ended his last Letter to the Readers with a comment about the importance of identity development, language, and writing, and it seemed like an appropriate way to end his chapter. He stated

Writing is the tool with which we display our language "competency" but as professionals we must remember that writing has its own set of rules that are separate from oral or conversational speech. Students with a hearing loss for instance tend to not do well on writing exams because their language, ASL, doesn't follow the same set of grammatical rules in written English. (p. 225)

Part of the process of developing one's discipline's academic writing is about "learning how to do school appropriately" (Lave & Wenger, 1991, p. 107). While it is a necessary component of being a qualitative researcher, it is only one among many. Conducting qualitative research and producing academic writing both require sustained development. Possibly, Josiah placed so much focus on his own writing because he was becoming deaf while training to be a qualitative researcher.

In Chapter 9, "Learning and Not Learning to Become Qualitative Researchers," the authors Ullman, Mangelsdorf, and Munoz (2020) investigate the students' learning and identity work through the lenses of Communities of Practice (CoP; Lave & Wenger, 1991) and the Community Cultural Wealth framework (Yosso, 2005, 2013.). In this last chapter, the authors also discuss what they know about one of the study's students who did not go on to become a qualitative researcher. Lave and Wenger's (1991) and Wenger's (1998) work on Communities of Practice placed identity, practice, and artifacts at the heart of learning. Learning, according to Lave and Wenger, is anchored in sociocultural activities and is not something that occurs merely between one's ears. On the other hand, learning happens through legitimate peripheral participation (LPP), which means that "a person's intentions to learn are engaged, and the meaning of learning is shaped through the process of becoming a full participant in a sociocultural practice" (p. 29).

Critical race theory (CRT) views community cultural wealth as a challenge to traditional ideas of cultural capital. CRT also shifts the research lens away from a deficit view of communities of color as places full of cultural poverty disadvantages and instead focuses on and learns from the wide range of cultural knowledge, skills, abilities, and contacts that socially

marginalized groups have, which often goes unrecognized and unacknowledged (Yosso, 2005).

Lave and Wenger (1991) defined "community" as a group in which participants and community members can acquire knowledge and skills from one another while engaging in shared activities. These conditions are also known as a CoP. They added that a CoP incorporates environments and conditions that allow individuals to develop skills and knowledge by participating in community activities. In general, a community promotes social relationships among individuals and has an influence on their internal personal factors (Bredenkamp & Rosegrant, 1992). The components of CoP include mutual engagement, common enterprise, and shared repertoire. First, "mutual engagement" indicates interactions between individuals (Li et al., 2009). These encounters assist participants in comprehending community expectations (Li et al., 2009). Participants compromise to participate in cooperative activities, although they have their own aims and reasons. This is a joint enterprise (Li et al., 2009). In the third component, shared repertoire, meaning-making resources are shared through community engagement. Li et al. (2009) contend that participant-created resources include things like routines, languages used, nonverbal communication, genres, behaviors, and related ideas.

This book beautifully captures students' reflections and insights, but the authors' analysis may be reinforced by a more in-depth analysis of their perspectives. Ullman, et al. begin their book by identifying their numerous identities and frequently demonstrate how students' perceptions of the authors' identities may have influenced individual encounters and created pressure throughout the course. Future teachers could benefit from the authors' reflective analysis of these interactions, their theoretical understanding of how their identities influenced relationships with students, and their explicit discussion of how instructors' identities may shape classroom and curriculum fluidity in order to approach their own qualitative methods courses with greater depth and purpose. A discussion of the constraints of balancing multiple duties as teachers and ethnographers would be especially beneficial for researchers at higher education institutions. In addition, readers would benefit from more information about the authors' methods and how they used ethnographic approaches, as well as an analysis of the students' work and points of view. Consequently, this book is appropriate for doctoral students, postgraduate researchers, academics, and educators who conduct qualitative research in education, rhetoric, the humanities, and the social sciences. In the education sector, it will also appeal to multiculturalism and diversity. Hence, I strongly recommend readers read this great book.

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