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Nicole Brown is Lecturer in Education at the UCL Institute of Education and a doctoral researcher at the University of Kent. Her research interests lie with advancing learning and teaching and ways of improving the generation of knowledge. She therefore investigates creative and innovative research methodologies.

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JON DEAN, Doing reflexivity: an introduction. Bristol: Policy Press, 2017. 192 pages.

JON DEAN, *Doing reflexivity: an introduction*. Bristol: Policy Press, 2017. 192 pages.

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With the increased interest in qualitative research there is a wealth of research methods and methodology guides or textbooks. Often, these books cover reflexivity as an element to consider as a researcher starting out on a project without offering practical strategies and tools. With *Doing reflexivity: An introduction* Jon Dean aims to fill this void for researchers at all career stages.

The book is divided into a prelude, eight main chapters and a coda. The chapters are structured in such a way that Chapters 1 to 4 refer to structural outlines and theoretical overviews of reflexivity, whereas the Chapters 5 to 8 provide case studies and examples for reflexivity in action and practice. After a brief outline of general considerations, issues and focus questions relating to reflexivity in Chapter 1, Chapters 2 and 3 deal with reflexivity through the lens of Bourdieusian research. Dean frames his focus on Bourdieu by outlining Bourdieu's personal experience of, concerns with and interest in structural and individual inequalities, which provide an effective starting point for discussions around identity and self. He then explores the notion of research as an act or interaction between researchers' personal pasts and current positions within their social world. This outline leads into a call for awareness of one's own assumptions and positions or "habitus" in Bourdieusian terms. The explorations of Bourdieu and Wacquant are meticulous and provide a good theoretical basis for what follows in the book, although the strong focus on Bourdieu could possibly have been counterbalanced with wider debates of reflexivity within ethnographic, interactionist or phenomenological research traditions. To an extent this is attempted in Chapter 4, which presents a range of research paradigms, frameworks and standpoints as for example feminist approaches, which would have a strong impact on a researcher's positionality. In Chapter 5 Dean presents four recent researches from different contexts through the lens of the researchers' experiences and positions and therefore lays out examples for reflexivity in practice. This leads into a particularly interesting Chapter 6. Using the radio programme *Desert Island* Dean demonstrates how researchers approach their data analyses in their own unique ways, and how the researchers' biographies influence the choices they make. Thereby, it becomes evident that reflexivity cannot be considered as narcissistic or egomaniacal on the part of the researchers, but must be engaged with accordingly and systematically in order to make choices, judgments and decisions more transparent. Chapter 7 seeks to flesh out some practical strategies for ensuring reflexivity in practice. By referring to his PhD research experience Dean shows how his autobiography, some conversations with PhD peers and personal, emotional extracts from research logs provide the basis for situating his work within the relevant context. The final chapter covers issues of reflexivity, moral and ethical considerations in relation to the widely disputed Alice Goffman's *On the Run: Fugitive Life in an American City*, which is followed by a more general debate of narcissism and spaces for reflexivity. Dean's exploration of the controversy surrounding Goffman's publication clearly exposes difficulties with reflexivity and the fine lines between in the field, where emotional experiences and personal involvement may overshadow research. Through case studies like this and the wider discussion around narcissism and reflexivity Dean calls for more awareness throughout the research process.

Throughout the book there are short paragraphs which ask the reader to respond to questions and tasks that aim at providing more food for thought and supporting reflexive practice. While these sections are engaging and stimulating, they do not offer any practical tools on which experiences and

thoughts to record and how throughout the research process in order to ensure that key moments are not forgotten or missed. What makes this book successful are Dean's personal, reflexive moments. In Chapter 7, for example, Dean refers to his own PhD research. He admits that at the time he emphasised his research as ethnographic rather than as ethnography, although with hindsight he feels that his work actually was participant-observation. Statements like these make these practical chapters fascinating, as it becomes evident that reflexivity does not result in a final outcome or product but remains a flux, a process of becoming rather than being.

The book provides a good rationale for systematic reflexivity within research and the thought-provoking case studies frame the theoretical and structural overview. In its entirety the book therefore offers a good introduction into reflexivity indeed.