

Editorial

The five articles in this current issue of RERM offer lively and provoking insights about how educational research methodologies might be reconceptualized with the use of a wide range of concepts and analytical frames. A careful engagement with the articles registers reverberations and resemblances as well as sometimes esoteric directions in the authors' research projects which cause a stutter to thinking about research in particular ways. The projects recounted within the articles dwell upon researcher positionalities and offer critical acts of resistance through autoethnographic and ethically responsible engagements with data material. This issue of the journal also offers the readers an opportunity to consider what experimenting with artistic hope and choreographic stop moments can potentiate when research is undertaken in more speculative modes. United by new materialist onto-ethic-epistemologies the articles ponder upon what happens to reflexivities and learning communities when research is undertaken from this orientation. Diffraction, indeterminacy, decolonial reflexivity, whiteness, autoethnography, string, regard, hope, feminism, posthumanism, and a/r/tography offer a wide ranging set of possibilities for the not yet known of research processes.

In the first article, *Diffractional entanglements with data*, Susan Cannon outlines Barad's objectivity to argue that its value lies in how it demands that researchers attend response-ably to the specific material arrangements of knowledge production. Though a complete account of the complexities of knowledge production in educational research is not possible, the practice of accounting and attending to specific material arrangements has value. Creating lines of inventive connection, Cannon explores the disturbances, patterns, and omissions that diffractive analysis makes visible and how those differences might matter, knowing that she can never get it right, ([Click here for video of Cannons Diffraction - Spacetime matters with Data](#))

Meanwhile, Gry Ulrichsen's article, *Learning to unlearn, tracing failures within art-based participatory research*, unpacks some emerging challenges, tensions and potentials for the becoming-researcher as s/he pushes against boundaries in spaces convention framed by traditional academic expectations. The entanglements between decolonial- and post humanist critiques/practices are explored by challenging an individual self-reflexive approach by attuning to

relational aspects between people, materials, and discourses. The research evolves in a cross-sectoral and interdisciplinary professional learning community between a visual arts teacher located in Community School of Music and Arts (CSMA), a primary school teacher in general science, and doctoral research student. Through intra-actions, the author refuses to submit to the existing traditional framework in which research is typically undertaken. In search of doing research differently she moves and is moved in and out of apparently incommensurable paradigms before landing in post-oppositionality as an act of resistance.

The third article, *Regarding String; A Theory-Method-Praxis of/for co-compos(t)ing feminist hope*, is written in togetherness by four academics – Carol A. Taylor, Karen Tobias-Green, Julia Sexton and Joan Healey. They recount a research project that explores string: what string does, what it makes possible, and what it makes happen – as lively matter in co-compos(t)ing human-nonhuman objects, bodies, and space. Based on the happenings-doings-thinking generated from a workshop, and taking a line of flight with/from Haraway's (2016) *Staying with the Trouble*, the article considers how string figuring co-compos(t)ings can work as a post-qualitative experimental feminist materialist/posthumanist research-creation practice to move outside normative research methods. The article develops a stringly-thingly methodology to explore string figuring's temporal and spatial possibilities. The authors propose a theorisation of 'regard' which works as a feminist materialist form of response-ability intended to generate better futures in the here-and-now. The theory-method-praxis proposed is a co-compos(t)ing pursuit of feminist hope.

Mari Fønnes in collaboration with four schoolteachers at Storhaug primary school in Norway composed the next article in this issue. The article is entitled: *Plunged into dance – Creating choreographic-pedagogical propositions as a collaborative learning community in primary school*. Teachers Tine Andersen, Maren Helgeland Nymark, Marianne Brinchmann and Kari Åreskjold Sande participate with Mari in a practice-based study comprising choreographic-pedagogic intertwinements and methodological perspectives in a cooperative learning community. Together, the article has been co-created from experiences of a creative dance project with the third graders in a public primary school in Norway. By exploring three 'stop-moments', the project taps into an artistic and textual diffractive analysis. The study is created through an expanded notion of choreography and carried out as performative research, situated in the theoretical landscape of agential realism. With this study the researchers challenge the gap between arts and school, the professional practice of teachers and artists, and the professional competencies and differences of the artist and of the teacher becoming performative in the dance project.

The last article, *Decolonial methodology and the reflexive wrestles of whiteness*, is written by Kristin Gregers Eriksen. The researcher explores some of the challenges encountered of being positioned as a (mostly) white researcher engaged in decolonial research highlighting marginalized, indigenous, and racialized people and perspectives. Drawing upon the tradition of critical autoethnography and infusing the approach with a range of theoretical challenges, the author offers important reflections on the implications that a decolonial stance might have for a white researcher approaching questions of social and cognitive justice without reinscribing

privilege, reifying whiteness, or resorting to self-righteousness. Inspired by Pillow (2015), the author argues that to do this, reflexivity must reach beyond a narrow concern with interpretation, to encompass a genealogical orientation that can allow for a “reflexivity of reflexivity”. Genealogical reflexivity is practiced in the article through a “doubled research process”, where the autoethnographic narrations draw links between lived experience, culture, and power relations. The narrations also shed light upon the complexities and tensions encountered when navigating a (mostly) white researcher positionality as the author discovers her Sámi ancestry.

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