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Editorial: Researcher positionality and race in color-evasive Nordic educational contexts

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Abstract

The editorial introduction to the special issue on researcher positionality and race in color-evasive Nordic educational contexts frames the necessity of this inquiry into historical and contemporary forms of racism and current discourses of Nordic exceptionalism. Reflecting explicitly on researcher positionality with respect to race and Whiteness can be seen as an act of interrupting the silence and avoidance that tends to characterize Nordic educational research. The articles in the special issue are summarized and connected to these overall aims.

Keywords

Color-evasiveness; researcher positionality; Nordic exceptionalism; race; Whiteness

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Background

This special issue started out as a call to inquire into the 'blindspots' of education researchers in the Nordics, including the ways in which 'colorblindness' (Beaman & Petts, 2020; Hübinette et al., 2023) implicates research and educational institutions in racist structures and oversights. In the process, we have reflexively revisited our own initial terminology, taking account of the critique of 'blindspots' and 'colorblindness' as ableist terms, which we have subsequently reframed as 'color-evasiveness' (Annamma et al., 2017). As Annamma et al. (2017) point out, evasion is a more accurate description of the dominant manner of relating to race in the Nordic countries: it is an active choice of avoidance, not an inability to perceive race. The authors of the articles in this issue have also shown that systemic racism in education in the Nordics is not reducible to oversight by (white) researchers whose 'blindspots' include 'colorblindness.' They illustrate that researcher positionality is open to a myriad of possibilities from which to reflect critically on topics that include not only color-evasiveness, silence, and the particularly exclusive kind of Nordic Whiteness, but also the experiences, emotions, and materiality interwoven with one's 'perceived racialised positionality' (PRP) (Gobena et al., this issue). By centering researcher positionality, this issue broadens the scope of potential analytical lenses and topics by which to approach race in the field of education in the Nordics, with a shared anti-racist goal.

The Nordic countries have a particular history and contemporary context in which this critical agenda is taking place. For example, the Nordics perceive themselves, via Nordic exceptionalism, as 'good colonial powers' despite, to take a few examples, fertile Greenlandic women being forcibly sterilized by the Danish authorities from 1966 until as late as the early 1990s (Fjeld & Mortensen, 2025), the forced sterilization of Roma people in Sweden (ERRC, 1997), Finland (Mattila, 2018), and Norway (Falck, 2021), and Sámi graves being dug up in the service of 'scientific' race theories (Malmberg, 2021). This is recent history that, while remaining largely silenced in the Nordic context, continues to play out in the contemporary stances towards and understandings of race in the region.

An intervention against Nordic exceptionalism

Nordic exceptionalism, as described by Ulrichsen et al. (2021), refers to the self-perception of Nordic countries as champions of neutrality, equality, and social justice, supported by progressive welfare systems. This image positions these societies as global leaders in anti-racism, feminism, and environmentalism (Hansen et al., 2015; Lundström & Hübinette, 2020; Schierup & Ålund, 2011). However, this idealized narrative often masks ongoing racism and inequality. In Swedish education, for example, Dovemark (2013) highlights how racism remains unspoken, sustaining unequal power structures. The concept of Nordic exceptionalism is deeply tied to Whiteness, reinforcing the idea that virtuous ideals are inherent to Nordic societies (Eriksen, 2023; Fylkesnes, 2019, p. 12; Habel, 2012, p. 67; Hansen et al., 2015; Schierup & Ålund, 2011; Ulrichsen, 2024, p. 98). However, Ulrichsen et al. (2021) expose the dissonance between this image and actual policies, revealing the limitations of Nordic exceptionalism.

Recent events further illustrate this dissonance. The racist terrorist attack in Örebro, Sweden, on February 4, 2025, revealed how Whiteness and Nordic exceptionalism often shape public discourse. In the weeks prior to the shooting, the Swedish Prime Minister Ulf Kristersson had blamed violence in Sweden on immigration (TV4, 2025). Now, when the perpetrator was a white man and the victims had non-European backgrounds, authorities urged patience. Despite clear evidence of racist motives—such as surveillance footage capturing the shout, *"You must leave Europe!"* (Gelin, 2025)—terms like *racism* and *terrorism* were avoided, seemingly reserved for others. Media coverage reinforced this silence and the claim of 'not racism' (Lentin, 2008, 2018). The perpetrator's childhood, mental state, and relationships took center stage, while the victims remained anonymous for days. This erasure protects Whiteness and upholds Sweden's exceptionalist narrative. The reluctance to name racial violence reflects a broader history of denial, from Nordic treatment of the Sámi people and other minorities to its ongoing racial inequalities.

This recent episode serves as a reminder about power, about whose lives are valued, and about how the status quo of Whiteness is defended. Drawing on Kuokkanen's (2010) concept of "homework," which builds on Derrida's idea that theory must be grounded in everyday practices, both artistic and academic frameworks can challenge these narratives. This special issue aims to do this 'homework' by narrating the lived realities of doing research in bodies that are racialized on a spectrum of Whiteness, Brownness, and Blackness, often bringing these experiences into dialogue with each other. As Kuokkanen (2010) explains, doing academic homework is a response to "the call for scrutinizing the historical circumstances and articulating one's own participation in structures that created various forms of silencing (including self-censorship)" (p. 68). Thus, practicing reflexivity about one's racialized researcher positionality is more than an exercise of individual moral integrity. Rather, it entails taking responsibility for our 'home' institutions' complicity in the continued silencing of racialized knowledge producers, through direct acts of exclusion as well as more diffuse patterns of disbelief and denial (S. Ahmed, 2021).

By positioning this special issue as a response to Nordic exceptionalism, we hope to advance Nordic discussions about race and Whiteness in knowledge production (e.g., Bayati, 2014; Eriksen, 2020; Guschke et al., 2023), which have perhaps developed belatedly in the Nordic region, even compared to other parts of Western Europe. Nonetheless, the discourses of race presented in the articles align, in many respects, with more broadly European constructions of race, including racelessness (Khan & Gallego-Balsà, 2021), 'not racism' (Lentin, 2008, 2018), and colorblindness (Beaman & Petts, 2020). Goldberg (2006) places these discourses within a distinctly European approach to race–racial Europeanization–characterized by both anteriorization and exteriorization of racism. That is, racial Europeanization locates racism in a bygone era of European scientific racism, which culminated in the Holocaust and was consequently rejected. Thus, in the present, racism is projected elsewhere in the world, especially in the United States (Goldberg, 2006; Lentin, 2008). As a result, endemically European forms of racism, notably including Islamophobia, are erased (e.g., Khan, 2020, 2024; Skewes, 2024). By bringing these discussions back to the Nordic *here* and *now*, the contributions challenge this anteriorization and externalization of race, demonstrating its very real present impacts on knowledge production in the Nordic countries. At

the same time, the special issue can be seen as more widely relevant to educational research in Europe, which continues to be characterized by much of the racial avoidance characteristic of the Nordic region.

Breaking silences by surfacing researcher positionality

In order to surface the social, political, and bodily dimension of knowledge production, one of the primary tools we, as researchers, have at our disposal is reflection around researcher positionality or, as theorized in Latin American decolonial scholarship, the locus of enunciation (Grosfoguel, 2007). Explicit accounting for researcher positionality is closely connected to reflexivity and transparency about the researcher's impact on the research process, thus supporting the credibility of the research. As such, the importance of reflexivity about researcher positionality has long been incorporated into feminist and critical ethnographic research (e.g., Haraway, 1988; Hill Collins, 1990/2000), and some educational journals now require that researcher positionality be addressed (see Milner et al., 2024). However, when it comes to race, Whiteness, and Nordic exceptionalism, the openness of researcher positionality as a construct can make it susceptible to racial avoidance or color-evasiveness (see Annamma et al., 2017; Ulrichsen et al., 2021). In contrast, the locus of enunciation more explicitly situates the researcher within the global geopolitics of knowledge, as produced within the colonial matrix of power (Quijano, 2007), thus requiring direct engagement with racialized bodies and global epistemic divides.

According to Grosfoguel (2007), the locus of enunciation is "the geo-political and body-political location of the subject that speaks" (p. 213). This location is both social and epistemic within a system of overlapping dimensions of coloniality of power (Quijano, 2007). The body is central to Grosfoguel's argument because race and racism comprise "the organizing principle that structures all of the multiple hierarchies of the world-system" characterized by coloniality of power (Grosfoguel, 2007, p. 217). With respect to the hierarchy of knowledge production, race is articulated in the division between the subaltern, particularized knowledge of racialized people and the purportedly neutral, universal, non-situated knowledge of Western Man. The latter is what Castro-Gómez (1995/2021) has referred to as the 'zero-point hubris,' that is, the pretension of the disembodied thinker, speaking from nowhere in particular, which allows for claiming scientific objectivity (see also Țîștea, this issue). Importantly, Grosfoguel (2007) insists that social location should not be conflated with epistemic location. Thus, exposing one's locus of enunciation goes beyond accounting for a marginalized or dominant social position to situating the geo-political and body-political position from which one is thinking, a move against the epistemological concealment common to Western science (see also Souza, 2019). Figueiredo and Martinez (2021) suggest that such unmasking of one's own locus of enunciation is especially important for White and Global North scholars, whose knowledge is otherwise easily accepted as universally applicable.

Although reflections on researcher positionality do not necessarily intervene against epistemic racism as explicitly as unmasking the locus of enunciation, Black and Latina feminist scholars, among others, provide ample precedent for doing so (e.g., Anzaldúa, 1987; Hill Collins, 1990/2000; Pillow, 2015). The contributions in this special issue further contribute to a practice of researcher

reflexivity that breaks silences and avoidance of race. Given the tendency toward precisely such silences and avoidance in both European and Nordic discourses (e.g., Goldberg, 2006; Hübinette et al., 2023; Thomas et al., 2023), the articles in this issue demonstrate the necessity of anchoring researcher reflexivity in critical theories of race and Whiteness. Two of the contributions (Baugerud & Ahmed, this issue; Klarsgaard, this issue) further translate theories of Whiteness both contextually and linguistically through a deliberate choice to write in Scandinavian languages, respectively Norwegian and Danish. As signaled by the authors, this decision is a move to break down the additional degree of silencing around race and Whiteness specifically in the Nordic languages. Tellingly, Baugerud and Ahmed (this issue) switch to English in one single instance, with reference to normalized South African and U.S. American discourse, to pose a question that breaks with Norwegian color-evasiveness: "How do you identify racially?" (p. 80). As the authors point out, this is a conversation that writers, artists, and musicians of color ("melaninrike," or 'melanin-rich' people [Sibeko, 2019]) have led in Norway, since most research on racism has been carried out by white researchers, thus without their own lived experience of the particularities of racialization in a Nordic context (p. 68; cf. e.g., Thomas et al., 2023).

Indeed, dialogue and conversation serve as privileged formats for unpacking racialized researcher positionalities in the special issue. In Baugerud and Ahmed (this issue), Gobena et al. (this issue), and Matikainen-Soreau et al. (this issue), authors racialized as Black, brown, or white dialectically reflect on their experiences in ways that make the specific operation of Whiteness visible, thus unmasking and rejecting the zero-point hubris (see Castro-Gómez, 1995/2021; Souza, 2019). Matikainen et al. (this issue) refer to this as "cross-racial reflexive inquiry" (p. 22). The same dialogic inquiry could be said to make racial Othering visible in the Nordic context, yet the racial Other is in its nature marked, whereas a defining characteristic of Whiteness is its unmarkedness (Pillow, 2015; Said, 1978/2000). Matikainen-Soreau et al. (this issue) document this fact poignantly, when the first author's position as brown is dramatically and traumatically made salient by being met with racial slurs and suggestions of violence from student participants (pp. 24-25). In Țîștea's (this issue) case, similar dialectical juxtaposition of racialized positionalities comes from her encounter with white Finnish society and from her relationship with a Romanian Roma co-researcher and co-author (Gabriela Băncuță). Meanwhile, Basha (this issue) and Klarsgaard (this issue) interpret their racialized positionality through encounters with research participants, whether in experiences of racial solidarity (Basha) or white silence (Basha; Klarsgaard).

In addition, intersectionality (Crenshaw, 1989) serves as an important element of racialized researcher positionality in several of the contributions. Notably, in Gobena et al. (this issue), the counterpointing of experiences among two Black and two white colleagues serves to surface interactions of gender, religious background, ethnicity, nationality, language, length of residence, and employment status with race. For instance, both Gobena and Zeleke share positionalities as Black Ethiopian immigrants to Norway, whose scholarly objectivity is called into question based on "experiential knowledge" (Solórzano & Yosso, 2002, p. 26) of racism in Norway, in line with the epistemic particularization of racialized knowledge agents (Castro-Gómez, 1995/2021; Grosfoguel, 2007). Yet they also reflect on the importance of intersectional dimensions including Norwegian

language proficiency and employment status for their perceived racialized positionality within discourses of 'deserving' migrants (Gobena et al., this issue, p. 57). Conversely, co-authors Dickstein and Dansholm juxtapositionally tease apart the internal heterogeneity of Whiteness (see also Thomas et al., 2023), where Dansholm is positioned as fully white, while Dickstein may be positioned as "an 'Other' white person" (Gobena et al., this issue, p. 57) based on his appearance and Jewish identity. Nonetheless, Dickstein's greater perceived nativeness in terms of the Norwegian language, compared to Dansholm, may conversely convey him greater authority as a bearer of local knowledge. Taken together, the four co-authors' experiences point to the intertwined nature of language, race, and religion, among other factors, in constructing epistemic legitimacy (Khan, 2024). Similarly, Basha (this issue) troubles the boundary between Whiteness and non-Whiteness in her exploration of being 'not-quite-white' as a Kosovar refugee in Denmark, in light of the racialization of Muslims in the same context.

Thus, despite the potential for researcher reflexivity to fall prey to color-evasiveness and racial silence, in practice, researcher positionality may provide a more granular heuristic for tracing the significance of the researcher's social identity and (inter)action in the process of research than the locus of enunciation, especially when engaging in the full range of reflexivity as interpretation as well as reflexivity as genealogy, as proposed by Pillow (2015). In the special issue, a particularly clear example is provided by Basha (this issue), who reanalyzes interview data with a view to researcher positionality, using interview extracts as evidence of how participants constructed her identity in the interaction. These interactions show her alternating positions as being positioned by one student in solidarity, as racialized Muslim refugees, yet subsequently aligning with white silence in her encounter with another racialized Muslim student. Similarly, Țîștea (this issue) performs multiple possible readings of her racial positionality, reflexively exploring her enactment of the 'white victim' (Image 1), 'white hero' (Image 2), and 'wannabe' researcher (Image 3), weaving these together as a creolized narrative of white researcher positionality. These and the aforementioned contributions to the special issue demonstrate the potential of researcher positionality when approached as an object of reflexive analysis and not only as a preamble on the researcher's identity categories, which may have little explanatory power in the rest of the research report (Milner et al., 2024; Pillow, 2015).

Editorial positionality

For us as editors, being in dialogue with these contributions, and with each other, has brought to the fore what race has meant for our own teaching and research. The cross-racial inquiry of Baugerud and Ahmed (this issue), Gobena et al. (this issue) and Matikainen-Soreau et al. (this issue) has resonated with our ongoing conversations about our experiences and opportunities—or lack thereof—as academics in Nordic academic institutions. Notably, despite being the most experienced among us, Zahra, as a brown refugee-background woman from Iran, currently has the most precarious employment situation. Ingrid is the only one of us with a permanent position. Although Ingrid and Eric have also been met with skepticism and have had to discover tacit knowledge, as relative outsiders to Nordic academia with most of our education from the United States, we have eventually enjoyed legitimacy more or less commensurate with our qualifications.

In the white space that is Nordic academia, our Whiteness is bolstered by claims to national belonging via, respectively, Norwegian and Finnish nationality from birth and Norwegian and Finnish family language, despite our both having spent large parts of our lives outside of the Nordic region.

These respective vantage points have allowed us to notice the contingency of race, positionality, and epistemic authority as our bodies have moved across spaces. Growing up in Iran, I (Zahra) had access to many of the privileges of the majority society, as my parents, as far as possible, tried to distance themselves from and deny their belonging to minoritized groups – something that was evident, among other things, in their choice to speak the majority language rather than their first language. This access to the privileges of the majority society disappeared the moment I arrived in Sweden as a refugee. Overnight, I became part of a minoritized group – a shift that made me suddenly begin to identify with other marginalized communities. It was not something I had reflected on before I was forced to leave my country of birth. In Sweden, my body was now defined as "the Other" (Said, 1978/2000), and I was associated with stereotypes of the Muslim woman from the Middle East – regardless of my actual beliefs. This conglomeration of stereotyping and marginalization included ideas that I should not speak, that I spoke too much, that what I said was not worth listening to in full, and that I lacked valuable knowledge – in short, that I was unfit for collaboration or developmental work, no matter what I did. That marked the beginning of a new journey through the landscape of colonialism – a previously invisible territory to me, as I had been part of the majority society in my country of birth. Depending on the context, I was sometimes expected to be the most vulnerable, in need of care, and at other times the most ungrateful, someone to be silenced and erased. In my life and work in Sweden, I have, like many others from minoritized groups, experienced what it means to constantly remain "the Other." Still, I reject simplistic binaries of oppressor and oppressed. Within dominant structures of racism, patriarchy, and unequal privilege, I have also encountered systemically privileged individuals who see, who practice deep listening, and who strive for change from within.

In contrast to Zahra, for me (Ingrid), Whiteness has usually conferred the legitimacy to belong and the authority to be heard as I have moved back and forth between by two countries of citizenship, Norway and the United States, even in ways that may elide my lack of particular kinds of schooling or experience (see also Dansholm in Gobena et al., this issue). For example, I have never had to certify my Norwegian proficiency, even though I only completed the fifth grade in Norway, before moving with my family to the United States. The fact that I am able to use Norwegian is usually sufficient in my case, whereas people racialized as Black or brown, whether immigrants or themselves born and raised in the Nordic region, are commonly policed for their purported deficiency in the dominant societal language (e.g., Lomeu Gomes & Svendsen, 2023; Stroud, 2004). Nonetheless, in Norway, I do sometimes feel 'not-quite-white' (Basha, this issue; see also Dickstein in Gobena et al., this issue) or at least marginally white, subject to the white imperative to explain where I am 'really' from (see Gobena et al., this issue), as my Armenian ancestry means that my body is not always read as authentically Norwegian. On the flip side, I believe this racial positioning of marginal Whiteness has facilitated my entry into the newcomer classrooms where I have done much of my research in Norway, despite the significant inequalities that often remain

between myself and research participants (see also Țîștea, this issue). In the United States, my racial positionality is more unambiguously white, in both personal and professional spheres. There especially, I am cognizant of the disproportionate legitimacy that Whiteness affords me to speak and to curate, as in this editorial role.

As a white Finnish American man, I (Eric) have experienced the benefits of Whiteness in the form of mobility, both across borders and into academia. I grew up in the USA, where the ethos generally—that is, for white people like me of a certain class (I was lower-middle-class albeit removed from peasants by just one generation)—is that anyone can do anything they want, become anything. Not everyone has this kind of 'white confidence.' That insight borders on being a truism, yet it is an important step in understanding what privilege actually is, I think. It is institutional power that is embedded in white psyches. It is with this background that I decided, first, to pursue a career in music in Mexico City and then, after ten years as a musician there, to join academia and study Chicanx literature. After ten years in Mexico and also having toured the USA various times, which gave us access to Chicanx culture, it hadn't occurred to me that Chicanx literature wasn't 'my' literature. Once in a Ph.D. program in Helsinki, I came across Gayatri Chakravorty Spivak (1988) who, in her famous essay "Can the Subaltern Speak?," explores how privileged intellectuals, presenting themselves as transparent, represent the voices of marginalized groups (or subaltern) and speak on their behalf rather than allowing them to speak for themselves. Spivak of course has a point. Glory-hunting intellectuals can and have exoticized marginalized peoples for 'cultural capital.' But I think there's a spectrum at play, and the only thing worse than white people talking about race is white people not talking about race. That's how the Nordics have remained so exceptional.

We conclude this editorial introduction with an overview of the articles in the special issue.

The articles

The first article in the special issue is written by Maïmouna Matikainen-Soreau, Saara Loukola, and Ida Hummelstedt. The authors frame their contribution as a "cross-racial reflexive analysis" (p. 15) based on experiences in a research project on (anti)racism in Finnish lower secondary schools. Central to their analysis is the premise that Finnish schools are ideologically white spaces, regardless of the racial composition of the student population at any given school, a fact that presents different possibilities for insiderness and outsiderness for the article's self-identified biracial brown researcher (Matikainen-Soreau) and white researchers (Loukola and Hummelstedt). Consequently, the interaction between the white space and the researchers' racialized bodies creates and constrains opportunities for data generation. This is illustrated through vivid researcher vignettes which topicalize, *inter alia*, the differential availability to researchers racialized as white or as brown of blending into the scenery and thus collecting purportedly unsullied data on what is 'really there.' The authors therefore problematize the viability of non-interventionist designs in anti-racist research. Instead, they call for developing ethnographic designs that center researchers' racial positionalities.

Eden Begna Gobena, Joshua D. Dickstein, Girum Zeleke, and Kerenina Kezaride Dansholm adopt a similar format of dialectical counterpointing to racialized positionalities of Black and white educational researchers. They propose the term 'perceived racialised positionality' (PRP) to highlight assumptions about identity and belonging that are based on external perceptions of racialized identities, especially in the context of teaching and research. By integrating autoethnographic vignettes into their analysis, the authors show how their different backgrounds and intersectional positionalities provide a more nuanced understanding of race in the Nordic exceptionalist post-colonial context. The result is a multiplicity of experiences that, together, are presented with the aim of challenging the social demarcation of 'us' and 'them' that manifests, among other ways, in the emotional experience of being the 'odd one out' for those not deemed 'one of us.' The article highlights the operation of intersectional differences in academia by, for example, showing that Gobena and Zeleke, despite ostensibly both aligning with the category of 'Black global South immigrant,' experience distinct possibilities in the Norwegian system due to their length of residence, Norwegian proficiency, and employment status. Researcher positionality is hence nuanced to account for an array of intersectional criteria.

In the following article, Tonje Baugerud and Usma Ahmed extend dialogical counterpointing through an article that alternately follows or plays with academic genre conventions. This article exposes the grip of institutional Whiteness in Norwegian academia, where race is erased, and silence masquerades as neutrality. Through autoethnography, the authors confront their positionalities—one as a white academic, the other as a Brown, Muslim academic—revealing how Whiteness operates as an unspoken gatekeeper, dictating who belongs, who is heard, and who is dismissed. Sara Ahmed's (2007) phenomenology of Whiteness underscores how racialized scholars are tolerated but not truly included, expected to educate the very institutions that marginalize them. Conversations on race provoke unease, deflection, and resistance—because naming racism threatens the illusion of equality. But silence is complicity, and to refuse to speak is to surrender. This article is a call to rupture, to dismantle Whiteness as the default, to break the doors that keep racialized voices at the margins, and to demand that academia stop retreating into its own comfort at the expense of those it claims to include.

Ioana Țîștea's article delves further into knowledges generated outside of the academy. The article challenges the silences in Nordic educational research, exposing how Nordic exceptionalism upholds epistemic gaps that erase colonial histories and racialized power structures. The author disrupts dominant knowledge paradigms by introducing creolization as a transformative epistemic and methodological approach, drawing from Glissant's (1997) relationality and Anzaldúa's (1987) autohistoria-teoría. Through creolizing reflexivity, the study reimagines research as a dynamic, entangled process—one that centers marginalized knowledges and unsettles traditional scholarly authority. This approach further allows Țîștea to examine her own entanglements with Whiteness, despite occupying an outsider position in Finland as an immigrant from Romania. More than a critique, this work is a call to action: to practice epistemic disobedience, to embrace plural, unpredictable ways of knowing, and to push research beyond its colonial entanglements. Ultimately, the article envisions a research landscape that is not just reflexive but truly decolonial, creative, and open to radical transformation.

Similarly, the next article pursues a line of self-reflexive inquiry about the production of Whiteness in educational research. In this article, Nadia Klarsgaard analyzes white researcher positionality through an understanding of research as affective practice (Chadwick, 2021; S. Ahmed, 2014). Like Matikainen-Soreau et al. (this issue), Klarsgaard also emphasizes the spatial dimension of Whiteness, but the latter more actively analyzes the interaction of bodies with the affective orientations exercised by White space (see S. Ahmed, 2007, 2014). The article draws on field notes from participant observation in two Danish kindergartens. However, Klarsgaard points to an interesting methodological and analytical challenge: the word Whiteness "simultaneously was absent from the field notes and nonetheless omnipresent in field work" (p. 118, our translation). Thus, conducting an analysis of her own affective orientations of Whiteness required revisiting an episode of observing, but not intervening in, an incident of racist exclusion exercised by two white children against a Black child. In reexamining her own (in)action's affective alignment with Whiteness, Klarsgaard addresses herself especially to other white researchers, inviting those of us "for whom White privilege can be as invisible as it is comfortable" (p. 114, our translation), to instead sit with the discomfort of choosing to see and name the operation of Whiteness in our research.

In the final article, Shpresa Basha reflects, via autoethnographic vignettes, on her positionality as a "not-quite-white" (p. 141) researcher in relation to students' experiences of marginalization via racialization and othering in the Nordic context. She accesses the emotional dynamics that shape the research as it is being carried out and afterwards as it is analyzed reflexively. Reflexivity allows Basha to question and confront her own implication in the "pull of racialization" (p. 133). Recognizing that questions of race in research situations can be complex and, sometimes, handled in ways that later one deems incorrect is a productive outcome of reflexivity and a rejection of the silence concerning race that would be easier and less risky. Emotions, as Basha shows us, can be motivators for growth and change.

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