

## Editorial

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Welcome to a new issue of Reconceptualizing Educational Research Methodology! By drawing on a range of critical, decolonial, indigenous, affective, and post-qualitative approaches, the four articles in this issue contribute to advancing contemporary educational research methodologies and philosophies in a multitude of ways. The contributors in this issue seek social, racial, generational, and epistemic justice through combining explorative and experimental methodologies with onto-epistemological critiques. While some of the articles explore possibilities for more just academic landscapes, others offer possibilities for honoring the ghosts of childhood and ghostly doll clothes affections. Together, the four articles raise critical issues and contribute to reimagine educational research methodologies and philosophies.

Yunyi Chen opens the issue with the article «Exploring Methodologies and Methods to Shape Internationalization of the Curriculum toward Decolonial Education». Here, Chen advocates that centering decolonial education is essential for systemic change and engages this imperative through a twofold approach. First, a methodological literature review of IoC studies reveals that prevailing approaches—such as surveys, content analysis, and interviews—are rooted in conventional Western paradigms, limiting their transformative potential. Second, the paper conceptualizes methodological alternatives informed by decolonizing, Indigenous, and Global South perspectives, adopting a pluralistic orientation. Ultimately, this paper contributes to and invites methodological reconsideration in IoC scholarship, opening pathways towards more just and inclusive academic landscapes.

The second article is written by Zahra Bayati, Eric Bergman, and Ingrid Rodrick Beiler who aim to reflect on an editorial process as an instance of knowledge production within the context of Nordic exceptionalism. In their contribution, “Autoethnography as a means of challenging Nordic exceptionalism and color-evasiveness in educational research”, autoethnography is used to probe, question, and contemplate on how the theoretical intersects with the everyday and vice-versa. Specifically, Bayati, Bergman, and Rodrick Beiler look at the operation of race in the Nordic academic context to better understand how our own and others’ racialized positionalities have manifested in inclusion or exclusion from institutionalized knowledge production.

The third article is written by Kristina Vitek. This article re-turns (to) empirical data from a postqualitative inquiry into the dark common worlds of children in Northern Finland. Drawing on and bringing together Karen Barad’s approach of re-turning, darkness, and Andersen et al.’s dark methodologies, it examines what emerges when “old” data is reanimated through repeating analysis. Through retelling two ethnographic-analytical stories, the article explores how dark re-turning unsettles dominant research paradigms and invites alternative ways of knowing. Dark re-turning becomes a practice which foregrounds wonder, refusal, and unknowing. To close, the article proposes that dark re-turning to data and to childhood becomes a vital practice for educational research: one that honors the ghosts of childhood and opens space for more ethical, affectively attuned, and temporally expansive inquiry.

Cecilie Ottersland Myhre has written the fourth and final article for this issue. With the article “Doll Clothes on a String: ‘Don’t Touch!’ Folding Force, Will and Desire”, Myhre re-turns (to) a doll clothes event that takes place in a toddler classroom in kindergarten. Thinking with diffractive methodology, the event, as data, entangles past, present, and future. Although the haunting and ghostly doll clothes event is anchored in a specific place-space-time, it simultaneously exists as something that could occur anywhere and nowhere. To unpack and cut-into the doll clothes event, Myhre explores the vitality of the colourful, soft textiles through Nietzsche’s concept of will to power, the Deleuzian concept of desire and Manning’s notions of touch and tact. These theoretical concepts serve as productive vectors for elaborating on Bennett’s thing-power, understood as an affirmative, vital force that diffracts through materialization and will.

On behalf of the editorial team,

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