

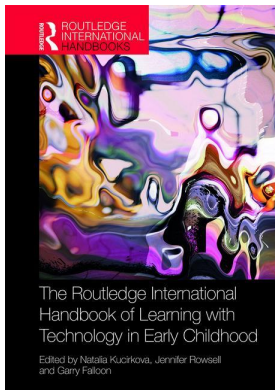
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Reflective conversations about research methods with children

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REFLECTIVE CONVERSATIONS ABOUT RESEARCH METHODS WITH CHILDREN

Pam Whitty and Jennifer Rowsell

Introduction

In this chapter, we engage in a back-and-forth conversation about our various research studies over the years, reflecting on recurrent thoughts, preoccupations, and methodological strands that we have adopted as we have researched alongside children and young people. In an effort to chart where we have been and where we are going, we take a dialogic tone throughout the chapter drawing on theory and research vignettes to illustrate key dimensions of our research process. There is a strong focus on methods that we have adopted for digital research alongside non-digital research across age groups. The chapter spans such dimensions of research methods with children as: relational moments that we have had; ways that we have drawn out agency; the role of artifacts and materialities; ways of respectfully thinking about children's worlds (and not engaging with deficit framings); stepping back from gatekeeping; and, looking ahead to new imaginings and new futures.

Contemplating the relational nature of our research

Our first question: what sits at the center of your research methods?

Jennifer: For me, everything relies on the relational in my research. Given that I research across age groups, with the common strand being multimodal improvisational and compositional work, what is essential when I am in the field is that I connect with participants/young people and that I understand their way into meaning making. So, as a researcher, I value time in research contexts and conversations with children. The conversations that I value most are the organic, tacit ones that happen in the corner of days and activities in classrooms, homes or community sites, when I get a window into a child. I have one recent example. In December 2017, I finished a six-week graphic story project in a grade 3/4 split class and there were a number of children who shared their thoughts and whom I wanted as much as possible to listen to (Back, 2007). One child was Lionel (pseudonym) who could often be seen moving about in his seat and who could very easily get distracted. Lionel was friends with a few of the boys around him, but at the same time he was a loner, at times confrontational and existing in his

own space as an agent in the classroom. A moment that stood out for me happened when we had a class discussion about a book which depicted a group of children who time traveled back in history and the visiting author asked the class: if you could time travel, where and when would you go? Lionel without hesitation put up his hand and said that he would go back in time to see his Dad when he was the same age as Lionel is “so that he [Lionel] could see how cool he was.” I loved this moment. No one else seemed to notice it, but I did because I watched Lionel from afar and I had chatted with him many times and he is the kind of student who can easily be missed, maybe even rendered invisible and at this precise moment, his agency bubbled up in front of us. After the discussion, I asked him about it and he talked about his Dad and how close they are.

These moments give me so much as a researcher and although this is not innovative or new at all and it has very little to do with technology per se, it does have, in a fulsome way, relationality, affect, child-adult connections, shared stories with children that feed research. Much of it is about the *small stories* (Georgakopoulou, 2015). By “small stories,” I am referring to:

we have been employing “small stories” as an umbrella-term that captures a gamut of under-represented narrative activities, such as tellings of ongoing events, future or hypothetical events, shared (known) events, but allusions to (previous) tellings, deferrals of telling, and refusals to tell.¹

(Bamberg & Georgakopoulou, 2008, p. 381)

Children tell small stories all of the time and they are woven into their meaning making. Tracing the roots and trajectories of these stories can be interesting in research by documenting how stories are told and whether stories materialize in the kinds of texts that they produce (Rowell & Pahl, 2007).

Pam: As I think about your relationship with Lionel, and these enacted agentic moments, many moments surface for me from my work in child care, primary, and special education classrooms. Moments such as a five-year-old teaching me how to help a bumble bee return outdoors; a child bringing a shovel to school as we prepared for the funeral of a bird who died attempting to leave our classroom; reading aloud, for example, *Amos and Boris* by William Steig, and at the end having the children gathered, cry out “read it again.” Valuing children as agentic, intelligent, compassionate storying beings in their own right helped me become conversant with their unique selves, insights, and enactments, and my own ways of being with children. As an early childhood educator being with children in different educational spaces across time, and within thousands of conversations, informs me deeply as a researcher. Enlivened and altered by children’s theories, I find them to be inherently interesting beings, fresh to the process of making sense of all matter on our planet.

Pulling on agency and intra-actions in educational methods

Our second question: how do you pull on agency and agentic intra-actions?

Jennifer: In my own research with children, adolescents, and teenagers I have found one of the most powerful pulls and lasting impressions has been when participants/co-researchers’

agency has been thrown into relief. Witnessing someone come out of their shell during the research process – whether it is through their compositional work or their responses to literature or art or their own sharing of experiences – is what drives anything that I do. Deb Hicks (2002) talked about this in her book *Reading Lives* and it makes me think about how essential it is to see people and to listen to people. It is a powerful way to push thinking and being in research. Hicks talks about how the essence of experiences lies in the relational. That is, in those moments when you connect with another person and they allow you to share in and with their stories.

Pam: Your moments of witnessing take me to the thinking of Loris Malaguzzi and Carlina Rinaldi of Reggio Emilia, specifically their research and experimentation with pedagogies of listening; Reggio research and practice that has been highly influential worldwide. Rinaldi (2006) writes that:

If we believe that children possess their own theories, interpretations and questions, and are protagonists in the knowledge building process, then the most important verbs in educational practice are no longer “to talk” “to explain” “to transmit” but “to listen.” Listening means being open to others, and what they have to say, listening to the more than hundred languages with all our senses. . . . Listening legitimizes the other person because communication is one of the fundamental of giving form to thought. (pp. 98–99)

The *hundred languages* is a concept, a wide range of enacted practices, and was a traveling exhibition of young children’s art works explaining and foregrounding the work and ethos of the children, families, educators, and municipal schools of Reggio Emilia (Edwards et al., 1998). Malaguzzi writes that these children, and all children, “whatever their lives are rich, better equipped, more talented, stronger, and more intelligent than we can suppose” (Cagliari et al., 2016, p. 397).

Thinking about children’s rich capacities to communicate and express themselves in multiple ways calls me back to the beginnings of my professional life as teacher candidate and kindergarten teacher, when my image of what it meant to be a child and an educator was permanently altered. Through my early childhood education (ECE) studies, and thanks to the fierce intellectualism of Pam Nason, I was introduced to the complexities of being a child, a parent and an educator in the world, the complexities of material engagements. In retrospect, I believe this was accomplished through interdisciplinary juxtaposition of the theoretical work we were engaged with at the time; for example, Jean Piaget (children’s thinking), Basil Bernstein (social stratification), Constance Kamii (mathematical problem solving), and Brian Sutton-Smith (play and the imagination). As well, I was deeply engaged with the teaching and research of women who were thinking with and about children – women listening to children as equitable beings. Their writing helped me immensely with my ways of being and thinking with children, materials, and knowledge co-creation; women such as Jeannette Veatch, Maria Montessori, Caroline Pratt, and Sylvia Aston Warner. In their daily lives, teaching, researching, or both, these women focused on children’s theories of the world as well as the creation/co-creation of materials with/for children to think-create which then created a space where adults and children enacted agency together.

As a consequence of this interdisciplinary juxtaposition of thinkers, and in concert with parallel engagements with young children, including hundreds of conversations, I experienced over and over again what Glenda MacNaughton (2005) calls an epistemological shudder, that is an “affective response to things marvellous” (Losinsky & Collinson, 1999, cited in MacNaughton, 2005). I was opened up to the immense possibilities of what it might mean to be a child – far beyond my own childhood, and well beyond what I might have imagined for other people’s

children whom I would be teaching and learning with and from. In retrospect, the child care and the primary classrooms where I taught were rich critical conversational-material spaces. My initial career immersion was within social-material-discursive spaces of educational care with young children. At that time, while being primarily a teacher, teaching-researcher, and researching-teacher, identities were/are deeply entangled for me.

Research methods to probe children's materialities and artifacts

Our third question: what role do materials and artifacts play in your research?

Jennifer: So, in my work with children, I am continually reminded about the wonders of the material. Having been less of an educator and more of a text producer (from a publishing background), I fixate on texts and artifacts and how they are made and how people think through them. This strand in my work has remained consistent over 18 years. Thinking about Deleuze and Guattari or Barad, what I absolutely agree with when I am in the field with children or with teenagers is how younger generations entangle themselves within material worlds and *become* through and in them. I observe from afar how people think through their smartphones as an extension of themselves or how children have naturalized their intra-actions with tablet-based texts. Materialities have shifted the landscape of literacy – both in terms of technology and everyday artifacts – and people *become* through them. Here I am thinking about Candace R. Kuby's (2017) work in early childhood classrooms and how artfully she theorizes ways of knowing with stuff.

Thinking about conducting research with children as they engage with technologies, I document not only what they do with technologies and media, but also and probably more importantly, their ways of knowing with technologies and media. I am fascinated with the varied ways of being and thinking through technologies. In my research with Debra Harwood (Rowell & Harwood, 2015), we have charted how young children move from media ecologies like Disney texts such as *Frozen* to designing written and moving image stories to imaginative play and dress-up. As well, we have observed how young children move fluidly from their technologies to physical objects such as from an app of a kitchen to a pretend kitchen in an early childhood space. In this way, we theorize how children play, think, and learn across virtual, material, ephemeral, and immaterial texts and they do so without a second thought. Children's engagements with technologies have offered a new canvas for researchers to investigate how qualitatively different literacy is today (Burnett, 2010; Wohlwend, 2009) and I still feel that as educational researchers we have touched on the tip of an iceberg in terms of methods that we need to research post-humanism and new materialist perspectives in early childhood research.

Pam: Engagements with materials in early childhood education have a lengthy Euro-Centric history, for example, Froebel's gifts, Caroline Pratt's blocks, and the experiential-material nature of Alice and John Dewey's mutually informative theorizing and practices. Blocks, clay, paints, water, and sand have long been present in early childhood spaces. Thinking with stuff, takes us beyond the provision of materials for interactions and into intra-actions, as you say. "Thinking with materials transforms early childhood education, provoking educators to notice how materials and young children live entangled lives in classrooms, how they change each other through their mutual encounters" (Pacini-Ketchabaw et al.,

2016, p. 2). It may be that theories of materialisms, including the decentering of human agency have long been a part of children's lives, and perhaps, it is only recently that materials are viewed as part of an intra-active assemblage by adults.

Eliciting and enticing children's agency through research methods

Our fourth question: in what ways do you draw out hidden talents, interests, and what Barton and Hamilton call "ruling passions"?

Jennifer: There are so many interests and hidden truths that I have heard and witnessed over the years – there so many hidden treasures that young people hold dear and it is a matter of teasing them out. Over the years, young men and women have told me all about their interests and motivations and they have been wide-ranging and colorful and never dull. I can think of a host of researchers whom I really admire who are intrigued by this as well such as Jackie Marsh (2013, 2016) and her longitudinal work in homes and her ability to frame lives in additive ways rather than dwelling on poverty or social class "deficits." Also, Cathy Burnett (2017) who cuts through moments to see ways of knowing in idiosyncratic and interesting ways. Or, Karen E. Wohlwend (2010, 2015) who finds children endlessly fascinating and documents their sophisticated, quirky play with technology with such intelligence and sensitivity. Then, I think about race and culture and I am reminded of work by Annette Woods (2015), Rahat Naqvi (2015), and Kris Gutierrez (2016) – all three women respectfully and ethically show how culture weaves its way through meaning making in dynamic ways. I am of course also reminded of your work Pam and the ways that you locate children as people who have thoughts, provocations, imaginings and like the other theorists you are so ethical, sensitive, and careful about how you talk about children and acknowledge their agency.

Pam: And their agentic relations with each other, materials, and imaginings. And thinking about agentic enactment, I think of you. You have brought so many people together. People, working in pockets across Australia, North America, and England co-generating knowledge in the context of local projects. You are very attentive to the possibilities of your position as a Canada Research Chair in creating conversational research spaces across/within projects. These gatherings and spaces – textual, virtual, and physical – act as sites, provocations to critically and recursively reflect and co-create new knowledge.

Thinking about my initial research projects as a doctoral student, I was drawn to the notions of epistemological inequality (Martin, 1985) in part, addressed through the practice of reclaiming conversations as a way to begin to move towards equity. I was thinking with feminist philosophers Jane Roland Martin (1985, 1992) and Elisabeth Young Bruehel (1987): Martin for her philosophical thought and conversational practices of reclaiming epistemological thinking by and about women; and Young Bruehel's notion of conversational moments, an ontology of being in the moment and in relation with a cast of encouragers. More recently, Elisabeth Grosz (2017) in *The Incorporeal: Ontology, Ethics, and Limits of Materialism* offers the possibility of an onto-ethical way of being in the world, one that "involves an ethics which addresses not just human life in its inter-human relations, but relationships between the human and an entire world organic and inorganic" (p. 1); that is an ontoethics that speaks to the question "how to act in the present and, primarily, how to bring about a different future from the present" (ibid).

Grosz's onto-ethical way of being fits with post-humanism thinking that is the decentering the human and the enactment of ethical-onto-episto ways of being and knowing.

Onto-ethical-temporal-spatial conversations over books

Our fifth question: how do time and space manifest themselves in your methods?

Pam: Back to moments and their material effects, I am taken back into conversational moments that occurred within literacy research projects I have co-lead; moments that Glenda MacNaughton (2005) might recognize as the beginning rupture of an epistemological shudder, or perhaps Maggie MacLure's (2016) idea of troublesome moments, moments that open up creative, alternative ways of thinking about and being/becoming literate. These moments live in memory, and many are recorded in more concrete forms in artifacts including children's books, parenting-for-literate-communities' handbooks, and multimodal curriculum documents; materials all still in use in the province where I live and work. Our/my involvement in research as action researchers fit our desire to work directly with the field, while enacting change as an ongoing part of the research process. As Jean McNiff (2016) writes, "community action research projects have the power to create intellectual and physical spaces to work together productively and dialogically" (p. 2). As well, feminist scholarship prioritizes the everyday experiences of women, in part by its capacity to connect the "articulated, contextualized personal with the often hidden or invisible structural or social institutions that define and shape our lives" (MacGuire, 2001, pp. 64–65). In each research instance in which I was involved, a group of community and university situated people, mostly women, productively and in conversations over time, co-generated literate ways of knowing, being and acting, ways of being, which in turn were workshopped, piloted, and produced in a variety of print and online formats.

In the *Parenting for a Literate Community* (Nason et al., 1999) family literacy project, we were invited by the parents and director of the Fredericton Regional Family Resource Centre² to work with their collective desire to help their children "be ready" for school. These parents, all too familiar in their own childhoods with schooled challenges, wanted to change things for their children. To echo Grosz, they were asking – how could they bring about a different future for their children by acting now? And our question, how could we help? Our approach to working together was located within an action research study situated within a critical feminist framework and guided by family literacy research (Auerbach, 1989; Taylor, 1997). We took up Elsa Auerbach's position of social-contextual model of family literacy (drawing upon Heath, Street, and Freire), an inclusive view of family literacy embracing "a range of activities and practices that are integrated into the fabric of daily life, [where] the social context becomes a rich resource that can inform rather than impede learning" (p. 166), asking questions such as how can we draw upon parental knowledge and experience to inform curricular materials – rather than the more common question of "how can we transfer school practices into home" (p. 177)? As Denny Taylor (1997) writes "each family is an original" (p. 1) and thus complex understandings of families and multiple literacies of their everyday lives are required for us to enact a different future in the present.

Our conversations took place at the university where we had an early childhood classroom, and a meeting room. We met twice weekly for 12 weeks. While the children were playing

within an early childhood setting, we met with their parents, and then at the close of the morning the children were joined by their parents in the ECE classroom. An early conversation with the parents which absolutely shuddered through me, and deeply influenced our approach to knowledge generation, emerged from a conversation about the *Born to Read* book bag provided to all babies and their mothers at birth. We asked the parents if they had received the book bag. Yes, they had and they were safely stored away until their children began school and the teachers would be teaching them to read. Although we were cognizant that some families did not receive books bags, we had not considered that they would be safely stored away until school entry, as we learned often on top of the fridge for safekeeping – out of reach. And although we realized that success at school is more complicated than, “read to your child,” when this taken for granted assumption was spoken by the parents, it informed a major aspect of our conversational gatherings. Once we co-generated topics with parents, we incorporated related picture books into these sessions and held extensive book talks (Chambers, 1996, 2011). It was these book talks that became a major material-discursive means through which co-generated knowledge emerged and a family literacy programme was created. The program co-created with these children and their parents, mostly mothers, then served as a jumping off point for a number of family literacy projects including: an extensive family literacy program bringing early childhood staff from different agencies together; a community literacy project with the provincial literacy coalition; and a set of double address books, the in-progress drafts, shared in focus groups with parents at family resource centers. Most recently *Parenting for Literate Community* ran as facilitated sessions with grandparents – picture books still a critical technology for being and becoming literate.

Avoiding deficit framings of children in research methods

Our sixth question: how do you celebrate children’s meaning making and not fall into normative, even deficit approaches?

Jennifer: I find myself thinking quite a bit lately about performativity, social economic divides, and invisible structures. One of the most pressing problems in the future will be the digital divide. This point relates to your earlier point because the digital divide will and has widened the gap between the haves and the have nots. Thinking back to my point about how materialities loom large, children living in poverty do not have technological trappings like expensive iPads and smartphones and their wealthier peers will unquestionably have the added academic and life edge because they not only have them, but they are permitted to do different sorts of things with them. As a researcher, I have already witnessed moments across different research sites when children who do not have iPads do not know how to do compositional and production work that their middle to upper class peers can do. The thorny issue for researchers is: how can we capture divides and frame them in an additive way as opposed to deficit framing? Debra Harwood and Diane Collier (2017) paint an additive picture of working-class children making meaning at home by elucidating the intriguing and rich nature of children’s material worlds: what they make; what they display; why they like them; how they think through them; and, contrastive pictures between generative and imaginative play and engagements at home compared with their school lives.

Pam: You remind me of our ongoing work with iPads as “placed resources” (Prinsloo, 2005; Prinsloo & Rowsell, 2012) in the University of New Brunswick demonstration classroom. Having the iPads available for these four-year-old children makes visible what some children already know about using iPads at home, while at the same

time facilitating peer sharing of their knowledges. In terms of young children and their compositional and production work, one particular episode comes to mind. We investigated how an episode of witch play in the woods where the children venture to each day, worked as assemblage where children, adults, iPads, moss, Shakespeare, stumps, ice, pine cones, and sticks sustained imaginative story-telling, research, and playful experimentation with the iPads, as they remixed Shakespeare's bubble, bubble, toil and trouble text into their own witchy "poison soup, moss for bat fur" recipe. (Rose et al., 2017). The children were living across four centuries and several days, moving through multiple texts – digital, oral, poetic – as they generated their own versions: re-mixed and mobile texts that traveled with them between the woods and classroom spaces – their everyday literacy lives.

Jennifer: With Brian Street's passing last year, I have been thinking about how we live through and with literacy (i.e., literacies are everywhere, all of the time and there is an Ariadne's thread connecting our identity with literacy practices) and how literacy is intimately associated with who we are in the world. Seeing literacy as a part of the everyday and the range of activities and practices that we live makes it far more interesting as a researcher. It opens up optics into how children make sense of stories or how they make them move from a dress-up station to a movie based on *Frozen* (instance in a research site with Debra Harwood that I talked about earlier). These story movements come from pastiches of a child's everyday as they cross contexts and people.

Finding methods for new epistemologies and ontologies

Our seventh question: how do you find methods to capture new epistemologies and ontologies that emerge from technology and media use?

Pam: This concept of story movement reminds me of research we undertook on play and playfulness when a group of children and adults were co-authoring pastiches of *Frozen* one winter at the Grant MacEwan Child Care Lab School in Edmonton (Hewes et al., 2016). Eva Ånggård (2016) in her posthumanist theorizing focused upon "how matter comes to matter." In her work with young children, she demonstrated how presence of diffractive encounters between/across theories "makes it possible to focus on the material and embodied aspects of play sequences" (p. 86). In the context of this particular *Frozen* story movement, we took up various theories of play and playfulness (Bateson, 1955/1976; Edmiston, 2008; Huizinga, 1950; Kalliala, 2006; Marsh & Bishop, 2013; Sellers, 2013; Wohlwend, 2012; Youell, 2008). Thinking with these theories diffractively, we engaged in a process of critically revisiting pedagogical narrations of *Frozen* play in the context of co-playing and co-authoring. This diffractive critical revisiting revealed the agential nature of these particular children in their intra-actions with materials, outdoor and indoor environments, each other, and their educators.

Within this child care center, *Frozen*, a very popular film, was taken up in children's play – Elsa and Anna are compelling, captivating females. Over time, these two characters began to evoke a troublesome, argumentative morning ritual rather than a playful one. The educators noticed this and were determined to figure out how to expand the play, rather than ban it: banning being a frequent response when children's play, from the adults' perspective at least, seems to have gone awry. Thoughtfully and playfully, the educators gathered "richly coloured, fabrics as a

way to open up the aesthetic of beauty and power embodied in Elsa” (Hewes et al., 2016, p. 11). Imaginative literatures such as *Cara and the Wizard* and eventually *The Lion, the Witch and the Wardrobe* were read aloud. The children were fascinated with the white witch and a place where it was winter all year long. As the educators observed: “we found the more detailed novels we chose, the more complex the children’s play adventure’s and storytelling became” (Hewes et al., 2016, p. 14). Characters from different stories combined with media-referenced characters and storylines resulted in a variety of mashups indoors and out, with digital cameras and overhead projectors in the children’s hands, playing a critical role with storied and re-storied movements. The adults, as it turns out, played imaginatively in the outdoors as children. Their remembered experiences and their own adult playfulness lead to a kind of intertextual inventiveness that brought popular culture together with materials, storybooks, digital technologies, and outdoor adventuring.

Confronting the gatekeeping of children and adults

Our eighth question: how can researchers document what young children do and think without intruding or gatekeeping?

Jennifer: As a researcher, adult roles in early childhood settings are particularly intriguing to me. Mostly I think about how children out-smart adults some of the time. There are dominant discourses that circulate now such as screens are bad and we need to police children’s screen time, or, talking to and relating with children as they play – even when they do not want us there because they are concentrating. Do not get me wrong, I think that sometimes there is too much screen time and that we need to speak with children, but what I am talking about is the spontaneity and natural curiosity that children have and that we often want to interrupt to document or assess what they are doing and really, we just need them to get on with the work at-hand. With the gatekeeping and policing rhetoric that exists now, creativity can be constrained by adults (even well-meaning adults). How do we research young children now without being obtrusive?

Pam: Your thoughts on gatekeeping of children by adults – calls up gatekeeping at the university. I am thinking specifically of authorship and ethics – in particular co-authoring and anonymity. For many of our projects over the past two decades, we have worked with people who do not wish to remain anonymous – they wish to have their contributions acknowledged. Often this means naming people, in many cases as authors, rather taking up what Sinha and Back (2014) refer to as ethical hypochondria, where “automatic anonymity” limits “the potential of research to travel, connect people and engage the public imagination” (p. 473). Recognition and authorship of the contributions of child care educators and the reality of this research to travel, connect people and engage the public was a cornerstone of the provincial curriculum creation and implementation project that the Centre co-lead with the government and with educators and directors in the field. Initially we were funded to research early childhood curriculum and curriculum frameworks as a prelude to creating, piloting, and implementing a provincial curriculum framework. Ultimately the New Brunswick Curriculum Framework for Early Learning and Child Care reflected contemporary research and the practice of New Brunswick educators. The supporting curriculum documents exist, in the visual-textual-digital form they do, because of the generosity and willingness of child care educators and families to contribute stories, images,

re-tellings, and pedagogical documentation from their daily work. And they are named as contributing authors. As Emily Ashton (2009) writes “The New Brunswick educators stories are not ‘add-ons that have the status of afterthoughts’ (Apple, 2001, p. 6) but are definitive” (p. 73). However Ashton, an integral member of the research team, takes great care to trouble “ethical editorializing” recognizing that authorship is the tip of the research disrupting author anonymity.

Concluding thoughts and continuing conversations

Our reflective conversation leaves us with more questions, some provocations, and perhaps even a few epiphanies. We wonder what does methodology mean in an era of posts – post-qualitative/post-humanism/post-colonial? And how do we, in Canada, the northern part of Turtle Island, enact our responsibilities to and with the First Peoples who have lived in and with this land for over 10,000 years? Two things come to mind and heart that have been illuminated in our conversation, the first, that methodology does not stand alone – it is entangled with ethics, ontology, epistemology, and, as our examples illustrate, relationality. Methodological entanglement is explicit in our conversation. We believe that technology and media have foregrounded how essential it is to account for materialism and intra-action with materialities (Barad, 2007) across spaces and places and to think about technology in a more textured and nuanced way. There can be such a naturalness and organic feel to the ways that children use and think through technologies and we have much to do to gain an authentic, richer pictures of technology use and enjoyment.

The second thing that comes to mind is implicit. In both the witches’ outdoor poetry play and the *Frozen* story movements described earlier, the stories framing the play are from Western culture – William Shakespeare and C.S. Lewis. What comes to mind for Western educators and researchers, not surprisingly are Western values, stories, practices, and knowledges. The first stories of the First Peoples are much less well known, and particularly less known to non-Indigenous peoples, as Indigenous histories have been subjugated. If as we indicate methodology is entangled with an ethico-onto-epistemological lens, (Kuby et al., 2018), then how will we as Western researchers decolonize our re-searching minds and hearts?

Notes

- 1 In the study of the conversational data of a group of female adolescents (Georgakopoulou, 2003, pp. 75–91), stories of projected events (imagining the future) proved to be more salient, quantitatively speaking too, than stories of past events: in this case, imagining the future was a more potent and meaningful discourse practice than that of remembering the past.
- 2 Established in 1997 with funding from the federal government’s Community Action Program for Children (CAPC), Fredericton Regional Family Resource Centre also receives support from Province of New Brunswick’s Department of Education and Early Childhood. The Fredericton Regional Family Resource Centre is a non-profit organization that offers programs to children and families in Fredericton and surrounding areas. It is intended to be a hub acting as a support network for parents (<http://frederictonfrc.ca/family/about-us/>).

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