


# Reflection Labs: A Space for Researcher Reflexivity in Participatory Collaborations

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## Abstract

This paper introduces reflection labs as a tool for researcher reflexivity in participatory collaborations. Participatory methodologies intend to achieve equal partnerships, co-production of knowledge and empowerment processes. In this agenda, reflexivity is key, not only for analytical reasons but also to address power inequalities, challenges in the partnerships and other ethical questions. In this paper, we describe the methodological underpinnings and empirical use of a tool we call a 'reflection lab'. In a 3-year participatory study with refugees (EMPOW), funded by the German Research Foundation, various online and offline spaces were created for reflexivity among community and academic partners. Reflection labs were developed for the academic partners. The term 'lab' points to the somewhat experimental nature of this space. Combining different approaches to reflexivity in creative ways, reflection labs offer a space to explore researcher subjectivities. Using field notes, minutes and analytical notes ('memos') as a starting point, in-depth discussions foster critical self-reflexivity and provide peer feedback and support about academic researchers' roles in participatory collaborations. The paper includes an example of a reflection lab that was organized virtually for more than 2 years due to Corona restrictions. By combining aspects of 'strong reflexivity' (analyzing researcher subjectivities for epistemic purposes) and 'ethical reflexivity' (addressing power inequalities and socio-political implications) reflection labs provide an innovative tool for an engaged, analytical research practice that pursues participatory goals and strives for ethical conduct and accountability.

## Keywords

community based research, ethical inquiry, emancipatory research, critical feminist theory, PAR - Participatory Action Research

## Background

In spite of its widespread use reflexivity remains an "elusive and slippery" concept (Doyle, 2013, p. 253). In the methodological literature, reflexivity has been described as an analytical practice whereby researchers systematically take the context of the research situation into account, including the influence they have as researchers on the study and its results (Cohen & Crabtree, 2006). For Linda Finlay, reflection and reflexivity constitute two ends of a continuum with both ends being important across the stages of a project: "At one end of the scale, reflection can be understood as 'thinking about.' As a subject, I reflect on an object. The process is a distanced one – the thinking is about something else and it takes place after the event. At the other end of the scale, reflexivity taps into a more immediate, continuing, dynamic, and subjective self-awareness" (Finlay, 2002, pp. 532–533). Reflexivity may thus be understood as an awareness of context and self in the process of

knowledge construction. While reflexivity takes place in research interactions and fieldwork, it is also practiced systematically during analysis. In these phases following and preceding fieldwork encounters, researchers scrutinize their positionality vis-à-vis the topic, the field of study and the data. Taking researcher positionality into account means considering the social locations (e.g., intersections of socio-economic status, gender, race, ethnicity, nationality, sexuality, disability etc.), academic training, and life experiences that are

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# Reflection Labs On Gyzmos

**Rosina Ehmann**



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## **Table of Contents Reflection Labs On Gyzmos**

1. Understanding the eBook Reflection Labs On Gyzmos
  - The Rise of Digital Reading Reflection Labs On Gyzmos
  - Advantages of eBooks Over Traditional Books
2. Identifying Reflection Labs On Gyzmos
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Reflection Labs On Gyzmos
  - User-Friendly Interface
4. Exploring eBook Recommendations from Reflection Labs On Gyzmos
  - Personalized Recommendations
  - Reflection Labs On Gyzmos User Reviews and Ratings
  - Reflection Labs On Gyzmos and Bestseller Lists
5. Accessing Reflection Labs On Gyzmos Free and Paid eBooks
  - Reflection Labs On Gyzmos Public Domain eBooks
  - Reflection Labs On Gyzmos eBook Subscription Services
  - Reflection Labs On Gyzmos Budget-Friendly Options
6. Navigating Reflection Labs On Gyzmos eBook Formats
  - ePub, PDF, MOBI, and More
  - Reflection Labs On Gyzmos Compatibility with Devices
  - Reflection Labs On Gyzmos Enhanced eBook Features
7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Reflection Labs On Gyzmos
  - Highlighting and Note-Taking Reflection Labs On Gyzmos
  - Interactive Elements Reflection Labs On Gyzmos
8. Staying Engaged with Reflection Labs On Gyzmos

- Joining Online Reading Communities
- Participating in Virtual Book Clubs
- Following Authors and Publishers Reflection Labs On Gyzmos
- 9. Balancing eBooks and Physical Books Reflection Labs On Gyzmos
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Reflection Labs On Gyzmos
- 10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
- 11. Cultivating a Reading Routine Reflection Labs On Gyzmos
  - Setting Reading Goals Reflection Labs On Gyzmos
  - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Reflection Labs On Gyzmos
  - Fact-Checking eBook Content of Reflection Labs On Gyzmos
  - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
- 14. Embracing eBook Trends
  - Integration of Multimedia Elements
  - Interactive and Gamified eBooks

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