


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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