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Insider/Outsider Dynamics: A Reflexive Thematic Analysis of Reflexivity/Positionality in the ‘*Qualitative Research in Psychology*’ Journal

This study examines the concept of reflexivity/positionality using secondary data, specifically all articles published in the 'Qualitative Research in Psychology' journal up to and including 2023. A Reflexive Thematic Analysis was conducted on all reflexivity/positionality statements to investigate how they were used in the journal, how researchers articulate their positionality and manage the complexities of social identities within the research process, and the dynamics between researchers and participants. Three main themes were developed: (a) background reflexivity, utilising previous literature; (b) self-identification, detailing the researchers' identities; and (c) navigating insider-outsider dynamics, elaborating on their relationship with participants. These findings show the varied ways researchers express reflexivity in published work and point to a growing tendency to integrate reflexivity as part of methodological practice. We argue that by engaging in these practices, researchers can foster a more nuanced and dynamic understanding of reflexivity in qualitative research, thereby enhancing the credibility and depth of their analyses.

Keywords: positionality, reflexivity, reflexive thematic analysis, qualitative research

Subject classification codes: social psychology, qualitative research

Introduction

There is an ongoing debate that qualitative researchers cannot keep academic inquiry free from their “biases” or personal values and that factors such as the researcher’s subjectivity, unique experiences, emotions, and perspectives play a crucial role in the research journey (Buetow & Zawaly, 2021; Knight & Zempi, 2020; Brannan, 2011). Recognising that the researcher is not just a passive observer but a vital part of the phenomenon under investigation is considered an advantage in qualitative research.

Attempting to eliminate their life experiences or create an artificial distance between the researcher and the research process lacks sustainability (England, 1994; Leavy, 2020).

Positionality in research refers to the researcher's subjective position or stance within the study, as an insider or as an outsider, acknowledging that their personal background, experiences, and beliefs can influence the research process and outcomes (Savin-Baden & Major, 2023; Holmes, 2020; Ozano & Khatri, 2017). Positionality is an essential tool for recognising the researcher's role within the research process, highlighting the importance of reflexivity and self-awareness (Rose, 2020; Denning et al., 2020; Hardy, 2021). Looking through the lens of positionality involves recognising and being transparent about how the researcher's social, cultural, political, and personal factors may shape their perspectives, choices, and interpretations throughout the research journey (Wigginton & Setchell, 2016; Campbell & Wasco, 2000).

While this study employs the concept of positionality to examine the insider-outsider dichotomy, it is essential to note that within feminist psychology, reflexivity has long served as the central framework for this discussion (Wilkinson & Kitzinger, 1996; Wilkinson, 1988; Finlay & Gough, 2003). Reflexivity involves paying close attention to power relations and cultivating critical self-awareness in the researcher's production of knowledge, thereby situating positionality as an expression of reflexivity. Therefore, in the present study, positionality is acknowledged to have both theoretical and methodological roots in reflexive practice, hence our use of reflexivity/positionality.

Having an insider positionality refers to the researcher who identifies with the population of study by sharing the same cultural, social, or experiential characteristics as the participants, which can bring both advantages and disadvantages to the research (Bourke, 2014; Savin-Baden & Major, 2010). The benefits of having an insider position

are that it may lead to easier access to the group being studied and create an environment for greater acceptance and trust within the community (Suwankhong & Liamputtong, 2015). Additionally, when participants trust the investigator, rapport and rich data collection can be facilitated (Horsfall et al., 2021; Pashak & Heron, 2022). Moreover, insiders often have a deeper understanding of cultural nuances and lived experiences, enabling them to conduct more empathetic and insightful analyses (Chávez, 2015). Furthermore, sharing lived experiences with study participants can make a researcher better equipped to understand participants' language and communication styles, which enhances data collection and the interpretation of results (Chávez, 2015; O'Connor, 2004).

The drawbacks of being an insider researcher include the potential to introduce preconceived ideas based on one's own experiences within the group, which may lead to "biased" data interpretation (Chavez, 2015). However, qualitative research often employs reflexivity to transparently and rigorously acknowledge how subjective experiences, training, and cultural perspectives serve as valuable tools in interpretation and analysis rather than being seen as a harmful "bias" (Braun & Clarke, 2021). Nonetheless, there is also a risk of becoming too involved or overidentifying with the participants, which might compromise the researcher's ability to maintain a critical distance (Wilkinson & Kitzinger, 2013). Data collection and analysis gaps might also occur due to researchers assuming shared knowledge with the participants (Greene, 2014).

On the opposite side, an outsider positionality refers to a researcher who is not a member of the group or community under investigation and lacks direct personal experience with the cultural context of the study (Bourke, 2014; Savin-Baden & Major, 2010). One of the supposed main benefits of being an outsider is the potential for

maintaining what is often referred to as 'objectivity'; however, qualitative researchers frequently suggest that there is no such thing as an objective reality or universal truth (Willig, 2001). As such, these arguments often do not acknowledge how subjectivities are re-created in society (Willig, 2001). Nonetheless, many argue that researchers who are not part of the community they are studying may be less susceptible to "biases," as they do not have prior experiences associated with their participants (Bucerius, 2013). Therefore, some argue that the investigator's absence of shared experiences with their participants can lead to an "unbiased" and "impartial" analysis, which many contend is essential in scientific studies (Chavez, 2015).

Nevertheless, outsiders can bring new perspectives to the research. Being removed from the community's daily experiences and cultural norms allows researchers to observe patterns or pose questions that insiders might overlook due to their deep immersion in the culture (Hayfield & Huxley, 2015). Outsiders are also well-positioned to make cross-cultural comparisons by drawing on diverse experiences and methodologies from different contexts. The multiple cultural angles vision can enrich the analysis and broaden the scope of the study, potentially leading to more comprehensive and comparative insights (Liamputtong, 2010).

The limitations of being an outsider involve facing challenges in gaining access to the community, building trust, and a lack of familiarity with the cultural context (Wilkinson & Kitzinger, 1996). Communities may be sceptical of an outsider's understanding of their issues or wary of their intentions, which can obstruct the research process. Without a deep understanding of the cultural nuances, outsiders might also miss key elements or misinterpret data. Additionally, ineffective communication due to a language barrier can lead to misunderstandings or incomplete data collection (Squires, 2009; Premji et al.,

2019). All these disadvantages can affect the quality, depth and accuracy of data collection, analysis, and interpretation (Mellor et al., 2013; Fletcher, 2013).

Holmes (2020) provides a guide for novice researchers to help them understand their positionality and focus on critical practices to improve the integrity and effectiveness of their work. Firstly, investigators should develop a positionality statement outlining their perspectives and subjectivities, potential “biases,” and stances regarding participants. Furthermore, adopting a reflexive approach is essential for maintaining ethical research practices. Researchers are also encouraged to continually examine and redefine their positionality over time, considering their roles as insiders or outsiders to participants and settings.

In qualitative research, understanding positionality is crucial because the investigator is often actively involved in the data collection and has a close relationship with the participants (Aspers & Corte, 2019). Therefore, awareness regarding positionality can help in critically examining how the researcher’s position as an insider or outsider to the population of study may play a role in framing the research questions, choosing the data collection methods, analysis, and interpretation of the results (Adu-Ampong & Adams, 2019; Mellor et al., 2013; Underwood et al., 2010; Ganga & Scott, 2006).

Moreover, Bukamal (2022) claims that the concept of shifting identities is relevant when conducting a study that alternates between living in different cultural contexts. Therefore, the investigator can be an insider and an outsider in cross-cultural studies. Yip (2024) argues that positionality is not static but continuously negotiated across cultural delimitations. Furthermore, Ademolu (2023) highlights the concept of being both an outsider and an insider as a researcher, which involves navigating power dynamics. The participants in Ademolu’s study showed keenness to please, impress,

and assign reverential titles due to the researcher's perceived academic standing, which influenced how knowledge was produced, shared, and represented (Ademolu, 2023).

Moreover, the notion of 'the space between' (Breen, 2007; Dwyer & Buckle, 2009) challenges the dichotomy between insider and outsider researchers. The idea of a middle category between insiders and outsiders argues that a qualitative researcher's sharing or not sharing membership with the participants does not imply absolute sameness or difference. Therefore, qualitative researchers find themselves in a paradoxical position due to their dual identity as researchers and their theoretical knowledge of the topic of interest (Dwyer & Buckle, 2009; Kerr & Sturm, 2019; Barnes, 2021).

The extent to which researchers discuss their positionality in qualitative published studies varies widely across disciplines. There is a recognised emphasis on reflexivity and a more explicit discussion of the researcher's positionality in areas such as sociology, anthropology, and education. Although highly recommended and promoted by studies in the field of psychology, researchers rarely present the practice of reflecting on positionality in their studies. One major factor influencing this decision may be that psychology journals do not have specific guidelines for including a reflection on positionality section in articles to be published.

While this study focuses on the insider-outsider paradigm in terms of researcher positionality, it is important to acknowledge that reflexivity extends beyond the alignment of identities between the researcher and the participant. As Bourdieu (1990) argues, researchers are always situated in the context of their discipline and institution, which may shape the research process by separating the researcher from the lived experiences of the participants. Therefore, even researchers who are insiders may

become outsiders due to their academic role unless their research focuses on academic life. Given that *Qualitative Research in Psychology* is a journal concerned with the intersection between psychology and methodological development in researching psychological concepts, it provides an ideal context for exploring how researchers communicate and acknowledge positionality in their academic exploration within the field of psychology. Therefore, this journal was selected as the primary site to explore the use of reflexivity/positionality statements within this field.

Furthermore, this study aimed to examine (a) the use of reflexivity/positionality in qualitative research, (b) how researchers make use of this as research, and (c) the dynamics between the researcher and the researched when accounting for positionality.

The research questions for this qualitative analysis were:

RQ1: How do psychology researchers incorporate reflexivity into their research?

RQ2: How do psychology researchers acknowledge their role and negotiate their presence within the studied population?

RQ3: How does their reflection inform their analysis?

Methods

Study design and procedure

The articles for this study were selected from the “*Qualitative Research in Psychology*” journal, encompassing all volumes and issues published between 2004 and 2023.

Quotes were extracted from the selected articles for analysis, and the author(s) were credited for the quotes we extracted. Therefore, the article name and author are not anonymised, as they are in the public domain, and the data used in this study are accessible through the London Metropolitan University library. Therefore, following the

guidelines outlined by the BPS (2017) and the BPS guide for Internet-mediated ethics (2021), the use of this publicly available data is not precluded, and it is unlikely to pose any harm to the researchers who originally published the articles from which the data was extracted.

Of the 597 articles published in the journal, only research articles were included in the study. Therefore, articles that are reflections, meta-analyses, article reviews, or book reviews were excluded. The selection was made by initially reading the abstracts of the articles and deciding whether they met the inclusion criteria. If the article was suitable for this study, a thorough reading was conducted to determine whether a reflexivity/positionality statement, identifying the author as an insider or outsider, and/or a statement indicating insider or outsider status was included in the report or the additional information section.

A total of 206 articles were found suitable for this study. However, in 168 articles, authors did not include a reflexivity/positionality statement, and therefore, they were excluded from the sample for analysis. Of the 206 articles, 38 were found suitable for the present research. However, when adding up the number of articles from each category, the total is 50, as some articles were included in more than one group. This procedure was undertaken because some articles with multiple authors had differing positionalities and/or their positionalities were presented in varying ways, either as a reflection or as a statement. See Figure 1 for a flowchart showing the article selection process for the Reflexive Thematic Analysis of positionality statements from articles published in *Qualitative Research in Psychology* between 2004 and 2023.

Table 1 presents the number of articles for each category, as follows: seven articles included a reflection on positionality as an insider, 12 articles included a reflection as an

outsider, 19 articles included a statement as an insider, and 12 articles included a statement as an outsider. There were 17 articles reflecting on positionality and 19 counts of positionalities. The count of positionalities exceeds the number of articles because multiple researchers may hold different positionalities (insider and outsider) within a single article, and in another article, one researcher is identified as both an insider and an outsider. It is essential to recognise that including a reflexivity statement does not necessarily imply that the authors were reflexive – they may have done so because a reviewer suggested it rather than it being an integral part of the research process. We do not have access to this information, however.

Reflexive Thematic Analysis

We extracted the sections where researchers reflected on their positionality, whether as insiders or outsiders. This data was then used for Reflexive Thematic Analysis (Braun & Clarke, 2021), exploring how researchers utilised positionality statements within published qualitative research. Grounded in a constructionist epistemology and a relativist ontology, this research understands knowledge as co-constructed through the interaction among the researcher, the data, and the academic context. The data were analysed using Braun and Clarke's (2021) six-stage approach to Reflexive Thematic Analysis. Firstly, both authors engaged in familiarising ourselves with the data through reading the selected articles multiple times. Secondly, the initial coding stage was performed inductively to capture features of the data relevant to how positionality was articulated. In the third phase, we identified themes by grouping related codes and examining patterns across the dataset. These themes were refined in phase four by returning to the original articles to ensure relevance. During the fifth stage, the themes were defined and named, with a close examination of how each theme contributed to answering the research questions. Finally, in the reporting phase, the themes were

integrated into a narrative that illustrates the different ways in which positionality was used in the selected articles. This process was followed simultaneously with a reflection on how our perspectives could influence the interpretation of the results.

Reflexivity

Following the Reflexive Thematic Analysis method outlined by Braun and Clarke (2021), the authors undertook a reflexive process throughout the research, consistently reflecting on their positionalities and their impact on the analysis. Given that the research topic focused on reflexivity, this self-reflection was particularly crucial, as it served as one of our primary analytical tools for developing the themes. As such, the themes were informed by the research questions and shaped by the research team's lived experiences, training, and insights, adding depth and context to the analysis.

The first author identifies as a middle-class, white, heterosexual woman who positions herself as an insider, given her psychology degree; however, she also identifies as an outsider regarding the present study, as this is her first research project, and she has yet to publish in the *Qualitative Research in Psychology* journal. The second author identifies as a gay Latino man, an immigrant from a working-class background. He embodies both an insider and an outsider position in this research, as he is a social psychologist who has employed both quantitative and qualitative methods in the past, including Reflexive Thematic Analysis, but has not published in this specific journal before. He has conducted qualitative research on populations where he would be considered an insider, an outsider, and somewhere in between. In many ways, both authors are both outsiders and insiders to this research, as we typically do not research researchers, yet we are researchers ourselves.

Results

Only 17 studies from *Qualitative Research in Psychology* included a reflection on positionality. Table 2 presents the reflections on positionality that were extracted, along with a brief overview. This section will outline the three major themes developed for this study, including (a) background reflexivity, or the use of previous literature to defend their ability to conduct the research as an insider/outsider; (b) self-identification, which entailed describing their identities in detail to portray themselves as acutely capable of conducting the research as insiders and as passionate/caring/alert as outsiders; and (c) navigating insider-outsider dynamics, wherein they discussed their relationship with the participants, applied appropriate theories, and justified their positionality as insiders (by stating the benefits to the community) and outsiders (by positioning themselves as non-judgmental experts).

Background reflexivity

For most researchers in the sample, the previous literature they included in their reflective statements was portrayed as a ‘provider of a theoretical framework’ that allowed them to acknowledge their positionality. Therefore, we examined the background literature – and theoretical understandings – researchers employed to defend their positionality and ability to conduct the research.

The literature selected by the researchers from this sample acknowledged that their identity can shape the research process and its findings. Specifically, the investigator was portrayed as a factor of *impact*, which, in the context of using qualitative methods, neither weighed positively nor negatively, but instead was something that should be reflected upon. The following quote highlights the implications of positionality for both the participants and the analysis process. Additionally, the association between *insider*

and *knowledge* provides an overall perspective that researchers with an insider positionality have in-depth knowledge about their population.

“As suggested by Young, Filiault, and Drummond (2007) and others (e.g., Sparkes, 2002), the social “positioning” of the interviewer in qualitative research may have an impact upon various facets of the research process. These aspects include the “insider” knowledge that may impact access to participants, the development of an interview schedule, and analysis of interview content.”

(Filiault & Drummond, 2008, insider)

Researchers often included background literature that provided multiple angles on the implications of positionality. The following extract builds on the idea that the research process can impact the investigator. Therefore, a dynamic, reciprocal influence may exist between the insider investigator and their work.

“Throughout the research process, we engaged in reflexivity, trying to explore how our different positions as researchers impacted upon the researcher process and how the process impacted upon us (Probst and Berenson 2014).”

(Oakley et al., 2020, insider)

The following quote represents a choice of background literature that portrays outsiders as *strangers*. Qualitative interviewing was defined as a *time-consuming* and *intrusive* technique for collecting data where sensitive issues may arise. Therefore, insider positionality was justified based on the potential difficulties that participants might face when interviewed by outsider researchers.

“Asking someone to provide their life-story is a relatively intrusive data collection form. The interviews are also time-consuming and often touch upon issues that are difficult or uncomfortable to discuss with a stranger (Anastas 1999).”

(Houkamau, 2011, insider)

Furthermore, there were references to frameworks, such as feminist reflexivity, that investigators used to understand the issues of power and difference when conducting research as outsiders. The following extract emphasises the idea that outsider researchers may *fail* to understand broader societal limitations that might explain the experiences of their participants, hence the necessity to follow a specific structure when reflecting on the mentioned issues.

“We employed feminist reflexivity (Burman 2006) as a process to better understand power and difference in research relationships. Burman (1994) proposes that it is the focus on power and difference in research relationships which distinguishes feminist reflexivity from other forms of reflexivity. [...] We acknowledge the potential challenges for researchers from different backgrounds from their participants, who may fail to understand the impact of “structural and social constraints” on the views and choices of participants (Tufford & Newman 2012, p. 91).”

(Clifford et al., 2018, outsider)

Moreover, in the context of using a specific approach to research, such as a psychosocial approach, researchers in this sample emphasised the importance of continually acknowledging their positionality throughout the investigation. The

literature they provided revolved around the idea that ongoing consideration of the researcher's identity could validate the study.

“As mentioned above, within a psychosocial approach the positioning of the researchers themselves is taken into account (Hollway and Jefferson 2013). The assumption is made that the researchers’ personal histories and positionings with regards to gender, race, parenthood, social class and education will influence the questions asked, the interview setting, the co-construction of the narrative and the findings of the study (Pillow 2003; Saville Young and Frosch 2009). Thus, reflexivity acknowledges the researchers’ roles and challenges them to continuously consider the influence of their own positionings on the study, in order to ‘potentially validate and legitimize the research precisely by raising questions about the research process’ (Pillow, p. 179).”

(Dawson & Bain, 2021, outsider)

Researchers from this sample, who were outsiders, contributed to the academic debate about conducting studies on different cultures by white researchers. The idea of a debate implies presenting both the pros and cons of a topic that are scientifically supported. Therefore, in this specific extract, a rationale for positionality was discussed in terms of the strengths and relevance of supporting literature. It is also interesting to notice the use of quotation marks for the words *“meaningful”*, *“accurate”*, *“trustworthy”*, and *“truth”*, which highlights the idea of a debate around how the meaning of these words is represented in research based on positionality.

“There is debate in the literature as to whether a white researcher can legitimately conduct interpretive interviews with participants of a different ethnicity/culture (Adamson & Donovan 2002). It has been suggested, for

instance, that cultural differences between researchers and participants may render the researcher unable to generate “meaningful” data because they cannot access the shared understandings and cultural knowledge of the participants (Archer 2002). Indeed, studies exploring the effects of race/ethnicity on interview response have demonstrated that the ethnic backgrounds of the participants can significantly affect the types of response proffered by the respondent (Davis 1997; Sin 2004). However, in this study we made no assumptions that the existence of cultural/ethnic differences between interviewer and interviewee would result in interview accounts that would be inherently less “accurate” or “trustworthy” than if the interviewer and interviewee were ethnically matched. [...] As such, neither the account from an ethnically different nor that from an ethnically matched interviewer-interviewee can be considered to be the single “truth”: an individual can have different understandings of the same phenomenon and these different meanings emerge under different circumstances (Sin 2004).”

(Galdas & Cheater, 2010, outsider)

However, other researchers’ referenced literature contributed to the insider-outsider debate by suggesting that a researcher can simultaneously be an insider and an outsider. Moreover, the idea that the researcher remains “hidden” in the final product, yet is present throughout the process, was presented as a critique of insider research.

“Analytic autoethnography, as described by Anderson (2006), refers to research in which the researcher is a full member of the population being studied and is visible in the research. This method has been included for two reasons. One criticism of traditional insider research, including insider IPA, is that the

researcher often remains invisible within the research. As Clifford & Marcus (1986) describe, researchers risk becoming a “hidden yet omniscient presence.” Second, it was felt that these experiences would be beneficial to the goals of this research if they were reported and taken together, in both similarities and divergences, with the accounts of the other participants within this study.

As DeCruz and Jones (2004) note, insider and outsider status is complicated and researchers can be both simultaneously.”

(Walker & Tobbell, 2015, insider, outsider)

This theme, therefore, represents a deliberate use of language to draw upon previous work about positionality. In the data presented in this study relevant to background reflexivity, the contingent repertoire¹ of the disruptive outsider researcher was evident in the supporting literature provided (Gilbert et al., 1984). The outsider researcher is portrayed as a “*stranger*” who may “*fail*” to understand all the underlying aspects of a population to which they do not belong. Additionally, the insider researcher was often portrayed as a positive presence in research, even in studies published by outsiders, where they cited literature that highlighted the advantages of an insider perspective.

Although the positionality of the authors was not explicitly disclosed within the discourse surrounding the background reflexivity theme, the subject positions of insider researchers and outsider researchers became salient. The insider-outsider identities were represented in a dichotomous manner, with just one study suggesting a potential duality.

¹. According to Gilbert et al. (1984), a contingent interpretative repertoire refers to aspects of a researcher’s work considered ‘bad science’, such as biases or hidden reasons.

However, in the study where the researcher is both an insider and an outsider, the insider positionality represented their experience with mutism, and the outsider positionality was represented by their involvement as a participant in the study (Walker & Tobbell, 2015). Therefore, in the case above, the author was a participant and an investigator, a unique method used in a specific context that cannot be applied to every qualitative study.d

Self-identification

The self-identification theme encompasses how researchers articulate and position themselves to their study population. Through explicit positionality statements, researchers communicated a deliberate and thoughtful description of their background, experiences, and the subjective lens they brought to the investigative process. The authors of the studies included in this sample usually identified themselves as insiders or outsiders, with only one occurrence where the researcher identified as both an insider and an outsider. In this context, we argue that *self-identification* also encompasses other aspects of the study, such as its aims, the methodology used, and the entire research team that collaborated to collect and analyse data.

Furthermore, insider researchers employed descriptive language, relating events or facts that defined their positionality. Communicating insider positionality was attached to a rationale for choosing the research topic and conducting the study. Researchers offered the audience a reason for how, based on their positionality, the study's idea was suitable. Therefore, insider investigators leveraged their unique position and experience within a specific community or context to inform their research questions (Locke, 2019).

Furthermore, the idea that being an insider is the *ideal choice* of positionality because

they are *more qualified* based on their *extensive knowledge* about the participants' experiences reoccurred.

“At the time of interview and analysis, the first author was an openly gay, 25-year-old American man undertaking doctoral research in Australia. He had a history of engagement with tennis, including having played four years (1997–2000) of state and regional level tournaments in the United States. In 2008 he placed third in men’s doubles at the Asia/ Pacific Outgames (an international Olympic-style sporting event). Because of the first author’s personal and extensive knowledge of tennis, the sport seemed an ideal choice for focus within a pilot study, such as this.”

(Filiault & Drummond, 2008, insider)

“The choice to interview women exclusively was made for several reasons. Because of my own gender and ethnicity (as a Maori woman), I was particularly interested in the experience of Maori women. I also felt more qualified to interview women.”

(Houkamau, 2011, insider)

The following article explored researchers’ experiences working with sensitive topics and their different levels of experience in the field. It expressed the idea that when multiple researchers are involved in a study, diverse levels of expertise will cumulate for an overall insider’s perspective. Therefore, the research questions explored are portrayed as essential in framing and defining their positionality as insiders.

“We were aware that we brought different disciplinary and experiential lenses to the research process, we were all qualitative researchers who studied sensitive

issues or worked with marginalised groups. Therefore, we shared many commonalities with our participant researchers.”

(Oakley et al., 2020, insider)

Insider and outsider positionality was communicated in terms of similarities and differences. In the following quotes, the insider researchers described their identity as *similar*, while the outsider researchers communicated that they did not identify with their population and were different. Outsider investigators were also described as *passionate* and *caring* when they had personal connections with their population, which positioned them as *close to*, yet within a certain distance from, the participants.

“Similarly, the research was influenced by the researcher’s status as a migrant, having lived in Colombia for two years prior to the interviews.”

(Holmes, 2013, insider)

“We do not stutter, although we are the son and sister of people who do. The tensions and challenges we know through our simultaneous closeness to and distance from stuttering support our work as passionate and caring outsiders.”

(Stoudt & Ouellette, 2004, outsider)

Interestingly, in the following quote, the outsider positionality of a *white researcher* studying participants of different ethnicities became apparent from the language used to reflect on aspects of positionality. The researcher explained that ethnic differences could not have influenced data collection because “*no assumptions*” were made in their study about this aspect. Therefore, the overall impression was that there is no need to

communicate whether they are insiders or outsiders, as positionality was not acknowledged to influence data collection.

“There is debate in the literature as to whether a white researcher can legitimately conduct interpretive interviews with participants of a different ethnicity/culture (Adamson & Donovan 2002).[...] However, in this study we made no assumptions that the existence of cultural/ethnic differences between interviewer and interviewee would result in interview accounts that would be inherently less “accurate” or “trustworthy” than if the interviewer and interviewee were ethnically matched.”

(Galdas & Cheater, 2010, outsider)

Very often, the authors of the articles in the sample communicated their outsider positionality through language that was sensitive to the social dynamics and power inequalities inherent in their research context. Therefore, they demonstrated an understanding and acknowledgement of the potential *considerations* stemming from their positionality, of which they are *acutely aware*.

“Interviews were conducted by one of the authors (Clifford), who, as a white, British HIV negative woman, was an “outsider” in the Jamaican context, bringing additional considerations to the interview, interpretation, and analysis processes.”

(Clifford et al., 2018, outsider)

“The researchers in this study were acutely alert towards the fact that they are both white, middle-class, educated mothers investigating the experiences of poorer, black, less educated mothers from cultures that are known to but still

unfamiliar to the researchers, in a South African setting fraught with both historical and current racial, gender and class-based power inequalities.”

(Dawson & Bain, 2021, outsider)

The self-identification theme was based on the language researchers used to communicate their positionality. By articulating their identities and experiences to the participants, researchers disclosed the lens through which they interpreted and constructed knowledge. Using linguistic expressions that aligned closely or more distantly with the population, researchers positioned them as insiders or outsiders. Accordingly, the insider or outsider status highlights the interplay between researcher identity and research practice, emphasising the empiricist repertoire² and the contingent repertoire.

Navigating insider-outsider dynamics

The authors included practical references to how they dealt with the challenges of being an insider or an outsider in their research. They also discussed the factors that facilitated their research endeavours in the context of their positionality.

In the following extract, insider researchers openly communicated their identities and personal connections to the study topic with participants. Interestingly, this method was informed by previous literature, which was then applied *accordingly* to ease participants' anxieties about the research process.

² According to Gilbert et al. (1984), the empiricist interpretative repertoire refers to researchers who conduct their studies objectively and impersonally, based on evidence.

“Kong, Mahoney, and Plummer (2001) suggest that it may be useful for interviewers to reveal their own sexual identities to gay participants so as to ease participants’ anxieties related to the research process. Accordingly, at the start of each interview, the author acknowledged his gay identity and personal interest in tennis to the participant.”

(Filiault & Drummond, 2008, insider)

In the following study, the researcher acknowledged that insider positionality was a possible factor that facilitated rich data collection, as it allowed for engaging in deep conversations with the participants. Here, positionality was found to be accounted for in the initial stages of the research when the inclusion criteria for participation were selected. Moreover, positionality was considered when choosing the population to be studied, which meant that the researchers deliberately chose to conduct studies that benefit from their identity.

“The choice to interview women exclusively was made for several reasons. Because of my own gender and ethnicity (as a Maori woman), I was particularly interested in the experience of Maori women. I also felt more qualified to interview women. Asking someone to provide their life-story is a relatively intrusive form of data collection. The interviews are also time-consuming and often touch upon issues that are difficult or uncomfortable to discuss with a stranger (Anastas 1999). As such, the establishment of rapport between the interviewee and researcher is an essential aspect of the method. With this in mind, I believed it was more appropriate to work with women as they might be more likely to feel an affinity with me and feel comfortable speaking freely about their personal issues.”

(Houkamau, 2011, insider)

In the following quotes, both insider and outsider researchers acknowledged the potential “*biases*” that may have influenced data collection and proposed solutions to overcome them. During the interview, the researchers adjusted their language and attitudes to be *non-judgmental* and *bias-free* in order to avoid exposing any beliefs that might influence or shape the way participants expressed their experiences.

“As such, she had an emerging sense of the benefits and difficulties surrounding these types of experience in addition to a desire to help to normalize experiences which tend to be marginalized. Despite these biases, the interview and analysis were approached as a conversation whereby the researcher attempted to be present, nonjudgmental, and nonleading with a view to deeply exploring Harry’s subjective experiences and encouraging him to reflect on and explore his experiences.”

(Simmonds-Moore, 2016, outsider)

In the following example, the researcher had solid personal connections to their topics and sometimes struggled to disconnect themselves from these issues, thus refraining from sharing their opinions with participants. The investigator saw their own experiences reflected in the narratives of their participants, so they felt compelled to share their stories or opinions as a form of empathy or solidarity. The literature cited in the article considers this a *transgression, or boundary crossing*.

“A good example of this occurred in the interview with Anna when I found myself praising her. From a psychoanalytic perspective this would be seen as a minor transgression, or boundary crossing (Gabbard 1995). [...] Although this

project may seem to have focused on negative aspects of unconscious defences, at times I empathised with the participants' experiences. For example, here I respond to Emma's comment that the worst thing about Bogota is the weather [...]."

(Holmes, 2013, insider)

When researchers, insiders, or outsiders shared difficult experiences with participants, they encountered challenges in collecting, reviewing, and interpreting the data. Words such as *distressing*, *difficult* and *painful* described the researchers' emotions. When *familiar* experiences for investigators were brought in, they felt at *ease*.

"Listening to my participants and reading the interview transcripts was at times difficult, as exemplified by this extract from my "feeling record":

I find it difficult to concentrate when she's talking about missing her friends. It's probably bringing up painful feelings for me. I also forgot my 'aim' at this stage in the process and had to remind myself what I'm doing."

(Holmes, 2013, insider)

"Sometimes I found the accounts of real life violence offered by participants distressing.[...] I was more at ease when discussing film violence because that was an experience with which I was familiar."

(Shaw, 2004, outsider)

Moreover, to overcome the lack of *experience*, this outsider investigator brought their personal interest in violent movies, as violence in real life is important for a

comprehensive understanding of their topic. They considered these two accounts (violence in movies and violence in real life) already “connected” by the media; therefore, they built their understanding starting from this assumption.

“As the researcher I acted as interviewer, analyst and author of this research. At the time these interviews were conducted I was a woman in my midtwenties with little experience of violence in real life. I was however interested in violent film, hence the topic of this research. In order to explore the issues of violent film comprehensively I believed it was necessary to also investigate individuals’ experiences of violence in real life, particularly considering the connection between film and real life that had already been created in the public consciousness by media coverage of films such as Natural Born Killers and events such as the Dunblane shootings.”

(Shaw, 2004, outsider)

Researchers often kept reflexive journals to avoid interpretations *led* by their assumptions. In the extract below, the investigator used the reflexive diary throughout the study, which helped them track the impact of their interactions with participants when analysing the data.

“The first author kept a reflexive diary during the completion of this study which helped to recognise the impact of his interactions with participants and avoid analyst-led interpretations whilst still seeking to relate participants’ constructions to macro-issues in society (Foucault 1980).”

(Allmark et al., 2017, outsider)

The outsider researcher employed feminist reflexivity to gain a deeper understanding of the dynamic between researcher and participant, particularly in terms of power and difference. They acknowledged the possible risk of simplifying their participant experiences if they looked at them through the lens of their own identity. To overcome this risk, they used memos, reflexive journals, and an *outside source* to identify preconceptions.

“The women interviewed were marginalised as a result of their gender, race, socioeconomic, and HIV status. We employed feminist reflexivity (Burman 2006) as a process to better understand power and difference in research relationships.

[...]

At different stages in the research process we endeavoured to use memos (Cutcliffe 2003), separate interviews with outside sources to highlight preconceptions (Rolls & Relf 2006), and a reflexive journal (Ahern 1999) to support reflexivity.”

(Clifford et al., 2018, outsider)

Furthermore, outsider researchers tried to *ease* participants' anxiety during the interview by framing questions to put participants in an *expert* position. Here, the researcher provided an example of how they articulated the questions to elicit detailed responses from participants.

“While every effort was made to ease participants' potential anxieties (such as framing questions so as to explicitly acknowledge the differences between participant and interviewer and place participants in the 'expert' role (such as:

‘I don’t know your culture, but’s let’s imagine for a moment, if I was to marry your brother, what would I need to know and do with my baby so that your mother would think that I am a good mother?’), it is acknowledged that socio-historical and current differences in positioning inevitably influenced the research process.”

(Dawson & Bain, 2021, outsider)

The following extract introduces the idea of shifting identities. Here, researchers questioned the “*duality*” of being an insider or an outsider and suggested that investigators can be both. To address this dichotomy, one of the researchers simultaneously assumed the role of a participant. This new, innovative research approach acknowledged the researcher by giving them a *voice*.

“The simple duality of insider/outsider status may be insufficient in capturing the true complexity of the issue, and this has been recognised within the present study. It is also recognised that insider status may be a potential dilemma in regards to illusory notions of automatic understanding or expected similarity and these issues are acknowledged. By incorporating the subjective experiences of one of the authors, positioned as both researcher and participant, there arises the possibility that such subjective experience may inform biases bringing into question the validity of this research.”

[...]

Finally with the inclusion of data pertaining to one of the authors’ own experiences of SM, it is hoped that this additional level of transparency will demonstrate both the similarities and diversities in the lived experiences of SM.

The inclusion of this supplemental data ensures that one of the goals of this research, to give a voice to those with SM, is fulfilled without compromising the researcher's own voice or the voices of participants."

(Walker & Tobbell, 2015, insider-outsider)

Researchers from this sample drew on theoretical literature to explore various approaches to navigating their positionality in practice. They also discussed how they overcame the challenges imposed by their identity as insiders or outsiders and how their identity facilitated or hindered the research. Some researchers described having a dual or shifting positionality, which aligns with Breen's (2007) suggestion that researchers often find themselves in the middle of the insider-outsider dichotomy. Therefore, being neither an insider nor an outsider forces the researcher to continually negotiate their role based on the research context.

Discussion

This study examines the concept of reflexivity/positionality by posing three questions: How do psychology researchers incorporate reflexivity into their work? How do they acknowledge their role and negotiate their presence within the studied population? How does their reflection inform their analysis? While previous research has examined positionality theoretically, studies have yet to explicitly address how often and why positionality is reported in qualitative research in psychology, specifically in the context of psychological qualitative research published in the journal *Qualitative Research in Psychology*. This journal publishes innovative work on qualitative methods in psychology, encompassing diverse research approaches, techniques, and applications in academic, clinical, and occupational settings. As such, it provided a suitable platform for inquiry into the application of reflexivity in qualitative research in psychology.

The analysis yielded three major themes: (a) background reflexivity, which involved utilising previous literature to substantiate their capability to conduct the research from an insider/outsider perspective; (b) self-identification, where researchers detailed their identities to underscore their competence as insiders and their passion, care, and attentiveness as outsiders; and (c) navigating insider-outsider dynamics, wherein researchers elaborated on their relationship with participants, applied relevant theoretical frameworks, and justified their insider/outsider or dual positionality. Many researchers have argued that the advantages of their insider status lie in the benefits to the community. In contrast, some argued that their outsider status enabled researchers to maintain a non-judgmental, expert stance.

Constructing Positionality through language

Positionality was often communicated through language that aligned with either insider or outsider perspectives, as reflected in a dedicated section that explored positionality. Insiders typically employed language that conveyed empathy, shared common experiences, and incorporated cultural nuances, potentially fostering trust and facilitating deeper insights. In contrast to insiders, outsiders often used more formal language that maintained a critical distance, emphasising observational clarity and theoretical frameworks to enhance “objectivity” in qualitative research. Additionally, the positionality section often included previous literature to support the stance of being an insider or an outsider.

Although there was no previous literature that explored the language used to express positionality in publications, existing studies support that expressing positionality transparently can enhance the credibility and authenticity of qualitative research by acknowledging potential “biases” and framing the research within the investigator’s

unique perspective (Berger, 2013; Bucerius, 2013; Chavez, 2015). Therefore, our data suggest that researchers often utilised theoretical frameworks in their research to articulate their reflexivity/positionality and establish the context for their situations. This implies that their reflexivity/positionality was shaped not only by their social identities but also by the definitions of insider and outsider found in existing literature, thus validating their capacity to conduct the research. Indeed, previous studies highlight the concept of authorisation in the context of identity, which refers to the processes by which identities are affirmed, shaped, or imposed through formal or informal structures invested with power and guided by specific ideologies (Bucholtz & Hall, 2005). For instance, academic literature offers frameworks and theories that help define and interpret concepts such as "insider" and "outsider" within the context of research. Researchers often draw on these theoretical frameworks to position themselves to their subject matter, a positioning that is not merely a reflection of their identities or experiences but also of how academic discourse influences the understanding of these roles.

Many researchers from the sample considered an outsider positionality to be “impartial” and “unbiased,” a perspective supported by previous literature (Bucerius, 2013; Chavez, 2015). However, a negative connotation is associated with outsider investigators, while the insider positionality was described in favourable terms. Previous studies tend to be balanced regarding the advantages and disadvantages of being an insider (Horsfall et al., 2021; Wilkinson & Kitzinger, 2013) or an outsider (Hayfield & Huxley, 2015; Premji et al., 2019). However, our findings suggested a prevalence of criticism towards the outsider positionality. Gilbert et al. (1984) identified two distinct patterns in scientists' discourses about their work and that of others: one that portrays the “bad scientist” and another that depicts the “objective and impersonal scientist.” However, in Gilbert et

al.'s (1984) account, possible "biases" are associated with poor science. In contrast, in the present study, although insider researchers were sometimes described as being "biased," they are not regarded as representing poor science when they acknowledge these subjectivities via their positionality statements, which were instead seen as tools and lenses through which they often analysed their data.

Although not required by the policies of the *Qualitative Research in Psychology* journal, the authors of the articles included in this study incorporated a section where they reflected on their positionality. This pattern suggests that reflexivity is becoming an embedded practice within the discipline, even in the absence of formal guidelines. While the motivations behind including a positionality reflection are not definitively known, their presence shows a growing recognition of the researcher's positionality in shaping the qualitative methods (Dennis, 2017, Yoon & Uliassi, 2022).

Using Reflexivity to negotiate the researcher's presence in practice

Research suggests that reflecting on one's positionality may be crucial for fostering inclusivity and diversity in research by being receptive to criticism and adjusting research practices to be more inclusive of all groups (Reyes, 2023). In line with the recommendations of previous studies, including a reflection section may be a way to acknowledge researchers' positionality, potentially enhancing the analysis.

Participants' engagement, as noted in reflexive journals during the research, demonstrates their understanding of how the researchers' positionality may impact data collection and analysis. Researchers often communicated their identities to participants before or during the interview. Conforming to previous literature, revealing the researcher's positionality contributes to understanding how they interact with participants and how different positionalities, whether insider or outsider, can enrich the

research process (Mauthner & Doucet, 2003; Sposato & Jeffrey, 2020). In this regard, researchers exceeded mere procedural requirements, often advocating for methodological rigour and societal accountability to uphold integrity and respect in their interactions with participants. This approach may have allowed them to recognise their obligation to make a meaningful contribution to society through their research (Palaganas et al., 2017; Taquette & Souza, 2022).

Beyond Personal Identity

We argue that, by reflecting on their positionality, researchers navigated the ethical issues, power dynamics, and interpersonal relationships that arose during the research process (Ridgway & Lowe, 2022; Reich, 2021). The reflection may have also helped researchers clarify their stance, understand how their social identities influenced their research interests and methodologies, and make conscious decisions throughout the research process (Jacobson & Mustafa, 2019).

Furthermore, we argue that reflective practice can enhance the credibility and depth of research by embodying a feminist commitment to social justice and actively dismantling the often invisible barriers that can influence research outcomes (Wilkinson & Kitzinger, 1996; Linabary et al., 2020). We argue that, through such reflexivity, researchers publishing in *Qualitative Research in Psychology* can contribute to more transparent research practice. While reflexivity alone may not transform research environments or address structural inequalities, it can support a thoughtful engagement with the issues of power and identity. Reflective practices may have the potential to raise awareness of intersectional issues, including those related to personal experience, the research team, the researcher–participant dynamic, and positioning within society; however, their impact depends on how deeply they are integrated into the research

process. However, Burman (2006) warns that reflexivity may unintentionally normalise certain emotions and perspectives while marginalising others. Additionally, Burman (2006) suggests that reflexivity within institutional relationships that influence research and interventions should be integrated to critically analyse and challenge the roles and narratives imposed by these structures rather than solely focusing on personal identities.

A proactive approach to the implications of positionality aligns with feminist principles, emphasising the importance of being critically aware and actively engaged in research (England, 1994; Soedirgo & Glas, 2020). Reflexivity/positionality statements can effectively address the complexities arising from the investigator's position within the prevailing power dynamics of the research environment, particularly those between the investigator and their participants. Thus, we argue that reflexivity and positionality can induce transformative changes and deserve serious consideration in qualitative research in psychology.

Limitations

This study's limitations include the small sample size and the manual selection of articles, which could be subject to human error. A broader investigation employing a technological tool for article selection is recommended for future studies to mitigate human error and provide a more extensive dataset. Additionally, a corpus-based analysis using integral articles as a dataset could offer a deeper understanding of how positionality is articulated in the context of the entire research report, helping to integrate positionality-reflective practices more systematically into academic writing. A sample of studies focused on a single aspect, such as gender, race, or experiences, would provide specific perspectives on positionality (Patton, 2002).

Conclusion

In the evolving field of qualitative psychological research, positionality has become a critical lens through which the authenticity and depth of research are evaluated. This study has thoroughly explored the nuanced role of incorporating a positionality reflection in qualitative research, which not only enriches the research process but also enhances transparency and credibility. The Reflexive Thematic Analysis yielded valuable insights into addressing the research questions through background reflexivity, self-identification, and the navigation of insider-outsider dynamics. This inquiry into positionality underscores the potential benefits of incorporating meaningful and contextually grounded reflexivity, fostering an ongoing dialogue about the ethical implications of qualitative research and how these are integrated and articulated in academic studies, thereby potentially enhancing the analytical process in qualitative research in psychology.

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Table 1. Representation of Frequencies.

Presence of Positionality		
	Statement	Reflection
Type of Positionality		
Outsider	12	12
Insider	19	7

Table 2. Studies with a reflection on positionality from “Qualitative Research in Psychology”.

Title	Positionality	Description
Athletes and Body Image: Interviews with Gay Sportsmen (Filiault & Drummond, 2008)	Insider	<ul style="list-style-type: none"> - Explores the experiences and perspectives of gay male athletes regarding body image. It - Aims to investigate how gay sportsmen perceive and relate to their bodies in the context of their athletic identities, masculinity, and sexual orientation. - Seeks to uncover insights into body image issues, self-esteem, and the intersection of sporting, masculine, and gay identities among this specific population.
Transformations in Māori Women's Identity: Some Things Change, Some Stay the Same (Houkamau, 2011)	Insider	<ul style="list-style-type: none"> - Explores the meanings and associations that a group of Māori women attribute to their Māori identities. - Aims to shed light on diverse forms of Māori identity by looking into how Māori women perceive themselves as Māori, including their self-definitions, self-descriptions, and self-evaluations related to their Māori identity.

- Employs a life-story model to understand how Māori women interpret and express their identities over time, emphasising the importance of personal narratives in capturing the complexity of Māori identity.

Using Psychoanalysis in Qualitative

Research: Countertransference-Informed

Researcher Reflexivity and Defence

Insider

Mechanisms in Two Interviews about

Migration

(Holmes, 2013)

- Explore countertransference, researcher reflexivity, and defence mechanisms in qualitative research interviews about migration.
- Explores the emotional and psychological aspects of migration experiences by examining the role of countertransference feelings in the research process, particularly in relation to defensive processes.
- Aims to uncover unconscious processes and provide a deeper understanding of the impact of migration on individuals.

“I don’t want to let myself down or the

charity down”: men’s accounts of using

various interventions to reduce smoking

and alcohol consumption

Outsider

(Allmark et al., 2017)

- Explores men's perspectives on various interventions aimed at reducing smoking and alcohol consumption.
- Aims to understand how men construct their participation in health initiatives related to hegemonic masculinity and how they negotiate their involvement in these interventions when discussing them with other men.

- Investigates the construction and co-construction of interventions such as smartphone applications, team-based competitions, and traditional support groups, focusing on masculine qualities like competition and autonomy.

'I call it the hero complex' – Critical considerations of power and privilege and seeking to be an agent of change in qualitative researchers' experiences
(Oakley et al., 2020)

Insider

- Explores the experiences of qualitative researchers who work with sensitive topics and marginalised groups.
- It aims to understand the impact of conducting research in these areas, identify the challenges and benefits faced by researchers, and examine the role of power and privilege in the research process.
- The study also aims to shed light on the tensions experienced in addressing issues of abuse, justice, and inequality in qualitative research.

An interpretative phenomenological analysis exploring synesthesia as an exceptional experience: insights for consciousness and cognition
(Simmonds-Moore, 2016)

Insider

- Explores synesthesia as an exceptional experience through interpretative phenomenological analysis.
- The research aims to explore what it is like to experience the world synesthetically and how synesthesia can inform our understanding of exceptional experiences.

- Explores the lived experiences surrounding synesthesia and exceptional experiences, aiming to identify essential structures and meanings tied to these phenomena.

Lost Voices and Unlived Lives: Exploring Adults' Experiences of Selective Mutism using Interpretative Phenomenological Analysis

(Walker & Tobbell, 2015)

Insider -
Outsider

- Seeks to understand the experiences of adults with selective mutism (SM) through Interpretative Phenomenological Analysis (IPA).
- The research aims to address the gaps in the literature by presenting the subjective experiences of adult sufferers of SM, allowing their voices to contribute to a deeper understanding of this condition.
- Explores the phenomenological characteristics of selective mutism in adults, how individuals make sense of their difficulties, and how SM is experienced physically and emotionally.

Running, Being, and Beijing—An Existential Exploration of a Runner Identity

(Ronkainen et al., 2014)

Insider
Outsider

- Explores the negotiation of a conflicted runner identity during a short-term migration to Beijing.
- The research aims to examine the historical and cultural construction of the runner identity, discuss modern runner subjectivities, analyse the challenges faced by a competitive runner

in a new environment, and provide insights into existential and Buddhist interpretations of the experience.

- The study also aims to offer implications for future research in sport and migration studies, as well as practical considerations for using autoethnography in psychological research and practice.

“Can't Really Trust That, So What Can I

Trust?”: A Polyvocal, Qualitative

Analysis of the Psychology of Mistrust

Outsider

(King et al., 2008)

- Explores individuals' lived experiences of mistrust, focusing on how mistrust manifests in interpersonal relationships and its impact on self-identity.
- The researchers conducted in-depth interviews with participants to gather data on their experiences of mistrust and then analysed these narratives using a phenomenological framework.
- Overall, the study aims to provide a nuanced understanding of mistrust by examining how it is experienced, expressed, and perceived by individuals.

“Am iz kwiin” (I’m his queen):

Combining interpretative

Outsider

phenomenological analysis with

- This study explores the experiences of maternal disclosure of HIV to children of HIV-positive mothers in Kingston, Jamaica.

**a feminist approach to work with gems in
a resource-constrained setting**

(Clifford et al., 2018)

- The research aims to recognise power imbalances within research relationships and women's lived experiences.
- It presents "gems" that illuminate women's experiences, challenging existing policy discourses on disclosure, and highlighting the emotional work involved in communicating HIV status to children in a resource-constrained setting.

**Entering the ethnographic mind: A
grounded theory of using ethnography in
psychological research**

(Bartholomew & Brown, 2019)

Outsider

- This study explores the use of ethnography in psychological research.
- It aims to understand how and why psychologists employ ethnography in their studies, highlighting the benefits, challenges, and implications of using ethnographic methods in psychological research.
- The researchers examine the experiences of psychologists who have engaged in ethnographic work to provide insights into the process, outcomes, and significance of incorporating ethnography into the field of psychology.

**Exploring tensions of using interpretative
phenomenological analysis in a domain
with conflicting cultural practices**

- This study explores the tensions and challenges encountered when using interpretative phenomenological analysis (IPA) in a domain with conflicting cultural practices, specifically in the context of Engineering Education Research (EER).

(Kirn et al., 2019)

Outsider

- It aims to investigate the experiences of researchers who engage in IPA within the EER field, focusing on the complexities of applying this methodology in a setting where cultural values and research paradigms may clash.
- The study also aims to examine how researchers navigate these tensions, negotiate their identities as IPA researchers within the EER community, and reveal the implications of conducting qualitative research in interdisciplinary and cross-cultural contexts.

Indian and Pakistani Men's Accounts of Seeking Medical Help for Cardiac Chest Pain in the United Kingdom: Constructions of Marginalised Masculinity or Another Version of Hegemonic Masculinity?

(Galdas & Cheater, 2010)

Outsider

- The study focuses on the experiences of Indian and Pakistani men seeking medical help for cardiac chest pain in the United Kingdom.
- The research aims to explore how these men interpret and act upon symptoms of angina pectoris or acute myocardial infarction, specifically examining how constructions of masculinity intersect with their help-seeking process.
- The study employs a social constructionist gender analysis to understand the cultural, social, and gendered factors influencing these men's healthcare-seeking behaviours.

Making room for words: people who stutter on the Internet

- This study explores how individuals who stutter engage with online platforms, specifically focusing on a listserv dedicated to stuttering.

(Stoudt & Ouellette, 2004)

Outsider

- It also aims to investigate the experiences, challenges, and strategies employed by people who stutter in online spaces.
- Explores the ethical considerations of conducting research in online forums, the dynamics of online communication among individuals who stutter, and the potential benefits of using the Internet for advocacy and support within the stuttering community.

Making sense of violence: a study of narrative Meaning

(Shaw, 2004)

Outsider

- This study explores how individuals make sense of violence through narratives, comparing experiences of real-life violence with violence depicted in films.
- The research aims to analyse the narrative structures used by participants to attribute meanings to their experiences of violence and to understand how individuals construct their stories of encountering violence.

Towards a formulation of the fatherhood constellation: Representing absence

(Berman & Long, 2021)

Outsider

- This study explores the experiences and representations of fatherhood among a specific group of South African fathers with infants.
- It aims to investigate the transition to fatherhood, the experience of being a father to an infant, and the construction of the fatherhood constellation.

What watching others watching can tell us: using video vignettes alongside narrative interviews to access multiple positions and embodied information in cross-cultural mother-infant research

(Dawson & Bain, 2021)

Outsider

- This study uses video vignettes alongside narrative interviews to gain insights into cross-cultural mother-infant research.
- The research aims to access multiple positions and embodied information by observing interactions and understanding the discrepancies between what parents say and what they actually do in their parenting behaviours.
- The study aims to explore mothering practices and societal influences on these practices through a combined methodology of video analysis and narrative interviews.

Figure 1. Article Sampling

