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The Position of Insider (Emic) and Outsider (Etic): A Review of Deborah Court and Randa Khair Abbas' Insider-Outsider Research in Qualitative Inquiry: New Perspectives on Method and Meaning

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Abstract

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Keywords

ethnographer, insider-outsider research, research ecology, researcher partnership

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The Position of Insider (Emic) and Outsider (Etic): A Review of Deborah Court and Randa Khair Abbas' *Insider- Outsider Research in Qualitative Inquiry: New Perspectives on Method and Meaning*

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In their book, *Insider-Outsider Research in Qualitative Inquiry: New Perspectives on Method and Meaning* by Deborah Court and Randa Khair Abbas, they deconstruct the outdated or puzzling terminology associated with this type of research, examine ethical challenges, and recommend methodological approaches. This book also situates qualitative insider-outsider research, by its very nature, within the larger research ecology. The authors describe in full a researcher partnership—a relationship that is more personal and fruitful than a team and significantly more than the sum of its parts. Through their nearly two-decade-long research collaboration and study of the Israeli Druze, the authors have established mutual trust, which has led to a deeper understanding of cultural norms and the meanings they convey. Examples from their research with Israeli Druze will be used to illustrate this argument and their methodology. This book will be of interest to ethnographers, qualitative researchers, and graduate students of all experience levels.

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Introduction

The term "insider researcher" refers to a situation in which the researcher is an integrated part of the topic being examined. For example, an Indian researcher analyzing the portrayal of local American Indian art may be regarded as an "insider researcher," whereas a foreign researcher examining the same topic may be labeled an "outsider researcher." As researchers, our involvement in a project reflects our "positionality," or social standing. Agar (1996) defines positionality as whether one views themselves as an outsider, a "neutral" investigator, or some other classification. When considering our positionality, we must evaluate not just the roles we play but also our relationships with the communities and organizations we investigate. Are we currently inside? The outside? Both? Given (2008) argues that many academic disciplines encourage researchers to reflect on their interactions with research participants, but anthropology, feminism, and disability studies place special emphasis on whether a researcher identifies as an insider or an outsider. The insider or outsider status of a researcher may have a substantial impact on the study procedure. Being an insider or an outsider, for example, can affect how a researcher enters the area, the commitments the researcher has to study participants, the nature of the researcher's ongoing contact with research participants, and the level of trust demonstrated by research participants.

The authors of this book, Deborah Court and Randa Khair Abbas, attempt to offer fresh perspectives on insider-outsider research. These new discoveries are the result of the closeness of their research relationship, the two vastly different worlds they come from, the knowledge and experience they share, and the numerous ways in which they have learned from and with one another. As they proceed through this book, they will attempt to extract practical lessons from the nuances of a research partnership similar to theirs.

In the introduction, the authors establish the context for the stories and analyses that comprise the remainder of the book. They introduce the two partners in this insider-outsider research relationship, describing how they met and how the partnership began. In an academic institution that places the utmost importance on statistical social research, these two researchers, as described by the authors, forged a qualitative path in their study of Israeli Druze society, gaining not just new insights into Druze lives but also qualitative insider-outsider research. The authors begin this book with a historical overview of insider-outsider research. They then discuss their own experiences, which are intricately linked to the insights they have received and the more generalized learnings and principles they seek to share. Following these stories are two chapters containing case studies. In each of these, they discuss a single study they undertook in terms of methods, dilemmas, data collection and analysis, as well as the insights they received by collaborating.

The fifth chapter analyzes the ethical difficulties associated with power, authority, status, and the myriad variables involved in insider-outsider collaborations, as well as the sometimes complicated terminology that has developed in academic discourse around these topics. In insider-outsider work, it is usually the traditional or minority culture that the insider represents, and it is this traditional or minority culture that is examined. This is a truth that is rarely discussed. Typically, the outsider is from a mainstream Western academic culture. The academic predominance of the West exists.

The authors in the sixth chapter examine gender-matching and rapport in insider-outsider research in depth, while the seventh chapter provides an additional case study. In the final chapter, the writers attempt to provide, as promised by the book's title, new perspectives on method and significance by tying together the ideas gained throughout the book.

The authors contend that Chapter 1 is not a "literature review" on insider-outsider research. Instead, they follow a small, rather winding, but consistent path from early anthropology (the study of human society and culture) and ethnography (the method by which cultural anthropology is performed; the study of individual cultures and civilizations) to the social sciences, notably education. In order to produce new "generalizable" understandings of the human condition, humanities fieldwork aims to comprehend local people, their lives, families, social structures, values, works, and hopes. The authors raise the following essential questions: Who should conduct such fieldwork? Who is the best place to arrive at "real" knowledge? Participants within the culture, or those outside it? Each position carries potential insights, blinders, and challenges (Court & Abbas, 2022, p. 4). In this chapter, the authors have explored the evolution of the concept and practice of insider-outsider research by navigating the research literature. The path detailed here begins with Malinowski's essential discovery that anthropologists must seek to comprehend other cultures from the inside, from the viewpoints of participants, rather than from their external, Eurocentric worldview and the predominating scientific racism. This chapter follows the research community's gradual rejection of the notion that non-European cultures are inhabited by "savages," from the development of new concepts to name new understandings, such as participant observation, emic and etic, and researcher reflectivity, to the refinement of insider and outsider researcher positions, as well as the benefits and limitations of various positions.

In Chapter 2, they discussed their research relationship. According to the writers, the distinction between insiders and outsiders is complex. In their combined study of Israeli Druze

culture, Randa is, without question, the insider and Deborah the outsider in this instance. However, they come from various cultural backgrounds and have differing degrees of expertise and experience. Their perspectives are influenced by the school, academic, family, and Israeli cultures. Their study of the Israeli Druze will continue to refer to Randa as the insider and Deborah as the outsider, but the shades of positioning, status, and familiarity will be more nuanced than in previous research. They gain fresh understanding through familiarity. How can they categorize and understand what they have never seen, heard, or imagined? It is dangerous. Sticking with the familiar labels and categories that helped them grasp is too simplistic. Will they be able to break free of these necessary constraints and confront the unknown, beyond their experience, in its entirety? This is the condition of people who do not belong to the community. Having a fresh perspective on familiar objects sheds new light on them. Why are their cultural characteristics required to be recognized, evaluated, and questioned? Insiders consider on this issue. Additionally, this book examines insider-outsider research through the investigations undertaken by a particular pair of research partners. Each of their stories is essential to comprehending their collaborative work. This chapter addresses the many nuances of insider and outsider status through the presentation of these two narratives. The authors imply that the researcher's capacity for self-reflection during all phases of data collection, analysis, and publication is crucial to the credibility of qualitative research. They add that in putting up research results, researchers must acknowledge their personal position vis-à-vis research participants and explain how their position impacted their connections with participants and the insights they gained from doing the study.

Herr and Anderson (2005) shed light on the insider-outsider continuum. They describe six distinct positions that researchers can occupy. "Insider" refers to a researcher who investigates himself or their own work, such as a sustainability educator who investigates their own teaching and learning activities. "Insider in collaboration with other insiders" investigates a group (e.g., an organization or an identity group) of which they are a part, such as a researcher investigating an environmental organization of which they are a part. "Insider(s) in collaboration with outsider(s)" relates to the researcher (an outsider) being approached by an organization or community members (insiders) to collaborate, such as a university inviting a researcher to collaborate on a project to understand how to integrate sustainability considerations into the research and teaching process. "Reciprocal collaboration" refers to the researcher (an outsider) collaborating with an organization or community members (insiders) as an insider-outsider team or in a partnership. Collaboration can take many forms, including joint research initiatives, programs for teacher professional development, and the creation of curricula and materials. The most important characteristic of reciprocal collaboration is that it is a two-way interaction, with both scholars and practitioners working together to achieve similar goals. This strategy can lead to more relevant research and more successful teaching approaches. "Outsider(s) in collaboration with insider(s)" entails the researcher (an outsider) approaching a group, such as a university (insiders), to launch a project assessing the influence of translanguaging practices on students' English language learning. "Outsider(s) studies insider(s)" refers to a researcher (an outsider) studying a phenomenon without collaboration with insiders, such as a researcher studying perspectives on blended learning practice in a university through interviews and document analysis.

Deborah Court and Randa Khair Abbas, in Chapter 3, focus on cultural codes and the roles of the insider and the outsider. In the course of writing this book, Deborah continually questioned Randa, "What is my role?" Deborah believed Randa had insider knowledge, yet Deborah would never have been admitted to such houses or schools, nor would she have been informed of the things Randa was told. Deborah asserts that she has a background in academic publication, research methodology, and English, although these are merely technical parts of her and Randa's work. In this sense, Deborah asked herself important questions like, "What

insight did I bring to the Druze culture?" Why not permit insiders to research their own cultures? They have access, participants' trust, and cultural experience. Who needs outsiders? Deborah concluded that the outsider's responsibility is to ask why: to be aware of and interested in behaviors and traditions that are unquestioned by the participants themselves, asking Randa, "Why do they do this?" What are they waiting for? Randa recognizes that her friendship with Deborah has enabled her, as a member of Israeli society, to act as an outsider and interact with the entire nation. After examining the codes of her own culture for the first time, Randa is now better able to comprehend Muslim, Christian, and Jewish codes. Randa also knows when to speak and when not to speak in certain situations. Together, Deborah and Randa give an essential message to the world about the Druze!

Overall, in Chapter 3, the authors explain that there are various features of the term "code," including computer codes, language codes, moral and ethical codes, and professional and cultural codes. Similar to how computer codes include messages and commands, cultural codes contain details for how a group of people should spend their lives. These messages and commands are embedded in a web of values and beliefs regarding the nature of the good life and right and wrong. Studying culture always entails discovering and decoding cultural codes, which may appear unclear at first glance but are rich with significance for people who study and experience them. Since the absolute belief in reincarnation places the souls of the departed in new Druze bodies, leading new Druze lives, one cultural guideline of the Druze is that they do not visit the graves of their deceased family members. However, the sheikhs of Israel have ruled that the graves of deceased Druze troops may be visited on Memorial Day.

In terms of culture, Geertz (1973) defined culture as "a historically transmitted fabric of meanings embedded in symbols, a system of inherited conceptions articulated in symbolic form by which men communicate, reproduce, and expand their knowledge and attitudes about life." This "historically transmitted form of meanings" is what the majority of social scientists refer to as "cultural codes." The authors explain that the notion of a code, according to a dictionary, is a system of words, letters, figures, or symbols used to represent others, typically for the purpose of confidentiality. The military uses codes to mislead the enemy when transmitting messages. Computer codes are specialized languages used to develop machine programs and instruct the computer how to operate. In each of these examples, meanings are encoded in languages or symbols that do not state them explicitly; only those who know the code are familiar with the meanings.

Chapter 4 provides a discussion about epistemic responsibility, being responsible for the knowledge that individuals and group shares and how it is used. As it relates to the search for truth in qualitative research, recognizing that truths are local and subjective. The authors assert that, in terms of the truth (as Malinowski informed us), the research participants' lived experience, their meanings, and the ways in which they comprehend their worlds are crucial. They actively investigate these local realities in order to reach a greater understanding of the human condition, the numerous ways they live their lives, the qualities and practices that unite them, and to find methods to improve things using this understanding. The authors suggest that research into other cultures and the resulting understandings can serve as remedies to racism and prejudice and open the door toward honoring our multicolored human garden.

The authors contend that the challenge for researchers is to carefully generalize from the discovery of local, personal truths in order to approach a better understanding of the human condition, the myriad ways we live our lives, the qualities and practices that unite us, and to find ways to make things better through this understanding. In this chapter, it is claimed that in an insider-outsider research relationship, trust is the key to epistemic accountability. The complexities of this work are demonstrated through an interview performed in Arabic and Hebrew with a mother, her two young sons, and her mother-in-law, with English coming into play during analysis and writing. Six people, including two researchers, four volunteers, and

three languages, is a challenging task. During the discussion of this complex interview, the notion of "researcher instinct," a kind of tacit knowledge, is introduced.

The authors argue that researchers can never have a perfect grasp of the lives of others, but that competent researchers will use all available resources to come as close as possible. If such a crude analogy can be used, the truth-seeking toolset comprises various data gathering sources and significant time in the field, as well as the human elements of listening, empathy, self-reflection, patience, and thorough line-by-line and between-the-lines reading. When feasible, the authors claim that close collaboration between an insider and an outsider researcher can aid in the discovery of "true knowledge." The research enterprise has a massive responsibility. Constantly present is the risk of misinterpreting and misrepresenting people. At the end of Chapter 4, the authors suggest that one of the most valuable aspects of an interpersonal insider-outsider research partnership is that each partner can be aware of the other's instincts and inquire as to why. Why do you believe this? Where does that originate? How does it affect you? How does it relate to the other information we're collecting? The authors emphasize that this involves significant trust between research partners, which is built block by block as the working relationship progresses.

Chapter 5 discusses two universal issues in research. These concerns include new conceptual names, new research methodologies, new research problems, and new theoretical discoveries. They are caused by societal shifts, political events, and an increased awareness of research-society linkages. Research ethics, responsibilities, and implications are the second topic covered in this chapter. In qualitative research, when researchers and participants meet face-to-face, in depth, and over time to tell their personal stories, the authors advise that researchers must pay special attention to people and do no harm in their search for the truth. Insider-outsider research, which is always qualitative, adds sensitivity, responsibility, and the possibility of acquiring "real" insight into the lives of the participants, according to the authors. Why is all insider-outsider research qualitative, ask the authors? They say that insider-outsider research is an intimate, time-consuming, and subjective procedure that entails talking to participants in a culture as well as talking to each other, researcher to researcher, about what is seen and heard and how the two partners understand the information. The authors stated early in this book that "insider" and "outsider" perspectives are far from dichotomous and that different types of knowledge overlap and provide a more nuanced positionality than the insider-outsider dichotomy suggests. They claim that "positionality" is a concept that frequently emerges in qualitative research, with researchers outlining the benefits and drawbacks of various positions and placing themselves reflexively in relation to research participants. In its simplest articulation, insider and outsider positions are clearly distinguished, but in reality, there are multiple points of connection and detachment between researchers and participants, and positionality can change throughout a study (Greene, 2014).

Positionality theory is like standpoint theory, which proposes that "different groups have distinct perspectives or views based on cultural and/or power differences" (Kezar, 2002, p. 96). The authors suggest that standpoint theory conceptualizes "the notion that all knowledges are generated from a power position and are the result of lived experiences" and aims to promote a more comprehensive understanding of social interactions by recognizing individuals as knowers struggling for a vision (Marques da Silva & Webster, 2018, p. 501). The authors add that standpoint is a more abstract idea, whereas positionality is more emotional and intimate. This is clearly related to research conduct and research ethics, including the selection of study topics and questions and the method of data collection and analysis.

Overall, this chapter presents the notions of positionality, intersectionality, and identity politics, which are extremely pertinent to discussions of insider-outsider research. The chapter then discusses ethical issues related to insider-outsider research, including power and authority, privileged knowledge, and how to resolve these issues. The chapter finishes with these

straightforward guidelines: Do no harm. Seek the participants' honesty. Write about it so that we can learn more about one another as a society. Be self-reflective. Be inquisitive. Be humble. Be brave.

In Chapter 6, the authors explain why most of their writing on the Druze focuses on women while emphasizing that men's narratives are no less significant. They contend that in the extremely conservative and modest Druze culture, women are more at ease sharing their personal stories with other women. These are also the accounts to which they, as female scholars, can relate. The authors believe that gender is an important factor (albeit not the only one) to consider when constructing and establishing an insider-outsider collaboration to conduct a specific research study or series of investigations. They urge that such partners do a series of studies and construct a study program since trust, courage, rapport, and mutual understanding are difficult to establish. They evolve over time through rigorous collaboration. However, the authors acknowledge that extensive discussions regarding gender and pronouns have unintentionally muddied the water, making a situation unnecessarily complicated and less clear.

They argue that a male and a female conducting the research would have helped bring their own chemistry to the study and would have been accepted differently by Druze families, but something would have been lost in their opinion because women are still more likely to feel comfortable interacting with other women than with men. The authors suggest that separating the partners so that the woman interviews women and the man interviews men would not only eliminate most of the advantages of having an insider and an outsider but would also result in the loss of insights gained and questions posed during interviews conducted by the partners together. Compared to individual researchers or a team, this is the concept of a research partnership. Partners are involved at each step of the process. The authors recount their experiences as two female scholars in this book. They claim that this is due to rapport, with a focus on how the rapport between the partners in this insider-outsider partnership evolved over time.

The authors claim that in qualitative research, the development of rapport between interviewer and participant, as well as the establishment of trust to obtain valid and reliable data, have been extensively studied. They also argue that pairing the interviewer and participant in terms of gender, cultural background, age, professional background, and other pertinent personal characteristics is widely regarded as essential for establishing rapport while maintaining the essential research values outlined by Oakley (1981) in her seminal article on feminist research:

The empowerment of participants in research; hearing often silenced voices; minimizing the power hierarchy between researcher and participant; encouraging the participant to lead research; equal sharing of opinions, thoughts, and ideas to minimize the exploitation of the participant (by taking their data, while giving nothing in return); and honest, open discussion of the messy, subjective nature of research when writing it up. (Thwaites, 2017)

Randa's narrative connects with the stories of other Druze professional women they have interviewed, especially the three female Druze school principals whose lives are summarized here. The authors admit that although the three female Druze school principals are not religious in the traditional sense, they maintain their modesty and the external appearance of modesty. Each of these women faced community criticism while pursuing higher education and a job, but they were all supported by crucial family members. The authors believe that the outsider's presence can shed light on the insider's complex motivations and reactions. They assume that the outsider can assist the insider in questioning his or her instinctive perceptions.

During analysis, the partners navigate a dense forest of individual human stories, including their own.

Chapter 7 examines the concepts of time and voice in insider-outsider research. This book illustrates how the authors' trust developed and strengthened their collaborative research. When they began investigating the Druze community, they recognized each other immediately as advisor and student, then as friends, and finally as colleagues. But it took Randa years to feel safe enough to expose, discuss, and sometimes even view particularly sensitive and traumatic aspects of their participants' experiences because they were a part of her story. They contend that an insider must either watch, reveal, and evaluate beyond the obvious or protect, remain descriptive, and keep going.

Deborah acknowledges that she had struggled for years to replace her Canadian politeness and humility, which led her not to inquire when her instincts told her that she should. She also claims that it took her years to gain confidence in her role, to overcome the belief that the insider always knows best, and that Randa should always take the lead in interviews and analysis since she owns the culture and the information. It also took Deborah years to figure out when it was appropriate to respect Randa's right to privacy and when it was appropriate to pose a question that was slightly outside of both of their comfort zones. Deborah admits that this is the outsider's problem: deciding on a function, appreciating insider knowledge while also following instincts that say, "This needs examination; this must be revealed to the public and publicly discussed."

The authors claim that insider-outsider research is more than just a tool; it is a form of instrumental strategy for viewing a culture from the insider's subjective experience and the outsider's "objective," nonparticipant perspective. Instead, they see an insider-outsider alliance as a live, organic relationship that evolves through time. They also suggest that rapport, trust, ways of working together, and degrees of understanding increase with time. This applies to any human relationship. They claim that if the partners work effectively together and continue to collaborate to establish a research program, the third, fifth, and tenth studies will be better, more insightful, and will lead to new and richer understanding. They go on to say that as the relationship between the two partners evolves over time, so does knowledge of the culture under study, such that prior discoveries are brought to the next research.

In this chapter, the authors examine the role of time in qualitative research. They acknowledge that they are not the first to have done so. They claim that the following scholars have proposed temporal issues: First, Sandelowski (1999, p. 79) claimed that "temporal concerns are integral to qualitative research." Historical research investigates past time. Second, Van Manen (1990, p. 101) claims that phenomenological research is concerned with "lived time," or subjective, here-and-now human experience. Third, according to Jeffrey and Troman (2004), ethnography, despite requiring extensive and lengthy time in the field, frequently offers its result in a form of neutral time: themes and categories that cut across persons, places, and chronology. Finally, Sandelowski (1999, p. 80) claims that narrative, "in contrast to the traditional scientific image of the stable self... foregrounds the eternally changing self in a temporal context... "If the traditional scientific enterprise mechanizes time, the narrative enterprise humanizes it."

Tierney (1997) asserts that qualitative researchers either write the texts of their results in chronological time (in past or present tense) or neglect time entirely (he refers to this as "disjunctive time"), presenting themes regardless of their temporal context in participants' narratives. Tierney also talks about the researcher's voice. He also asserts that researchers situate themselves in their texts in three ways: as "I," the most active and personal; as "the author/interviewer/researcher," present but a kind of reporter, more passive and less involved; or as invisible, with findings reported in the third person with no researcher apparently present in the telling. The voice used by researchers is always tied to participant voice (the most

important of the voices to be heard in a qualitative report). The essential questions are: "Does the researcher's voice give clarity to the voices of the participants?" Is it enough to drown them out? "Is it co-opting or distorting them?"

Overall, Chapter 7 discusses how research partners' relationships develop over time, how knowledge of the culture under study develops through the accumulation of studies in a research program, and how decisions about the place of time—chronological or disjunctive—in the presentation of results must be made. The results can be delivered in the first, third, or passive voice. Participants' voices should be heard loud and clear. The insider and outsider researcher must determine whether to speak in unison or to provide separate understandings, engaging the reader in a form of further interpretation.

In Chapter 8, the authors scrutinize the essential questions, "Why do people conduct research?" Why do human beings do it? However, does research truly benefit us? In this final chapter, the authors also provide a brief virtual tour of research and why people pursue it, moving from the tangible benefits of "hard" sciences, such as medicine and biology, to the less tangible but no less significant benefits of the social sciences. The authors assert that medical and biological studies, together with genetics, immunology, and chemistry, have evident practical applications. The objective of these studies is to learn more about how to treat and prevent diseases as well as discover methods to live healthier and more fulfilling lives. Consider the enormous amount of research that has gone into producing a COVID-19 vaccine and treatment options. Antibiotics and immunizations against measles, chickenpox, and polio have been developed through research. Researchers explore therapies for cancer and other ailments around the clock. Clearly, this type of scientific research is crucial to human health. The question is, what about other disciplines? Let us say Geology? This field focuses on how the earth was formed and what secrets the rocks store to comprehend the planet on which we live, where valuable ores and minerals are located, and how earthquakes function so that we can reinforce buildings, bridges, etc. Astronomy? It investigates how the sun and moon affect our weather and tides. Mathematics? Obviously. Those that appreciate it appreciate it for its inherent beauty, but it is also a part of all these other sciences.

The authors then ask if social science research can provide meaningful benefits to humanity in the same way that "hard science" can. The obvious response is yes. According to the authors, social science research has practical applications. They argue that learning how other people live and why they do what they do can lead to the betterment and preservation of lives and ways of life. They claim that by understanding people's cultures, values, beliefs, habits, and social structures, they may better understand the obstacles and difficulties they confront and design solutions to help them. However, the authors claim that this path is demanding and difficult. Who are we supposed to help? What is the definition of "help"? Do we want to change the world? Who are we to behave in this manner? Even currently, the dangers of paternalism and Western ethnocentrism exist. This is one of the most visible contrasts between "hard" science and social science objectives. Curing or avoiding disease is good, but an innocent outsider interfering with people's cultures may not be. Also, we do not want to imply that "hard science" is automatically beneficial. Confirmatory biases (favoring results that support what one already believes or expects to discover) have long plagued both the hard sciences and the social sciences. The scientific method is a process that assists people in moving toward the truth despite their all-too-human tendency for confirmation bias and other fallacies. In other terms, science is a record of corrected errors (Wood & Nezworski, 2005).

The authors have attempted to present a simplified version of a complex argument in this chapter: that "hard" and "social" sciences are distinct, but that all disciplines, in addition to their intrinsic interest and drive to discover new knowledge, ultimately aim to improve human life, and that interdisciplinary cooperation is frequently called on to advance this grand, shared goal. Interdisciplinary collaboration necessitates methodological adaptability. The

author concludes in Chapter 8 that insider-outsider research incorporates elements of ethnography, narrative, phenomenology, and case study. They argue that while researchers may characterize their work as one or the other "kind" - they have always been classified as ethnographers - there is little doubt that researching culture entails, among other things, gathering narratives. It means that understanding participants' lived experiences (phenomenology) is a major goal and that we take our participants and their culture as a form of evidence to make "naturalistic generalizations" and establish theoretical explanations for our findings. And, while some studies may require the use of a statistical instrument, insider-outsider research is never quantitative. Rather, it is genuinely qualitative in that it seeks to reach the heart of a person or a people, to listen and hear, to feel; to decode, uncover, respect, and convey people's tales, aided by the holistic viewpoint afforded by the merger of insider's and outsider's understanding.

The authors believe the best chance of approaching "true" understandings of a culture is with an insider and an outsider researcher working together in a genuine partnership that gradually develops and is based on trust, discussion, listening, patience, rapport, courage, ongoing examination of insider and outsider instincts, and profound mutual respect.

As evidenced by our review or essay, we strongly recommend this book. However, there is also inadequacy. The author argues that insider-outsider research incorporates elements of ethnography, narrative, phenomenology, and case study, but there is no solid proof or protocol to support this claim; therefore, more light should be focused on the empirical evidence supporting their association.

To sum up, this book is written in straightforward language, so readers (ethnographers and other qualitative researchers, graduate students, and researchers of all levels of expertise) may easily grasp and comprehend the parts of ethnography, narrative, phenomenology, and case study presented in this book. The book also does a wonderful job of presenting reader-friendly definitions and offering numerous relevant empirical examples to explain each chapter. Overall, Court and Abbas' book does an excellent job of describing the history, practice, and unique benefits of conducting cultural research through the collaboration of two researchers: one insider and one outsider to the society being researched.

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