I'm not robot

reCAPTCHA

I'm not robot!

I'm not robot

reCAPTCHA

I'm not robot!

What is emic and etic approach

Emic and etic approach example. What is the difference between emic and etic approaches. What is emic and etic.

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Etic and Emic Food and Beverage Services

Starbucks - Etic
- Menu doesn't adapt to other countries

McDonalds - Emic
- Menu changes depending on country
- Considers the native's perspective (tastes)

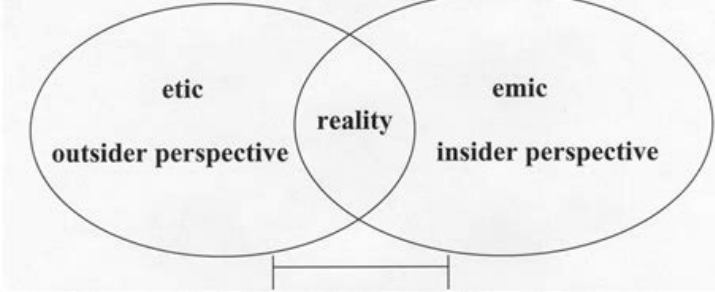Concepts of happiness across time and cultures. Personality and Social Psychology Bulletin, 39, 559–577.CrossRef PubMed Google Scholar Pike, K. L.

Emic and Etic
- The goal is to understand the categories the local people use for dividing up their reality and identifying the terms they use for their categories.
- The categories used by the local people are referred to as "emic." The categories used by outsiders including researchers who are not insiders, are "etic" categories.
- Examples: colors, land "ownership," soils.

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etic — outsider perspective | reality | emic — insider perspective

H., Dasen, P., Berry, J., & Poortinga, Y. (Eds.). (1999). Human behavior in global perspective: An introduction to cross-cultural psychology. Boston: Allyn & Bacon. Google Scholar Ting-Toomey, S. (Ed.). (1994). The challenge of facework: Cross-cultural and interpersonal issues. Albany: SUNY Press. Google Scholar Two kinds of anthropologic field research This article is about the anthropological terms. For emic and etic concepts in linguistics, see emic unit.
Part of a series onAnthropology OutlineHistory Types Archaeological Biological Cultural Linguistic Social Archaeological Aerial Aviation Battlefield Biblical Bioarchaeological Environmental Ethnoarchaeological Experiential Feminist Forensic Maritime Paleoethnobotanical Zooarchaeological Biological Anthrozoological Biocultural Evolutionary Forensic Molecular Neurological Nutritional Paleoanthropological Primatological SocialCultural Applied Art Cognitive Cyborg Development Digital Ecological Environmental Economic Political economy Feminist Food Historical Institutional Kinship Legal Media Medical Museums Musical Political Psychological Public Religion Symbolic Transpersonal Urban Visual Linguistic Anthropological Descriptive Ethnological Ethnographical Historical Semiotic Sociological Research framework Anthropometry Ethnography cyber Ethnology Cross-cultural comparison Participant observation Holism Reflexivity Thick description Cultural relativism Ethnocentrism Emic and etic Key concepts Culture Development Ethnicity Evolution sociocultural Gender Kinship and descent Meme Prehistory Race Society Value Colonialism / Postcolonialism Key theories Actor-network theory Alliance theory Cross-cultural studies Cultural materialism Culture theory Diffusionism Feminism Historical particularism Boasian anthropology Functionalism Interpretive Performance studies Political economy Practice theory Structuralism Post-structuralism Systems theory Lists Anthropologists by nationality Anthropology by year Bibliography Journals List of indigenous peoples Organizations vte In anthropology, folkloristics, and the social and behavioral sciences, emic (/ˈiːmɪk/) and etic (/ˈɛtɪk/) refer to two kinds of field research done and viewpoints obtained.[1] The "emic" approach is an insider's perspective, which looks at the beliefs, values, and practices of a particular culture from the perspective of the people who live within that culture. This approach aims to understand the cultural meaning and significance of a particular behavior or practice, as it is understood by the people who engage in it.[2] The "etic" approach, on the other hand, is an outsider's perspective, which looks at a culture from the perspective of an outside observer or researcher. This approach tends to focus on the observable behaviors and practices of a culture, and aims to understand them in terms of their functional or evolutionary significance. The etic approach often involves the use of standardized measures and frameworks to compare different cultures and may involve the use of concepts and theories from other disciplines, such as psychology or sociology.[2] The emic and etic approaches each have their own strengths and limitations, and each can be useful in understanding different aspects of culture and behavior. Some anthropologists argue that a combination of both approaches is necessary for a complete understanding of a culture, while others argue that one approach may be more appropriate depending on the specific research question being addressed.[2] Definitions "The emic approach investigates how local people think...".[3] How they perceive and categorize the world, their rules for behavior, what has meaning for them, and how they imagine and explain things. "The etic (scientist-oriented) approach shifts the focus from local observations, categories, explanations, and interpretations to those of the anthropologist. The etic approach realizes that members of a culture often are too involved in what they are doing... to interpret their cultures impartially. When using the etic approach, the ethnographer emphasizes what he or she considers important."[3] Although emics and etics are sometimes regarded as inherently in conflict and one can be preferred to the exclusion of the other, the complementarity of emic and etic approaches to anthropological research has been widely recognized, especially in the areas of interest concerning the characteristics of human nature as well as the form and function of human social systems.[4] ...Emic knowledge and interpretations are those existing within a culture, that are 'determined by local custom, meaning, and belief' (Ager and Loughry, 2004: n.p.) and best described by a 'native' of the culture. Etic knowledge refers to generalizations about human behavior that are considered universally true, and commonly links cultural practices to factors of interest to the researcher, such as economic or ecological conditions, that cultural insiders may not consider very relevant (Morris et al., 1999). Emic and etic approaches of understanding behavior and personality fall under the study of cultural anthropology. Cultural anthropology states that people are shaped by their cultures and their subcultures, and we must account for this in the study of personality.

COMBINED ETIC/EMIC APPROACH

EMIC APPROACH: indigenous measures
--> self-reports on 299 indigenous Spanish personality adjectives from the dictionary

PLUS

ETIC APPROACH: imported measures
--> self-reports on Spanish-translated Big Five questionnaires

Sample
N = 894 college students from Spain who completed both emic and etic measures

One way is looking at things through an emic approach. This approach "is culture specific because it focuses on a single culture and it is understood on its own terms." As explained below, the term "emic" originated from the specific linguistic term "phonemic", from phoneme, which is a language-specific way of abstracting speech sounds.[5][6] An 'emic' account is a description of behavior or a belief in terms meaningful (consciously or unconsciously) to the actor; that is, an emic account comes from a person within the culture. Almost anything from within a culture can provide an emic account. An 'etic' account is a description of a behavior or belief by a social analyst or scientific observer (a student or scholar of anthropology or sociology, for example), in terms that can be applied across cultures; that is, an etic account attempts to be 'culturally neutral', limiting any ethnocentric, political or cultural bias or alienation by the observer. When these two approaches are combined, the "richest" view of a culture or society can be understood. On its own, an emic approach would struggle with applying overarching values to a single culture. The etic approach is helpful in enabling researchers to see more than one aspect of one culture, and in applying observations to cultures around the world. History The terms were coined in 1954 by linguist Kenneth Pike, who argued that the tools developed for describing linguistic behaviors could be adapted to the description of any human social behavior. As Pike noted, social scientists have long debated whether their knowledge is objective or subjective. Pike's innovation was to turn away from an epistemological debate, and turn instead to a methodological solution. Emic and etic are derived from the linguistic terms phonemic and phonetic, respectively, where a phone is a distinct speech sound or gesture, regardless of whether the exact sound is critical to the meanings of words, whereas a phoneme is a speech sound in a given language that, if swapped with another phoneme, could change one word to another.

Emic vs. Etic

Emic
- Focuses on one culture and looks for culturally specific behaviors.
- Looking for "Culturally Specific Behavior"
- Emphasizes uniqueness of cultures.
- Seeks an inside perspective.

Etic
- Compares psychological theories across cultures.
- Looking for "Universal Behaviors"
- Emphasizes similarities and differences between culture.
- Brings outside perspective

The possibility of a truly objective description was discounted by Pike himself in his original work; he proposed the emic-etic dichotomy in anthropology as a way around philosophic issues about the very nature of objectivity.[citation needed] The terms were also championed by anthropologists Ward Goodenough and Marvin Harris with slightly different connotations from those used by Pike. Goodenough was primarily interested in understanding the culturally specific meaning of specific beliefs and practices; Harris was primarily interested in explaining human behavior.[citation needed] Pike, Harris, and others have argued that cultural "insiders" and "outsiders" are equally capable of producing emic and etic accounts of their culture. Some researchers use "etic" to refer to objective or outsider accounts, and "emic" to refer to subjective or insider accounts.[7] Margaret Mead was an anthropologist who studied the patterns of adolescence in Samoa. She discovered that the difficulties and the transitions that adolescents faced are culturally influenced. The hormones that are released during puberty can be defined using an etic framework, because adolescents globally have the same hormones being secreted. However, Mead concluded that how adolescents respond to these hormones is greatly influenced by their cultural norms. Through her studies, Mead found that simple classifications about behaviors and personality could not be used because peoples' cultures influenced their behaviors in such a radical way.
Her studies helped create an emic approach of understanding behaviors and personality. Her research deduced that culture has a significant impact in shaping an individual's personality.[8][9] Carl Jung, a Swiss psychoanalyst, is a researcher who took an emic approach in his studies.
Jung studied mythology, religion, ancient rituals, and dreams, leading him to believe that there are archetypes that can be identified and used to categorize people's behaviors. Archetypes are universal structures of the collective unconscious that refer to the inherent way people are predisposed to perceive and process information. The main archetypes[10] that Jung studied were the persona (how people choose to present themselves to the world), the anima and animus (part of people experiencing the world in viewing the opposite sex, that guides how they select their romantic partner), and the shadow (dark side of personalities because people have a concept of evil; well-adjusted people must integrate both good and bad parts of themselves). Jung looked at the role of the mother and deduced that all people have mothers and see their mothers in a similar way; they offer nurture and comfort. His studies also suggest that "infants have evolved to suck milk from the breast, it is also the case that all children have inborn tendencies to react in certain ways." This way of looking at the mother is an emic way of applying a concept cross-culturally and universally.[9] Because as regards personality Emic and etic approaches are important to understanding personality because problems can arise "when concepts, measures, and methods are carelessly transferred to other cultures in attempts to make cross-cultural generalizations about personality." It is hard to apply certain generalizations of behavior to people who are so diverse and culturally different. One example of this is the F-scale (Macleod).[11] The F-scale, which was created by Theodor Adorno, is used to measure authoritarian personality, which can, in turn, be used to predict prejudiced behaviors. This test, when applied to Americans accurately depicts prejudices towards black individuals. However, when a study was conducted in South Africa using the F-Scale, (Pettigrew and Friedman)[9] results did not predict any prejudices towards black individuals.
This study used emic approaches of study by conducting interviews with the locals and etic approaches by giving participants generalized personality tests. See also Exonym and endonym Other explorations of the differences between reality and humans' models of it: Blind men and an elephant Emic and etic units Internalism and externalism Map–territory relation References ^ EE intro, SIL ^ a b c Mostowlansky, Till; Rota, Andrea (29 November 2020).

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Nattiez, Jean-Jacques (1987), Musicologie générale et sémiologue [Music and Discourse: Toward a Semiology of Music], translated by Carolyn Abbate, ISBN 978-0-691-02714-2. Pike, Kenneth Lee, ed. (1967), Language in Relation to a Unified Theory of Structure of Human Behavior (2nd ed.), The Hague, Netherlands: Mouton. External links Emic and Etic Standpoints for the Description of Behavior, chapter 2 in Language in Relation to a Unified Theory of the Structure of Human Behavior, vol 2, by Kenneth Pike (published in 1954 by Summer Institute of Linguistics)
Retrieved from " Are you confused by the terms 'emic' and 'etic' when applied to research methods? It is hardly surprising, for a quick Google of these terms will produce diverse definitions, applied to both language and culture. Once you get further into reading about how culture influences behaviour you will find that some writers even use them as nouns ('emics' and 'etics') rather than as adjectives applied to particular approaches and research methods. The origin of the words lies within the field of linguistics, according to the Merriam-Webster online dictionary, and has been used in the terms 'phonetic' (representing speech sounds by symbols) and 'phonemic' (related to specific underlying sounds that distinguish two similar words). Their first use in anthropology seems to date back to the 1950s, according to several dictionaries, and the way they are used in psychology is the same.
Etic research is research that compares data from different cultures in an effort to uncover general rules regarding human behaviour. Think eTic = 'T for telescope.' A telescope allows us to take a large comparative view of landscapes and see a lot from a distance. This is often quantitative research that generates data tables. (Höfstede's research into cultural dimensions is a good example of etic research). Emic research is conducted within one culture or sometimes within one social group within the culture, and focuses on uncovering the individual and group meaning of people's actions, communications and attitudes. Think eMic = 'M for microscope.' A microscope allows us to take a very close look at very small details, and see the meaning of changes in cells, for example. This is almost exclusively qualitative research that generates written data, often from video- or audio-recorded observations or interviews. (Howarth's focus group interview method researching the construction of social identity of Brixton youth, with detailed transcription of the interviews, is a good example of emic research).