Unlocking the Power of Outliers: Overcoming the Constraints of Conventional Thinking

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Abstract: *Outliers are often overlooked in statistical analysis. When outliers arise from data collection errors, it is reasonable to correct them. However, in cases where outliers are not due to errors, it becomes crucial to acknowledge their presence. Although this article does not primarily focus on outliers in statistics, their relevance to statistical analysis should not be undermined. The study at hand is based on phenomena observed in the social sciences, aiming to recognize the value of outliers that transcend normality. The specific objectives of this endeavor are twofold: first, to identify outliers across various subject areas, and second, to understand the potential impact of removing outliers. In pursuit of these objectives, the findings of eight case studies have been summarized. Outliers cannot be confined within a rigid framework, which means that some of the issues discussed may deviate from the general consensus. Through the identification and examination of outliers in each case study, numerous novel insights have emerged. This newfound knowledge surpasses existing consensual understanding. Instead of outright rejecting or accepting new knowledge solely based on its deviation from the conventional framework, it is essential to assess its validity from the perspective of an outlier. In that regard, scholars are encouraged to explore existing concepts from fresh perspectives and embrace the potential insights that outliers can offer. By doing so, we invite scholars to broaden their understanding and examine established concepts through a new lens.*

Key Words: *Definition, Nirukti, Out of the Box, Outlier, Sustainability.*

1. INTRODUCTION:

Marginalization of social groups is a prevalent phenomenon observed even in societies considered advanced. According to Chowdhury, R. (2022), meta-ignorance and meta-insensitivity are significant contributors to the unintentional misrepresentation of marginalized groups in management and organizational research. The United Nations acknowledges that marginalization of ethnic, religious, and linguistic minorities has adverse effects on poverty eradication, democratization, and environmental sustainability within a country (ohchr.org). While discussions on the treatment of minority groups exist, it remains unclear whether the true importance of minority groups has been fully recognized. It has been decades since the realization that the majority group in a country possesses a disproportionate share of national income, yet little progress has been made to rectify this disparity. According to recent studies, it has long been recognized that there is an imbalance in the distribution of national income, with the majority group in a country holding a disproportionate share (Aladangady et al. 2021). The correct understanding of the significance of the impoverished community for a country's development remains uncertain. The reduction of poverty within a nation is an essential aspect of its development. Despite the discourse surrounding minority issues by individuals and organizations, the marginalization of these groups as outliers continues to persist. This is due to society's inclination to disregard outliers as inconsequential, and this perspective is equally prevalent among scholars.

The core issue lies in the failure to accurately identify outliers. Often, decisions are made based on the opinions of the majority, resulting in concessions being granted to minority groups without addressing the underlying systemic problems. In light of this situation, the aim of this paper is to emphasize the significance of minority groups or outliers and shed light on their importance in societal development.

2. MATERIAL AND METHODS:

In this study on outliers, the focus will be on identifying and analyzing elements that deviate from the norm. The methodology employed will involve connecting the dots to uncover patterns and relationships. The intention is not

to confine the study within a specific framework or discipline, but rather to adopt an inclusive approach. To derive the root definition of a term, the Nirukti method will be utilized. Additionally, a concept from *Hela Jana Wahara* (folk tales) known as "The Moon Tells Evidence" has been considered as an alternative perspective to explore outliers.

3. ANALYSIS:

3.1 Case 01: Analysis of Village Names:

The scope of this study encompasses the geographical area from Kalugala village to Kiriwaneliya village in the Ambagamuwa Divisional Secretariat Division of the Nuwara Eliya District in Sri Lanka. This region is divided into two parts by the Maskeli Oya valley. The earlier part of the study focused on analyzing the village names in the upper slope of the valley. Specifically, an examination was conducted on the village names of Kehelwara, Morahenegama, Waggama, Udabage, Poromaruwa, Miyanapalawa, Weralugasthanna, and Kanamadilihena in the area extending from Kalugala to Kirivaneliya. The study aimed to identify and explore the commonalities among these village names.

Table No. 01: Commonality of final meaning of village names in *Udabage* Part

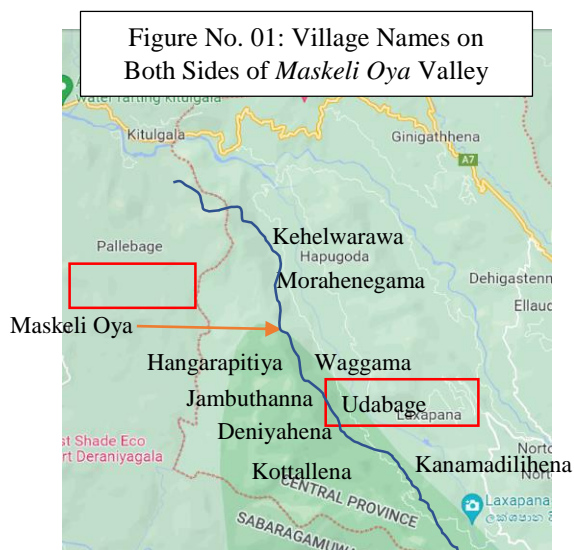| S/N	Village Name	Basic Attachment of the Name	Common Meaning	Ultimate Attachment
1	*Kehelwara*	A fruit name	A species of plant	Nature
2	*Morahenegama*	A fruit name	A species of plant	Nature
3	*Waggama*	A village meaning	the village	A special type of village
4	*Udabage*	A fractional number	Numbers	Mathematics
5	*Poromaruwa*	A plant name	A species of plant	Nature
6	*Miyanapalawa*	A plant name	A species of plant	Nature
7	*Weralugasthanna*	A fruit name	A species of plant	Nature
8	*Kanamadilihena*	A name of animal and chena	A species of plants and animals	Nature

Table 1 illustrates the commonality in the final meaning of village names. It is evident that out of the eight village names considered, six of them are associated with nature. However, village names 3 and 4 deviate from the common meaning. The precise meaning of the name Vaggama is not entirely clear. According to the "Wisdom Library" website, the term "Vagga" has multiple definitions across different languages and glossaries, such as a group, a party, or a chapter of a book (Varga in Prakrit glossary; Vagga in Pali glossary; Vagga in Kannada glossary) (Wisdom Library, n.d.). On the other hand, it is confirmed that the village name Udabage corresponds to a fractional number. Hence, Udabage stands out as an outlier with no apparent connection to the other names.

By excluding this outlier village name, it is possible to conclude, based on the specific case study, that the ancient village names were linked to natural phenomena. Nevertheless, instead of disregarding outliers, I explored the evidence presented by them, guided by the local saying that the " The Moon Tells Evidence." Consequently, I investigated the factors supporting the hypothesis that if there is an upper half, there must also be a lower half. This led to the discovery of a village called Pallebhage (Lower half) on the opposite side of the valley.

However, as depicted in Figure 1, it is evident that the geographical locations of Udabage (Upper half) and Pallebage (Lower half) do not coincide. Hence, further research was conducted to determine the reason behind this discrepancy. Through an examination of old land deeds, it was confirmed that in the past, the upper part of Maskeli Oya valley was referred to as Udabage, while the lower part was known as Pallebage. In mathematical terms, when dividing 1 into two parts, we obtain two fractions of $\frac{1}{2}$ each. However, when these two $\frac{1}{2}$ fractions are combined, it is referred to as 1, not two $\frac{1}{2}$ fractions. This principle suggests that the name used for the divided parts differs from the name used for the whole when they are reunited. Thus, it was crucial to investigate whether a distinct name was used for the combination of the upper 1/2 and lower 1/2. Eventually, it was discovered that the name Kalugammana was used to designate this entirety in the past. In the separate study of Pallebage, a similar approach was employed to identify outliers as in the case

Figure No. 01: Village Names on Both Sides of *Maskeli Oya* Valley

of the Udabage part. Table 2 presents the village names and the outliers identified within Pallebage using this method.

Table No. 02: Commonality of final meaning of village names in *Pallebage* Part

| S/N	Village Name	Basic Attachment of the Name	Common Meaning	Ultimate Attachment
1	*Pallebage*	A fractional number	Number	Mathematics
2	*Hangarapitiya*	A historical story	A historical story	Culture
3	*Jambuthanna*	A fruit name	A species of plant	Nature
4	*Deniyahena*	A natural location	A natural location	Nature
5	*Kottallena*	A natural location	A natural location	Nature

Table 2 illustrates the alignment of village names in Pallebage Part. The arrangement of village names such as Hagarapitiya, Jambuthenna, Deniyahena, and Kottellena based on plant species/natural locations is evident. Furthermore, it is apparent that the village name Pallebage stands as an outlier within this pattern.

3.2 Case 02: An outlier in the word: *Ekamuthukama* (unity)

The English word "unity" is translated into Sinhala as "Ekamuthukama." This Sinhala term is composed of three sub-terms: Eka, Muthu, and Kama. Here, the term "Eka" carries a similar meaning to the number 1 used in mathematics. However, substituting this mathematical term results in "1muthukama." Yet, this usage does not adhere to common language rules, which prioritize linguistic norms and commonality. Therefore, the use of "1muthukama" deviates from the ordinary and can be considered an outlier.Thinking outside the common practice, or as an outlier, has the potential to generate numerous alternative approaches. For instance, examples such as "1muthukama," "2muthukama," "3muthukama," and so on can be created. In this text, the term "7muthukama" will be encountered. In Sinhalese folklore (*Hathmuthu Paramparawa*), "7muthu" refers to the seventh generation, which includes Attā, Muttā, Nattā, Panattā, Kittā, Kirikittā, and Meemuttā. Thus, the meanings from "1muthu" to "7muthu" mentioned earlier can be understood. Upon examining the birth certificate, it becomes clear that Muttā is equivalent to "Seeya" (paternal grandfather), and therefore, the father is referred to as Attā. It appears that the term "Tha+Attā" is used as "Thāttā" (father). The term "Thahawuru karana attā" (Confirming father) may also be appropriate in terms of confirming one's birth. Additionally, this implies that Sri Lankans are descended from a generation of Muthu (pearls). Hence, this island is referred to as the "Indian sāgaraye muthu etaya" (Pearl of the Indian Ocean).

In addition to this, we can also determine the origin of Atta's birth. According to Buddha's philosophy, individuals perceive the world as *Nichcha* (permanent), *Sukha* (satisfactory), and *Atta* (self), which leads them on a journey of samsara. Thus, it becomes evident that Atta marks the beginning of the samsara journey. Figure 2 will provide further clarification on these concepts.

**Figure No. 02: How the birth of a generation of *Hathmuthu* has taken place**
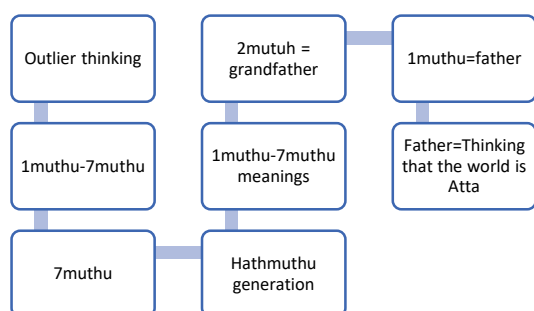
The transformation from outlier thinking to understanding the genesis of a *hathmuthu* generation is illustrated in Figure 2.

3.3 Case 03: An outlier in the word: *Thirasārabawa* (Sustainability):

The English word "sustainability" is translated into Sinhala as "thirasārabawa." This Sinhala term consists of two sub-terms, namely "Thira" and "Sāra." The term "Sāra" further divides into "Swa" and "Āra." In rural usage, "Thira" (screen) is referred to as "Isthira" (Raise the curtain), indicating the action of lifting the curtain or opening. "Swa" signifies "naturally," while "Āriya" denotes a noble race. Hence, "sustainability" implies enabling the exposure of a naturally superior race, known as "Ariya Jathiya." This division is depicted in Figure 03.

Figure No. 03: Meaning of the term Thirasārabawa (sustainability): In the sense of Nirukti
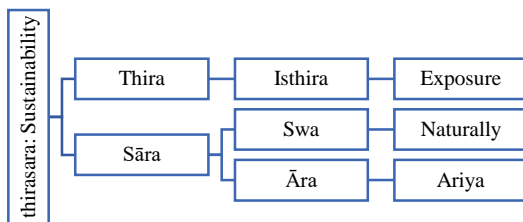
As depicted in Figure 3, sustainability encompasses enabling the genuine manifestation of Arya-ness. Here, "naturally" implies aligning with the laws of nature, which emphasize six virtues: self-execution, error detection, integrity, purposefulness, purpose sharpening, and scientific-ness. Additionally, Arya represents simplicity. Thus, sustainability revolves around fostering the natural unfolding of simplicity in all aspects.

3.4 Case 04: An outlier in the word: *Watahageneema* (Understanding):

The English word "understanding" is translated into Sinhala as "watahageneema." This Sinhala term is formed by combining three sub-terms: "wata," "ha," and "geneema." In this context, "wata" represents a circle or round in English, while "ha" signifies connection. Therefore, to understand something fully, it implies that a complete circle must be formed. As a circle encompasses 360 degrees, it suggests that gaining a comprehensive understanding requires examining the subject from all angles, or in other words, considering it from a 360-degree perspective.

3.5 Case 05: Pareto concept:

The Pareto concept illustrates an 80/20 ratio, stating that 20% of the population holds 80% of a country's national wealth (Pareto, V. 1896). In other words, 80% of the population only owns 20% of the national wealth. This observation reveals two outliers: the 20% of the population and the 20% of national wealth. These outliers persistently remain outside the majority. Consequently, when a country aims for development, it becomes crucial to pay special attention to these outliers. Specifically, efforts should focus on increasing the number of people who possess 80% of the national wealth beyond the initial 20%, and simultaneously raising the national wealth claimed by 80% of the population from its current 20%. Applying this concept to a country's development implies that uplifting the poor and enabling their prosperity is essential. However, it also emphasizes that the 20% outliers cannot be overlooked.

3.6 Case 06: Out of Box:

The terms remarkable, exceptional, or extraordinary are used as synonyms for "out of the box" (collinsdictionary.com). According to the online vocabulary dictionary, "out-of-the-box thinking" refers to thinking that diverges in various directions to consider different perspectives. It emphasizes that this type of thinking fosters the generation of new ideas, solutions, and promotes creativity (vocabulary.com). An example of outside-the-box thinking is when business travelers opt to stay with friends and family and use more cost-effective modes of transportation during an economic downturn (macmillandictionary.com). Borbye (2008) highlights several factors necessary for creativity and thinking outside the box, such as having sufficient time, perceiving the larger context or big picture, attention to detail, willingness to integrate knowledge from different disciplines and cultures, interaction with others, seeking information from diverse sources, viewing problems as opportunities, appreciating innovation, and taking risks. These factors demonstrate that thinking outside the box can lead to the creation of new ideas and innovative problem-solving approaches. Therefore, there is no disagreement regarding the advantages of this mode of thinking. However, to successfully break out of the box, it is essential to have a clear understanding of what the box represents.

Table No. 03: Out of the box, Box and Outliers

Out of the box	Box (inliers)	Outliers
having the time to do so	busyness	freedom
see the big picture (context)	seeing within a narrow range	wide range
paying attention to detail	surface view	deep view
willing to integrate knowledge from different disciplines	own subject framework	a different subject frame
integrating knowledge from different cultures	own culture	other cultures
interacting with other people	own opinion/experience	other people's opinion/ experience
seeking information from many sources	sources in the same subject area	sources in other subject areas
problems as opportunities	problems as troubles	problems as opportunities
innovation appreciation	reluctance to change	willingness to change

Table 3 provides an explanation of "Out of the box," "Box," and "Outliers." An astute observer can discern that we are discussing the concept of thinking outside the box while existing within a framework. The world has progressed, and individuals are preoccupied, confined by their busyness. For such individuals, freedom becomes an outlier. To truly comprehend something, a comprehensive perspective from all angles, a 360-degree view, is necessary. However, due to busyness or ignorance, people tend to adopt a narrow perspective. Consequently, a deep and holistic vision becomes an outlier for those accustomed to narrow-mindedness.

Initially, knowledge was conceived as a holistic concept, categorized into science and social sciences. Subsequently, the field of science was further divided into disciplines such as medicine and chemistry, while social sciences were segmented into economics, history, and others. These subsequent divisions led to the creation of numerous specialized subjects. Many individuals, who consider themselves knowledgeable, confine their pursuit of truth within the boundaries of their chosen field, neglecting other subjects which are deemed outliers.

The development of diverse cultures, both natural and artificial, has been influenced by the shrinking global context due to advanced communication. This has resulted in the emergence of "mixed new cultures" and the existence of multiple cultural frameworks or "cultural boxes." Individuals residing within these cultural boxes perceive other cultures as outliers. Despite technological advancements fostering societal integration, individuals can experience isolation within groups, where groupism becomes an outlier for those confined within the individualism box.

The extensive division of subjects has led to fragmented sources of knowledge, with scholars seeking sources solely within their limited field of study. Consequently, sources from other disciplines are regarded as outliers by individuals confined within their restricted source box.

Problems often arise when existing solutions fail within the current context. However, those who attempt to find solutions within the existing framework may lack the ability to view the problem as an opportunity. For such individuals, new opportunities become outliers. Additionally, resistance to change is an inherent characteristic of humans, who strive to maintain familiar values, attitudes, and behaviors. Consequently, different environmental conditions are perceived as outliers by individuals confined within their habitual box.

3.7 Case 07: An outlier in the word: *Nayakaya* (The Leader)

There are numerous definitions of leadership. Keating (1982, p.16) describes it as "a process of facilitating the achievement of a person's or a group's goal in a specific situation." Bass (1990, p.19-20) emphasizes that leadership involves "the interaction between two or more members of a group, often resulting in the structuring or restructuring of the situation and the members' perceptions and expectations." Furthermore, Bass (1990, p.19-20) provides an additional definition stating that leadership is "an interaction between two or more members of a group that often involves structuring or restructuring the situation and the perceptions and expectations of the members."

Kouzes and Posner (1995, p.30) define leadership as "the art of mobilizing others to want to struggle for shared aspirations." Koestenbaum (2002, p.23) defines leadership as "a way of thinking and a way of acting... an attitude, a mindset." De Pree (2004, p.3) further describes leadership as "an art, something to be learned over time... more tribal than scientific, more a weaving of relationships than an amassing of information." Grint (2005, p.15) states that leadership is "concerned with direction-setting, novelty, and is essentially linked to change, movement, and persuasion."

Most scholars have utilized various definitions, more or less, to describe the functions of a leader rather than to uncover the essence of who the leader truly is. Even when another scholar attempts to define a leader, it is expected that they do so cautiously, remaining within the boundaries of this general framework. This expectation arises from the hesitation or inability of scholars to venture beyond the confines of this established framework. It has become a widely held belief that a leader should be defined based on the tasks they perform, representing the predetermined frame or box they are confined to. However, if one were to break free from this box and redefine leadership, it would be considered an outlier, deviating from the norm.

Who is the leader can be defined in terms of *Nirukti*. Nayakaya (the leader) in Sinhala is a combination of 3 words. That is Na+yaka+ya. Here Na means Navika or trader. That means Naga tribe is a group of people who lived in ancient Sri Lanka. It is said that they got that name because they engaged in seafaring and trading. And yaka are devil tribes that lived in ancient Sri Lanka. It is said that they got that name because they were engaged in the yakada (iron) industry. Here the final word ya conveys the idea of ya kireema (gathering). Thus, it is confirmed that the idea of Nayakaya (Leader) was created by merging the knowledge of trade and iron industry. But this statement is difficult to understand in this context. Therefore, the meanings here need to be further refined. Here trading wisdom is the wisdom of making profit. The profit considered here is not only money but social welfare, fairness etc. is relative according to the situation. Industry knowledge is technical knowledge. Here also what is technology is relative to the existing context. Here profit and technology are two different domains of knowledge. However, it is not possible to add odd fractions or fractions that are not compatible with each other in the same way. It can be done with the help of a common multiplier. This situation can be formulated as follows. $\frac{1}{2} + \frac{3}{4} = \frac{2}{4} + \frac{3}{4} = \frac{5}{4} = 1\frac{1}{4}$.

The definition of a leader can be understood through the concept of "Nirukti." In Sinhala, the word for leader is "Nayakaya," which is a combination of three words: Na, yaka, and ya. "Na" refers to "Navika" or a trader, associated with the Naga tribe that inhabited ancient Sri Lanka. The Naga tribe earned this name due to their involvement in seafaring and trade. "Yaka" refers to devil tribes that lived in ancient Sri Lanka and gained their name from their involvement in the iron industry, known as "yakada." The final word, "ya," implies gathering or coming together.

Thus, it can be inferred that the concept of a leader, Nayakaya, emerged by combining the knowledge of trade and the iron industry. However, this statement may be challenging to comprehend in the current context, and the meanings need further clarification. In this context, trading wisdom represents the knowledge of generating profit, where profit is not limited to monetary gain but also encompasses social welfare and fairness, relative to the given situation. Industry knowledge pertains to technical expertise, and the understanding of technology may vary depending on the existing circumstances. Profit and technology are distinct domains of knowledge, and it is not possible to add dissimilar or incompatible fractions in the same manner. It can be done with the help of a common multiplier. This situation can be formulated as follows. $\frac{1}{2} + \frac{3}{4} = \frac{2}{4} + \frac{3}{4} = \frac{5}{4} = 1\frac{1}{4}$.

To add unequal fractions like $\frac{1}{2}$ and $\frac{3}{4}$, it is necessary to find a common denominator. In this example, the unequal denominators are 2 and 4, and we can consider 4 as the common denominator. Since there are two distinct types of knowledge required to develop a leader, their sum should be equal to 1, representing leadership. In this case, the two types of knowledge are Profit Knowledge and Technology Knowledge, which when combined should equal 1 (Profit Knowledge + Technology Knowledge = 1). The choice of the common value should align with the desired type of leadership. For instance, if the objective is to create political leadership, politics should be the common factor. Therefore, the formula for developing a leader can be expressed as follows.

$(Knowledge\ of\ political\ profit/\text{politics}) + (Knowledge\ of\ political\ technology/\text{politics}) = political\ leader$

By adopting a deliberate approach, it is possible to cultivate the desired leadership style by identifying it as the focal point. Consequently, several observations can be made. Firstly, leadership entails a fusion of business acumen and technical expertise. Secondly, one can nurture leadership by augmenting the desired leadership style with proficiency in profit-oriented knowledge and technical skills. Lastly, while it is feasible to develop leaders for specific tasks, cultivating a comprehensive leader presents a greater challenge.

3.8 Case 08: Learning by nature: Organizational structure:

The organizational structure plays a significant role in shaping organizational behavior, with the prevailing belief being that decisions regarding organizational structure are a key determinant. Pitts, Tammy et al. (2008) highlight that organizational structure serves as the framework for depicting the relationships within an organization, often represented through an organizational chart. While numerous scholarly definitions exist, the focus here is on the general understanding of organizational structure. Specifically, attention is directed towards the shape of the organizational chart. Different types of organizational structures have been created to fulfill the diverse needs of organizations.

Examples include Functional Structure, Product Structure, Geographic Structure, Divisional Structure, Matrix Structure, and Amorphous Structure. Despite their variations, these organizational structures share a common characteristic: they are arranged in a hierarchical order from the highest management level to the lowest management

level. Consequently, the highest-ranking authority, such as the chief (mulikaya or mula), occupies the top position, while the novice or less influential individuals (dalu) occupy lower positions. This arrangement will be further elaborated upon in Figure 4 below.

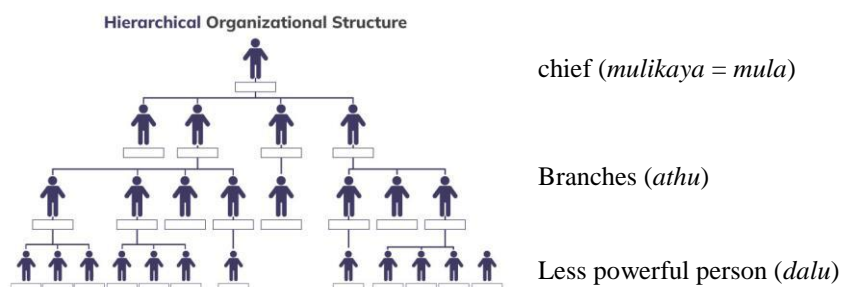**Figure no. 4: General Nature of Organizational Structure**

Hierarchical Organizational Structure

chief (*mulikaya = mula*)

Branches (*athu*)

Less powerful person (*dalu*)

Figure 4 illustrates a conventional depiction of an organizational structure. It represents the box or framework within which we position ourselves in relation to the overall existing nature or organizational structure. To draw a parallel, let's compare this general scenario to that of a tree. Figure 5 outlines the fundamental components of a tree.

Figure no. 5: the basic elements of a tree

Mature leaves and young leaves

Branches (*athu*)

Root *(mula)*
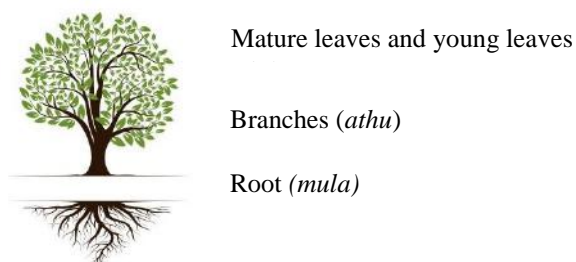
A discrepancy is observed when comparing Figures 4 and 5 above. The root in Figure 4 is depicted in the upper space, whereas the root in Figure 5 is illustrated at ground level. However, the branches in both figures are positioned in the middle. In addressing this issue, it is important to acknowledge that Figure 4 represents our design, while Figure 5 represents nature's design. Thus, we must verify the accuracy of nature's design. Upon doing so, it becomes evident that the organizational structure we have established has been inverted.

4. DISCUSSION:

"We have examined eight case studies with the objective of identifying the value of outliers that deviate from normality. Table No. 4 provides a summary of these eight case studies."

Table No. 4: the summary of 8 case studies

Case Study	Outliers	Discovered
Case Study No 1:	*Udabahe* (Upper half) and *Pallebage* (Lower half)	1. That the southern valley of Maskeli Oya is named as Udabage 2. That the left valley of Maskeli Oya is named Pallebage 3. That the region belonging to both valleys of Maskeli Oya is named *Kalugammana*
Case Study No 2:	1muthu instead of *Ekamuthu* (unity)	1. Hath *muthu paramparawa* (Hath *mithu* generation) 2. That the first *mutta* or Atta is the father 3. That *Thahaurukarna* atta (affirming father) is the father 4. *Thattha* or Atta (father) is born from the root of *ichcha*, *sukha*, atta
Case Study No 3:	Root definition instead of descriptive definitions	1. That the root definition of a word can be found by Nirukti method. 2. Sustainability is effect and its cause is simplicity

	(Acceptance of the majority)	3. That the definition of sustainability is "allowing simplicity to naturally unfold."
Case Study No 4:	Root definition instead of descriptive definitions (Acceptance of the majority)	1. That something should be seen in 360-degree dimensions if it is *watahaganeemta* (understanding).
Case Study No 5:	20%	1. That in order to develop a country, the share of 20% of the national income enjoyed by the majority of the people should be increased.
Case Study No 6:	Freedom, wide range, deep view, a different subject frame, other cultures, other people's opinion/ experience, sources in other subject areas, problems as opportunities, willingness to change	1. That man fails to come out of the frame due to busyness 2. That man fails to come out of the frame due to the inability to see from a wide range 3. That man fails to come out of the frame due to limitation to various subjects 4. That man fails to come out of the frame due to being trapped in different cultures 5. That man fails to come out of the frame due to the strong presence of individualism 6. That man fails to come out of the frame due to non-use of other subject sources 7. That man fails to come out of the frame by not seeing problems as opportunities 8. That man fails to come out of the frame due to unwillingness to change
Case Study No 7:	Root definition instead of descriptive definitions (Acceptance of the majority)	1. Finding the root definition of leadership 2. Develop a formula for leadership 3. Understanding that task-oriented leaders are capable of being produced and that creating general leaders is difficult
Case Study No 8:	Nature	1. That the organizational structure used is upside down

Source: Created on the findings of the case studies.

All the observations in Table No. 4 represent new knowledge derived from outliers. However, the majority of these observations are not aligned with established scholarly consensus. As consensus knowledge forms the basis of existing understanding, it is natural for non-consensus knowledge to be inconsistent. However, the focus should not solely be on discussing the inconsistencies with existing knowledge but rather on evaluating the accuracy of the new knowledge. To accomplish this, scholars will need to transcend the confines of the existing framework.

5. CONCLUSION:
Outliers should no longer be ignored as they provide evidence for a new perspective. Therefore, it is imperative for scholars to pay more attention to outliers.

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