

*Othering, Identity, and Recognition: The Social
Exclusion of the Constructed 'Other'*

Salma AbdulMagied 1800265
Master's of Social Exclusion
Supervisors: Camilla Kronqvist
Aminkeng Atabong
Faculty of Humanities, Psychology, and Theology
Åbo Akademi University 2020



ÅBO AKADEMI UNIVERSITY – Faculty of Arts, Psychology, and Theology

Subject: Social Exclusion, Philosophy Major	
Writer: Salma AbdulMagied	Student Number: 1800265
Title: <i>Othering, Identity, and Recognition: The Social Exclusion of the Constructed 'Other'</i>	
Supervisor: Camilla Kronqvist	Supervisor: Aminkeng Atabong
<p>Abstract:</p> <p>The 'Other' means different things to people in different situations and settings, and the way of defining the other changes from one person's experience to another. 'Othering' is not about one situation; it is about a pattern of behavior that brings down different minority groups or communities. This research studies the phenomena of constructing an identity for the 'Other.' This identity is studied through theoretical and phenomenological methods. The phenomenon of 'Othering' creates the notion of becoming socially excluded. 'Othering' creates social barriers between a person or a group of people and the society. Exclusion happens through different methods such as; race, ethnicity, age, sexuality, religion, color, and appearance. The research is conducted by interviewing eight international masters' program students in Turku, Finland. The analysis of the interviews is done through a framework of theories, the social action theory, social action and social performances to describe the motives and process of social actions. Besides, theories of identity and recognition to situate the understanding and knowledge of others. The data presented have a holistic view of looking at all these ideas together, through different stages and different unique experiences.</p>	
Keywords: <i>Other, Othering, Identity, Recognition, and Exclusion.</i>	
Date: 20.04.2020	Page Numbers: 90

Table of Content:

ACKNOWLEDGMENTS.....	3
INTRODUCTION	4
CHAPTER (1)- LITERATURE & THEORIES.....	7
1.1 DEFINING THE OTHER.....	7
1.2 IDENTITY AND RECOGNITION	8
1.2.1 <i>Defining Identity and identification</i>	8
1.2.2 <i>Recognition</i>	18
1.2.3 <i>Self-reflection between the “I” and “Me”</i>	25
1.3 THREE THEORIES OF SOCIAL ACTION.....	28
1.3.1 <i>Social Act Theory</i>	28
1.3.2 <i>Social Actors Theory (Presentation of the self)</i>	33
1.3.3 <i>Social Action Theory</i>	35
1.4 SOCIAL BARRIERS	37
CHAPTER (2) – METHODS & METHODOLOGY	44
2.1 QUALITATIVE RESEARCH.....	44
2.2 INTRODUCTION TO PHENOMENOLOGICAL STUDY	45
2.3 INTERVIEWING AS A METHOD FOR DATA COLLECTION	47
2.4 DATA/PARTICIPATION DESCRIPTION.....	49
2.5 CHALLENGES IN DATA COLLECTION.....	50
CHAPTER (3) – DATA PRESENTATION & DISCUSSIONS.....	52
3.1 DEFINING THE “OTHER”	52
3.2 DEFINING IDENTITY	53
3.3 OTHERING & BEING OTHERED.....	58
3.4 INFLUENCES ON THE IDENTITY OF THE ‘OTHER’	67
CONCLUSION	74
TRUST WORTHINESS OF THE STUDY	76
REFERENCES	79
APPENDIX	88
APPENDIX (1) INTERVIEW CONSENT FORM	88
APPENDIX (2) INTERVIEW QUESTIONS	89

Acknowledgments

To my mother I owe you everything that I am, everything that I was, and everything I will ever be. You are my strength and back, you are the one person I will live wishing to never see a day without.

To my Dad I love you and Thank you for making my dreams come true.

To my Husband, partner, and love of my life. I may not be the exact same woman you married three years ago and probably will not be her ever again, but that would have not been possible without your support and patience. We have made it through my dear, we have made it through what seemed impossible and what seemed so far away.

To everyone who believed in me, supported me, helped me, and taught me. I owe you gratitude for this chapter of my life.

This research is one step in a long way of change and one step towards a future. This chapter was bigger than me and I fear tomorrow, yet hopeful that one day I will have a stronger voice to create a real change.

- **Salma**

Introduction

This thesis is a study of “*The Other*” as it appears in the context of "Othering." 'Othering' has been defined as “*a common phenomenon in intercultural encounters*” which involves “*the use of stereotypes and representations about the other when meeting her/him and talking about him/her [...] for example, ethnocentrism, (Hidden) racism, and (Hidden) xenophobia*” (Dervin, 2016, p.43). “*The other*” therefore, “*is not a uniform figure; there is, in fact, a hierarchy between different kinds of others in the ways they are treated or talked about*” The other changes and takes different faces of people depending on their origins, economic capital, and languages (Dervin, 2016).

The thesis seeks to build an understanding of "The Othering Phenomena" by answering the following questions. (1) *How can the other be defined?* (2) *What does it mean to be othered?* Moreover, (3): *what influences our views of the other?* It is a study of the different definitions that an individual has for the other, as well as a study of how the development of the other image and identity is constructed, often through different social exclusion processes. It is the study of how the constructed identity affects the view of the other. Recognition is linked to identity, and therefore when a problem happens in the process of Recognition of identities, social exclusion occurs. Social exclusion happens in different ways, and this is why experiences that a person goes through, and in this research, it is the experiences of the participants. They are essential. Last but not least, it is a study of the relation between the self-image and the other. In response to these questions, the research for the thesis was conducted both through a discussion of different theories of the relations between self and others and through a phenomenological interview study with a group of international students studying in Turku.

Every study sets out to contribute to existing discourse and literature on a specific topic. This study is not different. Besides adding to existing discourse, the main aim of this study is to simplify the complexities in the understanding of the other. One of the ironies of the concept of the other is that we are all an “*Other*” because everyone is unique. Nevertheless, it is an effort to discuss what is beyond the existing idea of the "Other," as well as to consider the active and passive participation of an individual in excluding and including one another.

The starting point for the theoretical background of the thesis stems from the insight that our realities and experiences are different from one person to another (Dufour, 2018). The social world is constructed in a way that is regulated by laws and policies that appear to be equal, yet they tend to hierarchize and order the world in a white supremacist ocean of opportunities (Beales, et al., 2017). Those experiences are not the action of one person only, it is a constructed behavior that became normalized towards the “*Other*” (Durand & Calori, 2016).

As I have mentioned earlier, every individual experience is different from that of another person (Dufour, 2018). The way a person is brought up, the surrounding environment, the situations, the fears and laughs, the resources available for them, the financial situation, the education they get, the access to health care, their country, policies, and rules in this country, ethnicity, race, norms, culture, and language. These factors are all contributions to and essentials for a person's beliefs and the way their own opinion is developed. These are the small triggers that form our consciousness about our surroundings. These factors are what regulate our actions and interactions. These are the ideas that flow to minds when we are interacting with a new person. These upbringing ideas are responsible for the actions of the future. Therefore, the post-colonial effects that I grew facing, with concerns about identities and how they are shaped and how this affects us and one another. An interest in questions about how one person's behavior could result in trauma and affect an individual's positionality over their lifetime, and how the labels and stereotypes could result in positioning a person as an outcast, excluding him from the society they are living. Social exclusion is the effect of the phenomena being studied which in this research case is the "Othering" phenomena (Gillespie, 2006).

Therefore, it motivated me to work on the factors and development of "The Other" Identity (Gillespie, 2006), as it is conceptualized in different theoretical frameworks, such as the social act theory that focuses on the conscious actions that an individual takes and the process of a reaction to an action and the Social performance theory that focuses on the different roles that we play in the society. Weber's social action theory studies the institutional effect that we have an effect on and has on us.

The empirical part of the thesis is conducted through interviews using the phenomenological study method. I have chosen this method because it shows both experiences and their effect on the individual, as well as connections with the literature review. The research is to be conducted through structured and unstructured phenomenological interviews. The researcher will be interviewing the first-year social exclusion masters students at Åbo Akademi University, Turku/Finland. The questions were directed to try and understand the participants' experiences, feelings, understandings, beliefs, images about the theme of the research. Groenewald in his paper discusses Miller and Crabtree methods of researcher positionality in the research. The researcher must bracket their ideas and views and focus only on the participant's perceptions and experiences. In this research, the focus is only on the experiences of the participants and what happens within them and how they are positioned and position themselves within society- while bracketing the positionality of the researcher (Groenewald, 2004).

The study of this research is divided into three different parts. The first chapter is the literature review. It provides an overview of the theories that are used to analyze the development of ideologies that create an understanding for an individual of the "Other". This chapter also includes the description and definitions that help in understanding the methods of othering. Second, is chapter two is the methodology chapter and it helps in understanding the methodology and study used for data and information collected. Likewise, to add to the reader information about the description of the participants included in this study.

In chapter three, the data collected during the interviews is presented. It is a presentation of the different perceptions and types of 'Othering' according to the participants. This part is also the connection between the literature presented in chapter one and the data collected and presented in chapter four. It is more focused on the effect of 'Othering' and how the behavior of individuals creates a phenomenon in society that leads to the social exclusion of others. Last but not least, this part of the research has the conclusion of this study that was conducted and studied over the past months (September 2019- April -2020).

Chapter (1)- Literature & Theories

The key concepts of this my thesis are Identity and Recognition in relationship to the idea of "Othering" and the "Other" as a method of social exclusion. This is studied in relationship to how a person could be othered due to different social identities such as; their gender, sexuality, beauty-standards, nationality, language, color, power, race, and culture. Despite the fact that my title does not mention all of these terms they are critical in understanding the research aims and objectives. In this thesis I use the pronouns such as; "I" and "We" often because otherness is wrapped in "I" and "we". I am an "other" and together we are others and othered individually or collectively based on different social variables like gender, race, sexuality, skin color, age, ableism, ethnicity, height, voice, faces etc. "Us" "We", and "Them" is the barrier and borders between us they are hiding between sameness and otherness.

1.1 Defining the other

"Other: member of a dominated out-group, whose identity is considered lacking and who may be subject to discrimination by the in-group.

Othering: transforming a difference into otherness so as to create an in-group and out-group

Otherness: Characteristic of the other

In-group: a group to which speaker, the person spoken belongs

Out-group: a group to which the speaker, person spoken, does not belong"

(Staszak, 2008, p.1).

According to Mariam-Webster the 'other' is defined as "*Being the one remaining or not included.*" (Webster, 2020, p.1). The 'Other' is defined as the person "opposing to us, the self, and them." The 'Other' is maintained stigmatized and excluded from the society. They are stigmatized and segregated from the majority. The 'Other' is the "*Identity [...] is defined by faults, devalued and suspectable to discrimination*" (Staszak, 2008, p.1). The term the "Other" has several definitions depending on which type of the 'Othering'" a person uses to discriminate against the significant

other. The 'Other' could be defined as the unknown significant other. It could be the categorized or the narrow categorizations created about groups in the society (Ahmed, 2012).

The idea of 'Othering' exists because of the existence of others in the society, where the people exist together. The other is not someone that is not part of us but is someone or a group of people that are intentionally being situated outside the society. The 'Other, Otherness, and Othering' are all different interdisciplinary concepts that indicate a negative effect to the subjected being. Othering is a concept that is related to the idea of identity. Individuals' identity is usually the reason a person is being Othered (Dervin, 2016). *"Otherness is a result of a discursive process by which a dominate in-group ("Us," the self) constructs one or many dominate out-groups ("Them," Other) by stigmatizing a difference- real or imagined- presented as a negation of identity and thus a motive for potential discrimination"* (Staszak, 2008, p.2). As a person identifies as a male, they are othering themselves from being a female, as a person identifies themselves as white, they are denying the fact of being a person of color. The idea of otherness is not always targeted towards a group it could also be targeted towards one's self for its own self. The Identification given could oust or include the self in a specific group (Staszak, 2008).

The idea of the 'Other' is not only a construction inside the western so cities; however, it is more visible inside the western communities. Geography is a critical factor for the 'Other' and where does the identity of this person come initially. It is a way of producing ideas, assumptions, and stigmatizations of this person. The way history and anthropology are being taught creates a reflexive perspective about demonstrating and constructing ideas of 'Others'.

1.2 Identity and Recognition

1.2.1 Defining Identity and Identification

Identity is defined as that which we use to relate and associate ourselves with different individuals, groups, objects, associations, and environment. It is a unique variable, and each individual has their own identity. Identity takes different shapes with every stage in an individual's life. These several identities shape a unique individual identity for each person. These unique identities create

ideas of what we think we are sharing with others. A process of Identification with others that we assume is similar to us in different yet significant ways. Through an individual's different stages of life, there is a constant struggle of finding their true identities and their true selves. However, the process of identity development is continuously changing, as there is a constant personal growth and a struggle for self-determination (Buckingham, 2008).

Identities are built and formed through different stages, and it is a word that individuals use to describe their affiliations through different socially constructed structures and institutions. Identity formation has been studied through psychological, sociological, cultural, symbolic, and developmental paradigms. Identity is something that is continuously changing and continues in an individual's life. Identities could be defined from culture, nationality, gender, race, heritage, color, sexuality and many others. Identification with a specific identity is usually when something is familiar and represents us at least in a significant way. Identities are not proof for personal growth; its more of a struggle with self-determination. Identities are a mixture of inherited values and personal histories and a multiple of social bonds and norms however Bauman and Buckingham both argue that due to globalization the idea of identity and being tied to limited places, structures, and institutions is highly challenged due to the exposure to different and several aspects (Buckingham, 2008).

The individual's social identity is its relationship with the community and the surrounding groups. It is the relationship that a person maintains with others that they identify with. The person seeks affiliation with the things that they view as a representation of their self. People like to assert that they are unique and different, however, they tend to seek acceptance from being involved and operation within social groups. The development of social identity within social groups will be discussed further in the section that tackles Goffman's writings in the '*Presentation of the Self in Everyday Life*'. Social Identity is more focused on the idea of Identification, rather than identity. Identification is a social action that individuals take to become active participants in a community, group, place, or union that they relate and agree with and share similar ideologies and understanding (Buckingham, 2008).

The social identity theories focus on the individual's identity inside a specific group. Characteristics that join people belong to gender, age, preferences, and culture. The self-concept and achievements have to do with belonging to the same social groups. The categories that people divide each other's amongst is based on the different social groups that they assume, or others claim to belong to. These categories have distinct characteristics and meanings that people use to evaluate different groups. *'The membership and affiliations, formal and subjective that might feed audience concerns and maintain and strengthen their social identities through what they hear in the media'* (Trepte, 2006, p.256). Media has a strong effect on influences and outreaching in the age of globalization in shaping people's thinking of a specific group. Media works as a third-person effect in social Identification and introducing what is familiar. The choice of entertainment determines the interests and ideas that the individual is interested in and influenced by. These choices of entertainment consumption strengthen the social identity that a person belongs to. Positive media selection enriches the self-esteem and positive information about a specific issue that concern an individual in his life (Trepte, 2006). Max Weber discusses the effect of institutions on shaping our social Identity (Oyedokun, 2016).

Although the aim of social groups to enhance self-esteem, they sometimes enrich discrimination against others as every group has its own paradigm that they work inside and a paradigm of actions, characteristics, norms, perception, and value. People who disagree with the paradigm of a specific group are ousted and outcasted as the others. Social groups also encourage favoritism and discrimination in the same group depending on the level of belonging and commitment to a specific group (Trepte, 2006).

Social identity theory is based on the understanding of four basic principles; social categorization, social comparison, social identity, and self-esteem. These four pillars are the different stages of the development of a social identity. The self-categorization suggests that personal and social identity are different levels of social categorization. Social categorizations descriptions with similar habits and behavior. *"Social categorizations are conceived here as cognitive tools that segment, classify, and order the social environment, and thus they help understand differences between categories, and they help individuals to undertake many forms of social action. [...] They create and define the individual's place in the society"* (Trepte, 2006, p.257). The categories that

individuals are exposed to affects their perspectives and views about different social groups. Media stereotyping and image spreading that is used influences the ideas different groups have about each other. Social categorization affects the social actions from one group to the other (Trepte, 2006).

Social comparison is a social action that is used to compare one group to the other. The more relevant and similarities between one group to the individual feels oriented towards it. In order for the comparison to happen, there must help me relevance and proximity that allows this comparison. Social Identity plays the role of loyalty and definition of one's self-concept. There is emotional significance and an increase of self-esteem when a person is ascribed a membership. Groups and social identities are not constant, they could be negotiable, and the more positive ascription an identity achieves, the better performances that they have. Self-esteem is the motivation that encourages a person sometimes to act in a specific way to feel better about themselves. Self-esteem is considered a premise for self-definition; it is a crucial thing for self-concept. As a person thinks about their own self-esteem, they start to distinguish themselves from others and compare them to discover their own unique social identity. If an individual start comparing even inside their own social groups and find perspectives or images that they do not self-identify with they begin to positively distinct themselves from these values, despite belonging to this social group. The lower of a self-esteem a person has increases the self-distinction (Trepte, 2006).

According to different theories of development and youth formation, identity formation usually is triggered the most during the adolescence period. It is the phase where an individual start transitioning from *'Being'* to *'Becoming'*. Females and males at that phase usually go through similar feelings and emotional experiences despite the differences between biological growth. It is perceived as the first stage of transition, as the person before that was more of an acting mirror and more affiliated to the things they are taught to act in a way and not in the way they want to act. This stage is considered a rebellious phase and very complicated. It is a stage where a person struggles a lot on a journey to find their true self; it could be considered due to sexual and social pressures. Another argument based on the work of Erik Erikson; that in a lifetime, the person goes from the virtue phase to the psychological crisis phases with the basic eight stages. The stages figure (1) shows the eight stages of development, according to Erikson. However, I will not be

discussing them in detail. It is essential to learn about them to understand the different types of struggles that a person passes through in different ways and demonstrations during different stages of their life. These stages are a gradual progression towards the development of the individuals unique and sole identity. The struggle at each stage is an experiment to different potential identities to describe the relationships, actions, and occupations that an individual's anchors (Buckingham, 2008).

It is imperative to distinguish between the different stages in a person's life, whether children, youth, and adults, as every stage has its own characteristics and struggles that are highly different and unique its own experiences and factors that influence a person in that stage. The first stage, as children's identity, is more defined towards the feeling of safety and what is relatively known to this child. The child recognizes identity in a pattern of what is considered good and bad, right and wrong, known or a stranger. This stage, a child is more comparative and curious yet cautious towards safety. The environment surrounding the child's growing up and the culture play an important role. The religious beliefs that a child is taught and family practices. The economic conditions that they are growing with. Children make sense of everything around them and what is happening around them based on their own lives and what is familiar to them. Their identities at that stage are illustrated through the stories they share, their imagination, the drawings they draw, the things they wish, and the questions they frequently ask to know and experience their curious mind (Victoria, 2014).

- Figure (1) Eight stages of psychological development:

. Erikson's eight stages of psychosocial development

Stage	Period	Personality Attributes	Age
1	Early Infancy	Trust vs. Mistrust	1–1 ½
2	Toddler	Autonomy vs. Shame and Doubt	1 ½ –3
3	Early Childhood	Initiative vs. Guilt	3–6
4	Middle Childhood	Industry vs. Inferiority	6–12
5	Adolescence	Identity vs. Identity Confusion	12–18
6	Young Adulthood	Intimacy vs. Isolation	19–40
7	Middle Adulthood	Generativity vs. Stagnation	40–65
8	Older Adulthood	Integrity vs. Despair	65+

(Robert, 2013, p.140).

Culture is a very important trigger in a child or an individual's lifetime and affects a lot of the things that a person learns and is exposed to. Culture is defined in several ways and through several dimensions (Spencer-Oatey, 2012). According to Korber and Kluckhohn 1952,

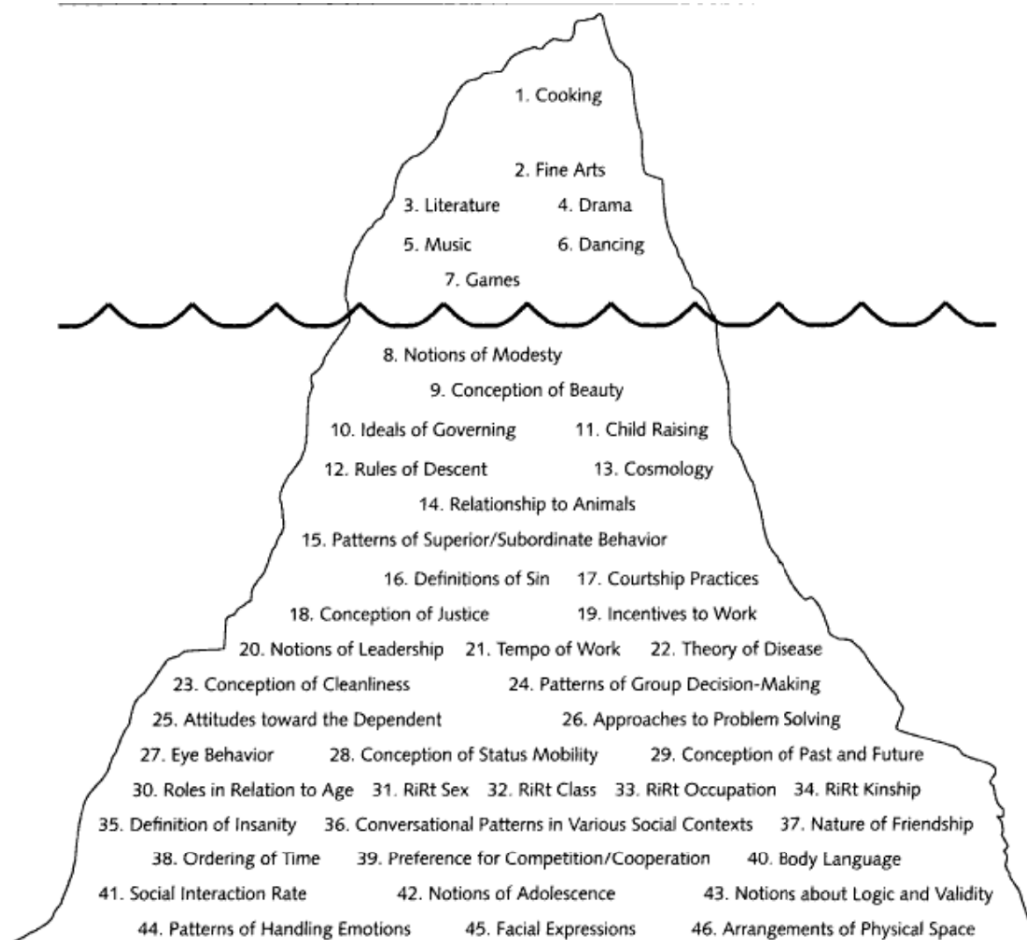
“Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditional elements of future action”(Spencer-Oatey, 2012, p.2).

Culture is a product of different triggers, and there have been different efforts to properly define culture, but it is also highly argued that culture is a very relative aspect to be absolutely defined (Buckingham, 2008). Culture is divided into a conscious and unconscious part, which was illustrated in Edward's T. Hall's cultural iceberg model. The parts that are visible to individuals are easier to change, and they are more objective to one's knowledge and confidence. The internal and unseen parts of the cultural aspects are unconsciously made, and that what makes them somehow hard to change and very subjective knowledge and yet very effective on one's subconscious (Hall, 1981).

Figure (2) is an illustration of the different levels of surface and deep cultural aspects that Hall has discussed in his theory of culture. Culture is understood differently from one person to the other. The cultural surface values could be arts, music, games, and dancing. The deeper part of culture is the political factors of the person's upbringing, parents, religion, beliefs, norms, rules, and regulations surrounding them. Culture is explained and seen through different examples such as ; Language and its affiliations, formalities in actions and reactions, Interactions and the informal language between people, gestures and body language, different styles of communication between people, the physical and appearances features, the routines that a person acquires and starts

practicing, as well as the emotional balance and awareness that the person express and experiences, an individual's safety and different measures that surround a person in his childhood, youth, and adult life (Martin & Nakayama, 2012).

- Figure (2) Hall's Cultural Iceberg:



(Their, 2013).

A child is passive in the aspect of him/her being influenced by the things taught to them or discovering in the surrounding environment that they are still active participants. A child actively participates in creating sub-cultures and communities in the places they access and with other children that they meet. They start to play, stimulate roles, and imitate their parents, relatives, and teachers. They start picking roles as identities to the things that they feel affectionate and to what they consider right. Children are more self-centered than youth or adults. Their conscious explains and identifies surroundings based on the relationships they have with it or how it serves them. A

child's identity is very close to its relationship with emotions of joy, sadness, excitement, fear, and many other emotions (Victoria, 2004).

The second stage, with different experiences, come different self-realization that contributes to one's identity and it is crucial for development. Here I go back to Erikson's theory and its importance to my thesis is that starting adolescence is when an individual struggles the most with his/her identity and they start experiencing risky actions and taking their chances sexually and socially with different ideas in a struggle to become liberated from the imposed ideologies and rules that they live by through their homes, society, and institutions surrounding them. This is also the stage that they start recognizing the expectations versus reality that they are living in with their self-development. The individual at that stage starts socializing with their own boundaries. The youth at that age start as well as associating themselves with several groups that they feel identified with such as; hippies, metalheads, ravers, goths as a rebellious phase. They also start experiencing sexual relationships to understand their stance and understand more about their own sexuality and interests (Buckingham, 2008).

The importance of Digital media has grown in the past few years. This affected the identity shaping into more of commercial and exposed. The digital media was responsible for creating shifts in how the identity develops. The media platforms that are offered increased the chances of creating more individualized platforms. Digital media gives a chance for the use to experience their own individual Identity and this shifts the way identity is defined in modern world. Technology has a huge effect on the information and knowledge an individual is exposed to. Identities and Identification are hard to be determined at times, as it turns from costumes and traditions to short lifetime trends. *'Technology is both socially shaped and socially shaping'* (Buckingham, 2008, p.13). Technology is produced and constructed with the views of individuals in society and accessed to spread information and knowledge that shapes the society (Buckingham, 2008).

The ways that individuals use media also creates a sense of civic and social responsibility. Technology could be used for both creating or fixing a social problem. It could empower individuals and sometimes harm others. New media forms empower the youth in creating global connections that help them in outreaching and find new things that they identify with and open

new places and methods for creating new structures. These platforms and their effects increased the awareness about social responsibility. Digital media, blogging, and social networking created new methods of communication. It created new languages and possibilities for youth that felt powerless. These platforms also created chances for more things to learn from. The ideas on social media and digital media are shaping the world public opinion. It is a representation of meanings and pleasures. It creates an individual particular identity consciousness as they can track the preferences and interests that a person has. It also helps in finding groups and people that identify with and enjoy the same things as an individual. It created a new informal self-expression and communication between people and each other. Digital media is a significant pillar in youth life. Despite the arguments about this part of life being virtual or superficial, it still creates pressure through development and outreaching. It became in a very short time an important timeline that people follow for news, interests, governments, movements, expressions, and change. In addition, despite being a virtual platform, it has a powerful effect on change (Buckingham, 2008).

Zygmunt Bauman in his book *“Identity”* discusses how the idea of identity became more problematic in this century and in the age of globalization. According to Bauman, globalization means *“That the state no longer has the clout or the with the nation rock-solid and impregnable”* (Bauman, 2000, p.28). The information available for identity formation are not limited and not straight forward, with the level of exposition that people are living with. He adds that in this age of globalization, social, sexual, and cultural identities are constantly in transit and are not always constant. He also argues that what affects an individual's daily life in modern days are social trends rather than the long-term identities that the world was familiar to. In other words, identities are hardly definitive. Identification is a relative term used when an individual is discussing terms of identity. Identification as explained by Bauman it is the principles that we choose to socially anchor ourselves with. Identification is also everything that we choose not to abandon, and we decided that it is of great importance in our lives. It is the principles that are non-negotiable, and the things that an individual begins to seek a positionality of a "we" with (Bauman, 2000).

“Social affiliations more or less inherited that are traditionally ascribed to individuals as a definition of identity race, gender, country or place of birth, family and social class are now becoming less important, diluted

and altered, in the most technologically and economically advanced countries. At the same time, there is a longing for and attempts to find or establish new groups to which one experiences belonging and which can facilitate identity-making" (Bauman, 2000, p.24).

In Bauman's book, he uses Lars Dencik writings to explain social affiliations in modern days. The groups that an individual gets affiliated with when born have a great impact on the person. Despite the fact Bauman agrees with Dencik's ideas, the exposure to electronic and virtual totalities makes an individual affiliation to one identity easy to identify and easy to abandon. The virtual media gave a big platform for people to have different made platforms that are not as solid grounds on reality. They are based on virtual communities that one creates for him/herself based on their own self. These virtual and technological platforms have unlimited boundaries for the users the internet servers. Virtual identities now, however, in the age of globalization are an essential part of defining their identities. The "we" inside virtual communities gives a sense of unity and a promise even if its deceiving and non-tangible in existing solid forms of social interactions. These platforms are neither protected and not governed by any laws or regulations, there freedom and rules are applied based on the terms the user agrees or disagrees with on the chosen platform (Bauman, 2000).

A question such as; Who are you? It is used to identify how the person perceives themselves, and their choices of this very genuine description create an individual's hierarchy of identity. Identity is like the choice of which national anthem a person feels relative towards, or which anthem a person includes themselves loyal towards. Identity could be defined through the terms of nationality and even when separated from the land itself, it is the place that a person still tends to relate themselves with. Second, the communities which a person uses as entities to define themselves. Communities are not just a group of people that feel connected to each other. They are also ideas, principles, and believes that connect them to each other. Identity is not a given objective variable that a person is ascribed with it is a constant struggle joint, developed, non-prominent, different things that an individual experience, and creates an identity (Bauman, 2000).

It is a very controversial and important matter for a person as it gives a sense of belonging and security to be associated, anchored, and engaged with something, someone, and somewhere. The

feeling of being identified gives a sense of loyalty, maturity, entitlement, confidence. Before the age of globalization, belonging was centered on jobs, families, and neighborhoods, and these forms of ties were long-termed and hard to abandon. In modern days entitlement and networks became more diverse and not necessarily long termed as an individual is constantly exposed to new and more circles around. Individuals became more conscious about the things that they Identity and seek Identification more the things that could be common and a suitable ground for the purposes that they are seeking to be recognized. The structures created in modern societies seek the 'good society' and build the 'good communities'. This carries the new political and economic visions from a global perspective (Bauman, 2000).

1.2.2 Recognition

Humans tend to seek Recognition and acceptance through their social and professional life (Bauman, 2000). Recognition is not just a social norm, and it has as well as a legal dimension. *"My identity is constructed through the recognition of my characteristics, attributes, and traits by others [...] various social and legal institutions which determine the perimeters of our existence"* (Douzinas, 2002, p.383). Legal rights that exist in different political systems are responsible for shaping and determining our identities and the accessibility that an individual has and knows that they are able to acquire. The way an individual learns about him/herself is related to the way others are recognizing them and legal and social institutions, and this will be discussed further in the subsection that discusses Weber's social action theory. Legal recognition rights determine and shape the formal relations and interactions. The recognized identities shape the way an individual exist in human consciousness (Douzinas, 2002). Recognized identities are sometimes a burden and painful to some people. These identities become harmful to others when they are enforced and imposed by others that do not represent a person or a group of people. These false recognized identities create *'Stereotyping, humiliating, dehumanizing, and stigmatizing identities'* these identities could be hard to get rid of at many times (Taylor, 1989).

Kant and Descartes introduced the importance of consciousness and the mind to the self to be able to maintain the relationships, actions, and interactions with others. The existence of self-identity depends on the Recognition of the other, the problem however happens when there is a

misrecognition of the other. Misrecognition of the other could lead to a wrong self-identification and to the self-image of being inferior (Douzinas, 2002). Hegel discusses in his *'philosophy of right'* that the ethical way to approach the self is by fairly recognizing it. The ways a human is given rights determine the way they are conscious about their actions and the responsibility that they have. The rights given to an individual create awareness towards the society, as well as rights and duties. They shape an individual's personality, and they are also reflected in one's character. Despite the delusion of self-identification, it is inescapable that *'unity of oneself in one's other being'*. (Douzinas, 2002, p.383). It is in being self-aware and conscious realize that a person's realization and existence remains in the existence and Recognition of others. Hegel argues that the relationship and interaction between the self and others are the sustainable measures for the continuity and construction of communities.

"Identification is also a powerful factor in stratification; one of its most divisive and sharply differentiating dimensions. At one pole of the emergent global hierarchy are those who can compose and decompose their identities more or less at will, drawing from the uncommonly large, planet-wide pool of offers. At the other pole are crowded those access to identity choice has been barred, people who are given no say in deciding their preferences and who in the end are burdened with identities enforced and imposed by others; identities which themselves resent but are not allowed to shed and cannot manage to get rid of—Stereotyping, humiliating, dehumanizing, stigmatizing identities" (Bauman, 2000, p.38).

In the path of finding identity, people identify with what is familiar and relative for them. Identification is a very powerful factor in the spectrum of identity. However, Identification is not always an individual choice; some stigmatizations and stereotypes are pushed and pressured over some groups of people. These unwanted identities affect the self-perception and awareness about the self and choices and actions taken based on it. That changes the path of self-identity recognition. When identity is already presumed and stamped, that creates a battle of struggles and constant need to be accepted and approved by others, or a feeling of being below expectations

when you fail to identify with what is expected from this person (Bauman, 2000). It is the idea that one's identity is being chosen before they are even given the right to choose (Douzinas, 2002). This idea of false ascribed identities and Recognition.

Anthony Giddens discussed modern societies are different than organized and traditional societies. Modern identities are affected by popular culture. People focus on materialistic values such as appearances and lifestyles, relationships, and a different range of choices. These choices that an individual constantly needs to make a decision about also encourages a person to become self-reflective. The freedom that an individual practice as part of granted rights in modern days creates emotional stress and pressures, particularly with the increasing possibilities and uncertainties of different projects to the self. These projects of the self to try and determine how a person defines their Identity (Buckingham, 2008). It is essential to understand that identity is a socially formed and constructed phenomena, as rational agents we tend to seek its construction and Recognition of our true self and understanding of our own and the significant other, in addition, we tend to define and seek the meaning and image of our Recognition to the other which is discussed more in the second sub-section. Identities are also defined by the commitments and things that a person chooses to be involved with and what is determined as good to a particular person. The commitments and identifications that a person chooses determines a lot about the person's judgments and what is considered good and bad for this person. It is a notion or a picture that an individual is being portrayed and presented inside, or a framework for the person's identity. In identity, the self is an important variable, yet it is also not an absolute term, the self is measured and developed through different significant measures. Identities could be defined in a dialogue of something that we struggle with, as this is how sometimes a person could or sees themselves through. Speaking out loud and recognizing these struggles are part of one's Identity (Taylor, 1989).

Recognition is a human right and a nebulous idea to create social justice. Misrecognition could create an unanticipated effect that creates a social conflict inside a community and starts creating wrong profiling of other's identities. The new world is concerned with the idea of creating a good society, which inside it, there are several wars of Recognition. This idea of having a better world is based on the unjust characteristics that are affiliated to different people in modern days. These

characteristics could be economic, political, and social rising indifferences and lack of Recognition. The deprivation, differentiation, and discrediting of some groups of people is not a social cause, and it's a cultural left. These battles for Recognition are battles for respect and equality. With fair Recognition comes social justice. Recognition is not only for self-growth and self-competence, it is as well as for gaining political, economic, and social power and strength. The wars of Recognition are usually against an affiliated identity that a group of people or an individual resent as it does not represent them, or it creates a negative stigma about them (Bauman, 2000).

Fair and humane Recognition is a sign of social justice, and the idea of it is nebulous as Bauman describes it in his book 'Identity'. These unfairly recognized identities put social pressure on different social groups, and it affects their development. The absence of a confirmed and fairly constructed identity creates an underclass identity. The underclass identity is people that suffer from the absence of Identity, and their Identity is socially recognized subject is decreased to those of animal recognition, and they have ripped off their humanism. There is another category: refugees and asylum seekers, and people in the diaspora are given the identity of a wasted human, which Marx discusses as the humans that are not practicing in the economic cycle. They are considered a problem and waste to the society. they are a source of more problems, rather than a solution (Bauman, 2000). '*Law is a major contributor to the social process of Recognition. Legal Recognition is one of the three main forms of mutual acknowledgement, the middle stage between love and ethical life or solidarity [...]*' (Douzinas, 2002, p.386). Even though, Recognition is a universal human right it is not enough for stigmatized and under classed identities to be fairly recognized in a just manner (Douzinas, 2002). The misrecognition creates exclusion. Despite the law being clear that a human exists and are to be recognized regardless of their associations to a social group.

"[M]an is recognized and treated as a rational being, as free, as a person; and the individual, on his side, makes himself worthy of this Recognition by overcoming the natural state of his self-consciousness and obeying a Universal, the will that is in essence actuality will, the law; he behaves, therefore, towards others in a universally valid manner, recognizing them

- as he wishes others to recognize him - as free, as persons" (Douzinas, 2002, p.388).

Legal rights recognition is an important and yet one of the significant components for social recognition, and it works as a balance in the political and social life. Personal freedom and increased awareness of civil rights is one of the achievements of modern days. However, the self-existence is dependent on the existence and recognition of external factors and conditions. The law shall treat a person equally regardless of their color, religion, sexuality, and race. Respecting the Other's rights is a written and unwritten contract between humans and something that humans owe each other. However, the practice is different, and this is something that legal recognition failed to protect and apply in all political and social practices. This is something that affects the identity development of others, as they are profiled in a way that misrepresents them. The self-image and identity develop relatively when both social and legal profiling of rights are parallelly equal (Douzinas, 2002).

Self-determination and the recognition of blackness in a white society is a theme discussed by Fanon to explain and show the reality of how misrecognition causes dehumanization to some groups. Fanon discusses the effects of having an ascription for an identity that a person did not choose. In his example, he uses his fact of blackness or the fact that he is a black man who experienced living in a European country 'France' or a white community. Fanon is very subjective in a phenomenological way in describing his experiences and the experience of being a black individual within a white society. He writes a phenomenology of being black, the phenomenology of being a colonized individual, and a person born into a world who cannot choose who they are or their skin color. However, skin color is an ascription and a reason for doubt in Western societies. In ways, just being black fixes a person within a specific area, not even a place that he/she chooses. In Fanon's experience, misrecognition is a fixed place by others. Through this book, he was describing the discrimination towards being excluded based on his origin and color. Fanon is reflecting within himself what are the reasons for such positionality within the society (Fanon,1952).

In the chapter "The fact of blackness," Fanon expresses how a black man comes into this world with a determined recognition of their identity. This is an exciting phenomenon to question, as humans believe that they have the power of choice and the freedom of determination of who they are (Douzinas, 2002). In the Kantian perspective, the fact that a person is given the right to determine themselves and who they are is an ethical and moral right (Douzinas, 2002). Nevertheless, according to Fanon, the black man's identity is determined before he is born. He is given an image, voice, behavior, and expectations. This brings a question about who has the right to determine who we are? Is claiming identity an exclusive right? How is a black man judged within his ascribed identity? Who speaks for black men? Does the white man have the right to speak for the black man? Is a black man seen as a man? If the white man gives himself the right to speak about the black man, can the black man speak for the white man? Who has the right to speak [for whom]? The black person is the other in the white society. The black person who was educated in a white society is also the other within a black society (Fanon, 1952).

Sartre describes the relationship with the other in the following way;

"My intimate discovery of myself is at the same time, the revelation of the other as a freedom that confronts my own and that cannot think or will without doing so either for or against me. We are thus immediately thrust into a world that we may call intersubjective" (Sartre, 1956, p.41).

Every person evaluates and defines their world and stories with the encounters with the others. Throughout these scenarios and assumptions created an individual chooses the way they want to define themselves and the way they define the other. Also, Sartre writes, "*That we shall discover ourselves; it is on the road, in the town, in the midst of the crowd, a thing among things, a man amongst men. We discover ourselves not alone, but we discover ourselves amongst others inside the world*" (Sartre, 1956, p.153). The self is constructed through different interactions. The individual starts reacting and constructing a self-image by interacting with others. People start to see themselves as a result of being seen by other individuals in the society or as a part of mutual interaction (Haddour, 2019). This was very obvious in the reflection of the fact of blackness within Fanon writings and the debate about the being for the self and being for the others. Nevertheless,

the way a black person suffers from his body and recognition of his blackness is different from the process that a white person goes through (Fanon, 1986).

Recognition and identity are very much related, as the identity and way the significant other recognizes the other affects the way an individual recognizes and perceives themselves. *“Due recognition is not just a courtesy we owe people. It is a vital human need”* (Taylor, 1989, p.26), as Charles Taylor states in his writings about recognition. The problem with recognition, though, is that most of the institutions, whether they are social or political, fail to recognize the individual because even in the claim of equality, this is not based on the cultural, historical, and social differences of each individual. Acknowledgment of differences is a fair recognition, and it is giving rights to individuals and the realities that they identify themselves through. How different groups in the society are recognized can also be a form of oppression. Creating a dehumanized, inferior, or a demeaning projected identity is a misleading form of recognition; a false recognition leads to the creation of stereotypes, racism, stigmatization, and exclusion of others (Taylor, 1989).

Recognition is divided into two spheres; the first is the intimate sphere, and the second is a public sphere. The intimate sphere focuses more on the personal and individual identity of a person's self-identification and self-development. The public sphere is the political recognition, and that has a more substantial effect on the society and the way an image is constructed. Politics of recognition affect the type of citizenship that a person is given and identified through. Recognition could cost an individual either a first or a second-class citizenship. Concepts such as; universalism, globalization, and equality for all are terms that do not reasonably determine and define the uniqueness of every individual's identity. It also does not recognize the differences between one person and the other. Besides, it does not determine the unequal realities of the world. In the politics of difference, distinctiveness could not be ignored. However, in reality, the majority tend to deny differences and use multiculturalism and generic statements of equality to justify ignoring the differences in recognizing the 'Other.' Fair recognition creates dignity for an individual and preserves political and social rights. This phenomenon also affects the integration of an individual inside the society entirely. The ideas of the significant other remain a burden on the individual to maintain a dialogue and potentially outreach their goal inside the society. The disorientation of a person could lead to an identity crisis (Taylor, 1989).

“Self-consciousness exists in itself and for itself, in that and by the fact that it exists for another self-consciousness; that is to say, it is only by being acknowledged and being recognized” (Arundale, 2017, chapter (2)). A person feels recognized by the conscious recognition of another person. Naturally, humankind tries to impose and enforce their existence and prove their acknowledgment by the other. When there is resistance from the other to acknowledge another person as an equal individual with equal rights of fair recognition, this creates a conflict to the group and to the self-consciousness and an aim to create the existence of the self an objective truth (Fanon, 1986).

1.2.3 Self-reflection between the “I” and “Me”

When an individual becomes conscious of self-reflected or defining a particular action, then the self becomes an object in one's consciousness. If there is a known "me," there must be a knower "I." The "me" is the object self, and the 'I' is perceived as a subject self as an introspective. Meads idea in the dynamics of the I and the Me in terms of his theory the "I" position that self takes when reflecting upon one's self, it is, in fact, the perspective of another. The ideas people collect upon themselves are simply a perspective or a reflection from others' interactions rather than self-sole reflection (Gillespie, 2006).

The self-reflection and self-identification shape the actions of a particular person. This matrix of human development illustrates different parameters and matrixes that are used to identify the needs of an individual in order to be satisfied and function inside the society. The interaction between the categories is illustrated in the table of Figure (3). Although this matrix is usually used in economic analysis, I find it very informative about the research topic. The matrix identifies essential parameters to understand an individual's behavior that is being analyzed further in chapter three. The parameters used are subsistence, protection, affection, understanding, participation, idleness, creation, identity, and freedom. These needs and satisfiers affect the person's behavior depending on the time, environment, and culture that it is being evaluated. Each parameter is used to evaluate the social action of a person. It is the relationship between the action and the variables that affect an individual to act in a particular way. The more the needs of a person are satisfied, the more their social actions and behaviors are rationally considered. The satisfiers are an

actualization of social practices, political structures, subjective conditions, norms, spaces, contexts, modes, and different types of behavior. The stronger the development of one parameter, the greater the effect it has on one person. These parameters create a potential on the action of one person, and on the survival mechanisms, each create. These are the human needs for development (Max-Neef & et al., 1991).

It is in human nature to try to identify and understand ourselves. Unconsciously, an individual attempt to manifest its understanding of itself. In this understanding of the self, an individual trying to understand, experience, and test his/her capacity and potential of its inner development. In the understanding of the self-there is an identification of a particular agency that the person belongs to. The agency of the self-determines and evaluates the social actions that a person performs in different situations and experiences. The localization of the self is affected by inner and outer factors, yet they are both responsible for defining the self. In the self's modern identity, there must be reason in actions and behaviors that are being conducted or perused. A person must become confident and accountable for the choices that the self makes and that for the actions, there are consequences. The conscious ideas that an individual has, "*is a self to itself*," which indicates that the self has a consciousness that creates a phenomenology of a separate self in a person's consciousness. The consciousness towards oneself creates a rational vision and order for the development of a human (Taylor, 1992).

Figure (3) Matrix of Human Development (Max-Neef & et al., 1991):

Needs according to existential categories Needs according to axiological categories	Being	Having	Doing	Interacting
Subsistence	1/ Physical health, mental health, equilibrium, sense of humour, adaptability	2/ Food, shelter, work	3/ Feed, procreate, rest, work	4/ Living environment, social setting
Protection	5/ Care, adaptability, autonomy, equilibrium, solidarity	6/ Insurance systems, savings, social security, health systems, rights, family, work	7/ Cooperate, prevent, plan, take care of, cure, help	8/ Living space, social environment, dwelling
Affection	9/ Self-esteem, solidarity, respect, tolerance, generosity, receptiveness, passion, determination, sensuality, sense of humour	10/ Friendships, family, partnerships, relationships with nature	11/ Make love, caress, express emotions, share, take care of, cultivate, appreciate	12/ Privacy, intimacy, home, spaces of togetherness
Understanding	13/ Critical conscience, receptiveness, curiosity, astonishment, discipline, intuition, rationality	14/ Literature, teachers, method, educational policies, communication policies	15/ Investigate, study, experiment, educate, analyse, meditate	16/ Settings of formative interaction, schools, universities, academies, groups, communities, family
Participation	17/ Adaptability, receptiveness, solidarity, willingness, determination, dedication, respect, passion, sense of humour	18/ Rights, responsibilities, duties, privileges, work	19/ Become affiliated, cooperate, propose, share, dissent, obey, interact, agree on, express opinions	20/ Settings of participative interaction, parties, associations, churches, communities, neighbourhoods, family
Idleness	21/ Curiosity, receptiveness, imagination, recklessness, sense of humour, tranquility, sensuality	22/ Games, spectacles, clubs, parties, peace of mind	23/ Day-dream, brood, dream, recall old times, give way to fantasies, remember, relax, have fun, play	24/ Privacy, intimacy, spaces of closeness, free time, surroundings, landscapes
Creation	25/ Passion, determination, intuition, imagination, boldness, rationality, autonomy, inventiveness, curiosity	26/ Abilities, skills, method, work	27/ Work, invent, build, design, compose, interpret	28/ Productive and feedback settings, workshops, cultural groups, audiences, spaces for expression, temporal freedom
Identity	29/ Sense of belonging, consistency, differentiation, self-esteem, assertiveness	30/ Symbols, language, religion, habits, customs, reference groups, sexuality, values, norms, historical memory, work	31/ Commit oneself, integrate oneself, confront, decide on, get to know oneself, recognize oneself, actualize oneself, grow	32/ Social rhythms, everyday settings, settings which one belongs to, maturation stages
Freedom	33/ Autonomy, self-esteem, determination, passion, assertiveness, open-mindedness, boldness, rebelliousness, tolerance	34/ Equal rights	35/ Dissent, choose, be different from, run risks, develop awareness, commit oneself, disobey	36/ Temporal/spatial plasticity

1.1 Three theories of social action

1.3.1 Social Act Theory

George Herbert Mead is the founder of the theory of *social action*. Mead's work explains that the self is a product of social interaction (Hogg and et al., 1995). His work fits into multi-disciplinary dimensions and could be relevant to language, sociology, psychology, and philosophy. However, his work could be summarized in being concerned with the individual mind and their consciousness. Though his research is not neurologically based, he is concerned with the consciousness as a separate entity—the consciousness as a process of self-reflection. The main argument is about his concerns on how the self-reflection is the major element towards our social organizations and that our mental health is also a determination to our healthy social relationships. In his theory, he decides to be the other to himself; in other words, 'becoming other to oneself.' However, it is challenging for one to detach themselves from the other (Gillespie, 2006).

In Mead's research, he realizes that the self is also the 'other' within any social situation. The realization of the truth of ideas has consequences for the action, as it becomes particularly part of the action. The truth exists as long as it is serving human needs and help, as humans only search for the truth of objects to serve their means and ends. The self-perspective about itself is different than when it has a perspective about the other. To understand where Mead's theory came from, Descartes and Weber's social action theories (Gillespie, 2006).

According to Gillespie's reading, for a person to do a specific action, there must have been something that triggers this action. His theory is an interactional model. A constant dynamic interaction between the mind, body, and emotions. He believed that the rational way of thinking states that if an idea is clear and distinct, then it is the truth, and thus, it exists. Gillespie thoroughly discusses the idea of consciousness and self-reflection, however since the conscious is known to exist in an individual's mind, a reflection of active and passive behavior requires studying and explaining how they affect an individual's social action (Gillespie, 2006).

In 1936, Mead wrote in his book how the environment is affected and changes according to the species that inhabit it. The change of animals and their nature changes the environment and the

uses of the space occupied. The discovery of every new animal or plant creates a rise and change in the environment. The environment thus is shaped according to its inhabitants. "We carve out everything, just as we carve out constellations, to serve our human purposes." The objects become of purpose once they start serving human needs and ends. In his argument, Mead explains how, as a living organism, we tend to change in the environment to serve and stimuli the surroundings in a way that serves our needs. A living organism tends to find ways to become noticeable and recognized. Each living organism has its impulses, responses, and perceptual experiences, action potentials that determine and define their understanding of a peculiar environment. Each organism has its private environment, and then this private environment starts being inhabited with other organisms and interactions; the more the person goes to the outside (Gillespie, 2006).

Minds are part of the environment that directs the activity of individuals towards different objects and has an impact over the past, present, and future. The mind is full of images and ideas that turn into logical conclusions. These ideas become perspectives that govern the daily life of an individual and carry effects over relationships and possibly according to psychologists over the world. However, ideas carry consequences that are not equal, exactly as the inequality carried in ideas. An idea could create changes, and in the pragmatic way of putting that would be, thinking changes the environment (Gillespie, 2006).

Every act has a similar reaction and action, between stimulus and response between object and action. This action is called reflex action. To explain further, considering a child and how he starts discovering and creating definitions, responses, and associations for surroundings. The child approaches a hot cup of tea and gets hurt, then the child the next morning avoids reaching to the cup again. By experiencing phenomena, the child starts to create stimulus reflex actions and reactions towards surroundings. These understandings are responses that are the basis of consciousness. According to Dewey, the mind through responses create a rapture within the act, and therefore the action becomes oriented. The basic movement can be explained as: "*Action* → *rapture* → *self-reflective thinking* → *resolution*" (Gillespie, 2006, p.12). A mind then works ontologically, or as a sole entity that defines its surroundings and the situations, it experiences to carry meanings. Through this process, the object and the image are different phases within the same process and act. The idea of the mental image and the existing object side by side is Descartes

and Dewey's parallel metaphor. The stimulus that the child mental image creates during a situation/ encountering a new object is objective and then subjective and then reconstructed into objectivity again through the conscious (Gillespie, 2006).

The raptured act or occurring and happening of a specific situation, as aspects of the world are between objectivity and subjectivity. The mind starts the reconstruction of the environment into a way that serves the act or the goal an individual seeks. As a child's feelings, sensations, and sensibilities are very cautious and alert at that stage. Through this quote, Mead phenomenologically describes the reconstruction of a raptured action (Gillespie, 2006).

“The kaleidoscopic flash of suggestion, and intrusion of the inapt, the unceasing flow of odds and ends of possible objects that will not fit, together with the continuous collision with the hard, unshakable objective conditions of the problem, the transitive feelings of effort and anticipation when we feel that we are on the right track and substantive points of rest, as the idea becomes definite, the welcoming and rejecting, especially the identification of the meaning of the whole idea with the different steps in its coming to consciousness - there are none of these that are not almost oppressively present on the surface of consciousness during just the periods which Dewey describes as those of disintegration and reconstitution of the stimulus-the object.” (Gillespie, 2006, p.13).

The mind starts to reshape and restructure and idea with its reoccurrence and repeated interaction with the same object. There is always a subject-object or a subject-subject interaction according to Meads breakthrough in his social action theory. The consciousness that an individual action has towards another subject is based on the feedback they receive from another actor which produces and encourages the self-consciousness. Children become more conscious as they grow up, as they begin to recognize the impact of their behavior and actions on others. This ability starts to control the behavior and actions that are conducted towards others. However, the feedback theory between the child and him/herself or the between the child, object, and mother is not enough to explain the

relationship between the subject-subject relationship. The interactions between a subject towards a subject is more complex than feedback (Gillespie, 2006).

The first idea that Mead introduces is that the consciousness of an individual's self becomes the other. The consciousness works as a self-reflection and self-check for the mind and the self to be aware of its actions and controlling the person's behavior. The consciousness becomes the other for the controlled self-reflexes. Second, Mead reached out to the idea that the other already exists within a person's self as another form of social interaction between the other towards itself. Gillespie questions in his book how the process between the self and the other in one's consciousness is easy; however, when it comes to a child, how does this transcend? How does a child start to create his/her perception? In consideration that the child is also an actor inside the environment. Mead states that all the conscious perception that creates such consciousness for a child is through the action, and everything is connected through it. In a situation where the child wants to reach something, his mind and mobile skills start helping the child in ways to reach his goal or motive. "*The action is the meeting point between the embodied desires of the actor and the constraints of the environment*" (Gillespie, 2006, p.17). Through trials and different outcomes, the child starts understanding the implications an action could have on the surrounding environment and the different paths that one action could lead to. This process of either satisfaction or dissatisfaction leads to an orientation toward the existence of the other. Also, it leads to the existence of consequences. Last but not least, this creates a perspective and perception for the child. (Gillespie, 2006).

The theories introduced about the mind and consciousness alone failed to understand the motive and goals behind social actions clearly. Besides, social identities change depending on the situation that an individual is facing and the needs of this specific interaction. Meads, Goffman, and Weber's different social action theories are an effort to fill the gap in the mind and conscious theories. These theories highlighted the importance of patterns, symbols, social positions, knowledge, and language, that arise together to produce a social action. These factors help a person analyze and self-reflect; they also create an intersubjective structure for actions that the self-peruse (Gillespie, 2006).

Self-reflection is an end mean from being conscious about social actions. Before taking a particular action, an individual goes through a panel of thoughts and thinking and reflection. A sane individual would analyze the words and talk that they are going to speak before saying it aloud. Before saying something that will hurt someone's feelings, an individual consciously thinks about it. Repeating stigmatized and discriminative ideas do not happen by mistake, they happen after a panel of thoughts and ideas that an individual chooses or prevents from to let them out. The streams of thoughts have objectives that they are trying to achieve or a statement that they are trying to prove. Before the dialogue is outside and being heard by another person, there is an internal dialogue that takes place, and this dialogue is a dialogue of sub-conscious and conscious ideas being evaluated by a person to create a positionality and rational approach to the social act (Gillespie, 2006).

The problem of self-reflection and self-analysis is that, at a specific stage, a person becomes the other to itself. A person becomes an outsider's voice to his/herself. A reflection or a rapture action happens when a specific social action is being stopped consciously by a person's will. Social actions are a demonstration of a person's intentions, inner voice, thoughts, consciousness, identity, and recognition of the value and understanding of surroundings (Gillespie, 2006).

"Were it possible that a human creature could grow up to manhood in some solitary place, without any communication with his species, he could no more think of his own character, of the propriety or demerit of his sentiments and conduct, of the beauty or deformity of his own mind, than the beauty or deformity of his own face. All of these are objects which cannot easily see, which naturally he does not look at, and with regard to which he is provided a mirror which can present them to his view. Bring him into society, and he is immediately provided with the mirror which he wanted before. It is placed in the countenance and behavior of those he lives with" (Gillespie, 2006, p.259).

People understand themselves from interactions with other people. They cannot reflect without the existence of other people. The understanding and conscious ideas of social action that a person grasps are an outcome from the society and interactions that a person faces. In an interactive forum,

people are seen as objects, and they serve as social actors to individuals. The lack of social interaction and isolation creates a deformity or a wrong social outcome. The limitations of ideas and integrations with other groups also create ugly social interactions; based on minimal information and knowledge about the other (Gillespie, 2006).

Humans are always transitioning from one social position to another, which leads to a change in their social actions. In every story, there is a narrator and a listener; the narrator always wants to be a good person, and the listener is also a narrator when they retell the story. In the narration of the stories, some perspectives are shared, amongst others. The social act is a self-reflection of the conscious thoughts and social situations that an individual experience. Social actions are significant symbols to the identity and recognition of one to the other. It reconstructs perspectives of the other individual towards significant others inside the society. Symbols carry different significant meanings and diverse effects from one person to the other. Changing positions create different meanings (Gillespie, 2006).

1.3.2 Social Actors Theory (Presentation of the self)

Social positions are positions that are infused with different patterns of social interactions. Social positions are institutionalized in daily life interactions and social actions. Examples of social actions “*speaking/listening, buying/selling, winning/losing, giving/receiving, requesting/helping, attacking/defending, leading/following, questioning/answer, lending/borrowing, and commanding/obeying.*” (Gillespie, 2006, p.17). Social positions and actions are not something that only mature and aware adults acquire; it is also amongst children role-playing. Children enjoy watching their parents and close adults, and they try to mimic and imitate their behavior and social roles. These social positions such as “*teaching, chasing, escaping, learning, feeding, etc.*” (Gillespie, 2006, p.17). Social acts contain social positions that serve the motive and purpose of such action. A social position is interrelated to the environment and situation that serves the action (Gillespie, 2006).

As an individual approach a situation where other people are surrounding, the person starts to seek and collect information about the group he/she is approaching, and the people surrounding will be interested in collecting the same information. Observing other individuals allows a person to apply

previous experiences or actions to them from situations similar to the one they had before. People use their previous experiences as proof and evidence of what they think of a person and allow themselves to stereotype them. During an interaction with the 'Other' exists in a situation, a person collects information from the expression and emotions a person expresses. Actions of a person define how the situation is perceived. An individual action in a specific situation is dependent on the definition that they give to the other, the situation, and the roles of others that they see. In a social situation or interaction between different social participants, everyone has a role that they are performing and a role to be observed (Goffman, 1956).

Goffman explains the social life and interactions between one and another as a theater where people take social roles and positions depending on the social event, happening, or situation. A person creates a front character and presentation to fit the norm or try to fit with the perspectives and ideologies surrounding them. An individual creates these social performances as being aware and conscious about the surroundings. The social stage that the person is performing on determines the social character and performance that an individual takes through. The control and management of social performances and impressions are based on the observations made by the social actors and the information that a person grasps from a situation (Goffman, 1956). Humans strive for acceptance and recognition; it is a human need that people fight for (Taylor, 1992). To pursue a social role, a person needs confidence and support to maintain and feel accepted through this role. The social roles that people choose to take are committed roles; they change, develop, and grow with the person (Goffman, 1956).

Realizing the existence of the other, an individual start to mobilize their actions and the exposed actions that are being taken. The social actions that are being taken need to be idealized into a way of understanding and fitting into the expectations of the others. The socialization process is vital for maintaining performances. The performance that an individual takes frontstage is the performance that they are willing to maintain with a significant meaning. However, the backstage performance is the meaning of the inner voice and thoughts of an individual. Appearances of the social actors define them as socially ascribed roles, and usually, in every society, these roles do have a definition and a set of expectations associated with them. The manners of the social actors hold functions of the performances; they define interactions (Goffman, 1956).

1.3.3 Social Action Theory

Through a child's life, every situation has significant symbols that help in judging the situation and analysis that a child creates as well as patterns for every behavior and act. Those actions are related to our social positions and institutionalized patterns that an individual follows in a lifetime. With the change of social position, the actions of an individual change (Gillespie, 2006). Every given social position has a social expectation, nature, structural configuration, and constraints to keep sustaining such position and image. Social positions are constrained by the institutional structure that different entities influence. Social positions could be exchanged through different social acts. According to Max Weber's social action theory, a child's actions are constructed and sustained by the social and institutional structures. A child embodies different social positions to understand and becomes conscious of the different actions that could be crucially dynamic for different position exchange. A child will tend to change positions to create knowledge and understanding of what surrounds him and the identity being built (Goffman, 1956).

In Weber's work, the study of social action focuses more on the objective meanings that social actions carry. Weber explains that the understanding of the social actions carries an interpretive description it has. The social action theory creates a broader understanding of the social structure and functioning nature of the society. The theories of social action solely do not explain all the details and factors that define human behavior. Different factors are attached to the human behavior, not only based on the consciousness or performance. Weber defines human action as an action that carries a meaning and purpose to the actor or a set of meanings. The actions of people shape the institutions that people work inside. The society is made of individuals that act in a specific way; their actions could be obvious or subjective in situations. However, according to Weber, a social action serves a goal and meaning. There is motivation through every social action. Despite that some theories criticize Weber's theory in ignoring the social structure of the society, the social action defines both the actions of one person and the reaction and actions of others towards them (Oyedokun, 2016).

Weber identifies social actions into four different categories of action; rational action, evaluative action, emotional action, and traditional action. Rational actions are based on an expectation to

behave in a specific way. It is based on the scientific grounds and the fulfillment of means and ends. Evaluative action is when an action is based on the values, beliefs, and ethics. These actions have no motive or gain for the actor. Emotional actions are based on feeling and emotions of the persons involved in the situation. Traditional actions are long practiced actions, based on habit or different expectations. A traditional behavior fixes these actions as the situation actors cannot find any alternative ends. According to Weber, actions in the modern world focus more on the goal-oriented ideas, and that every action must have a motive behind them. In other words, most actions are based on rational thinking (Oyedokun, 2016).

Social actions are presented through objective and subjective aspects. The objective dimension is the reality of the existing aspects and actions. The subjective aspects are the phenomenon that presents the life of humankind. Power plays a vital role in Weber's theory. Power could be described from the aspect of will and intent, Weber defines power as the will to be determined against others, or in other words, power could be defined to the extent that an individual has power over others to define their identity (Oyedokun, 2016). The efforts of Weber's action theory are to help understand what motivates the social actor to take a specific action. Social action is an action that is oriented towards the actions of others.

There are two types of social actions, an action with an intended meaning towards an agent or another individual. Second, an action with a meaning that is directed towards an agency or an agent. *'No action could be called a social action unless it has a relationship with the present, past, or future of others'* (Riss, 2016, p.3). The social environment of an action has to be directed towards another person. Social actions are organized actions or externally organized. One action could have different definitions from one person to the other. People have different purposes for their social actions or different goals. A social action has an *'actual end, intended end, and perceived end'* (Riss, 2016, p.6). Yet these descriptions are not absolute and sometimes could be misleading or misunderstood. Social actions have consequences and effects. Nevertheless, it is impossible always to expect or forecast the effect of a social action. To understand a social action, a person should consider the actor, situation, action, and the environment that the action is being taken (Riss, 2016).

Weber's theory is essential to understand the consciousness of a social action, and it helps in understanding how a social action should be considered in situations. *'Social structures ultimately rooted in individual social action'* (Oyedokun, 2016, p.18). Weber's interpretation of social action expanded the explanation provided for social structure and institutional behavior and social impact that they have. Weber's theory is criticized for the limitations of some approaches. It has a significant focus on the conscious actions of an individual, and there is no space for actions to be influenced by the subconsciousness. Second, even if Weber explains the reason behind an action, that is, the motive does not explain the reoccurrence of a specific action. The inequality that individuals face in life creates and motivates some of their social actions. Weber does not negotiate or discuss anything about the place of inequality between relationships and actions and how they impact them (Oyedokun, 2016).

1.2 Social Barriers

Social exclusion could be defined as a multi-disciplinary field where a person is being "left out" or ignored within a specific community. This exclusion could be through political, economic, and social contexts. Social exclusion refers to *"The dynamic process of being shut out, fully or partially, from any of social, economic, political or cultural systems which determine the social integration of a person in society, social exclusion may, therefore, seen as the denial (or non-realization) of the civil, political, and social rights of citizenship"* (Byrne, 2005, p.2). More specifically, social exclusion describes a process by which certain groups are systematically disadvantaged. One form of this is when they are being discriminated against based on their ethnicity, race, religion, sexual orientation, caste, descent, gender, age, disability, health status, migrant status, location, etc. According to the Department of International Development 2005 report, social exclusion is defined as *"Discrimination occurs in public institutions, such as the legal system or education and health services, as well as social institutions like the household"* (Ramaswamy and Survlivel, 2017, p.7).

In 2012, Myrskylä studied the social exclusion of young immigrant men with the rest of the population. He argued that social exclusion is one of the main problems of young men due to high immigration rates in the past. His studies analysis showed that two thirds (2/3) of excluded young

adults are men. Statistics also show that social exclusion is closely tied to immigration and the difficulty of social integration. Almost one-fourth (1/4) of the excluded youth are immigrants or children of immigrants; in most cases, those who are socially excluded are young immigrants searching for a job or studying without families as their safety net and living alone. In his second argument, he adds that cultural differences and language barriers are reasons why immigrant women have limited access to and job opportunities in the market. The situation is different for women born in Finland because of their language skills and educational background, compared to those who have moved to Finland and have no knowledge of the Finnish language and whose educational background is different (Tuomarla, 2013).

Stereotyping is also a form of exclusion that tends to happen from language. Though before we discuss how language is associated with exclusion, we must define social stereotyping. Stereotyping is when you generalize or hold a broad idea about a specific group of people (Martin and Nakayama, 2010). With language comes many labels, assumptions, and stereotyping. These factors create a feeling of exclusion and not belonging to a particular community or a social construction that tends to organize and allocates itself as superior to other cultures and group people accordingly (Reisigl and Wodak, 2000).

According to Martin and Nakayama (2010), language refers to the verbal and non-verbal ways people use to communicate or send each other messages. There has been much work done over the idea of language and many theories that also discussed how language affects our lives, though I will use a reference from Austin's summary to ordinary language philosophy in daily life and how he defines the meaning of language in our lives. John Langshaw Austin (1911-1960) was a white English professor of moral philosophy at Oxford University (Longworth, 2017). In his work he summarizes the role of language in the following way:

“First, words are our tools, and, as a minimum, we should use clean tools: we should know what we mean and what we do not, and we must forearm ourselves against the traps that language sets us. Secondly, words are not (except in their own little corner) facts or things: we need therefore to praise them off the world, to hold them apart from and

against it, so that we can realize their inadequacies and arbitrariness, and can re-look at the world without blinkers. Thirdly, and more hopefully, our common stock of words embodies all the distinctions men have found worth drawing, and the connexions they have found worth making, in the lifetimes of many generations: these surely are likely to be more sound, since they have stood up to the long test of the survival of the fittest, and more subtle, at least in all ordinary and reasonably practical matters, than any that you or I are likely to think up in our arm-chairs of an afternoon—the most favored alternative method” (Lyas, 1971, p. 84).

Language is a major pillar in our communication, and it is the way we use to express ourselves within different communities that what we decide to become a part of. We can define language and communication as the verbal and non-verbal ways that we use to show and express ourselves through our society. Learning a new language is always an addition and an open door for new experiences from different cultures. It plays a significant role in intercultural communication, as knowing a language opens the gate for you to participate in a different community, interact, learn about them, and understand how they live and express themselves daily (Martin and Nakayama, 2010).

Language carries meanings from body language, words, writing, art, and formal and informal context. Language shows the uniqueness of each culture and how sometimes different characteristics are relative to a specific culture, and your use of styles during your conversation could direct the observer that you come from a specific identity. The way, tone, and gestures that a person uses in speaking is a definition from the culture of their language (Martin and Nakayama, 2010).

Language is related to power in that the way one decides to use their words and order a sentence puts one in a social position. This position might be superior or inferior; however, the language that you use and the way you prefer to communicate will also define your position later on in the conversation. The method of communication that one is using, whether assertive, non-assertive, or

aggressive, also shows what kind of a person one is, and how one approaches people. Language is also used to label and give specific descriptions based on the labels associated with our race, gender, sexual orientation, ethnicity, religion, and nationality. Language could be discriminative; for example, if you are in a European country and speaking Arabic, someone will automatically assume that you are an Arab and probably they will assume one is a Muslim if for some reason they heard you say the word "Allah" which is God in Arabic. After September 11, it is not the most favorable thing to be an Arabic speaker, Arab, and especially a Muslim Arab. This turns language as a discriminative tool against Arabs. It is also seen as something that's just part of a terrorist identity to be speaking in Arabic (Kendi, 2019). These aggressive perspectives are shaped through the media agenda, and sometimes through the speeches and words that politicians with their own beliefs and agenda use in their language and communication to spread specific ideas in favor of their beliefs and interests (Martin and Nakayama, 2010).

In interactions, symbolic languages create different and more perspectives of social action through different gestures and symbolic interactions. An individual creates vocal symbols that are used as expressions. The symbols that an individual creates significant and symbolic definitions that create a chance of interaction can vary from one person to another. Interactions through symbols are significant to the other as to the self (Gillespie, 2006).

“It is through the ability to be the other at the same time that he is himself that the symbol becomes significant” (Martin and Nakayama, 2010). Significant symbol versus the symbol divergence between expression of a sign for a speaker and the appeal of a sign for the receiver. The definitions of symbols between an individual and another depends on the motive of the interaction first place. For instance: the definition for the word “buy” for the seller is different from the buyer. The interpretation of the word for a person is different, the seller defines buying as a profit and money for them, and the buyer has a priority of the bought commodity more than money given to the buyer (Gillespie, 2006).

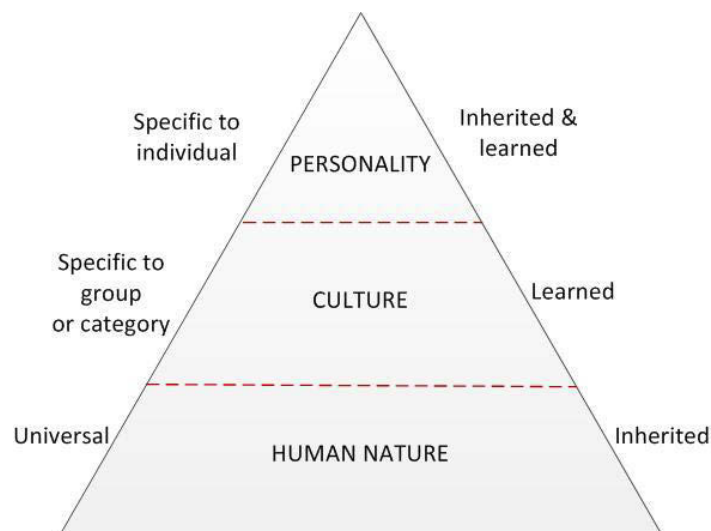
Knowledge is linked to self or identity: to understand a significant symbol is to experience the social action from multiple perspectives simultaneously and also to experience one's role within a social act. Moreover, significant symbols are microsomes of social acts. The divergences of perspective which exist within social acts – between people interacting – are present in the very

structure of significant symbols, or words. A significant symbol is forged in a given social act. It is a stimulus that has become associated with the divergent yet complementary perspectives within a given social act (Gillespie, 2006).

Religion defines our way of living, culture, traditions, what we define right and wrong, and how we accept and perceive our surroundings. In many cases, religion is used to discriminate against others. The social exclusion that is based on someone's religion and using those religious beliefs against them just because they disagree with their beliefs has a powerful impact in conservative societies. Identities are strongly associated with religion and beliefs and the way that the majority of a minority group defines things are different from the way that the minorities inside the minority group define things (Mokoko, 2017). Islamophobia is a contemporary form of racism and xenophobia motivated by unfounded fear, mistrust, and hatred of Muslims and Islam (International Civil Liberties Alliance, 2013).

In 1994, Hofstede argued that culture is learned, not inherited. It derives from one's social environment, not from one's genes. *"Culture should be distinguished from human nature on one side, and from an individual's personality on the other [see the figure (4) below], although exactly where the borders lie between human nature and culture, and between culture and personality, is a matter of discussion among social scientists"* (Spencer-Oatey, 2012, p.6).

Figure (4): Three levels of uniqueness in human mental programming:



(Spencer-Oatey, 2012).

“Human nature is what all human beings,” from the Russian professor to the Australian aborigine, have in common: it represents the universal level in one's mental software. It is inherited with one's genes; within the computer analogy, it is the 'operating system,' which determines one's physical and basic psychological functioning. The human ability to feel fear, anger, love, joy, sadness, the need to associate with others, to play and exercise oneself, the facility to observe the environment, and talk about it with other humans all belong to this level of mental programming. However, what one does with these feelings, expressing fear, joy, observations, and so on, is modified by culture. Human nature is not as 'human' as the term suggests because certain aspects could be shared of the animal world, as humans have instincts and triggers that impulsively affect their actions (Spencer-Oatey, 2012).

Cultural traits have often been attributed to heredity because philosophers and other scholars in the past did not know how to explain otherwise the remarkable stability of differences in cultural patterns among human groups. They underestimated the impact of learning from previous generations and of teaching the future generations what one has learned oneself. The role of heredity is exaggerated in the pseudo-theories of race, which have been responsible, among other things, for the Holocaust organized by the Nazis during the Second World War. Racial and ethnic strife is often justified by unfounded arguments of cultural superiority and inferiority (Spencer-Oatey, 2012).

Intersectionality, though, is when exclusion happens due to different characteristics that one person could hold that are not favored by the society. According to Kimberli Crenshaw, an African female professor that works on showing African women oppression defines intersectionality as *“A lens through which you can see where power comes and collides, where it interlocks and intersects. It is not simply that there is a race problem here, a gender problem here, and a class or LBGTQ problem there. Many times, that framework erases what happens to people who are subject to all of these things”* (Crenshaw, 2017, p.140). Intersectionality is a problem that members of different excluded communities suffer from. The framework of intersectionality is usually more focused on feminist studies. Women will experience guilt, shame, and fear if they do not behave in ways that ally with the trending or the accepted women identity by the majority of the society. Also, there

must be a great distinction made between the experiences of women of color and white women, when it comes to experiences because they are more privileged than women of color due to their history and privileged white societies (Crenshaw, 2017).

In the highlight of the previous paragraph, whiteness is a term that is used to describe communities where white people are dominant. These societies are described as privileged societies. They are privileged because they have superior characteristics that give them more power over other countries and people. However, white people do not feel comfortable admitting this or speaking about it, trying to reverse the facts and end these conversations. This phenomenon is called white fragility, which is defined as; *“Is a state in which white people find even a minimal challenge to their position intolerable. This intolerance triggers a range of defensive moves, including argumentation, invalidation, silence, withdrawal, and claims of being attacked and misunderstood. These moves function to reinstate white racial equilibrium and maintain white control”* (DiAngelo,2011, p.38-39). White fragility and offers perspectives and skills that white people can use to build their racial stamina and engage more constructively across race. These ideas are challenging; however, they are essential to understand and evaluate when discussing the behavior of white people or white communities and its effect on people of color (DiAngelo, 2011).

Race could be defined as a socially constructed concept based on the idea of "othering" people based on skin color or other social attributes such as gender, religion, and sexuality (Alemanji, 2016). Our colors raise stereotypes and assumptions about where we come from, and it creates a path that the person communicating with us defines and communicated back towards us (Mokoko, 2017). Racism is a phenomenon that exists on several and different levels; institutional, interpersonal, and internalized racism. Internalized racism focuses on the individual level of racism and individual consciousness about where they belong in society's hierarchy. They believe that there is supremacy, and they are accepting of being racialized and stigmatized. They participate in reinforcing their inferior recognized humanity. Interpersonal racism is a situational racism that is not enforced due to a system or a problem. It is a situational racism mediated personal racism. Institutional racism is a subtle racism that exists and is reinforced by media, schools, and housing choices. It is embedded inside the laws, regulations, and ascribed political identities (Pyke, 2010).

Chapter (2) – Methods & Methodology

The theoretical framework that this study is conducted through is the phenomenological research method. This study is about the development of “The Other” identity development and creates a better understanding of “The othering” phenomena. This approach allowed a deeper understanding of “Othering” through experiences and voices of a group of eight students in an international master’s program in Turku, Finland.

The theories and literature introduced in chapter two are constructed in a way that completes the sequence and questions to be answered in this research. Additionally, there will be an in-depth discussion of the research process in this chapter. This chapter covers qualitative methodology research and phenomenological study methods. The chapter also includes a description of the research plan, including the research questions, methodology, participants, procedures, analysis of the method, ethical concerns, challenges within the research process.

2.1 Qualitative Research

Methodologies are ways and suggestions on how a specific problem will be investigated and solved within a study. In other words, it is the way to answer questions raised and introduced about a specific topic or problem. According to philosophical researchers' methods have a synergetic relationship with methodologies, and the researcher's role is to prove and support their stance. According to Kaplan, in 1964, “*The methods are the tools, techniques, or procedures used to generate data*” (R L Jakson et al., 2017, p.25). There are different methods for data collection; however, the method that determines which method is the best for the research depends on the goals of the research (R L Jakson et al., 2017).

There are qualitative and quantitative methods of researching the scientific field of research. In this research, the method used is qualitative research, which is a more concerted approach towards a humanistic and idealistic approach. The quantitative approach is usually more focused on numerical values and statistical data. I have chosen qualitative research methods as it focuses more on human interactions, experiences, beliefs, attitudes, behaviors, and relations. The benefit of

qualitative methods in research is that it broadens the researcher information through different social sciences fields. Although these methods have been criticized, they were not seen as enough factors to study a specific topic and evaluate human behavior (Pathak and et al., 2013).

Qualitative research is a study that investigates the suitable analysis for textual, visual, and social objects that are represented in a social environment. Qualitative research is used for the analysis of different generated information through the research. There is content analysis, conversation analysis, and discourse analysis. The content analysis is a more systematic way of analyzing the data presented and is usually concerned with textual material. Conversation analysis is more of a linguistic approach that arose from ethnomethodology. It also analyses words, day to day conversations, and negotiations. Discourse analysis is focused on the content of the conversation itself and examining the practices, ideologies, and motives behind the given information. Qualitative methods tend to deconstruct social realities and experiences (R L Jakson et al., 2017).

The qualitative methodology of research is suitable for the nature of my research as it focuses on the social realities and experiences of human beings. It focuses on their ideologies and beliefs. It helps give a better depth understanding of the narratives and stories that participants give. It highlights the importance of experiences and analyzes the advantages and disadvantages of the situation. The qualitative method is used in interviews by interviewing international master's program students in Turku, Finland. Usually, with interviews, there are different methods to assist the researcher in the analysis, such as interviews, focus groups, case studies, participant observation, and ethnography (R L Jakson et al., 2017).

2.2 Introduction to phenomenological study

The interviews were conducted using the phenomenological study method. I chose this method because it focuses on both experiences and their effect on the individual, as well as with the literature review. Usually, phenomenological studies are conducted in studies in philosophy, psychology, literature, language, education, and sociology (Groenewald, 2004).

The origin of this research method could be tracked to Kant, Hegel, and Vandenberg, yet it is Edmund Husserl who is credited for creating a platform for the new literature on the subject again

during the twentieth century which is considered the foundation of phenomenology studies (Groenewald, 2004). The aim of using phenomenology is to give a detailed description of the experience an individual goes through. It is the description of an experience with all the ambiguity, details, interrelations known to the situation. Husserl argued that the objects in the world exist in the way that they are believed, perceived, and understood through personal consciousness. However, it is possible to gain reliable knowledge of how they appear to consciousness (Finlay, 2009).

Those realities revealed in experience are treated as absolute phenomena. The 'absolute phenomena' is the only actual data that could be tracked to understand realities. Husserl named his study method 'phenomenology' to study the origins or beginnings of the things and return to the concrete reality. Despite the different work conducted within the area of phenomenology studies, it took the study twenty-five years after World War II for this study to start developing. It was a forgotten approach, and its importance was only realized later that within the philosophical attitude. Philosophers such as Martin Heidegger and Jean-Paul Sartre discussed the idea of being there and existing within the ordinary world. These ideas were used to explore the meanings that each individual has and grasps according to their relationship with their world (Groenewald, 2004).

Phenomenological research, according, includes detailed descriptive research. First, it studies the relationship between people and situations. Second, it discloses structures, meanings, intimate human experiences, visualization of memories. Third, it searches for essence. These meanings distinguish phenomenological research methods from different psychological and philosophical methods that could be used (Groenewald, 2004).

The idea of phenomenological studies, according to are studies that describe; to describe the occurrence and the pre-given framework accurately through the given facts. Phenomenology study is concerned with the experiences that people go through. In 1999 Welman and Kruger explain that the phenomenologists are concerned with understanding the social and psychological aspects from the perspectives of the individuals that are involved. How individuals behave and attend through their everyday lives and their lived experiences. The lived experiences through who, when, how, and how things are involved. Phenomenologists also focus on the different and many steps

that lead to a specific action, belief, and ideology. The following translated words of Van den Berg explain the way phenomena is a shared experience, yet separately understood and explained by each member (Groenewald, 2004).

"[Phenomena] have something to say to us - this is common knowledge among poets and painters. Therefore, poets and painters are born phenomenologists. Alternatively, rather, we are all born phenomenologists; the poets and painters among us, however, understand very well their task of sharing, by means of word and image, their insights with others - an artfulness that is also laboriously practised by the professional phenomenologist" (Groenewald, 2004, p.44).

A good phenomenological study should have a research paradigm, or as Denzin and Lincoln explain, the paradigm as a basic set of beliefs as guidelines to the action that will be performed by the researcher's worldview. Phenomenological research serves to study a specific social phenomenon or occurrence. Through this thesis, the phenomena that will be studied are the 'identity of the other.' The data collected in such a study includes participants' perspectives, experiences, and engagement with their views. Groenewald mentions in his study about phenomenology that it can be argued that researchers cannot detach their views from the participants and positionality that they might have. However, there is an exception that a researcher could hold an explicit belief. To conduct a proper understanding of the studied phenomena, the researcher shall identify and discourse the keywords of the occurrence and subject being studied (Groenewald, 2004)

2.3 Interviewing as a method for data collection

The phenomenological studies define the method and even the type of participants that will be included in the study—selecting the participants based on the purpose of the research and finding within them relationships and judgment that would serve the purpose of the research. The researcher as well should not be biased in their selection, and to ethically base their choices. In order to ensure the well-being of the participants and the ethical conduct of the researcher throughout the interviews, the consent form should include the following elements:

- (1) Agreement to participate in the following research,
- (2) The purpose of the research,
- (3) The procedure of the research,
- (4) The risk and benefits of the research,
- (5) The neutral nature stands of the research and,
- (6) The procedures used to protect confidentiality (Groenewald, 2004, p.46).

The interviews were conducted using structured and unstructured questions designed with an eye to the general research questions. The questions were directed to try and understand the participants' experiences, feelings, understandings, beliefs, and images about the research theme. These questions are presented in the appendix; however, they are questions that help me understand the understanding of identity, self-presentation, and the "other." In addition to the participants' experiences in situations where they were 'Othered' or 'Othered' another person or a group of people. Last, questions about what they think is responsible for the ideas we develop in understanding and recognizing others surrounding us in the societies in which we live.

Groenewald used Miller and Crabtree that the researcher must bracket their ideas and views and focus only on the participants' perceptions and experiences. In this study, the focus is only on the experiences of the participants; and what goes within them and how they are positioned and position themselves the society. This is an attempt to abstain from the positionality of the researcher affecting the research (Groenewald, 2004). People can connect what they say with ideas that come up in the theories, that is, you fit their thoughts and experiences into a pre-given pattern. I am not just trying to read out a pattern from their responses that only focus on what they are saying, but also trying to be as open-minded as possible and understand through the depth of the information given. Perhaps by being as open as possible to what they were saying, I could create a relationship from what they said in relation to the theories you considered in chapter (1). It is impossible to completely bracket out one's understanding when trying to understand what others are saying since we do it in a common language. So, one contrast is not to approach what they say from a theoretical understanding of what "othering" is but to be open to describing it in new ways beyond the theoretical framework.

In the same highlight of the previous paragraph, the interview is an interaction between two individuals sharing ideas and thoughts over a shared theme. The worldview is being understood and comprehended from the views of the participants taking place. *"At the root of phenomenology, the intent is to understand the phenomena in their own terms—to describe the human experience as it is experienced by the person herself and to allow the essence to emerge."* In other words, understanding their position through phenomena or reality of the personal experience with personal and accurate description (Groenewald, 2004).

Another essential method used through interviews is "Memoing" when collecting data or conducting qualitative research. The researcher takes notes of all that they see, hear, experience, and think about in the collection and reflection process (Groenewald, 2004). This was not something that I have stressed on through chapter (3) very much; however, it is still a minor tool that I have used in the discussion part. The dialogue and the interview process remain the primary asset for the thesis in supporting the arguments and ideas introduced through the theories and literature in chapter one. Dialogue is the most crucial tool in the phenomenological study perused by me through this thesis.

2.4 Data/Participation Description

The participants for this research are all master's students. Each student is studying in an international master's program. The study language in such programs is English. The age group of my participants was between 25-30 years old. The ratio of males to females was equal, as I had four females and four males. They are all living in Turku, Finland. All the interviews were conducted in personal meetings in settings based on the participants' choices and areas that were suitable and comfortable for them. Some of the participants chose to be identified with their real names, and others wanted to be indiscreet and chose different names for their participation. However, everyone chose to be represented by their own countries and not to discreet this information through the research. All the interviews were conducted during November 2019. The data in chapter three will be presented through discussions based on the information given by the participants. Also, presenting them based on the type of "Othering" that the participant has defined, faced, or practiced and mentioned during the interview.

Through the interviews and approaching people to agree to participate in the process, I have tried to be as transparent as possible. I was keen to make everyone feel comfortable and safe to share any information. The participants had the freedom to choose the venue that the interview would be conducted through. Every participant received a consent form to ensure their rights were preserved, which will be found in Appendix (1). The interview time did not exceed twenty-five minutes. I also made sure that the environment was friendly and that no one was pressured to give out any information. The criteria of choosing my participants were nonbiased to any race, ethnicity, religion, sexual orientation, nationality, age, and appearance at any step of seeking interviewees. The only criteria for the choice were international master program students in Turku. The questions that were as clear and objective as possible to avoid any pressure and could be reviewed in appendix (2).

The eight participants that in the interviews are all international students in Finland pursuing their master's degree. However, they all have different nationalities. Abed is from Tunisia. Igor is from Brazil. Juan is from Mexico. Flo is from Indonesia. Izmir is from Turkey. Diana is from Italy. Richard is from Finland. Finally, Sarah is from Germany. The participants are all between the age of twenty-five to thirty. They are all studying in English in Finland.

2.5 Challenges in Data Collection

This research idea was fascinating for me as a master's student and as one of the people in the first class to be graduating from the Master's of Social Exclusion. I was very keen to find a topic that contributes to social exclusion and social discrimination issues in different ways. I was also interested in the philosophy of recognition. Both interests are behind how I reached the idea to work on the topic of "othering." The first challenge that I have faced during my research was finding a topic that could support my ideas and issues that I am studying and working to advocate for.

Second, after finding a good topic, I had to find an ethical and non-discriminative way to seek and select my participants. I first decided to approach students that are in their first year in studying

the social exclusion program. I picked this group because it is highly diverse and includes Finnish people studying in an international program. However, this group did not respond to my emails, and that created some stress that I might not be able to find suitable participants for this research. Then I changed the group to people in international master's programs so that I would make sure they know English, and we could easily communicate in the interview.

The third challenge that I have faced is in the literature to support the research questions and ideas that I wanted to work on. This, for me, was the greatest challenge through the thesis process. Most of the literature on "The Other" is focused on general ideas and perceptions of the other. There was not enough literature that tackles the effects of this on communities that people live, communicate, and grow inside. Also, the other is not a topic that is studied through young children and in connection with how the ideas of other people develop at that time. This gap in the literature was a challenge throughout this thesis; I am trying to add some knowledge to the literature with my conclusions.

The fourth challenge comes to the time frame that was very tight as an international student and as a student with a scholarship. The time to collect data, read enough literature, write the thesis is minimal and does not give enough time for a break. It became very stressful at different points in the journey I felt I could not make it anymore. In addition to that, the fact that there are also several courses to be taken at the same time as writing the thesis.

The fifth challenge was in the transcription process that took a very long time. It needed accuracy, commitment, and time. Moreover, it was challenging to extract the information during the interviews because I was tackling a sensitive topic to some people. It was vital and exhausting to try and be as general as possible, and yet to have a fair platform to find answers for the research questions.

Chapter (3) – Data Presentation & Discussions

“Millions have already been excluded, and that for ‘those who fall outside the functional system, be it in India, Brazil, or Africa, or even as at present in many districts of New York or Paris, all others soon become inaccessible” – Hauke Brunkhorst. (Bauman, 2004, p.47).

The definition of the "Other" is not limited to specific criteria or action; it is not limited to a developed or under-development country. Exclusion is a form of "Othering" that creates boundaries and borders socially, politically, or economically. The different systems that we, as Brunkhorst describes, are left outside makes us inaccessible. (Bauman, 2004). This chapter is a presentation of the interviews and data collected from the participants in this research. The interviews were conducted and recorded in locations based on the interviewee's choice and locations that they felt comfortable at. I have divided the presentation of the material into three themes. These themes are based on the experiences that the participants presented of "Othering" and being othered in the interviews. The chapter begins with a presentation of how the participants define and understand the concept of "*The Other*," answering the first research question for the thesis. The second section is a presentation of the factors that they considered to have shaped the identity of every individual and how they define their identity. The third section is about the different types and images of "Othering," which answers what it means to be "*The Other*" or to "*Other*" someone; the second research question.

3.1 Defining the “Other”

Each participant was asked to define the Other and explain how they understand the notion. The definitions given are very different yet very similar in their context. Whereby I mean that they have given similar definitions to the term the 'Other' but with different words that all lead to the idea of exclusion. Five of the participants mentioned that they were not familiar with the term "Other." The participants also were not very familiar with the term "Othering" or the "Other," and through the interview, they started to grasp the idea and create their understanding of the term.

Seven of the participants stated that they became familiar with the term “Othering” and the “Other” when they started living in Finland, and through their studies.

Abed defined *“The Other”* as “categorizing people into something exclusive and different. It is a method of excluding people that belong to groups different than ours”. Igor defined the *“Other”* as *“The other is always somebody else, somebody who is not us. The Other is something that we are not familiar with, someone that there are barriers between them and us”*. It is also similar to the definition given by Richard that the “Other” *“Could be someone or something that we are afraid of.”* Sarah defined the other from a different aspect; it focused on the deeper meaning of how the word “Other” sounds to her. She said, *“The Other is a term that holds a downgrade or something less.”* The definition that Sarah gave is equal to the definition that was given by Diana *“It is a term that sounds negative somehow like it carries bad characteristics to the intended people.”* Flo understands the “Other” as *“They are the people that do not belong to our group, an outsider, someone who is significantly different than the people that we would not like to be associated with.”* Flo's definition is also close to Richard's Opinion in defining the “Other” as *“Just a word that we use when something is different, or we do not know.”* Juan explained that anyone who behaves differently than the principles he stands for is the other, and he explained this by saying, *“The Other is someone who behaves differently than what we know, or with a strange discriminatory behavior.”* However, Izmir's definition of *“The Other”* contradicts most of the participants as she does not see it as something negative or wrong, and it is something normal when something is not known she says, *“The “Other” is someone that we have not met before, and it does not necessarily mean something negative, but it is the fear of the unknown.”*

3.2 Defining Identity

Identity, as discussed in detail through chapter two and the literature review presented it as affected by different factors and as something that continues to grow and change with an individual. By identifying a specific group of people, a person finds common values and principles that they do agree on. The first thing every participant used to identify themselves was their nationality and where they come from. The second thing that everyone used to present themselves as their gender as either female or male. It was surprising through the interviews that some of the interviewed

defined their feelings as part of their identity. In the interviews, there was an apparent misconception or misunderstanding between both self-description and how a person sees themselves, and between their understanding of their identity. The participants used emotional characteristics to define themselves and their identity. Conversely, through the interview, participants mentioned more about their identities and things that they identify with unconsciously, then when they were asked to answer the question about describing their identity.

Identity means different things to different people, which is evident in how my informants described their identities. Abed described his identity as "*male, Muslim, Tunisian, African, and being a mix of all these things together.*" To Abed, for example, he defines his identity through his gender, religion, country, and continent of origin, as are the central axis of his definition. One can argue that being in Finland influences how Abed views his identity. As a non-white "*Muslim male*" in Finland, Abed otherness stands out vis-à-vis the socio-political realities in Finland like in other Western countries post 9/11 where Muslim males become a hunted racial group in the eyes of the West (Kendi, 2019). If one asked Abed in Tunisia about his identity, one can argue that he would not have the same views of his identity. This is in line with the social action theory that was discussed in chapter one, that an individual's identity is relative to the setting and time that they are self-reflecting and identifying themselves then. Whereby that one's experiences location and being othered influences how one views his identity. An individual defines his identity with reference to other identities around oneself (Gillespie, 2006).

The location of a person determines the aspects that they are comfortable discussing and reveal about themselves. When Abed was asked if there is anything, he would like to add about himself that he did not mention earlier, he was hesitant but added that he is "*homosexual,*" This is a significant part of himself that he learned to hide. As being born in a Muslim and middle eastern country, homosexuality is not accepted amongst the society and is considered against the religious laws (Dunne, 1990). "*I grew up declaring some aspects of my personality, and this was one of the aspects I grew up hiding.*" There are aspects of ourselves/our lives that we start hiding when we do not feel safe in the place we exist, or when we fall under the pressure of the majority in seeking acceptance and identification (Neef and et al., 1991). "*Here I do not have to struggle between being accepted or not.*" Acceptance is something that individuals seek for their confidence and

self-esteem, to feel loved and praised by others. In this context, it is not the perception of who we are that changes from one place to another, what changes are the parts that we reveal depending on the people, places, and time surrounding us. The characteristics of the situation affects the evaluation of it, and it affects the social performance that a person socially act (Goffman, 1956).

On the other hand, Richard's identity was based on his "*Hobbies, family, and the Finnish culture.*" Although, as a person of color in Finland, Richard does not fit into the white norm framework of Finnishness (Alemanji 2016-2018), he defines his identity based on hobbies, family, and Finnish culture. He does not see his difference as a significant factor in his identity. As a Finnish citizen, unlike Abed, one may argue that Richard's sense of identity is strategically constructed to feel belonging in a country that is strong in identifying itself as a white country (Alemanji 2016- 2018). This could be a survival tactic for Richard, this is his home, unlike Abed, for example. One can also argue that the *Finnish culture* variable is extensive and elusive because there is no unique cultural trait that could be limited to any group of people (Kendi, 2019). The variables that may define *Finnish culture* is not unique or restricted to Finland or Finnishness. It is the same variables that can be used to describe Swedish culture, Egyptian culture, or Singaporean culture, based on who is doing the definition and for what purpose.

Self-identity can be a form of "Othering." For example, Igor and Abed both define themselves as a "*Male*"; thus, they are saying without saying that they are not females. Sarah also describes herself as a "*female person,*" which clears any association of herself with manhood. Stating being a female is important because it is how she views herself. Gender is a statement to how Igor, Abed, and Sarah used to describe how they perceive themselves and how being a male or female is important to describe themselves. In this notion, the male identity is an othering from female gender characteristics and norms (Tobias, 2017). Igor describes himself as well as a heterosexual. Heterosexuality is a norm in most societies, and he does not feel the need to explain what being a heterosexual means because it does not create barriers and boundaries between him and the society (Roger, 2017). This is different from Abed's experience because homosexual communities fight a different battle for recognition of their rights and equality (Crenshaw, 1989).

In the same light, Juan describes himself as "*Mexican*," as somewhat saying he is not American, Finnish, or Russian. Unlike the other, Juan constructs his identity based on nationality. His identity is focused on all the local meanings that are held in being a Mexican. Nationality is a common thread that ties all the informant's identities together.

Identity could be defined through cultural traits (Spencer-Oatey, 2012). Flo described her identity as "*Asian, food traditions, respecting the elders as her identity*." For Flo, being an Asian is a crucial element in her identity because there are specific codes of ethics and behavior that she believes exists in being an Asian that is different from the way Finnish and Europeans behave. Flo said:

"I struggled when I first came to Finland how people do not respect the elders or their professors, and they just call them with their names, where I come from everyone older or in a position higher than you must be called by that label" According to Hall's cultural iceberg, there are deep cultural traits. For instance, the preferences that individuals have in their behavior and relationships with others are very related to the deep cultural meanings that an individual learns through living in a specific society (Their, 2013). For Flo, her culture exists in her country, and local food as she says, "*Eating rice, I will not be feeling okay if I stayed for three days not eating it*" the food culture is a significant definition for her identity. Food and cooking are part of the surface traits in any culture, the traits people would find in touristic guides, or general information about a specific country (Their, 2013).

Identity could be part of a character trait (Buckingham, 2008). Diana described part of her identity as being a "*lonely yet fun person to be around, very loud, and open for learning new things*." Diana's description of her identity is context-based. In Finland, she is away from family and friends, making her lonely. Her loneliness affects her ability to socialize, leading to her describing "*herself as a fun person to be around...open for learning new things*." In describing her identity, Diana is calling out for friendship and social interaction, which she craves. Her identity in Finland will be very different if she is back in her home country, surrounded by friends and family. This goes a long way to justify that identity is in a continuous flux and is influenced by place and the people around us at a given time (Goffman, 1956). This is aligned with Richard's idea of Finnish

people being “closed” and “not very sociable culture” this creates a burden for Diana because being socially active is an important aspect of her personality. Izmir feels more comfortable in a place like Finland than Italy, another place where she studies because, in Finland, people tend to be “Quiet.”

Sarah described herself as being a “Happy and smiling person” as part of her identity; it is a coping mechanism she has developed as she lived in different countries throughout her life. She also stays “active” to keep up with the differences and things that are surrounding her. Izmir also described herself as “curious”; her curiosity influences the knowledge that she gains from different exposures. The coping mechanisms and ways that we self-teach ourselves in coping with things that are different from people and us start creating an environment with a tendency of comfort with what is familiar and close to what we already know. When an individual feel threatened, they tend to create protective measures and recreate their living reality to find more accepting realities (Buckingham, 2008).

Izmir described part of her identity in her “choice of friends.” For her, the people that surround her and her choices of being in a friendship relationship with them reflect on her. This reflects the idea that social representation and how the people surround us influence and reflect on ourselves (Gillespie, 2006). Flo also explained that “When I am with my Asian friends, I feel myself because I do not feel boundaries between them” she can see herself when she feels familiarity, similarities, and things that she can identify with (Buckingham, 2008). Flo's identification is related to ethnicity and race as she feels accepted amongst them and ease that she does not need to explain herself or her behavior “I do not need to explain my jokes or words I just feel free there.” Freedom is related to creating a safe space for herself. Her freedom depends on her access to communities and groups of people familiar with her culture (Neef, 1991).

Igor identified himself as a “lawyer” because he finds purpose and role in this part of his identity. He explains his decision to conduct his master's in human rights and international law by saying he is “Doing something that will help humanity, and that will defend others,” he believes that part of his identity is creating good and taking care of problems. This is similar to Izmir as she identifies herself as a “caring person for other people's emotions,” and she is “a good listener” as her

emotions towards others are an essential aspect of her identity. The emotions that we care for are a reflection of emotions that we need and perceive as valuable. Identities are presented in the social roles and performances that an individual play inside the society (Goffman, 1956). These roles share meanings that a person identifies towards (Buckingham, 2008).

3.2 Othering & Being Othered

Othering has different forms and shapes. Through the interviews, I have concluded that people do not repeat behavior when they are aware of its negative impact on them. To elaborate further, a person avoids taking specific social actions when they have faced similar behavior, as a person's conscious becomes actively aware of its implications (Gillespie, 2006). It is a common saying between most of the interviewees and will be quoted and discussed further through part four of this chapter. This behavior that they do not repeat is usually a behavior that they would not like it is directed towards them. Being a member of an international student community increases the probability of having conversations that carry “*Us*” and “*Them*.” These conversations are not exclusive in Finland where they study, they also happen in their countries, but the context changes. The idea of defining “*We*,” “*Us*,” and “*Them*” is context-based. It is dependent on the place, the actors or subjects involved, the community, the timing, and other characteristics of the situation. These are terms that are used unintentionally and are not used to discriminate, but rather relate to a specific situation. In the next part of this chapter, there are different types of “Othering” of being othered.

During the interviews, the participants have mentioned and reported different situations where the participants did not understand that they have been “*othering*” others or creating exclusive comments and assumptions towards a group of people. However, they were still passively participating in maintaining the discriminative hierarchy. When they became more aware of their actions, they became actively conscious about how their actions could affect the other person in the situation, and this is something that I have noticed from the voice change from the beginning to the end of the interview. It is also something the Gillespie has mentioned in his discussions about the social act, where a person becomes conscious about a specific action when they think it

through and then start creating a rapture act (Gillespie, 2006). I have also noticed how they became more aware and educated about social exclusion and about which facts about stereotypes and false affiliations to specific identities are real and what has been falsely fed to their minds. Over several years, participants became more conscious about how they recognize and identify people. They are categorized based on the method the participants were 'Othered' such as; language, nationality, sexuality, religion, race, beauty standards, and gender.

For example, the interviewing of different participants, such as Juan, observe that *"Othering" is something I would not like if it happens to me.*" Juan's interview was significant as he studied science and made very few comments, yet I have noticed and took notes of how uncomfortable the idea of "Othering" he was. This also explains why he would think of it as something that he would not like happening to him. Abed would think in that way because of his false recognition by the society and homophobic community that surrounds him, makes him conscious about the impact of being excluded (Staszak, 2008). Similarly, Diana said, *"Othering" is something that does not feel good; the word feels wrong.*" Abed also agreed on this when he added, *"I try not to categorize or other anyone because I know it feels bad."* Being excluded or becoming an outcast in a situation or a place creates a problem for the individual exposed in this situation, as his satisfaction and development needs are being threatened, and his need for acceptance is denied (Neef, 1991). They do not like othering, but it is not something that we cannot stop specifically as we do it unconsciously. The process of "Othering" is part of our lives. They do not want to be or look as Abed said 'bad.' The lack of being included looks harmful to this individual.

In the coming paragraphs, I will be analyzing the different situations that the participants described as 'othering' and being 'Othered.'

The 'Othering' that Abed faced in his home country most of his life was due to his sexual identity, yet Abed admits that at some point, he would 'Other' people just to feel better or more accepted.

"I am not that," "portraying myself superior to others with the same [sexual] orientation," "as a coping mechanism I would other [homosexual] people who are perceived [by the society] more

feminine or showing aspects of a personality [more feminine] that are not commonly accepted [In Tunisia]."

"Othering" is a process that is enforced by a dominant group inside the society. Different forms of "Othering" are enforced by the group in power. For example, in this case, although Abed does not like being othered, he finds himself othering people with the same sexual orientation [homosexual]. He positions himself superior to the people that he others. The way he recognizes these people as different because they are showing feminine characteristics. For him, the further the male is from masculine ascribed identities, the less the society looks at him and recognizes this person. This might come into contradiction and confusion as Abed consciously tries to protect people from the same sexual orientation or tries to sell a different image about people consciously but still sometimes fails to detach himself and behavior from the majority pressure and societal and cultural recognized identities that affect us when we meet a persona and affects the social performances that we carry around them (Goffman, 1956). In this highlight, the situation of "Othering" being mentioned here is the idea of toxic masculinity or toxic ascribed gender roles that carry indemnifications and expectations.

Toxic masculinity is a discriminative social phenomenon that pressures men to act in a specific way or their position, recognition, and images as men change or are threatened (Veissière, 2018). Toxic masculinity is defined as *"A highly salient but awkwardly-fitting feature in the conceptual architecture of the "social justice" moral [...] In the grander scheme of human structures of myth, [...] a fairy tale with some basis in biology and broad cross-cultural relevance. The toxic masculinity myth serves the useful purpose of promoting socially desirable behaviour among males"* (Veissière, 2018, p.283). Toxic masculinity focuses on the ascribed, mainstream, patriarchal conception of the society towards manhood and how a man should perform in that scale of measurement. The closer the man gets to female ascribed characteristics and roles, the further the man gets from feminine characteristics. In this way, Abed positions himself closer to what is favorable to the society, which seems to be appealing in perceiving "The Other" and seeking acceptance (Goffman, 2008). It can be that the more characteristics that an individual hold from the culture of the majority, the more they feel recognized, accepted, and familiar to the community (Ikäheimo, 2014).

The process of "Othering" can be subtle or harsh. A subtle form of "Othering" is in an identity that an individual identifies, and yet it does not affect or harm anyone. A subtle version of "Othering" is when people (like being male and female) I am Mexican against Russian it is a subtle form of others/ but it could be harsh as Abed observes in his community and lives through;

"Being a homosexual in Tunisia usually entails that you have to put up with people being mean or people attacking or saying hurtful expressions all the time and have to either comment or share those same views; otherwise, you are going to be related to those in which they are attacking."

Being a homosexual in a country like Tunisia [Northern Africa] entails public admonishment or attacks and a slur of hateful expressions about homosexual groups. Moreover, when recognized by members of the society that are not in the group. The process of "Othering" comes harsh rejection, unlike subtle forms of "Othering" as I am Mexican, Tunisian. It does not have precautions or effect on others. It is exceptional when it is a norm or a rule set by the majority and enforced to the minorities. In a sense, it is considered negative when it harms the other.

"Othering" has consequences, it is sometimes neutral, but other times affects the person dramatically. This is why Abed feels the way he feels about being a homosexual or being the other. This process he is being othered in Tunisia by the mainstream and majority of the society, except the people that belong to his group. Despite that within the same group that he identifies himself with, there is still a hierarchy towards those who acts more like a "macho" man, rather than individuals that are close to the feminine mainstream (Oplatka & Herts-Lazarovits, 2007).

Moreover, based on the same quote from Abed. Society puts pressure on an individual to act and think very consciously about the way that they behave. The ideologies that are embedded in Abed's subconsciousness that homosexuality is unaccepted, and despite him being very conscious about his sexual orientation in his responses he uses pronouns such as "them" and "they" but not "us" or "we" he is still positioning himself indifferent and outside the circle that he consciously identifies with. These pressures force him to 'other' himself. He becomes the 'other' to himself. In the highlight of the previous sentence, despite belonging to a group, Abed has always been taught that

'homosexuals' are not part of the accepted society, and always pretended to be heterosexual in protection of his safety and keeping a straight man identity to fit in the norms of the society; I quote him *"It is a part of myself that I always learned to hide."* This creates a conscious choice of words when he is speaking that he does not identify himself inside the group by saying 'us' or 'we'; instead, he speaks of homosexuality using 'them.' The way a person consciously positions his use of pronouns defines his positionality and view of himself and others (Gillespie, 2006).

In the same light of the previous paragraphs, Sarah added, *"Well, I was in Poland in a bar, and I was wearing some boots, then a polish guy came to me and said you German women always look like guys with your boots."* Women are expected to behave in a particular way that stigmatizes them and their role in the society. Females are expected to behave in a particular way that serves the patriarchal norms set in different societies. These rules expect women to be inferior and to be serving only the needs of men. It creates a set of expectations from women, such as how they dress, act, and speak. Their social actions and roles inside the societies are restricted by oppressive beliefs. Women are expected to act vulnerable and more passive (Oplatka & Herts-Lazarovits, 2007).

Igor identified a different type of "Othering." "Othering" due to appearances, and not fitting to the modern marketed beauty standards of being fit, healthy, small sizes, and so forth. *"I did suffer bullying but not for nationalist reasons but because of fatphobia and just because of that."* Igor 'Othering' was being bullied because of his appearance. This kind of discrimination is common that Igor adds, *"I became used to it."* In chapter one, I have mentioned how there are specific standards of beauty that are trending and being marketed through unrealistic expectations that force people that are not able to reach them towards depression, bullying, feeling othered, and feeling excluded from the society. Fatphobia is discrimination towards people that are overweight, and it is a type of discrimination that is used against them. It is raising fear and exclusion of people overweight (Mathias, 2018). It is a stigmatization towards people that belong to these criteria of characteristics to be discriminated against. Body control and body judgments is a social action that people present these days and is created through market advertisement, movies, and symbolic meanings that are given by the fitness and health organizations. Through the history of western societies, the development of a thin body became more promoted, and overweight became rejected

and harassed. It became used for comedy or the dehumanization of the body, rather than portraying it as equal to a thin body. Fatphobia became a term that explains the devaluation and oppression of these bodies. The dominant culture praises the idea of being thin and legitimizes the behavior of discrimination as a rejection to overweight people. Igor added that *"I became engaged with some activist actors against fatphobia,"* pointing to the ways social media has created more awareness about such a problem, and online activism is trying to raise consciousness about it (Mathias, 2018).

Language is a mighty mean that is used to discriminate and create barriers between people and one another. Besides, language is a tool that is used to stigmatize some cultures and nationalities, as discussed in chapter one. Language is a commonly discussed othering method that participants have discussed through interviews. Language is used as a tool to make them feel excluded and othered. For instance, Flo is in a relationship with a Finnish man, and they gather with other of his Finnish friends, and she said: *"They speak in Finnish, and I always look confused, and they start making assumptions about my personality [...] I just want to go home [...] I feel like I am invisible for them"*. As Flo cannot keep up with the language and she did not learn Finnish yet, people assume that she is rude. Rather than trying to make her feel welcomed, they completely ignore her and make her feel like an outsider. Moreover, they judge her for being quiet and assume that she behaves in this particular way because she is different.

Language is an access to different cultures (Martin and Nakayama, 2012) as Igor added to that *"I think the worst part about being here is the language barrier because at some point you kind of feel excluded from the society because of the Finnish language [...] feels like you are apart from the society because you do not have access to news and other things"*. Lacking the language makes people feel they lack interaction and access to the society they live in. It creates limitations for social actions and interactions. Izmir and Igor have similar views about how language creates barriers of integration *"It was super hard to communicate because people did not know English well"* and *"You cannot fully access health care, but it is still good because you are a student."* Language skills can also be used to exclude some of the population from the employment market. As Flo discussed, *"It is tough to find a job other than cleaning."* Juan as well agreed, *"I am trying to get into the system and get into this society."* Immigrants are usually given jobs that are not

taking the place of local citizens. They are pushed to only serve in the reserved army of labor (Farris, 2017).

In the past years, since, and due to the revolutions in the Arab world and the political instabilities inside the Middle East, the numbers of refugees and immigrants grew dramatically (Liebig & et al., 2013). Immigrants and refugees are seen and defined by politicians and right-wing political parties as one of the major causes for the instability and deficiency in the Western economies. The phenomena of “*Othering*” immigrants and situating them as indifferent and highlighting on any of their actions as the cause of social, political, and economic problems. Profiling immigrants, especially in Western societies, has been a cause of many discriminative actions. The ethnic profiling of brown and black people in Western societies increased after the events of 9/11. Despite the legal and political [formal], it created a change in the informal relations and social actions of people in Western societies (Leese, 2014). This was discussed earlier in chapter one in the part of social barriers.

Flo is an Italian white girl dating a Nepalese man in Finland. *"I see more stares when I am with my boyfriend. He is from Nepal. When we move around here [Finland], Sweden, and Estonia, it is always tough and cannot do much"*. Diana's boyfriend gets discriminated against and stare at because he looks different; he is a brown guy dating a white girl. The stereotype of brown and black men using white women. The stereotype where white women are victims of people of color relationships. This scenario is commonly used by white women in discrimination against men of color. It is a phenomenon that puts immigrant men as a danger to society. Men of color are profiled as ethnically dangerous to the society. The concept of “*Fenomenation*” that was introduced by Sara Farris's book on how white women encourage the ideas of right nationalists' parties of how immigrant men are dangerous to feminist ideas and tare a threat to both white and women of color inside the society. Men are portrayed as criminals just because of their nationalities and religious background (Farris, 2017). Sarah added that sometimes people are not comfortable around immigrants because *"Immigrants act in a ridiculous way that people do not like."* This statement is a fear of the "Other" and the belief that immigrants are a threat to society; the culture that immigrants bring to western societies will create a negative impact rather than integrate (Ahmed, 2003).

Nationality is one of the most important things that define and stereotype people. Ideas about nationality and citizenship could affect a discrimination that an individual could face. Ideas that people believe in different nationalities affect the way they are recognized and treated by others. For instance, Izmir mentioned how she faced stereotypical discriminative questions in a summer camp in Italy. Her nationality was a reason for excluding her and making her feel "Othered." *"Turkey is portrayed in the European Union as an extremist aggressive religious country, and that is never a good way, and in a summer camp in Italy, people would ask me if I am allowed to wear shorts."* In the power hierarchy, some countries have different political identities than the western societies, which their ideas threaten the western supremacist political and social identity—portraying some countries to be dangerous and (Piattoeva & Nelli, 2016). These ideologies are old adopted perspectives about how the western societies are saviors and the home for democratic civilizations. The spread of these ideas is in books, history, media, and the political ideologies of western society (Jefferies & Laura, 2016).

Another example was given by Diana, who comes from the Southern part of Europe, Italy. *"When I go anywhere the documents [identification papers], we have in Italy are not valid in Finland [They are considered out of date in Finland], and people question me how can I move around with such document, we cannot understand that"* or comments such as; *"People from Italy are loud."* As such, questions carry superior meanings because even within the European countries, there are privileged countries and others that are seen as less fortunate because of their different culture and history (Taylor, 1989). Nordic countries long-term power dynamics were established since colonialism (Alemanji, 2018).

Stereotyping people is a form of "Othering" as Sarah mentioned during her interview about her understanding of the "Othering," that in the Netherlands, *"Polish people are known to steal."* This is a form of stereotype and discrimination that is used against a nationality. However, Sarah is Conscious about how this statement is generic and an unrealistic ascription towards polish people. Generic statements could be dangerous and unfair to different groups of people. Generic statements promote stereotypes and increase prejudice against different groups of people. These statements are unjustifiable (Saul, 2017).

There are also situations that the participants also discussed that they were not the ones being othered. Some of the participants admitted that this is something that they realized later that their behavior was passive but was affected by the dominant culture. On the other hand, participants were discussing such matters as the norm and right order to the events and the world. *“Members of the dominate group are privileged- systematically advantaged by deprivations imposed on the oppressed”* (Cressida and Heyes, 2018, p.5). The social actions that an individual decided to take in many times are affected by the thoughts of the popular culture and the social actions that people around us take (Gillespie, 2006).

Sarah is from the Netherlands, and she experienced living in South Africa seven years after Apartheid ended there, and she shared some of her experiences in school, where she is conscious now that she was affected by the segregated nature of the majority of the population during that time. Sarah shared that during living there *“I am not racist, but I only spoke with Dutch people, there were other black students from different countries I did not know,”* and she added, *“Even though apartheid was over, everything was pretty much segregated, so you do not communicate with someone outside the Dutch community.”* Avoiding black students because they were seen as different and dangerous to the society. White people use this scenario of not being bad people and not being racist even though their behavior (DiAngelo, 2018).

Richard *“I did not feel comfortable because Finnish culture and people are different; they are not loud and do not speak easily.”* The Finnish culture is very similar to the Nordic countries' views of being superior and different from most of the world (Alemanni, 2016). Finland is presented as a prosperous and unique country, under the Scandinavian experience of living, that is unique to other parts of the European continent (Dervin, 2015). The way voice, tone, and openness to speaking and communicating with others did not make Richard feel comfortable interacting with other students attending the program with him in England. Even though all the participants were from European countries, he felt different and unique. His social actions are actively conscious and aware of the ideas spread through Finnish education, and that proves Weber's theory discussed in chapter one about how different institutions affect people's social performances. Behavior is chosen to be presented, amongst others.

3.2 Influences on the identity of the "Other."

As presented earlier in this chapter, the "Other" is a construction of answers to the research questions of the thesis. Also, they were explaining the understanding of what influences "Othering" against identities and the "Other" from the participants' experiences and points of view. Thus, this section in the discussion is essential to the research because it a map for my main arguments and concluded statements from the phenomenological and social study that was conducted during working on this thesis. This map is my understanding of how together an individual's identity and the way they are recognized by another person affect self-identification. Identification and affiliating one's self to a group of people creates self-confidence but also affects social actions. There are active and passive social actions, and in different life stages, there are different influences on social identity construction that help guide a person's social actions, performance, or role in society. The society is a representation of all individuals that belong to it in a specific time and setting. The society is shaped by the people inside it, and the people inside it affect how this society works, functions, and acts because they are the active objects in it. The absence of proper recognition and proper identity identification creates a problem in the society, which leads to a malfunction in how the society is working. Misrecognizing and "Othering" people lead to a deviant behavior of social exclusion or social barriers. The coming paragraphs illustrate the arguments mentioned above and how, together with all the theories discussed in the chapter (1), they are merged with the experiences of the participants.

The construction of our own identities affects our perception about the other. Individuals perceive themselves, and their self-description affects their recognition of their surroundings (Buckingham, 2008). Richard said, "*In my childhood [...] there were not many people with foreigner parents who automatically lead to this feeling of being different*". According to Gillespie's argument in the social actions, we become conscious of others by recognizing ourselves and the effect that others recognition has on us. He also adds that "*Getting to know the others is a process that people surely getting used to it*" which confirms Goffman's theory about how when an individual approaches a new person, starts to eventually collect information and interpret behavior and understanding in order to know how to act and respond socially. Richard's argument agrees with the idea of how children develop identities of knowing differences and their effect on the self, which Gillespie

explains in reviewing Mead's work. Richard denied having any problem now in the society and I quote "*We are not actively creating anything better, I think we are quite integrated in the society*" when an individual is integrated and accepted in the society they do not feel the pressure to try to fit in because their needs of development are satisfied and their existence and recognition rights are given fairly (Gillespie, 2006).

Recognition of the "Other" and social performances. As the other means, different things to people, situations, and settings. The other is also different from one person to the other. People recognize "Othering" when they are out of their acceptance circles. In this situation, the other becomes us, and then we become more conscious of "Othering."

In chapter (1), I have discussed Weber's idea about social action and how institutions are an essential tool for social actions towards others. This is the answer to my third research question, which is; what influences our ideas about the other? This was the last question in my interview questions as it is how the participants understand where and how they and other members in the society create understandings towards each other. in similarities and differences. The effect of institutions such as; governments, laws, history, education, and media around us and constructing an image of how we recognize others. Richard answered this question as "*None of the institutions [...] what affects us the most are these borders we create [...] psychological factors within, and then reflected in the government, education, and media*". Igor added to this argument also by saying, "*People do not want to relate to obese people, so they create barriers between them and you.*" In both of their arguments, individuals are the creators of the barriers and social borders between them, and it depends on the willingness of a person to integrate or isolate himself or herself from people. These ideas are later shaping institutions that people are already part of. Weber discussed that since institutions are created by social actors, the social actions that are implemented are a representation of the idea that is already inside people's consciousness (Oyedokun, 2016).

Igor, on the other hand, looked at the situation in the opposite direction of Richard when it comes to political agencies—emphasizing how strong the social barriers are strengthened through political borders. "*Political separation is basically separating us into two sides. Left or right, if*

you are you are left, you cannot be right, and if you are right, you cannot be accepted by the left [...] political debates are very like enemy based wars". Political agencies carry identification and affiliations with ideologies that impact the way members in the group actively act and socially perform on the social stage. These agencies that people seek acceptance and membership inside segregates between them and members in other political agencies or groups. Diana agrees that *"The greatest influence on these images would be both media and government [...] because politicians use the news to speak"*. Politicians are representatives for the people and from the people there for their assumptions affect the way that people think about others, especially if they control the ideas spread in the system (Pyke, 2010).

In highlight of Diana's comment about the media, access to media and different social media platforms in the age of globalization creates a platform that everyone can access news, events, and stay updated with what happens in the world. Identity, as Bauman discusses in his book, is profoundly affected by globalization exposure and, specifically, media. It is interesting how many of the participants mentioned media and the way people are recognized through these mass communicative platforms affect the views of how others are perceived. For example, Sarah "The media sides to play a cruel role and bringing up titles about refugees as murder and rape and must focus on their nationality [origin and the country they come from] focus on the identity, not on the individual action." Richard adds; *" At the same time there are stereotypes that are a group level and reach out to the media, for example in Finland Somalis that were accused of rape, and they reach out to masses and maintain stereotypes that make us more polarized [...] believing these false things because it is easier to generalize"*. Stereotypes are easier reached and spread through media, using generalized concepts over the indifferent or stigmatized groups that lead to their exclusion. Flo said, *"Hollywood movies, how Russian people are displayed evil."* Movies are part of the mass communication tools that affect and trigger stereotypes, as movies represent social actors, role play, expectations, and ideas that some people only have access to those movies and not to reality. Movies are a strong cultural spread and could be a misleading representation of different cultures affected by political, economic, historical, ideological relationships (Kleist, 2017).

Abed, however, had a more holistic view of what influences the "Other" identity. Abed said, *"The society itself is what strengthens the ideas of othering [...] society puts specific characteristics, for example, educated person is the norm, anyone else is the other and will be excluded"*. The social identity of the majority and cultural characteristics defines the identity of the accepted people and the people ousted from the society. The society can integrate and change some of its views and has the power to consistently exclude a group of people that do not fit or feed the norm of this particular society (Hogg and et al., 1995). Izmir also corresponds with Abed's idea of the impact of the society *"What you see from the society, how people treat each other is basically all the things you come from"*; this idea is similar to Gillespie's discussion of Meads ideology. A child learns about things by watching its effect on others and imitating how people surrounding this child behave, and the child starts imitating this social action. The first encounter in the society for an individual before growing up into an active member of society is the family (Gillespie, 2006). Which is something that Izmir mentioned as an influence *"You are also growing up into what your family teaches you."* Family influences the ideas of right and wrong in the early stages of a child's life. Family constructs what is familiar and approachable, and what agency for at least the early stages a person identifies with (Taylor, 1992).

Flo mainly focused on a specific part of the social culture, which is history. Flo added that *"History does not have a definite tone, like the history in Vietnam is probably different than history in United States of America [...] stories [history] are being told differently in countries"*. Stories are shaped by experiences that individuals separately go through. However, history is a story yet shared by a nation, area, or a region. The way history is being told is affected by the political perspectives about a specific situation. It is the system that is being fed inside schools and inside books. It is the way countries market their identity through time. History is an important character trait to describe a culture and identity. History also shapes the national identity that a person identifies with. Sarah also agreed on that by saying, *"History played a big role there, South Africa's history, but I only lived there in a Netherland community."* Earlier in the chapter, Sarah shared how segregated the culture inside South Africa was, and she continues to emphasize again how this history of Apartheid and separation continued to affect her social actions and interactions inside the community. The history of the country shaped her choices of communication. The history of

separation remained an identification of the social actions of individuals there. History continued to shape the ideas of "Us" and "Them" dialogue (Cressida and Heyes, 2018).

Group identification creates confidence, association, and belonging. Acceptance is an idea and feeling that helps an individual develop and grow actively confident. The greater the support an individual gets from the surrounding community, the stronger and more strengthened the social behavior of this person is empowered. When a person's identification and recognition are threatened, an individual begins to retreat, seek, and fight for acceptance. Igor was excluded from being obese, trying to find peace with the idea by looking for other people that identify with this problem in society, and he said, "*I became engaged with groups on social media that fight fatphobia.*" Abed also mentioned during his interview that "*I looked on social media for people with the name 'gay' because I wanted to find and know that there are others like me, that I am not alone.*" In both situations, Igor and Abed searched for identification to create a platform for themselves where they are recognized equally and recognized with others. Recognition through others confirms and empowers the self-image and identity that an individual identifies with. In the theory of social action, a person remains the other to themselves until they start belonging, and then they start becoming others to other different groups that are not similar to their identity (Buckingham, 2008).

Majority culture pressures and downgrades and "Others" the minority ideologies. Popular culture is not necessarily a large number of people, yet it focuses more on the idea of power and the dynamics of power relationships and who has power over who (Cressida and Heyes, 2018). When an individual is "Othered," they are being excluded from a particular environment, group, affiliation, situation, opportunity, and many other similar settings. Excluded people suffer from lack of power, misrepresentation, identity battles [internally and externally] seeking acceptance, the need for demanding proper recognition, traumatic experiences, lack of self-confidence, unsatisfied human development needs. The person acts passively as long as they are not aware of the impact or the definition of their actions. When the person begins to think and analyze the action and how to react, the person is now being consciously active about the action being taken (Mattias, 2019).

"We define "Othering" as a set of dynamics, processes, and structures that engender marginality and persistent inequality across any of the full range of human differences based on group identities. Dimensions of othering include, but are not limited to, religion, sex, race, ethnicity, socioeconomic status (class), disability, sexual orientation, and skin tone. Although the axes of difference that undergird these expressions of othering vary considerably and are deeply contextual, they contain a similar set of underlying dynamics" (Othering and Belonging, 2018, p.17).

The determination of choice is the understanding of motive and reason. Institutions that feed the minds with stereotypes and generic statements based on individual incidents and fear of the difference or the unknown, lead to anxiety and fear. It is a tool that governments use to increase the politics of fear and to maintain power in the hands of people on the top of the hierarchy. Politics of fear is a subjective method, and danger associated is nonobjective, it is based on the illusionary threat created and promoted by supremacist systems (Ahmed, 2004). The increase of "Othering" ideas increases the percentage of violence and harm that minorities face. Which brings us to an important definition of "Othering" as; *"Othering" is a term that not only encompasses the many expressions of prejudice based on group identities, but we argue that it provides a clarifying frame that reveals a set of common processes and conditions that propagate group-based inequality and marginality*" (Othering and Belonging, 2018,p.17). "Othering" is a social phenomenon that leads to the social exclusion of others. This phenomenon prevents some people from having a role in the society or performing their true selves and identities freely. It forces people to identify themselves in situations just for acceptance falsely, and it also deprives people of participating in the society (Ahmed, 2004). Socially excluding people leads to a lack of well-being inside an oppressive society or community. It creates social borders between people and each other. Social inclusion is an attempt to create an integration and improve living conditions for the disadvantaged people inside the community. In attempts of creating social inclusion is an attempt to avoid nativism, racism, and xenophobia that poisons social relationships and creates a toxic, socially active environment. Social inclusion promotes social, economic, and political equity (Ahmed, 2012).

My contribution to the literature is a holistic view of looking to the idea through different stages of development we have experienced what it means—joining *"Othering"* ideas of recognition to

social identities. Othering is a concept that is related to the idea of identity. The notion of identity and the identification with an individual with a group, in relation to an individual to a culture, as well as a concern with the acts of othering and being othered. This study is created to explain the different stages of identity and recognition in relation to social actions, roles, performances, and institutions (Gillespie, 2006). The map is an illustration of how social exclusion is a phenomenon that is inevitable and is a systematic form of different influences that enforce the social action of "Othering," despite the awareness and increase of platforms that allow expression and give a voice to many discriminated minorities. Social exclusion remains a problem and a gap to be solved. Power is a very intimidating term; it is an *'attribute that shapes identities for a long time'* (Ahmed, 2012).

Conclusion

This research is a phenomenological social study of the 'Othering' identity, implications, effects, and experiences of eight international students in Finland. The research is a qualitative research, and the data collection was done through interviewing methods. The fundamental concepts of this research are identity and recognition inside the framework of three different social theories. The first theory is the social action theory for Mead, and that focuses on the rapture of an action and the effect of the conscious on an individual's social action. The second theory is the theory of the social performance, which focuses on the roles and actions that each individual performs within the interactive social forums. Goffman describes society as a stage where members of society perform roles during the time of the play. The third theory is Weber's social theory, which focuses on the institutional impact and effect on the social life and actions of members inside the society.

The way individuals identifies and recognizes themselves affects the way that they recognize others. How the individual is perceived the society is a mirror to the inner self and the reflection a person has from the society. The social barriers and borders that are created in the past due to discrimination and fear of what is different create unequal futures and presents for people within society. Race, nationality, sexuality, gender, region, ethnicity, religion, and more; are variables that affect the view of the '*Other*.' These identities and views are constructed from the exposure to the environment, media, rules, and regulations that are globalized in the modern times. The voice and social actions that we use towards people are statements that reflect the beliefs and placement we have towards them.

Identities are not constant. Similarly, the identity of the "Other" is not constant. The environment in which a person grew up influences the passive actions that a person peruses during their childhood and starts to raise awareness of their actions. The active participation of "Othering" is a conscious choice that people actively or passively become a participant in. Modern identity, however, is affected by ideas spread through different institutional entities. A powerful entity that shapes modern identities is the different media platforms that people have access to. Despite it giving a voice to minority groups and struggling people, it still constructs and enforces stereotypes

more. Institutions become more powerful on the ideologies of exclusion and blaming immigrants for their failures.

Real or actual power is not given entirely to minority groups or excluded communities, yet people still seek belonging to a group strengthens the confidence of an individual. Association is a characteristic in the social life that people seek and fight for. Finding acceptance of one's self amongst other people's selves creates high confidence and ability to compete for fair chances and recognition, as well as moving forward with their life. "Othering" is a phenomenon that must be fought and denied in the societies. It is a form of supremacy and dehumanization of specific groups that are perceived as less critical or given a second-degree citizenship. "Othering" creates struggles and acknowledgment of false recognition amongst the society. Despite that it is a phenomenon that is found almost everywhere, its placement inside western societies has more substantial effects because in the hierarchy of power being given to white people. Governments are influenced by the ideas of white people because they are the dominant group in the society, and they get to choose who is accepted and ousted. White people have more influence than people of color because people of color do not control recognition and their identities. People are the ones that are being discriminated against and dehumanized population.

One of the challenges that I have faced during this research as finding accurate literature that discusses the phenomena of "Othering," most of the literature found are on different examples of othering. There is not enough discourse on the term "Othering." For further research, I recommend studying the power relation dynamics of the "Othering" phenomena. Also, there are many different influences on the modern identity and ways in which different groups are identified today, which is different from the literature presented in books referenced and academic articles. Despite the literature found and presented about exclusion, many multi-cultural terms are criticized on their equality, and the universal generic statements used to encourage diversity and acceptance are not fairly recognize the discriminated groups.

Trust Worthiness of The Study

Sciences are responsible for investigating answers about different aspects of evolution that surrounds humankind, nature, and the environment that surrounds and affects it. Through this process, Social sciences were developed to discover and unravel answers to many questions about lived social realities. Even though it is impossible to grasp every aspect of a social phenomenon, the investigation, the questions, answers, and all the different opinion that could be added to a specific topic, this process leads to the development of several systematic, scientific, and critical dimensions to confront this social world. A researcher is obliged and responsible for studying each research topic with an ethical, objective, rigid, responsibility, and explicit approach (Jackson, 2007).

It is crucial to make sure that the data presented are appropriate and represent the focus and aims of the research. *“We concluded that it is important to scrutinize the trustworthiness of every phase of the analysis process, including the preparation, organization, and reporting of results”* (Elo and et al., 2014, p.1). Creating consistent measures and guidelines that are both safe and reliable to the researcher and the participants inside the research. This research is conducted through a qualitative phenomenological method. Trustworthiness is an insurance for the validity of the study being conducted and the narratives and content that were studies before. For the researcher to create an accurate content analysis of a study, there are different phases to be prepared for improvement of the content; preparation, organization, and reporting phases. In figure (5) is a table illustrating the questions that need to be checked for the analysis of the study (Elo and et al., 2014).

Phenomenological research is a process of constant analysis and discoveries. There are different levels and ways that each participant describes their experiences and perceives this phenomenon. *“We explore trustworthiness as a means for a holistic strengthening of the research outcome and its impact. We will consider this with respect to its purpose and inherent potential in situations where it may be of value”* (Reed, 2009, p.2). The steps towards the study's trustworthiness create transparency and deal with the meanings held inside a context. As the need for reliability of the researcher is questioned, it is necessary to increase the validity of the research (Reed and et al., 2009).

Figure (5): Table for Trustworthiness content analysis check:

Phase of the content analysis study	Questions to check
Preparation phase	Data collection method
	How do I collect the most suitable data for my content analysis?
	Is this method the best available to answer the target research question?
	Should I use either descriptive or semi-structured questions?
	Self-awareness: what are my skills as a researcher?
	How do I pre-test my data collection method?
	Sampling strategy
	What is the best sampling method for my study?
	Who are the best informants for my study?
	What criteria should be used to select the participants?
Organization phase	Is my sample appropriate?
	Is my data well saturated?
	Selecting the unit of analysis
	What is the unit of analysis?
	Is the unit of analysis too narrow or too broad?
	Categorization and abstraction
	How should the concepts or categories be created?
	Is there still too many concepts?
	Is there any overlap between categories?
	Interpretation
What is the degree of interpretation in the analysis?	
How do I ensure that the data accurately represent the information that the participants provided?	
Reporting phase	Representativeness
	How do I check the trustworthiness of the analysis process?
	How do I check the representativeness of the data as a whole?
	Reporting results
	Are the results reported systematically and logically?
	How are connections between the data and results reported?
	Is the content and structure of concepts presented in a clear and understandable way?
	Can the reader evaluate the transferability of the results (are the data, sampling method, and participants described in a detailed manner)?
	Are quotations used systematically?
	How well do the categories cover the data?
Are there similarities within and differences between categories?	
Is scientific language used to convey the results?	
Reporting analysis process	
Is there a full description of the analysis process?	
Is the trustworthiness of the content analysis discussed based on some criteria?	

(Elo and et al., 2014, p.3).

The results of my research differ from the characteristics of the population. The change of gender, nationality, age, educational background, economic conditions, and the location where the interview is conducted [Finland] and the characteristics of the place will affect the results. There would be a probability that the participants' location and living conditions were different and that their answers would be different. The information shared through the interviews is highly confidential and sensitive to the participants. The phenomenon that is being studied is a sensitive issue because I am asking people to share situations where they are being excluded and are being

differentiated from society. Therefore, the confidentiality of the information and the participants' data remains the highest priority for me as a researcher. The identities of the participants were completely restructured to be anonymous.

The agent of the in the research is oppression and othering in the situation. It was highly challenging to become completely abstained and neglecting the commonly shared experiences between all the information and the situations shared by the informants since I personally share a lot of common experiences with them. Discrimination, social exclusion, and "Othering" is a complicated phenomenon to go through and fight since it is a very systematic, internalized institutionally and personally in different societies. The fact that I am living in a western society. I foresee that the information shared through this research create a platform for different studies and paths to overcome and study how could the phenomena of 'Othering' and excluding people based on their identities and the ways they are being recognized not just in daily life; but in history, education, and politics.

References

Ahmed, S. (2004). *The cultural politics of emotion*. Edinburgh: Edinburgh University Press.

Ahmed, S. (2005). *The Politics of Bad Feeling*. [online] Research.gold.ac.uk. Available at: <https://static1.squarespace.com/static/58ad660603596eec00ce71a3/t/58becd3de6f2e1086b36a265/1488899390367/The+Politics+of+Bad+Feeling.pdf> [Accessed 23 May 2019].

Ahmed, S. (2012). *On being included: racism and diversity in institutional life*. Durham, NC: Duke University Press.

Ahmed, S. (2019). *The Non- performativity of anti-racism*. [online] Kent.ac.uk. Available at: https://www.kent.ac.uk/clgs/documents/pdfs/Ahmed_sarah_clgscolloq25-09-04.pdf [Accessed 22 May 2019].

Alemanji, A. A. (2016). *Is there such a thing...?: A study of antiracism education in Finland*(Master's thesis, Thesis / Dissertation ETD, 2016). Helsinki: University of Helsinki.

Alemanji, A. A. (2018). *Antiracism education in and out of schools*. Cham, Switzerland: Palgrave Macmillan.

Araújo, L. & Coutinho, M. & Alberto, Maria & Mathias, Anderson & Pinto, Adriele. (2018). *Weight-based discrimination: social representations of internet users about fatphobia*. *Psicologia em Estudo*. 23. 1-17. 10.4025/psicoestud.v23.e34502. https://www.researchgate.net/publication/334150766_Weight-based_discrimination_social_representations_of_internet_users_about_fatphobia

ARUNDALE, J. (2019). *Identity, Narcissism, And The Other: object relations and their obstacles*. S.I.: ROUTLEDGE.

Azevedo, J. & Carvalho, Margarida & Costa, Flávia & Mesquita, Soraia & Soares, Joana & Teixeira, Filipa & Maia, A. (2017). *Interview transcription: conceptual issues, practical guidelines, and challenges*. *Revista de Enfermagem Referência*. IV Série. 159-168. 10.12707/RIV17018.

Bauman, Z. & Vecchi, B. (2006). *Identity: Conversations with Benedetto Vecchi*. Cambridge : Malden, MA: Polity Press.

Calogero, R. & Boroughs, Michael & Thompson, Joel. (2007). *The impact of Western beauty ideals on the lives of women and men: A sociocultural perspective*. 10.1057/9780230596887_13. https://www.researchgate.net/publication/234119371_The_impact_of_Western_beauty_ideals_on_the_lives_of_women_and_men_A_sociocultural_perspective

Calogero, R. & Boroughs, Michael & Thompson, Joel. (2007). *The impact of Western beauty ideals on the lives of women and men: A sociocultural perspective*. 10.1057/9780230596887_13.

Cea D'Ancona, M. (2016). *Immigration as a Threat: Explaining the Changing Pattern of Xenophobia in Spain*. *Journal of International Migration and Integration*, 17(2), pp. 569-591

Collier-Reed, B. I., Ingerman, A., & Berglund, A. (2009). *Reflections on trustworthiness in phenomenographic research: Recognising purpose, context and change in the process of research*. *Education as Change*, 13(2) 339-355

Cooper, V. (2014). *Children's developing identity*. In: Reed, Michael and Rosie, Walker eds. *A Critical Companion to Early Childhood*. London: Sage, pp. 281–296.

Crenshaw, K. (1989) "*Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics*," *University of Chicago Legal Forum*: Vol. 1989 , Article 8. Available at: <https://chicagounbound.uchicago.edu/uclf/vol1989/iss1/8>

Cropley, A. (2015). *Introduction to Qualitative Research Methods*. https://www.researchgate.net/publication/285471178_Introduction_to_Qualitative_Research_Methods

Davidson, C. (2009). *Transcription: Imperatives for Qualitative Research*. *International Journal of Qualitative Methods*, 35–52. <https://doi.org/10.1177/160940690900800206>

Dervin, F. (2015). Discourses of Othering. In K. Tracy, C. Ilie, & T. Sandel (Eds.), *The International Encyclopedia of Language and Social Interaction* (Vol. Volume 1: A-D). (The Wiley Blackwell-ICA international encyclopedias of communication). New York, NY: John Wiley & Sons Ltd. <https://doi.org/10.1002/9781118611463.wbielsi027>

DiAngelo, R. (n.d.). *White fragility*. Vol 3 (3) (2011) pp 54-70: *International Journal of Critical Pedagogy*, pp. <https://libjournal.uncg.edu/ijcp/article/viewFile/249/116>.

Douzinas, Costas, *Identity, Recognition, Rights or What Can Hegel Teach Us About Human Rights?*. *Journal of Law and Society*, Vol. 29, pp. 379-405, 2002. Available at SSRN: <https://ssrn.com/abstract=325107>

Dufour, F. (2018). *The Realities of 'Reality' - Part I: It All Starts from Within*. *SSRN Electronic Journal*. 10.2139/ssrn.3142021.

Dunne, B. W. (1990). *Homosexuality in the Middle East: An Agenda for Historical Research*. *Arab Studies Quarterly*, 12(3/4), 55–82. Retrieved from www.jstor.org/stable/41857885

Durand, R., & Calori, R. (2006). *Sameness, Otherness? Enriching Organizational Change Theories with Philosophical Considerations on the Same and the Other*. *The Academy of Management Review*, 31(1), 93–114. Retrieved from www.jstor.org/stable/20159187

Elo, S., Kääriäinen, M., Kanste, O., Pölkki, T., Utriainen, K., & Kyngäs, H. (2014). *Qualitative Content Analysis*. *SAGE Open*, 4(1), 215824401452263. doi: 10.1177/2158244014522633

Fanon, F. (1986). *Black skin, white masks* (3. pr.). London: Pluto press.

Farris, S. R. (2017). *In the name of womens rights: the rise of femonationalism*. Durham ; London: Duke University Press.

Fernea, E. (1998). *Views of Egyptian Feminism: Review Article*. Middle East Journal, 52(1), 111-113. Retrieved from <http://www.jstor.org/stable/4329156>

Finlay, L. (2012). *Debating Phenomenological Methods. Hermeneutic Phenomenology in Education: Method and Practice*. 3. 17-38. 10.1007/978-94-6091-834-6_2.

Gaita, R. (1999). *A common humanity: Thinking about love and truth and justice*. Melbourne: Text Publ.

Gillespie, A. (2006). *Becoming other: From social interaction to self-reflection*. Charlotte, NC: Information Age Publishing, Inc. Retrieved from: https://www.academia.edu/1308432/Becoming_other_From_social_interaction_to_self-reflection

Goffman, E. (1969). *The presentation of self in everyday life*. London: Allan Lane The Penguin Press.

Grassrootsfundraising.org. (2019). *THE FOUR I'S OF OPPRESSION*. [online] Available at: <http://www.grassrootsfundraising.org/wp-content/uploads/2012/10/THE-FOUR-IS-OF-OPPRESSION-1.pdf> [Accessed 29 May 2019].

Groenewald, T. (2004). *A Phenomenological Research Design Illustrated*. International Journal of Qualitative Methods, 42–55. <https://doi.org/10.1177/160940690400300104>

Tobias,G. (2017). *AN OVERVIEW OF ISSUES AND CONCEPTS IN GENDER MAINSTREAMING*. Afro Asian Journal of Social Sciences. 8. https://www.researchgate.net/publication/318990919_AN_OVERVIEW_OF_ISSUES_AND_CONCEPTS_IN_GENDER_MAINSTREAMING

Beales,H. et al., “*Government Regulation: The Good, The Bad, & The Ugly*”, released by the Regulatory Transparency Project of the Federalist Society, June 12, 2017 (<https://regproject.org/wp-content/uploads/RTP-Regulatory-Process-Working-Group-Paper.pdf>).

Hall, ET (1981). *Beyond culture* . Garden City (NY): Anchor Press / Doubleday.

Heyes, Cressida, "*Identity Politics*", The Stanford Encyclopedia of Philosophy (Fall 2018 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/fall2018/entries/identity-politics/>.

Hogg, M., Terry, D., & White, K. (1995). *A Tale of Two Theories: A Critical Comparison of Identity Theory with Social Identity Theory*. *Social Psychology Quarterly*, 58(4), 255-269. Retrieved April 28, 2020, from www.jstor.org/stable/2787127
https://www.researchgate.net/publication/327689388_Key_concept_Sexuality

Ikäheimo,H. (2013). *Hegel's Concept of Recognition - What is it?*. Retrieved from: https://www.researchgate.net/publication/329502609_Hegel's_Concept_of_Recognition_-_What_is_it

Mattias,I. (2019) "*Recognition*", The Stanford Encyclopedia of Philosophy , Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/sum2019/entries/recognition/>.

Jackson, R. & Drummond, Darlene & Camara, Sakile. (2007). *What Is Qualitative Research?*. *Qualitative Research Reports in Communication*. 8. 21-28. 10.1080/17459430701617879.

Kamal H. (2016) "*A Century of Egyptian Women's Demands: The Four Waves of the Egyptian Feminist Movement*" In *Gender and Race Matter: Global Perspectives on Being a Woman*. Published online: 25 Aug 2016; 3-22. Permanent link to this document: <http://dx.doi.org/10.1108/S1529-212620160000021002>

KENDI, I. B. R. A. M. X. (2019). *How To Be An Antiracist*. S.l.: VINTAGE.

Kleist, J. O. & Loewenstein, A. & Trudel, D. & Zabrovskaya, E. & Harry, S. (2017). *What Role Does the Media Play in Driving Xenophobia?* *World Policy Journal* 34(1), 3-7. Duke University Press. Retrieved October 21, 2018, from Project MUSE database.

Leese, M. (2014). *The new profiling: Algorithms, black boxes, and the failure of anti-discriminatory safeguards in the European Union*. *Security Dialogue*, 45(5), 494-511. Retrieved April 20, 2020, from www.jstor.org/stable/26292284

Lester, S. (1999). *An introduction to phenomenological research*. https://www.researchgate.net/publication/255647619_An_introduction_to_phenomenological_research

Liebig, T. & Heath, Anthony & Simon, Patrick. (2013). *Discrimination against immigrants - measurement, incidence and policy instruments*. file:///Users/salmagheita/Downloads/Chapter4_eng.pdf

Lyas, C. (1972). *Philosophy and linguistics*. London: MacMillan.

Martin, J. & Nakayama, TK. (2012). *Intercultural communication in contexts* (6th ed.). New York: McGraw-Hill.

Max-Neef, Manfred A. (1991). *Human scale development : conception, application and further reflections*. New York :The Apex Press, Retrived from : <http://www.wtf.tw/ref/max-neef.pdf>

Mokoko , A. (2017). *Black Judaism in France and the United States: An Example of the Intersection Between Religion and Race/Ethnicity*. *Contemporary Jewry*, 37(2), pp. 309-331.

Non-Discrimination Ombudsman. (n.d.). Retrieved October 25, 2018, from <https://www.syrjinta.fi/web/en>

Noonan, H. and Curtis, B. (2018). "*Identity*", *The Stanford Encyclopedia of Philosophy* , Edward N. Zalta (ed.), URL = <<https://plato.stanford.edu/archives/sum2018/entries/identity/>>.

Oplatka, I., & Herts-Lazarovits, R. (2007). *Women principals in a multicultural society: new insights into feminist educational leadership*. Rotterdam, the Netherlands: Sense Publications.

Othering and Belonging. 2018. Issue 3. Haas Institute for a Fair and Inclusive Society at the University of California, Berkeley. ISSN 2474-6061. All rights reserved. EDITOR-IN-CHIEF EDITORS DESIGN & LAYOUT ART RESEARCH COVER ART INSIDE COVER ART COPYEDITORS WEBSITE EDITOR WEBSITE DESIGN CONTACT INFO CITATION ISSN 2474-6061 (PRINT) ISSN 2474-607X (ONLINE).

Oyedokun, G. (2016). *Management Thoughts: The Review of Social Action Theory*. SSRN Electronic Journal. 10.2139/ssrn.2912274.

Pathak V, Jena B, Kalra S. (2013). *Qualitative research*. *Perspect Clin Res*. doi:10.4103/2229-3485.115389

Pearson, E. (2019). *Extremism and Toxic Masculinity: The Man Question Reposed*. *International Affairs*. Forthcoming. 10.1093/ia/iiz177.

Piattoeva, N. (2016). *Citizenship and Nationality*. 10.1002/9781118663202.wberen560. https://www.researchgate.net/publication/314845294_Citizenship_and_Nationality

Pyke, K. (2010). *What is Internalized Racial Oppression and Why Don't We Study it? Acknowledging Racism's Hidden Injuries*. *Sociological Perspectives*, 53(4), 551-572. doi:10.1525/sop.2010.53.4.551

Ramaswamy, S., & Surulivel, L. (2017). *Food security in India*. Chennai: MJP Publishers.

Ronald L. Jackson II, Darlene K. Drummond & Sakile Camara (2007) *What Is Qualitative Research?*, *Qualitative Research Reports in Communication*, 8:1, 21-28, DOI: [10.1080/17459430701617879](https://doi.org/10.1080/17459430701617879)

Sacco, R. (2013). *Re-Envisaging the Eight Developmental Stages of Erik Erikson: The Fibonacci Life-Chart Method (FLCM)*. *Journal of Educational and Developmental Psychology*. 3. 10.5539/jedp.v3n1p140.

Sartre, J. P. (n.d.). (1956). *Being and Nothingness*. University of Colorado . https://dl1.cuni.cz/pluginfile.php/499134/mod_resource/content/1/Sartre_Being%20and%20Nothingness_Part%20One%20%20Two.pdf

Schrock, D., & Schwalbe, M. (2009). *Men, Masculinity, and Manhood Acts*. *Annual Review of Sociology*, 35, 277-295. Retrieved April 21, 2020, from www.jstor.org/stable/27800079

Semaan, G. (2014). *Arab Americans: Stereotypes, Conflict, History, Cultural Identity and Post 9/11*. *Intercultural Communication Studies* XXIII. Retrieved from <https://web.uri.edu/iaics/files/Gaby-Semaan.pdf>

Shenton, A. (2004). *Strategies for Ensuring Trustworthiness in Qualitative Research Projects*. *Education for Information*. 22. 63-75. 10.3233/EFI-2004-22201.

Spencer-Oatey, H. (2012) *What is culture? A compilation of quotations*. GlobalPAD Core Concepts. Available at GlobalPAD Open House <http://www.warwick.ac.uk/globalpadintercultural>

Staszak, J. F. (2008). OtherOtherness. *International Encyclopedia of Human Geography* .

Taylor, C. (1992). *Sources of the self: The making of the modern identity* (1st paperback ed.). Cambridge: Cambridge University Press.

Taylor, C. & Gutmann, A. (1992). *Multiculturalism and "The politics of recognition": An essay*. Princeton (N.J.): Princeton U.P.

Thier, M. (2013). *Cultural Awareness Logs: A Method for Increasing International-Mindedness among High School and Middle School Students*. *The English Journal*, 102(6), 46-53. Retrieved April 2, 2020, from www.jstor.org/stable/24484125

Trepte, S. (2006). *Social Identity Theory*. Retrived from: https://www.researchgate.net/publication/215640111_Social_Identity_Theory

United Nations. (2016). *Leaving no one behind: the imperative of inclusive development*. New York.

Veissière, S. (2018), "'Toxic Masculinity" in the age of #MeToo: ritual, morality and gender archetypes across cultures", *Society and Business Review*, Vol. 13 No. 3, pp. 274-286. <https://doi.org/10.1108/SBR-07-2018-0070>

What Does "Islamophobia" Mean? .(2013). International Civil Liberties Alliance, Session(6), 1-4. Retrieved October 24, 2018, from <https://www.osce.org/odihr/106577?download=true>.

Roger, W. (2017). Keyconcept: *Sexuality*. https://www.researchgate.net/publication/327689388_Key_concept_Sexuality

Appendix

Appendix (1) Interview Consent Form

This interview is conducted for a master’s thesis research about the definition of othering from different perspectives, stories, and experiences.

By agreeing to participate in this interview, you will help the researcher collect information that will be used inside her thesis. Your participation is important!

The information you provide will be treated anonymously, meaning you cannot be identified. The results of the interview will also be presented anonymously.

I understand that all information I provide will be treated confidentially. The material collected through the interview is used for research purposes only.

I understand that I have the right to refuse to participate in this interview and the right to interrupt the interview if I wish.

I accept that the answers I provided in this interview can be used in research publications and to support the work of my thesis.

I agree that all information I provide will be stored in a secure environment in accordance with the privacy policy.

Confirm your informed consent by writing your first and last name initials.

Date

Researcher

Salma AbdulMagied

Appendix (2) Interview Questions

1. Would you like to choose a name for yourself since I will be writing anonymously? Also, which country would you like me to use instead of your country. If Yes/What name and Country would they like me to use while writing.
2. Please describe how you see yourself? (tell me three things about yourself)
3. Where are you from? Why are you in Finland?
4. Age gender and start taking positions and how they position themselves within these brackets.
5. Is there anything else that you would like to add about yourself and that you would use to identify yourself?
6. As an international student, how do you see yourself in Finland, and you see yourself back home? (Multiple identities).
7. What does us, them, we mean in your language? And what is it associated to you?
8. What is your understanding of the word “other/othering”?
9. What does the word other mean to you?
10. Who do you view as the other? Why? Is this other constant? How? Where?
11. Looking back/ reflecting: Have you ever othered a person?
12. Describe a time that you felt “othered”? how did you feel in this situation? How did you react in this situation?
13. Why do you consider this as an othering situation?
14. What do you think affects your ideas about the other, or who the other is?
15. Is there anything else that you would like to talk about or add to this subject or interview?