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

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Cover Page Footnote

This paper is an inspiration from a chapter in my thesis that investigates theories of classical theories about how we understand and seek to define the "other". It is a discussion where the key concepts of this thesis are identity and recognition in relation to the idea of "Othering" and the "Other" as a method of social exclusion. This is studied in connection 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. Even though the article title does not mention all these terms, they are critical in understanding the research aims and objectives. In this paper I use the pronouns such as "I" and "We" often because otherness is wrapped in "I" and "we". I am another, 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" are the barrier and borders between us, that hide between sameness and otherness.

Othering, Identity, and Recognition: The Social Exclusion of the Constructed 'Other'[1]

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ABSTRACT

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 the other. *'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'*. The phenomenon of *'Othering'* creates the notion of becoming socially excluded. *'Othering'* creates social barriers between a person or a group of people and society. Exclusion happens through different methods such as race, ethnicity, age, sexuality, religion, color, appearance, and so on. It is studied through, 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.

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I. Introduction

This paper 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 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).

This paper 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?* And (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 processes of social exclusion. 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 therefore experiences that a person goes through, and in this research, it's the experiences of the participants are important. Finally, it is a study of the relation between the self-image and the other. To respond to these questions, the research was conducted through a discussion of different theories of the relations between self and others.

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 an attempt at simplifying 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. Yet 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 this paper 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).

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 the beliefs of a person and the way their own opinion is developed. These are the small triggers that form our consciousness of our surroundings. These factors are what regulate our actions and interactions. These are the ideas that flow to our minds when we are interacting with a new person. These upbringing ideas are responsible for the actions of the future. An interest in questions about how the behavior of one person 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 them from the society that they are living at. 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. Individuals tend to play different social roles and this was theorized by the theory of the social performance which focuses on the different roles that we play and display in the society. Weber's social action theory is seen as paramount in this context as it studies the institutional effect that we influence, and it has on us. Both theories focus on the different identities that people play, acquire, and use to define themselves. In that respect, it is crucial to move on to the discussion of the theoretical frameworks of the importance of "Other" and "Recognition", in relevantly discussing the questions posed by this research.

II. Defining the Other

"Other: member of a dominated out-group, whose identity is considered lacking and who may be a 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 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 *"Other"* has several different definitions depending on which type of the *'Othering''* a person is using 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 on the subject being. Othering is a concept that is related to the idea of identity. The identity of an individual 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 themselves 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 oneself for itself. The identification given could oust or include the self in a specific group (Staszak, 2008).

III. Identity and Recognition

i.Defining Identity and Identification

Identity is defined as that which we use to relate and associate ourselves with different individuals, groups, objects, associations, and environments. It is a unique variable, and everyone has their own identity. Identity takes different shapes at 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 like 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 constantly changing, as there is constant personal growth and a struggle for self-determination (Buckingham, 2008).

In the highlight of the previous paragraphs, 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 constantly changing and continues in an individual's life. Identities could be defined by 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. In that respect, identities are not proof of personal growth is more of a struggle with self-determination. Identities are a mixture of inherited values and personal histories and multiple 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 marked by their relationship with the community and surrounding groups. It is the relationship that a person maintains with others with whom they identify themselves with. The person seeks affiliation to the things that they view as a representation of themselves. People like to assert that they are unique and different, however, they tend to seek acceptance from being involved and operating 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 to 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 use to classify one another by, are based on the different social groups that they assume or 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 what people think 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. In addition to this, positive media selection enriches self-esteem and positive information about a specific issue that concerns an individual in his life (Trepte, 2006). Max Weber, in that respect, discusses the effect of institutions on shaping our social identity (Oyedokun, 2016).

Although the aim of social groups is 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, perceptions, and values. 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).

Individuals are categorized by themselves before being categorized by the different factors and triggers around them such as media, society, and institutions that shape them. Therefore, it is important to understand the different social groups and social settings that they take part inside. The 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, as Trepte discusses by saying that *"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 individual 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 affect their perspectives and views about different social groups. Media stereotyping and image spreading that is used in influencing the ideas different groups have about each other. Hence, social categorization affects the social actions from one group to the other (Trepte, 2006).

In addition, we would need to also consider the element of social comparison as a social action that is used to compare one group to the other. For the comparison to happen, there must be relevance and proximity that allows this comparison. Social identity plays the role of loyalty and the definition of one's self-concept. There is the emotional significance and an increase in self-esteem when a person has 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 the crucial thing for self-concept. As a person thinks about their own self-esteem, they start to distinguish themselves from others and compare to discover their own unique social identity. If an individual starts comparing even inside their social groups and finds perspectives or images that they do not self-identify with they begin to positively distinguish themselves from these values, despite belonging to this social group. The lower the self-esteem a person has, the further the increase becomes in the feeling of 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 in 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 in 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 is that in a lifetime the person goes from the virtue phase to the psychological crisis phase with basic eight stages. The stages figure (1) shows the 8 stages of development according to Erikson. It is important 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 individual's unique and sole identity. The struggle at each stage is an experiment with different potential identities to describe the relationships, actions, and occupations that an individual anchors (Buckingham, 2008).

It is very important to distinguish between the different stages in a person's life, whether children, youth, or adults. As every stage has its characteristics and its struggles that are highly different and unique in its own experiences as well as the factors that influence a person in that stage. In the first stage, children's identity is more defined by 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. At this stage, a child is more comparative and curious yet cautious towards safety. The environment surrounding the child's growing up and the culture plays 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 surrounding and happening around them based on their own lives and what is familiar to them. Their identity at that stage is illustrated through the stories they share, the imagination they have, the drawings they draw, the things they wish for, and the questions that 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+

*Source: Robert, Eight Stages of Psychological Development, 2013, p.140*

Similarly, 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 defined (Buckingham, 2008). Culture is divided into conscious and unconscious parts. Which was illustrated in Edward 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 is 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 however 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 that surround 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
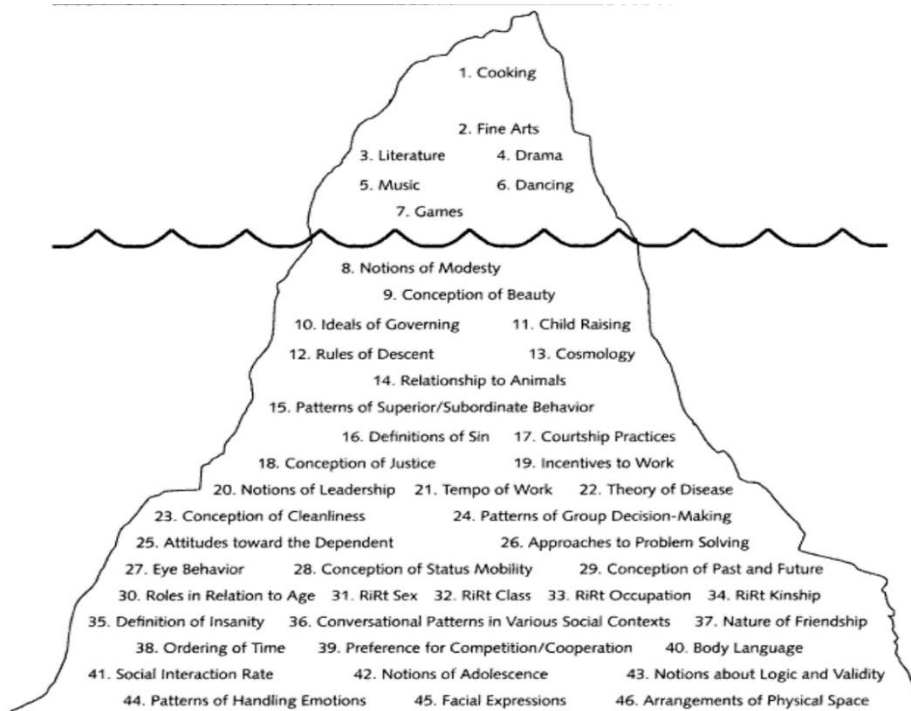
Source: Their, Hall's Cultural Iceberg, 2013.

The different life stages that an individual goes through are important and play a crucial role in identifying their persona and identity, yet childhood is one of the most important stages as it has an influence on how an individual perceives themselves through their own lens. In addition, realizing how they stand through the lens of others. A child is passive in the aspect of him/her being influenced by the things taught to them or that they discover in the surrounding environment 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 stimulating roles and imitate their parents, relatives, and teachers. They start picking roles as identities for the things that they feel affectionate for and for what they consider right. Children are more self-centered than youth or adults. Their conscious explain and identifies their surroundings based on the relationships they have with it or how it serves them. A child's identity is very much close to its relationship with their emotions of joy, sadness, excitement, fear, and many other emotions (Victoria, 2004).

The second stage states that with different experiences come different self-realization that contribute to one's identity and it is crucial for development. Here I go back to Erikson's theory and its importance to my paper is that starting adolescence is when individual struggles the most with his/her identity and they start experiencing risky actions and taking their chances 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 the reality that they are living in with their self-development. The individual at that stage starts socializing within their 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, and goths as a rebellious phase. (Buckingham, 2008).

The importance of Digital media has grown in the past few years and became an essential tool for outreaching and connecting people together. People now are exposed to different platforms that identify and change their perceptions and needs around them. This affected the identity shaping into more commercial and exposed. Digital media was responsible for creating shifts in how identity develops. The media platforms that are offered increase the chances of creating more individualized platforms. Digital media gives a chance for the user to experience their identity, and this shifts the way identity is defined in the 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 produced and constructed with the views of individuals inside the society and also accessed to spread information and knowledge that shapes the society (Buckingham, 2008), as stressed in Buckingham by saying that *'Technology is both socially shaped and socially shaping'* (Buckingham, 2008, p.13).

The ways that individuals use media also create a sense of civic and social responsibility. The 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 finding new things that they identify with and open new places and methods for creating new structures. These platforms and their effects increased the awareness of 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 created also chances for more things to learn from. The ideas on social media and digital media shape the world's public opinion. It is a representation of meanings and pleasures. It creates an individual 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 new informal self-expression and communications between people and each other. Digital media is a major 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).

This can be well-connected to the age of globalization and its impact on our lives today. Zygmunt Bauman in his book *"Identity"* discusses how the idea of identity became more problematic in this century and 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 is not limited and not straightforward, with the level of exposition that people are living with. He also adds that in this age of globalization social and cultural identities are constantly in transit and that they 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 with. 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 is the principle 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 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's writings to explain social affiliations in the 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 that the exposure to electronic and virtual totalities makes an individual affiliation to one identity easy to identify with and as well as easy to abandon. The virtual media gave a big platform for people to have different made platforms that are not as solid grounds in reality. They are based on virtual communities that one creates for him/herself based on themselves. These virtual and technological platforms have unlimited boundaries for the users the internet serves. The 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 it is deceiving and non-tangible in solid existing forms of social interactions. These platforms are neither protected and not governed by any laws or regulations, their 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?" 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 to themselves with. Furthermore, the communities which a person uses as entities to define themselves. Communities are not just a group of people that feel connected, they are also ideas, principles, and beliefs that connect them. 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 individual experiences 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, and 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 identify and seek identification more of the things that could be common and suitable ground for the purposes that they are seeking to be recognized. The structures that are created in modern societies are seeking the 'good society' and building the 'good communities' this carries the new political and economic visions from a global perspective (Bauman, 2000). In that respect, the framework of what is defined and understood as recognition deserves further attention, as depicted in the next section of this paper.

ii. Recognition

Humans tend to seek recognition and acceptance through their social and professional life (Bauman, 2000). Recognition is not just a social norm, it has as well as a legal dimension. Douzinas would evoke for instance, that *"My identity is constructed through the recognition of my characteristics, attributers, 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 can acquire. The way an individual learns about him/herself is related to the way they are being recognized by others 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 formal relations and interactions. The recognized identities shape the way an individual exists 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 many times (Taylor, 1989).

Kant and Descartes introduced the importance of consciousness and the mind to the self to be able to maintain relationships, actions, and interactions with others. The existence of the 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 of 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 to 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 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 one fails to identify with what is expected from this person or themselves (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 can be well related to the idea of false ascribed identities and recognition.

Anthony Giddens discussed that 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 plan for also encourage a person to become self-reflective. The freedom that an individual in modern days practices as part of granted rights, creates emotional stress and pressures, particularly with the increasing possibilities and uncertainties of different projects to the self. These projects of the self in fact affect the process of trying and determining how a person defines their identity (Buckingham, 2008). It is very important to understand that identity is a socially formed and constructed phenomenon, 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 of 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 determine 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 others' identities. The new world is concerned with the idea of creating a good society, and inside it, there are several wars of recognition. This idea of having a better world is based on the unjust characteristics that are affiliated with 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, it's a cultural left. These battles for recognition are battles for respect and equality. With fair recognition comes also 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 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 constructed identity creates an underclass identity. The underclass identities are 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 also another category such as the refugees and asylum seekers, and people in the diaspora, they 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 a waste to society. they are a source of more problems, rather than a solution (Bauman, 2000). As Douzinas refers to it, '*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). Nevertheless, although recognition is a universal human right, it remains to be insufficient 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. This is further clarified in Douzinas' work as evoked,

> *"[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 manner that is universally valid, 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 major components of social recognition and it works as the balance in the political and social life. Personal freedom and increased awareness of civil rights are some of the achievements of modern days. However, 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, and race. Respecting the other's rights is a written and unwritten contract between humans and something that humans owe each other. The practice is different, however, 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. Respectively, the self-image and identity develop fairly, when both social and legal profiling of rights are parallelly equal (Douzinas, 2002).

One of the prominent examples that can be well-related to the issue of self-determination in relation to identity is that presented in Franz Fanon's work on power and identity. 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 the dehumanization of 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. Fanon is very subjective in the phenomenological approach used in describing his experiences and the experience of being a black individual within a white society. He writes a phenomenology of him being black, and the phenomenology of being a colonized individual as well as a person born into a world who cannot choose who they are, or the color of their skin. Yet 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, and it is 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 reflects 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 interesting 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). Yet, 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 that was educated in a white society is also the other within a black society (Fanon, 1952).

Sartre, the most prominent commentator on the works of Fanon, describes the relationship with the other in the following:

> *"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 through encounters with others. Throughout these scenarios and assumptions created, an individual chooses the way they want to define themselves and the way they define the other. In clarification, 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 being interactive with others. A person starts to see themselves because of being seen by other individuals in society or as a part of mutual interaction (Haddour, 2019). This was obvious in the reflection of the fact of blackness within Fanon's writings and the debate about the being for the self and being for the others. Yet the way a black person suffers from his color 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 everyone. Acknowledgment of differences is a fair recognition, and it is giving rights to individuals and to 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 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 is more focused 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 stronger effect on society and the way an image is constructed. Politics of recognition affect the type of citizenship that a person is given and identified through. Social and political

recognition could place an individual as either a first or a second-class citizen. Concepts such as universalism, globalization, and equality for all are terms that do not fairly determine and define the uniqueness of every individual's identity. They also do not recognize the differences between one person and the other. In addition, they do not determine the unequal realities of the world. In the politics of difference, distinctiveness could not be ignored. However, the majority tends to deny differences and use multi-culturalism 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 fully. The ideas of the significant other remain a burden on the individual to maintain a dialogue and potentially outreach their goal inside the society. In that respect, disorientation of a person could lead to an identity crisis (Taylor, 1989).

One could state that a person feels recognized by the conscious recognition of another person. Naturally, mankind tries to impose and enforce their existence and prove their acknowledgment by the other. When there is a resistance from the other to acknowledge another person as an equal individual with equal rights of fair recognition this creates a conflict between the group and the self-consciousness and an aim to create the existence of the self as an objective truth (Fanon, 1986).

IV. Conclusion

This paper has depicted theoretical concepts of identity and its processes as well as recognition. During this discussion, it was clear that there is a gap inside the field of identity and recognition, and how a person is being recognized inside the society and by the self. This paper discussed several key elements which were identity and recognition inside the framework of three different social theories. The first theory is the social act theory of Mead and which 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 social performance, which focuses on the roles and actions that everyone performs within the social interactive forums. Goffman describes society as a stage where members of the society act 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 of the society.

One of the prime findings can be depicted in that the way an individual identifies and recognizes themselves affects the way that they recognize others. How the individual is perceived the society is a mirror of the inner self and the reflection a person has from 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, 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 modern times. The voice and social actions that we use towards people are statements that reflect the beliefs and placement we have towards them.

Furthermore, Identities are not constant, similarly the identity of the 'Other' is not constant. The environment that a person grew up in 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 either choose to become a participant in. Actively or passively modern identity however is affected by ideas spread through different institutional entities. A very strong entity that shapes modern identities is the different media platforms that

people have access to. Despite it giving a voice to minority groups and people that are struggling, it still constructs and enforces further stereotypes.

It can also be concluded that real or actual power is not given fully 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 oneself amongst other people creates high confidence and the ability to compete for fair chances and recognition, as well as move forward with their life. 'Othering' is a phenomenon that must be fought and denied in societies. It is a form of supremacy and dehumanization of specific groups that are perceived as less important or given second-degree citizenship. 'Othering' creates struggles and acknowledgement of false recognition amongst the society. Despite that it is a phenomenon that is found almost everywhere, its placement inside Western societies has stronger effects because of the hierarchy of power being given to white societies. Governments are influenced by the ideologies of white people because they are the dominant group in the society and they get to choose who is accepted and who is ousted. Furthermore, it can also be concluded that this paper stresses on the emphasis that literature depicts how white people have more influence than people of color because people of color are not the ones in control of recognition and their identities.

As a note for further research, one of the challenges that some researchers may face during identity research and studies is associated with finding accurate literature that discusses the phenomena of 'Othering'. Most of the literature found is on different examples of othering. There is not enough discourse on the term 'Othering'. For further research, it is recommended to focus on studying the power relation dynamics of the 'Othering' phenomena. In addition, there are various influences on the modern identity and ways in which different groups are identified today that are different from the literature that is presented in books referenced and academic articles.

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