

## Visibility-Invisibility-Hypervisibility of/& the “Other”

"Otherness" involves difference & the politics related to difference—either being different or being made to be different, as it concerns and distinguishes characteristics that are separate from majority identity and social norms. The “Other” is also often different from “the Self.”

The condition of "Otherness" can relate to a person's non-conformity to & with societal norms OR a person's or group's EXCLUSION because of their difference, each of which might result in disenfranchisement (political exclusion) or prejudice (racism, classism, sexism) either by activities of the State or social institutions invested with political & social power. Therefore, in the condition of "Otherness", a person is alienated from the center of society and placed at the margin (e.g. marginalized) for being or being identified as “the Other.”

Other can be used a verb in the form of *Othering*, a practice that judges with bias and categorizes a person or group in a way that distinguishes, identifies, and labels them as belonging to a categorical group, as "Other". In practice, Othering excludes people who do not fit the norm of a social group, which is a version of a dominant group's idea of themselves as a norm, majority, or superior kind as compared to “others”. Othering creates a hierarchy of superiority.

The verbal action of “**othering**” or “**to Other**” refers to and identifies an act of placing someone outside the center of a social group, at the margins (marginalizing them), so that social norms (and advantages) don't apply to an “othered” person. As such, the “other” can be recognized as: A) *visible*—seen so as to distinguish and categorize “the other” as different from the self/norm; B) *invisible*—not seen, overlooked, or ignored, so as NOT to have to pay attention to or help or interact with or hear the concerns of “the other” about their condition or their treatment as “other”; C) *hypervisible*—always on display or constantly drawn attention to for reasons related to how they are viewed or treated as “other” by a dominant group in power.

It is possible for an “Other” to be *invisible*, *hypervisible*, and paradoxically *visible AND invisible*.

A) How we “See” the Racial Other (Slavery, Black Lives Matter, mass incarceration of Black men, views about miscegenation, eugenics, micro-aggressions)

B) How we “See” the Ethnic Other (immigrants/immigration, “illegals”, victims of micro-aggressions)

C) How we “See” the Class Other (working classes, poor, homeless, uneducated or undereducated, blue-collar workers, service workers, the displaced, low-wage working poor, people on public assistance/welfare, etc.)

D) How we “See” the “Alternativelyabled” “Other”: people/groups with physical disabilities (i.e. people who are blind, deaf, or are born with obvious visually observable congenital disabilities (Down Syndrome) or conditions (dwarfism, Prader-Willi syndrome, MD, etc.), amputees, people disfigured by injuries or accidents, etc.

E) How we “See” the mentally ill “Other” or people with dementia, bi-polar disorder, Alzheimer's disease, etc.

F) How we “See” the gendered “Other” (women, pregnant women, pregnant teenage girls, single mothers, gays and lesbians, gender queer people, transgendered people, women in power, etc.

G) How we “See” the “Other” whose identity includes multiple “Others/Othering” (i.e. gay Black or gay Latino men, people who are both “Racial Other” and poor, etc.)

H) How we see age (i.e. the Elderly) in relation to the “Other.”

H) How we “See” the aestheticized “Other” (people who don't fit into traditionally or socially acceptable “beauty” or “attractiveness” norms, i.e. the “ugly,” the deformed, the anorexic, the obese)