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Managing Othering from a Leadership Perspective

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ABSTRACT

Goals: How to counter othering is the main topic of this article. Government leaders, politicians, CEOs, chief executives and service leaders have an important role to play in addressing othering. Othering is more widespread than we think. The academic literature focuses mainly on belonging. Perhaps it is because this focus serves the neoliberal agenda of competition and success. This article also discusses the various theories related to othering. Professor Dr. Lewis R. Gordon's philosophical work on othering is crucial. Method: A literature review and empirical research, mainly large and small surveys, were used. Results: Othering is a many-headed monster. Othering facilitates (neo-) colonization and (modern) slavery, wars and genocide, institutional and structural racism, the manipulation of a society to make it a class society with a significant class of haves and have-nots, and everyday racism between (groups of) individuals. The approach is multifaceted. To counter othering, lawsuits against corporations and institutions can be used to enforce reparations (aimed at restoring the perpetrator's morale) and further by activating witness interventions. Social media facilitate othering. Therefore, it is useful to distinguish between the real world and the virtual world. This is also because the effects of these worlds merge. Othering through social media is very threatening. In this article, a "Human Appreciation Ratio" was developed. The concrete concept questionnaire is included in Appendix 1. This ratio is a measure of the sense of belonging and othering experiences. With this ratio, companies, institutions, and governments can determine how well they deserve the labels they have given themselves, such as "diverse and inclusive". The theoretical underpinnings of othering arose long ago when Westerners viewed non-Westerners as inferior. This began during the Enlightenment with the distinction between the so-called traditional world (non-Western world) and the modern world (Western world, especially Europe).

Keywords: othering, belonging, management, restorative reparation, human appreciation ratio, bystander intervention, lawsuits, domesticating reality

INTRODUCTION

Addressing othering is a difficult task. Especially because it is hidden in the capillaries of our socio-economic-welfare society. It is visible, for example, in the polarization of human expression on the Internet and its social media. Othering is also present in institutions and companies that employ people who may or may not resemble them. In addition, othering has

acquired existence (sic) in laws, directives and administrative structures for which governments and parliaments are responsible, as the Dutch Allowance and Algorithm affair shows. It is clear that combating othering requires a strong commitment from CEO's, managers and directors, not only by leading by example, but also by helping to shape policy, work, communication and development processes. In this article, we will try to explore what othering is and what can be done about it. So, we begin our discussion with babies, the first visible beginnings of "innocent" life.

From birth to death, people may or may not belong to groups of people. Belonging is called "sense of belonging" and not belonging is called "sense of othering. The social sciences study both concepts. Below are definitions of Belonging and Othering.

"Belonging is being accepted and invited to participate; being part of something and having the opportunity to show-up as yourself. More than that, it means being able to raise issues and confront harsh truths as a full member of a community. Othering, by contrast, is treating people from another group as essential different from and generally inferior to the group you belong to (Wise, 2022)."

As a baby, you are born into a family, ideally with a mother, father and siblings. This family is part of an (extended) family, and the (extended) family is part of a tribe in some non-Western countries. The (extended) family is also part of a faith community and a culture. Intuitively, these are all groups of people that this baby is a part of. But are there any groups of people that the baby does not belong to? We must remember that it is a human tendency to protect a baby. The assumption behind this human tendency is that a baby is very vulnerable and entitled to our "protection," no matter who we are.



Figure 1: Baby and Belonging (source: https://ap.lc/sDW4X)

However, there are groups to which the baby does not belong. Examples of such groups include people from other countries, people of different faiths, people from different cultures, people of different colors, people from different regions such as the mountains, the countryside, or near the sea. The mere observation that these are other groups into which babies were not born

does not automatically imply that these babies do not belong to these groups. Nevertheless, people accept babies in the above groups. They embrace them wholeheartedly. Babies evoke feelings of affection in people from all over the world, regardless of their background.

The (grand)children of immigrants, refugees and expats are the main focus of this article. It is precisely these (grand)children who regularly experience othering. We used the Racial Discrimination Survey, which includes a key question, to understand the global and national scope of othering: "How big a problem is racial discrimination in the country where you live?" The results range from 2.26 (low) to 6.86 (high). The Netherlands (3.93) is in the middle: 57th out of 76 countries. One caveat to this survey on racial discrimination is that this index is not known for many countries.

"Of the 17.6 million inhabitants on January 1, 2022, 2.6 million were born abroad. They came to the Netherlands as immigrants. The remaining 15.0 million people were born in the Netherlands. Of these, 2.0 million belong to the second generation: they were born in the Netherlands themselves and one or both parents were born abroad. Just over half of them (1.1 million) have one parent born abroad and one born in the Netherlands, and just under half (910 thousand) have two parents born abroad[1]."

The European Union[2] claims the following failure: "The fight against discrimination and hatred against minorities is still failing after almost 10 years. Some of the key findings for the Netherlands are:

1. In the Netherlands, 65% of North African respondents and 58% of Turkish respondents said they had experienced discrimination in the last five years, compared with 45% of all North Africans and 34% of all Turks surveyed in the EU. Discrimination in the Netherlands was most prevalent among both North African (52%) and Turkish (40%) respondents when using public and private services.
2. 40% of North African respondents in the Netherlands and 37% of Turkish respondents reported experiencing hate harassment in the past year, compared to 29% and 23% respectively of all North African and Turkish respondents in the EU.
3. Compared to the general population in the Netherlands (72%), fewer North Africans (67%) and Turks (57%) have completed high school. This reduces their chances of finding a job.

The prelude of this article does not aim to express that babies presumably belong to 'all' groups on earth. However, we want to show that belonging or not belonging at the beginning of life - i.e., as a baby - is probably not yet subject to group formation: "YOU belong to ME/US and YOU don't." Belonging does not come naturally. Attention must be paid to sense of belonging in the education of very young children.

"Young children are people that have rights to 'be' as they are and to 'belong' to a loving and supportive community of care, extending from parents and caregivers to their nursery settings and beyond[3]."

[1] https://ap.lc/mtMui
[2] https://ap.lc/ZG5OD
[3] https://ap.lc/Mt7FG

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Figure 2: Science, Civil Rights and Doll Test (source: https://ap.lc/J6uG0)

That the sense of belonging and otherness requires constant attention by educators of young children can be inferred from the experiments of the Clarke couple (Dr. Mami Clark and Dr. Kenneth Clark) in the 1940s. They worked with 4 dolls that were identical except for the color of the dolls. Afro-American children between the ages of three and seven showed a clear preference for white dolls. White dolls, according to these Afro-American children, were smarter, less aggressive, etc. than "black" dolls. These experiments were conducted to study the self-esteem of Afro-American children. The result at the time was: "Prejudice, discrimination, and segregation' created a sense of inferiority in Afro-American children and damaged their self-esteem (Clark et al., 1950).” Implicitly, this experiment established that the sense of belonging (worthiness) and the sense of othering (being different) is the core of the human being, her or his self-esteem.

It is tempting to think that for implicit bias, as for othering, there are interventions that can put an end to it. The following review (FitzGerald et al., 2019) puts a harsh end to this tempting thought.

“Implicit biases are present in the general population and among professionals in various domains, where they can lead to discrimination. Many interventions are used to reduce implicit bias. However, uncertainties remain as to their effectiveness. Caution is thus advised when it comes to programs aiming at reducing biases. This does not weaken the case for implementing widespread structural and institutional changes that are multiply justified (FitzGerald et al., 2019).”

This article stands on the shoulders of four previous articles (Steinmetz et al., 2022A), (Steinmetz et al., 2022B), (Steinmetz et al., 2023CA, and (Steinmetz et al., 2023B). These previously published articles are about higher education in the Netherlands, specifically Windesheim University of Applied Sciences, with predominantly white teachers and predominantly students of color. In this context, an American study on othering is useful. See the following citation (Chin et al. 2020).

"Theory suggests that teachers' implicit racial attitudes affect their students, but we lack large-scale evidence on US teachers' implicit biases and their correlates. Using nationwide data from Project Implicit, we find that teachers' implicit White/Black biases (as measured by the Implicit Association Test[4]) vary by teacher gender and race. Teachers adjusted bias levels are lower in counties with larger shares of Black students. In the aggregate, counties in which teachers hold higher levels of implicit and explicit racial bias have larger adjusted White/Black test score inequalities and White/Black suspension disparities."

Which groups a person belongs to and which not is examined in this article. Furthermore, this literature review focuses on the following questions:

a) Is belonging better than othering?
b) Is belonging a precarious balance with othering?
c) Does othering lead to less social-emotional and cognitive success than belonging? and
d) What is the role of presidents, prime ministers, and politicians of countries, as well as CEOs and executives of companies and institutions, in dealing with othering?

Belonging and othering is seen in the text above from the perspective of the "victim(s). Belonging and othering can also be viewed from the perspective of the "perpetrator(s). Victimology distinguishes another group besides perpetrators and victims, namely witnesses of belonging and othering. Witnesses play a crucial role in maintaining belonging and othering. We will come back to this later.

NO SENSE OF BELONGING AND OTHERING

It was pointed out earlier that no-sense-of-belonging and othering are concepts that clarify the lens through which a story is told. It may be useful to give an example.

Narrative

Achmed is walking down the street with his wife Yasmin along a terrace in a medium-sized Dutch city. There, Achmed is called a misogynist. This is done by a group of young Dutch women who are having a drink together. This group of young women makes it clear to Achmed and his wife that they are not one of them. Yasmin snuggles up to Achmed, she feels excluded, these comments from these young women on the terrace reinforce her feelings of loneliness in the Netherlands.

[4] https://implicit.harvard.edu/implicit/takeatest.html

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Figure 3: Wearing Hijab[5] doesn't make Muslim women oppressed - 'BBC News'

Explanation

The fact that these young Dutch women are calling Achmed a misogynist is called xenophobia [12]. Xenophobia (perpetrator behavior) is othering, making one's own group of women feel that Achmed and Yasmin do not belong to their group. This inference is the result of prejudices about the other person. Because Yasmin wears a headscarf, this group of young Dutch women assumes that Achmed and Yasmin are Muslim. This comment from these young women and their meek expressions makes Yasmin and Achmed feel watched and judged. They feel that they do not belong to this group of young women having drinks on the terrace. This feeling could also be called victimization or no-sense-of-belonging.

"Othering is the result of a discursive process by which a dominant in-group ("Us," the Self) constructs one or many dominated out-groups ("Them," Other) by stigmatizing a difference – real or imagined – presented as a negation of identity and thus a motive for potential discrimination [9]."

[5] https://ap.lc/BpiiZ

The image below gives an idea of the different types of othering.

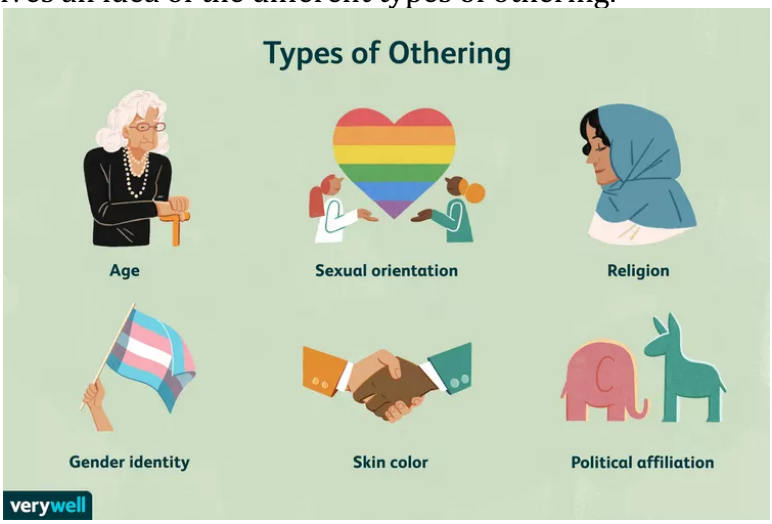

Figure 4 Types of Othering (source: https://www.verywellmind.com/what-is-othering-5084425)

"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.[13] 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 (Staszak, 2020)."

"Signs[6]

Othering is often subtle and may involve unconscious assumptions about others. Here are some signs of this phenomenon:

- Attributing positive qualities to people who are like you and negative qualities to people who are different from you
- Believing that people who are different from you or your social group pose a threat to you or your way of life
- Feeling distrustful or upset with people of a social group even though you don't know anyone from that group
- Refusing to interact with people because they are different from you or your social group
- Thinking that people outside your social group are not as intelligent, skilled, or as special as you and your group
- Thinking of people only in terms of their relationship with specific social groups without giving any thought to them as individuals."

This phenomenon Othering often happens without conscious effort or even awareness. People feel bias based on what they presume is the norm. While othering is sometimes apparent, it often functions as an almost invisible barrier that keeps people who are seen as outsiders from accessing opportunity and acceptance.

[6] https://www.verywellmind.com/what-is-othering-5084425

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Othering is not a God-given act. Othering can be created. A jarring example is the experimental program: "Blue-eyes, Brown-eyes" experiment developed by Jane Elliott after the assassination of Martin Luther King in 1968 (Powell et al. 2016). A Dutch version of this program has also been developed by Şeydâ Buurman-Kutsal. The core of the experiment consists of the following steps: a) young people with blue eyes are humiliated and insulted, b) young people with brown eyes are praised to the skies. As a result, the IQ of the blue-eyed youngsters decreases under the influence of the experiment. In short, by creating two groups of adolescents (blue and brown eyes) who are treated completely differently during an experimental setting, concrete behavioral differences emerge between these two groups that did not exist before they were divided into two groups.



Figure 5: In this photograph from Sept. 13, 1965, Black children on their way to school in New York City pass by segregationists protesting integrated busing. Dick DeMarsico/New York World-Telegram & the Sun Newspaper Photograph Collection/PhotoQuest/Getty Images

This experiment Blue-Eyes, Brown-Eyes' has recently been criticized[7]. This is reflected in the following statement.

"But in reality, I found in researching for my book "Blue Eyes, Brown Eyes" that the experiment was a sadistic exhibition of power and authority – levers controlled by Elliott. Stripping away the veneer of the experiment, what was left had nothing to do with race. It was about cruelty and shaming (Bloom, 2022)."

[7] https://ap.lc/uOzui

The thesis developed here, step by step, with some examples for young and old, is that Othering is not a God-ordained adaptation. Another way of bringing about Othering, which has not been addressed here, is inequality (of opportunity). In the Netherlands, the Sociaal Cultureel Planbureau (SCP) recently published a report on this topic. A short excerpt from the summary of this report is given below (Vrooman et al. 2023).

“Much of the recent political debate has focused on issues of purchasing power and poverty. Given the high inflation in 2022 (partly due to rising energy prices), this is very understandable. However, contemporary inequality does not only consist of income deficits. In the long-term project ‘Verschil in Nederland’, the Social and Cultural Planning Office (SCP) examines structural inequality. This reflects not only differences in income, but also in the distribution of other economic resources (financial assets, educational levels, and labor market positions). Moreover, recent academic literature suggests that differences in such economic capital are intertwined with inequalities in other resources: "who you know" (social capital), "where you fit in" (cultural capital), and "who you are" (personal capital: health and attractiveness). These structural differences in resources were mapped by combining the results of a recent survey with administrative data from the Central Bureau of Statistics (CBS) (Vrooman et al. 2023).”

The researchers' thesis is that the contemporary Netherlands is divided into classes that transcend and deepen the old contrast between the elite (property owners) and the workers (in factories and the service sector). The new class structure consists of the following groups of Dutch people: a) the working upper class (19.9% of the adult population), b) the young disadvantaged (6.8%), c) the retired upper class (12.2%), d) the large working middle group (24.9%), e) the retirees with low education (18.1%), f) the precariously employed (10.0%), and g) the precariat (6.3%).

As to the emergence of this Dutch class structure, the SCP authors draw the following conclusions (Vrooman et al. 2023): the Netherlands has succeeded in achieving large-scale othering. Separately, in the Netherlands there is also a distinction between city and country. Rural people feel that urban people dominate rural people and are even over-represented in all systems: education, health, politics and business.

In many of the examples above, othering is approached from the perspective of the victim. Othering can also be used to achieve a goal. An example of this is given by Professor Dr. Abram de Swaan in his book "The Killing Compartments. On Genocidal Regimes and Their Perpetrators" (Swaan, de, 2014). Othering, according to (Swaan, de, 2014), can be used to recruit, retain, and incite genocidal perpetrators to extreme violence. Professor Dr. Abram de Swaan (Swaan, de, 2014) uses the example of the men who killed Jews in World War II, the men of Battalion 101, who shared similar "cultural" backgrounds and moral codes. Those cultural backgrounds are former policemen and soldiers who fought in World War I and experienced its aftermath. That aftermath included hyperinflation, depression, unemployment, and the first 8 years of the Third Reich. At the core of these created deeply embedded cultural backgrounds is the implementation of shared dispositions (Swaan, de, 2014): identification with and disidentification from other people. This closes the circle. Through othering, genocidal perpetrators are created who are willing to kill Jews in large numbers and in horrific ways - in concentration camps.

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In short, othering can be studied from the perspective of the victim or the perpetrator. Both perspectives have in common the creation of "OUR-THEM" groups. The perpetrator perspective makes it clear to one's own group that it should keep its ranks closed, i.e., not open to the other person. Victimization, on the other hand, is aimed at making the other person feel inferior and thus preventing her or him from entering the group. Rarely has the input of witnesses been examined. They can address the perpetrators of othering and support their victims.

“Several different approaches to address incidents of racial aggression and violence have been developed in the past. However, given the principles of aversive racism, a unique approach that considers the inconsistencies between self-perceptions and actions is needed. This sets a new agenda for future research and meaningful behavioral intervention programs that seek to equip bystanders to intercede in the future (Murrell, 2021).”

COUNTERING OTHERING

So far, we have not discussed countering othering (see our articles (Steinmetz et al., 2022A), (Steinmetz et al., 2022B), (Steinmetz et al., 2023CA, and (Steinmetz et al., 2023B). However, the above consideration of othering teaches us that othering has several "ugly faces. First, we see large-scale othering in colonization and slavery. Othering is, so to speak, its legitimation. Second is the socio-economic-wellbeing face, as shown in the research report of the SCP (Vrooman et al., 2023). Third are all manifestations of exclusion, such as structural, systemic and institutional racism (politics, health, education, housing, neighborhoods, and labor). Fourth, all forms of interpersonal or intergroup racism, including everyday racism (Essed, 2018).

In addition, a distinction can be made between mild, moderate and severe collective and individual racist violence (incidents and crimes). This racist violence can be one-off or regular/more frequent, as in everyday racism experienced by victims on a daily basis.

Human Appreciation Ratio

We may need to introduce a new metric here. We call this ratio "**human appreciation**”. This ratio is: #Sense of belonging / #Sense of othering, per day/ week/ month (# = the number). If this ratio per day/ week/ month is less than or equal to 1, then this ratio has a negative impact on the "human appreciation" of an individual or group of humans. If this ratio is greater than 1, then this ratio has a positive impact. This "human appreciation" metric can also be used to evaluate companies and institutions on the truthfulness of their motto: "You belong to us; WE take care of you".

This "human appreciation" metric does not yet exist. Therefore, in this chapter we will speculate on how this ratio can be calculated. Applying the four concepts from Gottman's "Four Horsemen Predict Divorce" is a possible search direction[8]”, which would then have to be adapted to structural, institutional, and everyday racism: a) criticize (“in essence, when you criticize your fellow human being, you are implying that there is something wrong with her or him”), b) defend (“You are defensive when you try to counter a "perceived" attack. Another way to defend yourself is to whine like an innocent victim”), c) mock (“contempt is any statement or nonverbal behavior that places you on a higher level than your partner. Sneering, scolding, rolling your eyes, and grinning in disgust are all examples of contempt. Of all the riders,

[8] http://www.acouplesplace.com/Gottmans_Four_Horsemen_are_Divorce_Predictors.html

contempt is the most serious"), and d) stonewalling ("stonewalling occurs when the listener withdraws from the conversation. The stonewaller may actually walk away physically, or they may simply stop following the conversation and appear to shut down. The stonewaller may look like he doesn't care (80% are men), but this is usually not the case").

Appendix A contains a sample questionnaire measuring belonging and othering that can be used to determine the "human appreciation ratio" for an institution or company, but also for a region or even a neighborhood of a city.

However, it is important to be cautious in developing this "human appreciation ratio". A study on "Navigating Otherness and Belonging (Neiterman et al. 2015)" among physicians in Sweden and Canada provides the following clue:

"We conclude that feelings of belonging to a professional group (Canadian or Swedish International Medical graduates) do not seem to be static but rather fluid, ephemeral and changing, depending on the context. Our analysis suggests that more attention should be paid to the social context in which experiences of processes of being *othered* and feeling *belonging* are being constructed and interpreted by people themselves."

The underlying hypothesis of the 'Human Appreciation Ratio' is that when the Human Appreciation Ratio is positive, people and the groups to which they belong will thrive socio-emotionally and cognitively. A neoliberal view of the importance of competition may have motivated the pursuit of cognitive excellence.

Methods of Addressing Othering

Here we continue with the topic of addressing othering. The California Reparations Task Force[9] focuses on dealing with otherness as a result of slavery and colonization (seriously and repeatedly). This attention is commissioned by The Othering & Belonging Institute (OBI).

"The Othering & Belonging Institute (OBI) recognizes that racism is woven into the fabric of society and impacts all aspects of life including housing, education, healthcare, and economic opportunity. For more than a decade, our work at the Institute on racial equity has ambitiously sought to both untangle the root causes of exclusion, and offer research-based pathways for creating vibrant, inclusive structures in which all people have voice and agency."

Othering in slavery and colonization did not end with the abolition of slavery. For corporations, the abolition of slavery was a prelude to further exploitative practices. They were supported by governments from the sidelines.

"Over the past 600 years, commodity frontiers – processes and sites of the incorporation of resources into the expanding capitalist world economy – have absorbed ever more land, ever more labor and ever more natural assets. We claim that studying the global history of capitalism through the lens of commodity frontiers and using commodity regimes as an analytical framework is crucial to understanding the origins and nature of capitalism, and thus the modern world. We argue that commodity frontiers identify capitalism as a process rooted in a

[9] https://ap.lc/lILq7

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profound restructuring of the countryside and nature. They connect processes of extraction and exchange with degradation, adaptation and resistance in rural peripheries. To account for the enormous variety of actors and places involved in this history is a critical challenge in the social sciences, and one to which global history can contribute crucial insights (Beckert et al, 2021)."

The California Reparations Task Force and the Othering & Belonging Institute have creatively sought new methods of repair and restoration. These methods have a solid foundation in human rights and restorative justice. The movement on which the work of the California Reparations Task Force and the Othering & Belonging Institute is based, is called the International Redress Movement (Berry et al., 2022) & (Brooks, 2021). Professor Dr. Roy L. Brooks writes his testimony primarily from within the Civil Redress Movement. He has a strong preference for the atonement model and reparations (victim-directed (compensatory) reparations and community-directed (rehabilitative) reparations).

"The atonement model is forward-looking, perpetrator-focused, and restorative. Apology lays the foundation for the perpetrator's side of restorative justice; that is, repairing the broken relationship between perpetrator and victim caused by the atrocity and repairing the moral character of the perpetrator sullied by the atrocity.

Civil redress works for the material benefit of the victims. Given that most past atrocities were legal at the time they occurred, civil redress can be accomplished in a variety of ways. The most common ways (referred to as forms of redress) are truth commissions, truth trials, apologies, and reparations."

Examples include (Berry, 2022): (**A**) The treatment of Big Pharma, responsible for giga-profits and many deaths as a result of OxyContin ("Like the transatlantic slave traders and slave owners in North and South America before 1865, pharmaceutical companies have engaged in unscrupulous activities and practices to increase their profits, with deadly consequences, and restorative justice is now being sought."), (**B**) The treatment of the U.S. federal government, which has made big money off of student loans ("It has now been agreed that universities and individual philanthropists will allow who made big money off of slavery to ensure that African-American students are no longer saddled with mega-loans"), (**C**) The treatment of the psychological testing industry ("Often the justification for providing African-Americans with 'separate and unequal' public schooling was based on their performance on 'intelligence' tests"), and (**D**) Big industries and banks who made a lot of money off slavery.

(C)."The debt owed to Black students and teachers in California and across the United States by the testing industry is enormous, especially since the introduction of "high stakes testing" following the implementation of the Bush administration's No Child Left Behind program and the funding of Race to the Top during the Obama years. The Educational Testing Service, the Pearson Corporation, and other testing companies spent millions lobbying the U.S. Congress to require more and more testing, and they reaped billions of dollars in profits. And in California and school systems across the country, there has been a widespread replacement of courses and instruction in the arts, music, science, history, and other subjects not included in high-stakes testing with hours and hours of "test preparation."

The aforementioned structural response to very violent otherness in human interactions through human rights and restorative justice is a recognized line of research and practice that may even be applicable in the context of restorative cities and institutions. We believe, therefore, that this perspective is also likely to be useful in addressing ordinary and everyday allegations of otherness. The Restorative Cities strategy can also be described as a proactive and preventive approach to othering. In 2021, the OECD (Roe et al., 2021) promotes the idea of restorative cities. Very succinctly, the OECD formulates this idea in the following passage:

"Restorative Cities: Urban Design for Mental Health and Wellbeing demonstrates evidence of the important relationships between many of the above street attributes and reduced risk of depression and stress, and increased conviviality, belonging and altruism, even amongst strangers. We know that our mood lifts when we exchange pleasantries with strangers, as we experience mutual recognition that we are all connected and a feeling of belonging. Drawing on thousands of multi-disciplinary studies in restorative environment research—including psychology, urban planning and design, health geography and public health, among others—it shows how urban design attributes such as spatial forms, color, nature, water and streets can contribute to mental health and well-being"



Figure 6 Restorative City and its characteristics

So far, this chapter on the effects of othering undoing has explicitly or implicitly addressed a macro angle arising from othering methodologies as described by the Social Cultural Planning Office (SCP). According to the findings of the SCP, the best way to undo othering is to address inequality of opportunity in its broadest sense.

Belonging is fostered by groups of people, in our earlier articles it was students, but it can also be employees of companies or institutions, or even entire neighborhoods in a village or city. These are all those who are responsible for a particular group of people, such as students or employees. In the case of students, these are their teachers, fellow students, and extended

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family members. We could call this a combination of the meso and micro approaches. The question then arises: does such a meso and micro approach also exist for othering?

A Micro and Meso Approach to Othering

There are two views on intervening in micro and meso othering. The first is that bystanders who observe othering should intervene more often. A witness is responsible for intervening in observed othering, according to this view. The second -and this is especially true in the workplace- is that business and institution leaders are responsible for dealing with othering of employees and each other, as well as othering of clients and patients. Business and institution leaders are responsible for setting and enforcing the standard. And that standard is: "YOU belong to US and WE will take care of YOU.

First, this section focuses on what is known about bystander intervention in othering. Committing a crime could be construed as othering. This view is based on the following assumption: "I don't care who or what you are, your stuff is mine, and you better not get in my way." In violent crimes, this mindset leads to verbal abuse, threats, assault, or the simultaneous commission of a property crime, such as taking money and/or bank cards. Everyday racism is part of this mindset.

The frequency of bystander intervention should not be underestimated. Hence the following foray into a study conducted almost 40 years ago in the Netherlands (Steinmetz, 1985). This Dutch national survey of bystander intervention in 1985 showed that 27% of bystanders intervened when they witnessed a crime being committed (Steinmetz, 1985). At that time, the probability of becoming a victim of (petty) crime in the Netherlands was 36%. This study also provides some relevant information. People who intervene have themselves been victims of crime. In addition, bystanders who intervene seem to assess the risk of aggravation. Especially in cases of violent crime, bystanders are reluctant to intervene ("Different reasons for not intervening, particularly are given many more times. These arguments are: none of my business, impossible, unnecessary, and afraid"). In cases of violence (fights and threats), 14% of witnesses intervened in 1985. Interventions ranged from chasing the perpetrator, calling the police, asking for help, rescuing the victim, and saying something to the perpetrator.

Professor Dr. Marie Rosenkrantz Lindegaard (Rosenkrantz et al., 2022) offers a new vision of intervention in violence. She uses camera images in Denmark, the Netherlands and South Africa. The result is extraordinary.

"In the presence of danger, bystanders were 19 times more likely to intervene than in the absence of danger. It extends this knowledge by discovering that incremental changes in the severity level of the danger (low, medium, and high), however, were not associated with bystander intervention. These findings confirm the importance of further investigating the role of danger for bystander intervention, in larger samples, and involving multiple types of real-life emergencies."

This finding contradicts existing research on bystander intervention. In most of these studies, the witnesses were strangers to the victim and perpetrator, certainly in the experiments, but not in the Dutch bystander survey 40 years ago.

As with "sense of belonging", "sense of othering" requires clarification of the most appropriate interventions and who should implement them. Possible bystanders, if they are for instance students, are their teachers, peers, and extended family members. Interventions are often referred to as conversational skills. This term comes from the world of service delivery, such as government to its citizens. While there are training programs around the world to teach these conversational skills, it is certainly not always certain that these interventions meet the criteria of practical evidence-based ("the synthesis of evidence[10] from programs with similar (but not necessarily the same) goals and outcomes, and the collection of evidence during practice").

Earlier we discussed the many ugly "faces" of othering. We recall them. They can be direct or covert everyday racism. An example of "covert" is "Immigrants always speak bad Dutch, or immigrants are shoplifters". There can also be structural or institutional racism. Examples are the Dutch surcharge affair and the Dutch treatment of refugees and asylum seekers. For example, students may be exposed to it through their parents and other members of their extended family. Students come into contact with the Dutch business model, as in the renting of rooms at exorbitant prices, or the treatment of long COVID by the government etc.. In academic publications on witness intervention, the above is often referred to as a situation.

The University of Cambridge[11] has designed a poster that answers the question, "How do you become an active bystander?" In announcing this poster, they also make it clear that a situation - even before something happens - may not feel right. The boundaries of what is acceptable are being crossed, the behavior displayed is indecent, derogatory, etc. It is in these situations that the decision is made to be a passive or active witness. They have developed a guideline for active intervention. It is called the ABC approach. This guideline is briefly outlined below.

- **"A**ssess for safety: If you see someone in trouble, ask yourself if you can help safely in any way. Remember, your personal safety is a priority – never put yourself at risk.
- **B**e in a group: It's safer to call out behavior or intervene in a group. If this is not an option, report it to others who can act.
- **C**are for the victim. Talk to the person who you think may need help. Ask them if they are OK.

When it comes to intervening safely, remember the **four Ds** – direct, distract, delegate, delay.

- **Direct Action.** Call out negative behavior, tell the person to stop or ask the victim if they are OK. Do this as a group if you can. Be polite. Don't aggravate the situation - remain calm and state why something has offended you. Stick to exactly what has happened, don't exaggerate.
- **Distract.** Interrupt, start a conversation with the perpetrator to allow their potential target to move away or have friends intervene. Or come up with an idea to get the victim out of the situation – tell them they need to take a call, or you need to speak to them; any excuse to get them away to safety. Alternatively, try distracting, or redirecting the situation.
- **Delegate.** If you are too embarrassed or shy to speak out, or you don't feel safe to do so, get someone else to step in. Any decent venue has a zero-tolerance policy on harassment, so the staff there will act.

[10] https://www.google.com/search?client=firefox-b-d&q=practical+evidence+based
[11] https://www.breakingthesilence.cam.ac.uk/prevention-support/be-active-bystander

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- **Delay.** If the situation is too dangerous to challenge then and there (such as there is the threat of violence or you are outnumbered) just walk away. Wait for the situation to pass then ask the victim later if they are OK. Or report it when it's safe to do so – it's never too late to act."



Figure 7: Active Bystander Poster University of Cambridge

Management and Prevention of Othering

We have already pointed this out: The micro- and meso-addressing of the undoing of othering in companies and institutions is the responsibility of managers. Not only do they have to set a good example, but they also have to ensure a safe working environment for everyone who works in or for a company or institution, as well as for clients and patients. One group of people who should be protected more than others are migrant workers, clients and patients. They are often treated as second-class citizens in the Western world.

A wonderful proof of this thesis that a great responsibility for counteracting othering rests on the shoulders of managers can be found in a Norwegian study with an experimental design among Norwegian industrial workers (Einarsen et al., 2020).

"Manager involvement and involvement of the union representative and the elected health and safety representatives is an important feature of the program. Results of the intervention study will provide important information regarding the effectiveness of preventive interventions against workplace bullying when focusing on bystanders, particularly so regarding the role of

bystander awareness, bystander self-efficacy, and bystander behavioral control on the one hand and the prevalence of bullying and harassment on the other (Einarsen et al., 2020)."

In the Netherlands, we have the Working Conditions Act, which sets out the responsibilities of management in dealing with aggression, violence and sexual harassment. This has become even more important now that there is a lot of social attention on #MeToo and #Safe Workplace. #MeToo refers to all explicit and implicit sexual language and behavior in the workplace. #Safe Workplace is primarily about leaders who make the workplace unsafe through their "bark and bite" behavior.

Social Media and Othering

One complication in dealing with othering is social media. There, two types of othering occur: a) othering of companies and institutions by, for example, ridiculing representatives of these companies/institutions (In the Netherlands, politicians and elected officials have also been victimized), and b) othering of a view, body of thought between people who do not know each other in physical reality, which was common during the COVID-19 pandemic.

An exception to these two variants are "othering attacks" on people you know (well). You could respond to such statements by condemning "othering" attacks, not by making the mistake of the otherer. Business and institutional leaders can play an important role in preventing othering of their institution/company or its representatives.

"In the era of social media, though, it may even be more likely for you to have noticed that an active Facebook friend has suddenly desisted from engaging with friends. Or, you may have seen comments on Twitter wherein a friend has increasingly referenced self-harm in online interactions. Although social media can bring people with a common purpose together, it can also serve as a virtual battleground, wherein arguments can evolve into threats and, occasionally, physical or psychological damage [24]."

An entirely contemporary approach, according to the NRC (Jong, de, 2023), is that of the Cambridge and director of the laboratory for social decision-making Professor Dr. Sander van der Linden (social psychologist).

"A small dose of fake news can help counter the spread of disinformation, says Sander van der Linden. People can be vaccinated (inoculated) against disinformation, van der Linden says. "The question, of course, is when you become immune."

The technique has caused a stir in recent years, but it is not uncontroversial. The 'inoculation' has an effect, but a limited one, and it fades without the administration of boosters. Even fact-checkers who pounce after the fact sometimes take issue with the idea of giving people a small dose of disinformation in advance.

In his new book, Immune to Fake News, which has already been published in the UK, van der Linden explains the scientific theory behind prebunking in detail and provides a handy list of eleven "antigens" for preventing the spread of misinformation (including "avoiding filter bubbles" and "rewarding accurate information")."

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THEORIES BEHIND OTHERING

To this end, attention has been paid to the ethology of otherness and how to deal with it (proactive, preventive and curative). The focus has been on the failure to achieve social-emotional and cognitive success in higher education. But there is much more. Othering causes harm to human existence. Think of physical and psychological damage and even shorter life spans (Akbulut et al., 2022).

"Othering is often equated with different forms of discrimination, e.g., group-based discrimination and racism, which have various consequences on health and healthcare outcomes. The associated potential health consequences can manifest on three levels:

1. **Othering can affect othered persons on an individual level**. It influences both mental and physical health outcomes. In this context, it has been demonstrated that migrants' self-reported mental health is negatively affected by perceived discrimination. Shorter life expectancy, higher infant mortality, and hypertension are additional health consequences associated with Othering and discrimination;
2. **Othering can manifest itself at the institutional level of health care institutions**. Difference-based categories of belonging structure social practices and form social interactions, e.g., by making ethnic or cultural attributions embedded in discursive contexts. The term 'context' refers to the social embedment of language use – so one can describe discourse as social practices and structures. Social categories related to culture or ethnicity often have a homogenizing and stereotyping effect. Cultural differences serve as an essentialized explanation, for example, then when institutional homogenous structures become ineffective in dealing with migration-related diversity. In line with this, nurses and healthcare practitioners tend to depersonalize their patients through a discriminatory use of language and put their patients in the role of the Other. Devaluing expressions such as 'Mediterranean syndrome' and 'Morbus Bosporus' have become institutionalized in medical settings in Germany based on the widely held assumption that migrants tend to somatize or exaggerate when they describe their pain.
3. **Othering can have far-reaching effects on a contextual level – an often-neglected dimension**. It can lead to spatial exclusion by providing a legitimacy basis for spatial segregation practices. For example, decentralized isolated refugee camps are being used to make unwanted migrants' mobility controllable by dividing it into legalized and illegalized mobility. This phenomenon can be observed both in the mass housing of refugees isolated from society and in the closely linked segregation of migrant children in under-endowed schools combined with substandard housing conditions, which in turn have adverse health effects."

Implicitly, several theoretical insights have been addressed so far. First was the social psychological mechanism of in-group and out-group. Why this theory is used to explain othering is incomprehensible. This theory legitimizes othering. The essence of this theory is: "Unknown makes unloved." Irreverently, this could be called a racist theory. Although it is believed that the inventor of this social psychological theory, Professor Dr. Floyd Henry Allport (1880-1979), the father of social psychology, could never have conceived of this explanation of othering. The second theory is that the legacy of centuries of slavery and colonization continues to permeate the present day on a daily basis. The third theory is what is known as neo-colonization, in which large corporations continue in the here and now the inhumane exploitative practices with which they gained much practical experience in the era of slavery

and colonization. The above theories can still be interpreted, with some difficulty, as arising as a natural consequence of the course of history. This is an attempt to prove innocence.

One theoretical framework that shows that the Western world is guilty of othering is that of Professor Dr. Lewis R. Gordon, recently appointed to the Spinoza Chair at the Faculty of Philosophy at the University of Amsterdam.



Figure 8: Honoring Professor Dr. Lewis Gordon (source: https://ap.lc/NZOWz)

Professor Dr. Lewis R. Gordon -a renowned Afro-Caribbean/American philosopher- seeks to explain racism and discrimination of all kinds in terms of domestication. His central charge is that the Western world is domesticating reality. Just as wolves were once domesticated into the dogs that populate many households in the Western world. For him, racism is a rejection of the other person's humanity (Gordon, 2021). This is how a non-existent reality is constructed by the Western world. As a result, the racist does what suits the domestication of reality. That is to humiliate, discriminate, scold, threaten, and even abuse the other person, all in the expectation that the other person (read colored and black people) will conform to "whiteness". Because the "white man and woman" see themselves as superior to the colored and black person.

The Western world does this by falsifying history. This falsification is made clear by the distinction between the primitive world (read Africa, India and China and the former indigenous peoples of Europe and the Americas) and the (Euro)modern world. Primitive means a community where people live in a simple way, without industry and without writing.

"Euromodernity produced a special form of alienation through the transformation of whole groups of people into categories of "indigenous"/ "native", "enslaved", "colonized", and "black". Such people suffer a unique form of melancholia (bereavement from loss or separation), as they are indigenous to a world that rejects them by virtue of making them into problems. Their "home" by virtue of such identities, is, unfortunately, a homeless one (Gordon, 2021)."

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This falsification is also made clear by pretending that the world began with the Greek peoples and philosophers, suggesting that they lived where Greece is today. See the following explanation of Professor Dr. Gordon R. Lewis:

"There is discrimination and bias against the Global Majority (if, by this, is meant BIPOC and communities of women, trans, and queer peoples across them) in the discipline of professional philosophy—for the most part still known as among the least diverse with regard to race and gender—by virtue of the professional academy doing so in general. This is a function of the concept of the "university," which was inherited and promoted in various guises along with the growth of Euromodern colonialism. This historical development adapted the 11th century institution from Bologna and honed it for the rationalization and promotion of Euromodern hegemony and its philosophical anthropology of race and racism [27]."

DISCUSSION

It seems that for nearly 90% of the world's population, being different (other) is a barrier to a happy life. The guilty party seems to be the Western man, both as a human being and as an institutional being. The victims are the people outside the Western world, Asians, Africans and South Americans. In total, then, about 1 billion of the world's (Western) population are imposing their will on 7 billion people outside the Western world. There is considerable inequality here. But among those 1 billion people in the Western world are quite a few immigrants, refugees, and expats. Perhaps a quarter of the total population of the Western world. What is the purpose of presenting these figures of domination? The above argument aims to show that power is divided between the rich and capitalist North, which has made its money for many centuries on the backs of the inhabitants of the Southern Hemisphere, and the Southern Hemisphere, which is portrayed as a pauper. The rich and capitalist North also tries to impose its will on the South. Recently, this has been broken by an Asian superpower, China. A very complicated question is how to get rid of this created contradiction that puts the whole Southern Hemisphere in the corner of the other?

It is tempting to assume that Othering the Southern Hemisphere is all about image-making. This is undoubtedly true. However, as Professor Dr. Lewis R. Gordon has argued, the Othering of the global South is ideologically driven. This racist ideology is underpinned by proprietarism, a term coined by the French Economist Professor Dr. Thomas Piketty (Piketty, 2020).

"Proprietarism[12] stands for the belief that private property is sacrosanct, that it must never be interfered with, and that interference with it directly endangers society. Wrong, says Piketty. It is the struggle for equality and education that has made economic development and human progress possible, not the glorification of property, stability and inequality."

Why is Proprietarisme Dangerous? According to Proprietarisme, "property" is defined by contracts. Property includes countries, pieces of land, houses, services, products, and people. Among other things, property is regulated by contracts. The same was true in the Southern Hemisphere. The Northern Hemisphere established in contracts that they could trade in people. These are called enslaved people. This is far from over. The terms used today for 'enslaved people' are human trafficking, and cheap migrant labor. Before Europeans came to the Americas

[12] https://ap.lc/TjlNv

and the non-Western world, there was no such thing as property. The earth belonged to everyone. There were no borders, no steel fences, no walls, no organizations like Frontex in Europe to guard the external borders of a territory.

Now that we have more or less demonstrated that otherness is ideologically entrenched, we come back to the question of how to deal with otherness in practice. Simply put, the response must aim to undermine the idea that non-Westerners are "inferior" and do not really count. This "undermining" should take place at all levels: governments, political institutions and their representatives such as the United Nations, International Monetary Fund, Asia-Pacific Economic Cooperation (APEC), Asian Development Bank (ADB), Association of Southeast Asian Nations (ASEAN), Council of Europe, European Investment Bank (EIB), Inter-American Development Bank (IDB), Inter-Parliamentary Union (IPU) and North Atlantic Treaty Organization (NATO) etc., institutions and people dedicated to the survival of the Earth (plants, trees, animals, and water), corporations and institutions, people and their extended families (including larger contexts such as tribes). Helpful are tools that subject property to general rules that put people and the services they produce on an equal footing. In addition, Piketty would say: impose a wealth tax of at least 40% to curb the enrichment of a few individuals on earth (on January 8, 2021, the ten richest white men on earth own $1,160 billion).

CONCLUSIONS

Here, in the Final Conclusion, we'd like to review the questions this article was intended to answer. The introduction promised that this literature review would focus on the following questions: a) Is belonging better than othering, b) Is belonging a precarious balance with othering, c) Does othering lead to less social-emotional and cognitive success than belonging? and d) What is the role of presidents, prime ministers, and politicians of countries, as well as CEOs and executives of companies and institutions, in dealing with "othering"? The answers to these questions are listed below.

The answer to the first question, " Is it better to belong than to be the other (being othered)?" may seem obvious. After all, one could argue that being excluded, not being allowed to participate, and being the other is one of life's unpleasant experiences. Especially when that experience is motivated by the view that you are different because you are inferior. Belonging, on the other hand, is like a blanket of love wrapped around you. You belong and you are cared for. You are yourself; you are part of the groups to which you belong at work, at home, and in your leisure time. You can condemn us as writers of romanticized views. After all, one objection is that othering is commonplace. People are divided by differences in political affiliation, gender, skin color, religion, and worldview. This is often considered normal. Those who consider this normal forget the connectedness we have as human beings. This connectedness in the non-Western world is anchored in holism. We HUMANS are part of our extended family, our ancestors and those who come after us, our born and unborn children, our earth (water, plants, trees and shrubs) and our universe.

The answer to the second question, "Is belonging in a precarious balance with othering?" follows in part from the answer to the first question. Although no hard facts are known, it seems that people are fragmented by othering. This article has developed a proposal for measuring this. We called this measurement tool the "Human Appreciation Ratio". What this questionnaire might look like for companies and institutions can be found in Appendix 1. Psychologists argue

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that without being appreciated, people do not have a happy life. What we hope to find with this index is an answer to the following questions: a) "Is psychology rowing against the current by assuming that people have pleasant lives? A "human appreciation ratio" (divide the number of experiences of belonging by the number of experiences of othering)" of 1 or more represents an affirmation of this assumption and less than 1 represents a denial, and b) is there anything true about all those companies and institutions that beat their chests with the claim that they are able to achieve "diversity and inclusion" (an implicitly racist expression) in practice?

The answer to the third question, "Does othering lead to less social-emotional and cognitive success than belonging? " will be answered here. The abstract question behind this question is "Can a person function if he or she is objectively and subjectively unloved?" Functioning is operationalized as good physical, mental, and spiritual health. Othering is certain to fail as a result. The opposite is known about belonging. Unfortunately, belonging is characterized only by social-emotional and cognitive success. This emphasis is undoubtedly the result of neoliberalism. It would be better if good physical, mental and spiritual health became the hallmark.

To the fourth question, "What is the role of presidents, prime ministers and politicians of countries, as well as CEOs and executives of companies and institutions, in dealing with otherness?" the answer is given hereafter. Many expressions apply to leaders: "sitting targets" and "the higher the tree the stronger the wind." That's because a certain percentage of presidents, prime ministers, CEOs and directors are out of control. They do so by claiming exorbitant incomes for themselves, by helping cronies and relatives get jobs, by creating an atmosphere of terror in the workplace, and by showing that women and people of color are inferior. All of this is done both overtly and implicitly. This can only change if the leaders of a country, a company, and an institution lead by example. That is easier said than done. Governments, government agencies, corporations, and institutions may need a leader who is committed to opposing othering. Getting the commitment of a country's, company's, or institution's leadership to combat othering is not so much about developing new procedures as it is about fostering an anti-othering climate.

Finally, this article focuses on the theoretical underpinnings of othering. This article presents a proposition. This thesis is drawn from the work of Professor Dr. Lewis R. Gordon. He argues, simply put, that othering is the result of the Western view that non-Western people are inferior. This Western view has taken root in every conceivable institution that claims to care for citizens, such as politics, the labor market, education, health care institutions, and the framers of neighborhoods and districts.

Let me remind you: Much of this article is devoted to the question of how to deal with othering. We have done so because problematization alone is not enough. It is necessary to review what is known about addressing othering. In this sketch of the etiology, othering has an institutional and structural character, as in the case of slavery, colonization and genocide, and a state character, as in the case of the surcharges and the algorithm affair in the Netherlands, but also the creation of a class society with a considerable number of "have-not" classes. Othering also takes place through everyday racism between different groups of people. Addressing othering is basically a two-stage missile. 'Rocket' 1 is litigation to hold governments and corporations accountable for slavery and colonization (this is a restorative reparations approach in addition

to apologies), and to address inequality of opportunity in education, health care, business, government, and neighborhoods in cities and towns. Responsible enforcement through litigation promotes, albeit in a heavy-handed way, the commitment of the leadership of countries, companies, and institutions to work against othering. 'Rocket' 2 is activating witness interventions, which requires a distinction between the real and virtual worlds. In the virtual world, inoculating people with "light fake stories" is a promising approach. In the real world, one must also consider the negative effects of code witching that people use as a coping style to prevent othering. An example is telling your children of color that if the police stop you in your car, "put your hands on the hood. Then you won't get shot".

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Appendix A: Belonging and othering questionnaire

Possible starting questions are:
"What country were you born in?"(fill in). "In which country were your parents born? Mother? Father?" (Fill in: father's country and mother's country).

The following questionnaire is about working. From your work we want to know if you feel you belong or not. The latter we call othering. Thank you in advance for answering the following questions.

Core question 1 is: "In the past 12 months, have you felt that you belong (are part of your colleagues) at work and that your work cares about you?"

- In the past week, how often have you felt a sense of belonging (number of times)?

Core question 2 is: " In the past 12 months, have you felt that you were being othered, rather than being one of the colleagues? This could be because you have been bullied, threatened, racially profiled or excluded from work activities."

- In the past week, how many times did othering occur (number of times)?

Follow-up questions to the first key question are:

- "When was the last time you felt you belonged at work and with your colleagues?" Fill in: date and day?
- How much did you feel like you belonged with your co-workers at work? Answer on a seven-point scale. 1 = not at all and 7 = very much.
- How did you notice? (open-ended question).
- Do you know colleagues who do not feel a sense of belonging? Can you give two examples of exactly what these colleagues are experiencing? (open-ended question).

Follow-up question to the second key question are:

- "When was the last time you felt you did not belong at work (being the other)?" Enter date and day.
- Have you been bullied, threatened, racially profiled, or excluded from work activities?
- Did you feel criticized at the time?
- Did the other person (perpetrator) have the impression that you were attacking him/her?
- Did the other person (the perpetrator) have a sense of superiority over you?
- Did you have the feeling that the other person was withdrawing from the situation or the conversation?
- How bad was it for you to not belong at work (being the other)? Answer on a seven-point scale. 1 = not so bad and 7 = very bad.
- Do you know any colleagues who do not belong at work? Yes or no? If yes, how many?

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