

EXCLUSION

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17.1 Introduction

Unequal distribution of resources within the urban space brings into play the resource endowed location and disadvantageous locations. The resultant effect of the lack of some resources in some areas has led to the uneven distribution of the dividends of the resources within space. This has brought in limelight the concept of exclusion.

Societies and individuals are said to be excluded when they do not enjoy certain infrastructures which other societies or individuals tend to benefit from. The concept seems unimaginably vague to define, and quite difficult to comprehend. Bernt and Colini (2013) argue that the main theoretical problem in defining the concept of exclusion is the fact that it is closely related to other concepts and frequently used interchangeably to

denote terms such as poverty, inequality, inaccessibility, thus giving room for debate across the globe.

Exclusion as an intellectual concept is being used in explaining issues on social, economic and physical segregation, ranging from material deprivation, politically imposed silence, and social stagnancy amongst regions, individuals, cultures and races. In all societies, some groups are socially excluded, however, the groups affected and the degree of discrimination vary from one society to another, as do the forms that social exclusion takes (DFID, 2005).

In view of the above, understanding the concept of exclusion, its historical background and its relevance to urban and regional planning are the focus of this chapter.

17.2 Understanding and Defining Exclusion

Exclusion can be defined from the angle of an individual or a group of people/ nation. Madanipour (1998) views exclusion from the societal perspective, taking into consideration the role of the society in shaping an individual. He argues that social exclusion "is a society-wide, process that is induced by wider changes and working itself through in specific ways shaped by national contexts and negatively affecting the ability of particular groups to participate in those social relationships which contribute to human flourishing."

Burchardt et al. (1999) opine that an individual is socially excluded if he or she is geographically resident in a society but for reasons beyond his or her control, he or she cannot participate in the normal activities of citizens in that society, as he or she would like to participate. This exclusion thus, can be seen as a conscious and unconscious societal restriction created by society on an individual. These restrictions can be political, financial, socio-cultural and also physical.

Exclusion is seen by Fleury (1998) as a cultural process that implies the establishment of a norm that prohibits the inclusion of individuals, groups and populations in a socio-political community. The excluded groups are, in general, prevented from participating in predominant

economic and political relationships. Juliano (2001) notes that, exclusion is found at the extreme of marginalizing process. It is a process marked with less access to economic resources and to power through the devaluation and stigmatization of particular groups and discriminatory practices. Valencia (2001) argues that exclusion is not only segregation and marginalization; it is a type of social relationship that does not recognize the other's right of existence. This process deprives individuals and families, groups and neighbourhoods of the resources required for participation in the social, economic and political activity of society as a whole, the consequence of which is poverty and low income (Pierson, 2002).

The multi-faceted and process-based nature of the concept of exclusion is underscored by Byrne (1999); Estivill (2003) and Barnes (2005). Social exclusion can be seen as a multi-dimensional process, in which various forms of exclusion are combined: participation in decision-making and political processes, access to employment and material resources, and integration into common cultural processes. Estivill (2003) asserts that social exclusion must be understood as an accumulation of confluence processes with successive ruptures arising from the heart of the economy, politics and society, which gradually distance and place persons, groups, communities and territories in a position of inferiority in relation to centres of power, resources and prevailing values. In the views of Barnes (2005), exclusion refers to the multi-dimensional and dynamic process of being shut out, fully or partially, from the economic, social and cultural systems that determine the social integration of a person in society. When all these processes are combined, they create acute forms of exclusion that find a spatial manifestation in particular neighbourhoods (Byrne, 1999).

When these processes manifest in the form of poverty, segregation, denial and discrimination, a group or individuals to perceive government or society has being unjust. Levitas et al. (2007) note that exclusion involves lack or denial of resources, rights, goods and services, and the

inability to participate in the normal relationships and activities available to the majority of people in a society, whether in economic, social, cultural or political arenas affecting the quality of life of individuals as well as the equity and cohesion of society as a whole.

Fraser (2003) asserts that social exclusion is a kind of injustice, an injustice that involves discrimination against individuals and groups based on one or many different social attributes or elements of social identity. This occurs as the result of formal or informal activities of the state as well as institutions and organizations in the private sector (including families, villages, and community associations) (Landman, 2006). Room (1992) is of the opinion that the European Commission has utilized the idea as a centrepiece of its social policy. From individual down to a selected group of people down to national discussions, the concept of exclusion has been in the various global discussions. Various words have been used to define exclusion. Some of the identified terms in the literature are suffering, harsh, unjust, inequality, lack, discrimination, restriction, deprivation, infringement, segregation and impede access (UNDP, 2007).

United Nations Development Programme virtual roundtable (UNDP, 2007) stated that exclusion could be translated as the United Nations (UN) non-discrimination clause, defined by the Human Rights Commission to mean "any distinction, exclusion, restriction or preference which is based on any ground such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status, and which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise by all persons, on an equal footing, of all rights and freedoms."

The widely accepted definition of exclusion was put forward by Department for International Development (DFID) (2005), that described exclusion as a process whereby certain groups are systematically disadvantaged because they are discriminated against on the basis of their ethnicity, race, religion, sexual orientation, caste,

descent, gender, age, disability, HIV status, migrant status or where they live. Discrimination occurs in public institutions, such as the legal system or education and health services, as well as social institutions, like the household, and in the community. Muddiman (2006) relates exclusion not only to be a lack of material resources, but also to matters like inadequate social participation, lack of cultural and educational capital, inadequate access to services and lack of power. It is an idea that attempts to capture the complexity of powerlessness in modern society rather than simply focusing on one of its outcomes.

From the analysis thus far, it is evident that exclusion is a smokescreen or hiding platform for the concepts of poverty, societal neglect, and institutional (public and private) abandonment of an individual, a group of people and societies, and inequality. It is poverty driven with respect to financial stagnancy posed by the act of being excluded from various activities.

17.3 History of Exclusion

Amartya (2000) points out that the historical roots of the concept of social exclusion dates back to the era of Aristotle. The first mentions of social exclusion are found in the French literature in the first half of the 1960s (Mathieson, et al, 2008). Klanfer, (1965), identifies those who are not profiting from the advantages of economic growth as the excluded people. Similarly, economist and high-ranking civil servant Pierre Masse (1964) used the term exclusion in order to point out the fact that there are people surviving on the very edge of prosperous society that does not participate in the division of the fruits of the economic progress.

Keller (2014) avers that, from the mid-1960s to the mid-1970s, this term was used for the description of an individual life failure, strikingly contrasting with the increasing prosperity of the rest of the society, thus terming it to mean poverty and marginality. The concept has been used synonymously and interchangeably in the literature. Perroux (1972) views exclusion to meaning helplessness, stating that the "excluded" have

nothing in common with workers; they are individuals who are even deprived of the officially acknowledged subsistence minimum. Keller (2014) argues that a pioneer but still disputable role was played by the work of another high-ranked civil servant René Lenoir (1974) in the genesis of the concept of social exclusion.

Mathieson et al. (2008) claim that the exploration of the contemporary interest in the concept began in 1974 when René Lenoir, then Secretary of State for Social Action in a French Gaullist government, first popularized the term. The true origins of the concept of exclusion can be traced back to the eighteenth century Enlightenment, which emphasised solidarity and the idea of the state as the embodiment of the will of the nation, a will encapsulated in the revolutionary demands for "liberty, equality and fraternity", which was seen in the writing of French sociologist Emile Durkheim in the late nineteenth century (1895).

Durkheim (1895) gives particular prominence to the concept of social cohesion and the problems created by weak social bonds in his theoretical work on the relationship between members of society and nation-states, in which the traumatic end to France's colonial history and the political and social turmoil of the May 1968 uprising reinforced this French concern with the role of the state in promoting social cohesion, or in the language of René Lenoir in preventing or reversing exclusion.

17.3.1 Forms of Exclusion

There exist in literature varying forms, types and classifications of the concept of exclusion. Keller (2014), notes that exclusion can be in the aspect of an individual or a selected group of people. Exclusion can be completely different if it concerns the process of social exclusion of individuals affected separately, or of entire numerous groups of inhabitants. Thus, the concept can be classified as individual exclusion and group exclusion. Some minority groups voluntarily exclude themselves from wider society. This phenomenon should be

distinguished from social exclusion, which occurs for reasons that are beyond the control of those subject to it. Amartya (2000), cited in Kadun and Gadkar (2014), defines active and passive exclusion. Active exclusion is seen as the deliberate exclusion of people from opportunities through government policies or other means, whereas the passive exclusion works through the social process in which there are no deliberate attempts to exclude, but may result in exclusion of people from a set of circumstances.

Paugam (1991); Peace (1999) and Seema (2012) provide a classification according to the level of social troublesomeness, material deprivation, the degree of social disqualification and the relation to social services from the side of those threatened by exclusion. Bessis (1995) also gives a basis for the classification of exclusion using the widely cited definition in early European Union. From the above sources, the identified classifications of exclusion are summarised below:

- i. **Economic:** These are the unemployed, and also people deprived of access to assets, such as property, capital asset or credit, and lack of access to labour markets.
- ii. **Social:** The loss of an individual's links to mainstream society is said to be social exclusion. It may take the form of discrimination along a number of dimensions including gender, ethnicity and age, which reduce the opportunity for such groups to gain access to social services and limit their participation in the labour market.
- iii. **Political:** Certain categories of the population – such as women, ethnic and religious minorities, or migrants – are deprived of part or all of their political and human rights. Seema (2012) states that political exclusion includes the denial of citizenship rights, such as political participation and the right to organise, as well as personal security, the rule of law, freedom of expression and equality of opportunity. Political exclusion also involves the notion that the state, which grants basic rights and civil liberties, is not a neutral agency but a vehicle of a society's dominant classes. It may thus

discriminate among social groups (Bhalla and Lapeyre, 1997).

iv. Cultural exclusion refers to the extent to which diverse values, norms and ways of living are accepted and respected (Peace, 1999).

In his view review of the European literature, by Peace (1999; 2001) observes that at least fifteen (15) kinds of exclusion are named in the European social policy texts. These include: social marginalisation, new poverty, democratic legal/political exclusion, non-material disadvantage, exclusion from the "minimal acceptable way of life", cultural exclusion (including race and gender), exclusion from family and the community, exclusion from the welfare state, long-term poverty, exclusion from mainstream political and economic life, poverty, state of deprivation, detachment from work relations, economic exclusion, and exclusion from the labour market. He states that these names and labels represent "kinds" of exclusion in the sense of there being different "sorts" of exclusion or overlapping "forms" of exclusion.

Some of the terms (especially the latter four) primarily identify aspects of economic exclusion, whereas the other terms are more generally part of the exclusion rhetoric. In this case, as with the names for categories of people, there is evidence that exclusion is a multifaceted phenomenon (Peace, 2001). Percy-Smith (2000), has also developed a typology for "kinds" of exclusion. She suggests that there are "economic, social, political, neighbourhood, individual, spatial and group" dimensions to exclusion.

Church et al. (2000) identifies seven categories of exclusion in transportation:

- i. Physical exclusion: Whereby physical barriers, such as vehicle design, lack of disabled facilities or lack of timetable information, inhibit the accessibility of transport services.
- ii. Geographical exclusion: Where a person lives can prevent him/her from accessing transport services, such as in rural areas or on peripheral urban estates.

- iii. Exclusion from facilities: The distance of key facilities, such as shops, schools, health care or leisure services from where a person lives prevents their access.
- iv. Economic exclusion: the high monetary costs of travel can prevent or limit access to facilities or employment and thus impact on incomes.
- v. Time-based exclusion: Other demand on time, such as combined work, household and child-care duties, reduces the time available for travel (often referred to as time-poverty in the literature).
- vi. Fear-based exclusion: Where fears for personal safety preclude the use of public spaces and/or transport services.
- vii. Space exclusion: Where security or space management prevents certain groups' access to public spaces e.g. gated communities or first-class waiting rooms at stations.

17.3.2 Causes of Exclusion

Kabeer (2000) recognises three types of attitudes and social practices which result in exclusion. These can be conscious or unconscious, intended or unintended, explicit or informal.

- i. Mobilisation of institutional bias: This refers to the existence of "a predominant set of values, beliefs, rituals and institutional procedures that operate systematically and consistently to the benefit of certain persons and groups at the expense of others". This mechanism operates without conscious decisions by those who represent the status quo.
- ii. Social closure: This is the way in which "social collectivities seek to maximize rewards by restricting access to resources and opportunities to a limited circle of eligible." This involves the monopolization of certain opportunities based on group attributes, such as race, language, social origin and religion. State institutions cause exclusion when they deliberately discriminate

in their laws, policies or programmes. In some cases, there are social systems that decide people's position in society on the basis of heredity.

- iii. Unruly practices: This refers to the gaps between rules and their implementation. Institutions unofficially perpetuate exclusion when public sector workers reflect the prejudices of their society through their position, in this way institutionalizing some kind of discrimination.

Social Protection Committee (2001) gives some primary and secondary indicators of exclusion, as captured in Table 17.1:

Table 17.1: Harmonized Indicators of Social Exclusion adopted by the European Union in 2001

S/N	Primary indicators	Secondary indicators
1	Low income rate after transfers with low income threshold set at 60% median income, with breakdowns by gender, age, activity status, household type and housing tenure	Dispersion around the low income threshold using 40%, 50% and 70% median national income
2	Distribution of income, using income quintile ratio	Low income rate anchored at a fixed time-point
3	Persistence of low income	Low income rate before transfers
4	Median low income gap	Gini coefficient
5	Regional cohesion (measured by variation of employment rates)	Persistent low income (below 50% median income)
6	Long-term unemployment rate	Long-term (over 12 months) unemployment share
7	Persons living in jobless households	Very long-term (over 24 months) unemployment share
8	Early school leavers not in education or training	Persons with low educational attainment
9	Life expectancy at birth	
10	Self-defined health status by income level	

Source: Social Protection Committee (2001)

17.4 Relevance of the Concept of Exclusion to Urban and Regional Planning

The planning process has, through planning for residential activities in the form of segregation of residential densities according to income, and status, i.e. high-medium-and low-income areas within neighbourhood, encouraged exclusion. This concept also reflects that, in the larger society, when certain areas are delineated as highbrow areas and certain other areas as exclusively for slum dwellers. All of these issues tend to entrench social and economic exclusion in society.

Spatial inequalities include disparities between rural and urban areas, and also between geographically advantaged and disadvantaged areas (excluded areas). Spatial disadvantage (spatial exclusion) may result from the remoteness of a location which makes it physically difficult for its inhabitants to participate in broader socio-economic processes (Seema, 2012). Thus, understanding the concept becomes imperative as equitable allocation and distribution of resources remains relevance to urban and regional planning. Exclusion is aimed at eliminating spatial segregation, marginalization and discrimination. Hickey and du Toit (2007) argue that social exclusion is a process which involves the systematic denial of entitlements to resources and services, and the denial of the right to participate on equal terms in social relationships in economic, social, cultural or political arenas. Urban planners have been subjected to the duty of bringing about equity and equality in space. Owing to the gap between the core and the periphery, the rich and the poor, there is a need for resource allocation to the appropriate quarters. Regional planning has been identified as the discipline that helps reduce or eliminate the problem of exclusion between cultures and regions.

Various authors are of the view that the concept of exclusion is more enlightening in describing the social condition in society and its gives a better understanding of the disadvantaged groups in society (Rawal, 2008). However, the concept of exclusion can be applied in different fields of endeavours, including planning. Exclusion can be applied to the

field of urban and region planning in various ways, including the fact that knowledge of concept of exclusion assists the planners to understand the livelihood pattern of the community that a plan is made for and understanding the appropriate scale of poverty measurement in a spatial dimension.

The scale of measurement may vary from the number of people dependent on an income (that is, disposable income required to support the basic needs of a family) and housing cost. Thus, the concept of exclusion aids the planner to facilitate a broader understanding of the multiple dimensions of poverty (Stanley, 2007). Also, the knowledge of the concept of exclusion broadens the horizon of the planner on material, spatial poverty and identified social problems and then labels them as an aspect of social exclusion (Geddes and Benington, 2001 as cited by Rawal, 2008).

The concept of exclusion helps the planner in avoiding lopsided development and provision of utilities to a particular class in society. The broad understanding of the concept of exclusion by the planner will encourage "inclusion" of the less privileged in regional development and decision making. This will, in turn, encourage a balanced resource allocation in society. Essentially exclusion aids the planner to "include" people with disadvantage (those having relative and absolute poverty) in societal planning. This feat can be achieved when social policies which specially address the sources of disadvantages society are made by the planner (Stanley, 2007).

Sen (2000) opines that the idea of exclusion in utility provision in a society or region will give new insights (to the planner) in understanding the nature of poverty in a society and also the causes of poverty in that society will be identified. This will contribute to thinking on the policy and social action needed in alleviating poverty in that society or region.

Exclusion draws the attention of the planner away from purely material aspects of deprivation in society but helps him to see exclusion in other areas of human activities, which include legal system, education,

health, political rights, justice, bureaucracy, demographic, resources, transportation and communication. This concept permits the planner to carry causative analysis of problems in society (Farrington, 2007). Furthermore, exclusion helps to understand how people in society access key activities and how these activities can be linked with planning so as to improve such accessibility (accessibility planning) as well as undertaking key strategic policy proposals, which can be in the area of reviewing the regulations governing provision of transport services, integration of transport planning into planning for services provision, a range of initiatives to make transport more accessible (such as reducing cost and addressing the fear of crime associated with public transport), and the formation of partnerships among transport providers, local authorities and local service providers (Stanley, 2007). These initiatives can only be achieved by the planner when the knowledge of exclusion is imbibed.

Thus, in an attempt to control and prevent exclusion within the social, economic and cultural spaces, planners have invented and considered planning concepts, such as equity, equality, inclusive planning, participatory planning, improved urban governance, and fairness. United Nations Development Policy (1996) defines governance as the exercise of political, economic and administrative authority in the management of the country's affairs at all levels, such that citizens and groups articulate their interests, mediate their differences and exercise their legal rights and obligation. Therefore, it is logical to argue that urban governance as a concept is targeted at bringing about equal access and even legal rights across all groups. Balogun (2016) argues that good governance is, among other things, participatory, transparent and accountable. He further argued that governance is also effective, equitable and promotes the rule of law (social justice). As Abdellatif (2003) states, governance promotes equality across gender.

A basis essence of planning is to bring the people planned for into the planning mix. Thus, in an attempt to bring about this and also prevent material and development exclusion, planners have seen the concept of

citizen participation as a necessity. As observed by Essays (2013), citizen participation, in a broad perspective, is a process in which ordinary people take part, whether on a voluntary or obligatory basis and whether acting alone or as part of a group, with the goal of influencing a decision involving significant choices that will affect their community. This establishes that citizen participation can be seen as a tool that can be used to prevent individual, cultural and communal segregation. As buttressed by Cogan and Sharpe (1986), citizen participation is a process which provides private individuals an opportunity to influence public decision and has long been a component of the democratic decision-making process. Thus, planning is focused at preventing exclusion by coming into realization that citizen's participation cannot be ignored for an inclusive community development. Hudson (1979) argues for the place of advocacy planning in promoting inclusive planning. He opines that the advocacy planning movement grew up in the 1960s, rooted in adversary procedures modelled upon the legal profession, and usually applied to defending the interests of weak against strong groups, environmental causes, the poor, and the disenfranchised against the established powers of business and government.

Harry (2009) asserts that equity is central to development as people's access to and interaction with key institutions are shaped by power balances in the political, economic and social spheres, often leading to adverse incorporation and social exclusion. Thinking about equity can help us decide how to distribute goods and services across society, holding the state responsible for its influence over how goods and services are distributed in a society, and using this influence to ensure fair treatment for all citizens. World Bank (2005); Sen (2009); Sandel (2009) and Harry (2009) identify three principles of equity which are all focused on an attempt to prevent social exclusion. These principles are equal life chances (there should be no differences in outcome based on factors for which people cannot be held responsible); equal concern for people's needs (some goods/services are matters of necessity and should be

distributed in proportion to people's level of need and nothing else) and meritocracy (positions in society and rewards should be distributed to reflect differences in effort and ability, based on fair competition). The foregoing discussion explains the place of equity planning in trying to bring about social inclusive society. Thus, the advocacy for inclusive planning and a break away from continuous marginalization in the political forum is the focus of planning.

There exists a close relationship between economic growth and equality. It is understood that more equality translates into greater and improved investment in education, health and nutrition. Thus, the excluded groups gradually gain greater access to education, employment and business opportunities. Greater equity in political institutions is also considered good for growth because it is associated with broader and better-quality provision of public education, which, in turn, translates into a better-performing workforce, all of which falls within the purview of the urban and regional planning discipline (Zoninsein, 2001).

The greater poverty of socially excluded groups often translates into poorer levels of health, education and social amenities, particularly when their poverty is combined with remoteness and lack of infrastructure and social services (Kabeer, 2005). Social Exclusion Unit (SEU) (1997) states that exclusion is "a shorthand for what can happen when people or areas suffer from a combination of linked problems such as unemployment, poor skills, low incomes, poor housing, high crime environments, bad health and family breakdown." Thus, understanding the nature of exclusion, maybe individual, household or a form of cultural deprivation of groups or categories of people in society based on who they are perceived to be, helps to better solve the problem of infrastructural inequality or exclusion which is the place of the planning profession and discipline.

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