FROM EXCLUSION TO SOCIAL COHESION

An Annotation

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LUCKNOW

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Foreword

"Might is right", a proverb that goes with humanity across ages; it was true to the context when world citizenry was primitive, and it was strongest who wanted to win and conquer the weaker sections. Globally, civilizations started growing with agrarian economy, and that era had also such concept of dominance of land lords upon the farmers; dynasty period too had similar evidences. What is surprising is that with the passage of time, civilizations carried forward social problems and atrocities from one generation to another and eventually towards beginning of this knowledge era, social issues that enabled the world community to comprehend these as social exclusion. The scholar of this monumental annotation has submitted her noble mission by examining social exclusion from various perspectives. It is not true that social exclusion is a multidimensional concept but also its pervasiveness is widely acknowledged. Villages and rural hamlets are excluded from the urban, illiterate is excluded from rest of the world, females are more excluded and exploited than males, educated and uneducated youth unemployment are alienated — social exclusion in any form affect economic growth by affecting a set of individuals and thus cause national wastage.

The annotation in your hand is timely since its title is contemporary, because the world is discussing more on cohesiveness. In this regard, human rights are central and could give a fillip to the age old concept of social exclusion. The annotation is designed with four major chapters— introduction, conceptual and theoretical discourses, research and high impact practices, and policies and recommendations. The introduction section deals with a wide range of definitions on social exclusion including various categories of exclusion, and interconnectivity between disciplines etc. The second section of the book embodies thirty five essays on social exclusion that enables readers to conceptually and theoretically draw scientific conclusion that could lead researchers to choose variables for conducting research in this area. The third section presents thirty seven scholarly articles that are related to research and high impact practices. Such studies open up vistas for examining and exploring potential areas

for research and will enable to rectify the lacunae in the present piece of researches. Section four has documented twelve articles that are relating some countries perspective including India. It is evident that though governments at local/state and national level have implemented large scale welfare measures, yet substantial social changes are not noticed. For change and development to occur, socially excluded sections need to be connected with welfare measures otherwise they will continue with such deteriorated condition.

The effort made by Dr. Prasamita in this annotation will be of immense support to scholars and researchers who keep either keen interest or have passion for serving humanity. It may be worth citing that cohesion is better than exclusion.

Dr. Sanjaya Kumar Das   **Dr. Ecaterina Patrascu**
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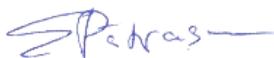
Preface

When I decided to embark upon a journey towards a career in education, I had two missions in my mind— to generate an in depth understanding on education system in India; and to carry out a piece of research on educational upliftment of rural SC girls that could be meaningfully planned to inform policy. Academic guidance and support of my reverend guide Prof. (Dr.) S. M. Gupta as well as national level experts at NCERT level (Prof. S. Bhattacharya, Prof. R. Muralidhran, Prof. Vinita Kaul, Pediatrician Dr. Sunil Mehra, Prof. D. K. Chadha, Prof. Victor Babu, Prof. N. K. Chaudhary, Prof. N.M.P Verma, Prof. R. C. Sobti (the Vice Chancellor of BBAU, Lucknow)helped the author to conclude that rural SC girls are not the single category rather gender as the most striking excluded category among all. Extension of author's understanding on social exclusion, from gender to a holistic perspective, was made through Center for Study on Social Exclusion and Inclusive Policy in college of Babasaheb Bhimaro Ambedkar University, Lucknow; the first university job in my life after a successful career of 15 years of 15 years in college teaching and research at national level. I realized that understanding social exclusion with the support of knowledge in one discipline or two is not sufficient, and during this crisis phase, Prof. (Dr.) S. K. Das(though he has been a constant source of inspiration) provided immense support to reach at deciding disciplines and subjects that govern our thoughts on exclusion and social cohesion, his ideation "exclusion in any form with any individual in anywhere of the world is insidious and has become a global concern and causing wastage to national wealth", was one of the major reference points that enabled to comprehend exclusion and social cohesion. The present annotation is the outcome of a range of activities undertaken during a specific point of time on referring literature, empirical studies, and policy reports. Need for the annotation of any landmarked contribution is then solicited when the academia drawn from varied disciplines submit their views, insights and conclusions in a certain areas of interest. Historically, exclusion originated from marginalization and disadvantages, and reflects significant kinship with poverty and alienation. With the passage of time, social exclusion demanded scientific and trans-disciplinary approaches to generate understanding that makes the social development incomplete. The present annotation has given place to evidence based discourses on social exclusion and social cohesion. Attempt has been made to enable academia to develop in-depth insights on social exclusion that may further be useful in terms of research, policy formulation and practice. The success of bringing this annotation to world community was attributed to timely support of Dr. Ecaterina Patrascu, Editor-in-Chief, and her team members of European Academic Research.

Dr. Prasamita Mohanty

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SECTION I

INTRODUCTION

Why Addressing Exclusion is Imperative?

Because of two-third populations of our country are unable to comprehend equity and equality, democracy, secularism and above all sovereign and republic. Not only they are huge in number, they are equally potential and productive for India. The success to stabilized and improved GDPs (Gross Domestic Products) is in the hands of those who are marginalized economically, underprivileged and socially weaker sections. Poverty, on one hand, casteism, social economic and gender inequalities on the other have drawn attention of planners, policy makers and academia. All such groups are of national and international priorities and titled as socially excluded. Towards the end of last century, discussions and deliberations have multiplied their frequencies on the issue of "social exclusion in the era of knowledge economy." Globally, the concept of social exclusion characterizes contemporary forms of social disadvantages. In many parts of the world the concept of "social exclusion refers to the illegitimate and non-democratic social processes in which certain groups are denied access to fundamental rights, primary opportunities, and key resources and have been away from the mainstream of social development and social integration" (Mohanty, 2012). Historically originated from marginalization and disadvantages, the concept reflects significant kinship with poverty and alienation. Social exclusion refers to the ill social processes and practices that have laid down the foundation of a barrier between the excluded mass and the national development. It involves the systematic

denial of entitlements to resources and services, and the denial of the rights to participate on equal terms in social relationships in economic, social, cultural or political arenas. Exclusionary processes can occur at various levels – within and between households, villages, cities, states, and globally. This is an actor-oriented approach which is useful because it points to who is doing what and in relationship with whom.

In a situation where there is a disparity in social power relationships, the question of who has the prerogative to define, who is the definer and who is the defined, becomes a site of conflict. Social exclusion relates to the alienation or segregation of certain people within a society. It is connected to the social class of people, educational status, and relationships in childhood and living standards. It also applies to some degree to people with disability, to minority men and women of all races, to the elderly, and to youth (unemployed). Anyone who deviates in any perceived way from the norm of a population may become subject to coarse or subtle forms of social exclusion. According to Sociologists there is a strong links between crime and social exclusion in industrialized/modernized societies. Growing crime rates may reflect the fact that a growing number of people do not feel valued in the societies in which they live. The socially excluded population cannot meet the standards of economic status and consumption that are promoted within society. Therefore legitimate means are bypassed in favor of illegal ones. Crime is favored over the political system or community organization. Young people increasingly grow up without guidance and support from the adult population. Young people also face diminishing job opportunities to sustain a livelihood. This can cause a sense of willingness to turn to illegitimate means of sustaining a desired lifestyle. Social exclusion is a concept used in many parts of the world outside of the United States to characterize contemporary forms of social disadvantage. Dr. Lynn Todman, Director of the Institute on Social Exclusion at the Adler School of Professional Psychology, suggests that social exclusion refers to processes in which individuals and entire communities of people are systematically blocked from rights, opportunities and resources (e.g. shelter/housing, job/employment, healthcare, civic engagement/community participation , democratic participation and due process) that are normally available to

members of American society and which are key to social integration. The ideological basis of social exclusion is mostly found in major social values. Social exclusion in principles defines boundaries between groups, locates the different groups in a hierarchy and regulates and guides their interaction. The attitude of discrimination is passed from society to individual and in due course the individual passes it back to the society. Thus both individual and society reinforce discrimination. Since social exclusion is intimately related to systems of domination and oppression, it is often highly resistant to change and transformation. It is not only those who discriminate against those who are inferior, incapable and lower who do not want this form of social relationship to be changed. But those who are discriminated against also do not want to alter the situation since they fear greater discrimination and assault. And thus, discrimination becomes a focal point for social conflict.

With the passage of time, social exclusion demanded scientific and trans-disciplinary approaches to generate understanding that makes the social development incomplete. Insights of academia, policy planners and government, (both at local and regional level) have been noticed in India in the forms of varied initiatives. Conferences, seminars, dialogues, debates and discussions supported with the research insights on social exclusion in the pre-independence period in India have brought many schemes and welfare programmes for the development of the marginalized sections. Since deliberations and discourses pertaining to social exclusion are multidimensional in their approaches and nature, cursory glance on scientific conclusions relating to such efforts will enhance comprehensibility and draw a road map towards its future. "Though substantial improvements are noticed in all dimensions of national development, Indian villages have been at the core of discourses on meeting the Minimum Levels of Living (MLL) that are as follows-safe drinking water at the door steps of each house in villages; adequate food with minimum nutritional values; shelter that should have minimum standards to protect from natural calamities; adequate fundamental health care support; reading, writing and computational (functional mathematics) abilities; locale specific vocational training and economic empowerment; culture and locale specific ICT induction" (Das, 2012).

Who are Categorized as Excluded?

It is surprising that social exclusion is a global issue and has been prevailing in varied forms of suppression, marginalization that are to a noticeable extent. Social exclusion describes how more than a half of Indian populations are not protected through the Constitution. Duties and rights are equally important to achieve the targets set by the Constitution. Who are excluded? Girls and women are found to be marginally excluded at all stages and levels. Nearly half of population either at local or global level are women and girls whose role has not been accorded due importance till current times. Scheduled Castes and Tribes, other backward classes constitute the two-third of the total population in India whose needs have not been addressed so far. Such classes are economically weaker, socially alienated, educationally delinked. Poverty continues to be the main reason for which a majority of population thus becoming the stumbling blocks for social progress. Migrants are found to be excluded regionally and since they belong to minority they suffer the most. Religious minorities, such as, Muslims, Buddhists, Sikhs, Christians, and Jains etc. are the victims of exclusion. Certain vocations are equally responsible for fuelling exclusion among certain strata of population in India. In the recent days, old age people seek utmost attention because their alienation from the mainstream of development.

Disadvantaged / Socially excluded sections as considered by the committee constituted by the Ministry of Human Resource Development, Government of India in the year 2000 are as under:

Social Groups: Dalits / untouchables / lower castes, Tribals / Adivasis / Indigenous Peoples, religious and linguistic minorities, physically challenged and the most backward castes, especially women and children among these social groups.

Sectoral Groups: Agricultural labourers, marginalised farmers, child labourers, domestic workers, informal workers/unorganized sector workers, contract workers, plantation workers, fisher communities, manual scavengers, rural and forest based communities, vernacular speaking social groups, people with disability etc.

The Poorest Areas Civil Society in India categorises followings as socially excluded groups-- Scheduled caste (SC) groups, Scheduled tribe (ST) groups, Muslims, Women, and People with disabilities.

How Exclusion is Perceived Conceptually and Theoretically?

Discourses based on empirical evidences relating to social exclusion highlight that four major issues—the current interpretations / understanding on social exclusion, types of social exclusion, inclusive education, moving towards absolute inclusiveness of education. Inclusion in education or inclusive education and inclusiveness of education is the synonymously used terminologies focussing on the concept originated from the multi-dimensional and trans-disciplinary insights relating to social exclusion by all countries across the globe. Though, exclusion is related to social domain, its kinship with social issues and problems make it difficult to comprehend because its ill effects on psychological, mental, emotional and physical health. Kirsten Weir (2012) viewed in "The pain of social rejection" that "the brain that is concerned a broken heart may not be so different from a broken arm. Rejection also has serious implications for an individual's psychological state and for society in general. Social rejection can influence emotion, cognition and even physical health."

In terms of material resources, a set of thinkers posit social excluded are those who don't possess fundamental or primary level resources, because of which their sustainability and livelihood is restricted and so as their social and political participation. Social exclusion connotes limited access to resources that facilitate inclusion in a given society, such as transport, social networks and adequate housing (Roosa, Deng, Nair & Burrell, 2005) as well as civic and political voice and participation (Aber, Gershoff & Brooks-Gunn, 2002). The notion of social exclusion moves beyond a focus on income poverty, providing a 'conceptual net' to capture processes of marginalisation and exclusion on the basis of (including but not limited to) race/ethnicity, gender and ability status (Diemer and Ortega, 2010). Ruth (2007) generated a working definition of social exclusion that is stated as "social exclusion is a complex and multi-

dimensional process. It involves the 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. It affects both the quality of life of individuals and the equity and cohesion of society as a whole." Severe or deep exclusion was defined as "deep exclusion refers to exclusion across more than one domain or dimension of disadvantage, resulting in severe negative consequences for quality of life, well-being and future life chances" (ibid). Byrne (1999) sees social exclusion as a departure from the depiction of the poor as the 'underclass' in a post industrial society –the 'underclass' depiction of the poor portrays their condition as self-induced.

The term 'social exclusion' refers to changes in society that affect only some of the people in that society through an ongoing process rather than a timeless state. Some of the symptoms of social exclusion could include unemployment, loss of income and bargaining power and the inability to participate in a wide range of social services (Mawson, 2001). Foley and Alfonso (2005) define social exclusion as "a shorthand term 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". Selwyn (2002) developed a framework on what constitutes social inclusion. The elements of Selwyn's social inclusion model include production activity (engaging in an economically and socially valued activity), political activity (involvement in a collective effort to improve and safeguard one's social environment), social activity (significant social engagement with friends and family), savings activity – the ability to accumulate monetary savings), and consumption activity – the ability to consume some of the services deemed to be normal in society. European Union (2005) defines "Social inclusion is a process whereby individuals gain the opportunities and resources necessary to participate fully in economic, social and cultural life and to enjoy a standard of living and well-being that is considered normal in the society in which they live. It ensures that they have greater participation in decision-making which affects their lives and access to their fundamental rights." Das (2012) viewed that "while inclusion in

education or inclusive education is an approach or strategy or method employed in education for enabling children to cope up with a specific or multiple disabilities, inclusiveness of education is a theoretical framework in education and humanities designed to ensure integrated human and societal development." Inclusive education is the approach through which scientific, innovative and productive interventions are employed to make education system more effective, student friendly and participatory. This approach has been in practice in various forms of activities ranging from educating children with special needs to education of special focussed groups. Thus, it is synonymously used with inclusive education. But, Inclusiveness of Education is a theoretical construct based upon integrated form of education focussing on holistic human development— ensuring all children mainstream of education and integrated social development— ensuring sustainable development on all aspects and across all strata of society. Therefore, epistemology of (Inclusiveness of) education rely more on democratized—socialistic philosophical goals enshrined in the Statutes or the Constitution of a nation."

By and large, thoughts of academia, prima facie, reflect that disabilities (deformities) are physical in nature and visible for which inclusive education initially was adopted to educate children with special needs, but with the passage of time, inclusive education is interpreted to bring solutions to concurrent form of social exclusion. What about the handicapness attributed to social conditions because of which certain groups or strata of population are socially alienated? Gustafson, Kaaryn (2010) stated that "over the last several decades, criminal law enforcement goals, strategies, and perspectives have grown entangled with the welfare system, a putatively benevolent arm of the state. Government welfare policies increasingly treat the poor as a criminal class, and the treatment of low-income women as criminals has occurred at all levels of government-- federal, state, and local. The 1996 federal welfare reform legislation required states to implement measures to control welfare fraud. While states have approached the policing of welfare fraud with varying levels of zeal, there is a clear trend toward toughness on welfare recipients who run afoul of regulations or who fail to comply with welfare rules. Jackson (1999) reported that "gender mediates particular forms of exclusion".

Long-term unemployment among young adults or adults is viewed as a potential factor for their social exclusion." Long-term unemployment turns into psychological and behavioural deformations that lead unemployed youths further toward a passive social position. Mass unemployment among young people breaks the continuity in developing labour skills (Iskra Beleva, 1997). Wilson's (1987), Durlauf (2001), Vartanian and Buck (2005), Gregory and Hunter (1996), Gregory and Hunter (2001) Hunter (1995) Hunter (2003), Lawson and Dwyer (2002), Garnett & Lewis (2007), Kelly & Lewis (2002), Buck (2001) have proven the kinship of social exclusion and regional or territorial effects, and residential effects. In certain contexts, reviewed evidences represent that the institutional set up (especially schools) and classrooms are fuelling   social exclusion on the basis of casteism. "Religious schools are more likely to uphold gender differences than eradicate them, and schools are often places of intolerance, discrimination and violence. Girls are disproportionately the victims" (UNESCO, EFA: 2003-2004). Women have been oppressed in many parts of the world, though they equally contribute towards national development. Professions or types of vocations or jobs are also responsible for alienations— adolescent girls in slums of Delhi (2005), scavangers in Lucknow (Mohanty, 2011), SC girls at primary level in Haryana (Mohanty, 2000). Participants of each of the above-cited empirical studies revealed that professions such as barber, sweeper, scavenger, butcher etc. are deemed as the low level of vocations having low or no social recognition and acceptance in rural places. They are denied access across all fundamental human rights in rural parts of India. But their social recognition and acceptance is reversed in the urban places attributing to the universally acknowledged fact of educated society. It is assumed that urban community is more educated and thus they realise the need of out-sourced human support in the form of servants (both male and female), drivers, gardeners, barbers etc. It is noteworthy to reveal that concept of alienation is related to the level of knowledge and understanding in rural places while in urban it is prevalent in less significant form. A number of experiences, each one of us, might be having —that a servant is not allowed to sit in sofa or chair, children of servants are not allowed to play with the children of masters, children of a cobbler or any disadvantaged

group or even scheduled caste are not allowed to share seating chairs either in classrooms or laboratories. SCs (Scheduled Cates) and STs (Scheduled Tribes) and other disadvantaged groups are not allowed to enter temple premises for worshiping the god or goddess in certain parts of India. All such instances are primarily reflecting some form of social exclusion. Though its magnitude varies significantly from one context to another, the concept of social exclusion is universal.

The term "social exclusion" denotes new forms of social inequality that cannot be adequately described in traditional terms of poverty. The American debates on the emergence of an urban "underclass" (Wilson, 1987) and the French discussion on "exclusion social" (Dubet / Lapeyronnie, 1994) represent two strands of a debate, which was soon followed up by empirical research in different European countries under this perspective (Mignione 1996, Haeussermann et al, 2004). Exclusion as a concept is not as straightforward as is appears, and it has different meanings in different contexts (Haeussermann et al, 2004; Room, 2004). Firstly, it is relational--exclusion is measured by the predominant standards of the respective society. Secondly, it is multidimensional--exclusion may take place in different dimensions (e.g. labour, health, social networks, education etc.). The desire for social relationships is one of the most fundamental and universal of all human needs (Baumeister and Leary, 1995). Social exclusion, a painful yet common part of life, thwarts this ingrained motivation and has striking consequences for people's psychological and physiological functioning (Buckley, Winkel, and Leary, 2004; DeWall and Baumeister, 2006; Maner et al., 2007; Twenge et al., 2001; Williams, 2001). In support of the assertion that social connections are a need, not just a desire, Baumeister and Leary (1995) reviewed decades of research and concluded that people suffer psychologically and physically when they lack sufficient social ties. Given the negative side effects associated with belongingness deficits, it is perhaps not surprising that people have psychological mechanisms in place that help ensure their need to belong is being met. For example, people continually monitor their level of inclusion (Leary et al. 1995) and automatically allocate attention to social opportunities in the environment when inclusion drops below a desirable level (DeWall, Maner, and Rouby, 2009; Gardner, Pickett, and

Brewer, 2000). Migration is a key dynamic in understanding change in rural Scotland and it has implications for policy development and delivery (HARC Network, 2011).

The concept of social exclusion was first used in France, where it has been a focus of political debate since the 1960s (Silver, 1994). It has come to exercise a growing influence on social and economic policy within the European Union (e.g., European Commission, 1994). Within the United Kingdom, one of the first acts of the 'New Labour' government when it came to power in 1997 was to establish a Social Exclusion Unit within the Cabinet Office, to develop and promote a range of cross-departmental initiatives designed to tackle the issue. Levitas (1998) has argued that the concept is subject to a number of different interpretations, embedded in three different discourses. The first is a redistributionist discourse, primarily focused on poverty, which draws on traditional left-wing concerns with reducing inequality. The second is a moral underclass discourse, centring on the moral and behavioural delinquency of the 'excluded' themselves, which draws on American right-wing analyses of the growth of an 'underclass' fostered by welfare dependency and moral irresponsibility (Murray, 1990). The third is a social integrationist discourse, which focuses on participation in paid work as the key to social inclusion (Watts, 2010). Social exclusion -- what do these two words mean? Why have they become popular in policy discourse in parts of the English-speaking world? How and in what ways are they a contested concept? Arguably, they signify a new concept somehow related to notions of poverty, hardship, deprivation and marginalisation, but the contexts in which the concept appears are often ambiguous and contradictory. Despite over 20 years of use in the European Union (especially France) and in the United Kingdom and the Republic of Ireland, there is debate about what the concept signifies and how it is best used in rhetorical and policy contexts.

Laura Kiepal, Peter J. Carrington, and Myrna Dawson (2012) coined the concept of social exclusion with the relationship between people and groups who may be socially and economically disadvantaged and the phenomenon of going missing. The CSSEIP of Andhra University (2011) categorized "the individuals who are most susceptible and are in a

marginalized state are the Scheduled Castes (SCs), Scheduled Tribes (STs), Other Backward Classes (OBCs), Women, Religious and linguistic minorities, Elderly, Poor, differently-abled, and Persons living with HIV/AIDS." Abhijit Guha (2011) cited that "social and cultural ecologists have demonstrated that when a group of people are excluded from using a certain portion of natural resources (a patch of forest for grazing or from killing particular species of plant and animal) it helps in the conservation of nature. Even the continuation of occupational specialization of the Indian caste system (which excluded a particular caste from pursuing the occupation of others) was explained by Nirmal Kumar Bose a mechanism for minimizing competition (Bose 1963). Madhav Gadgil and Kailash Malhotra at a much later period extended Bose's ideas within an ecological framework in explaining the existence of various caste groups in the rural areas of Maharashtra (Gadgil and Malhotra, 1983). In a study conducted by Haripada Pradhan, Abhijit Guha and Falguni Chakraborty of the Department of Anthropology, Vidyasagar University, the authors have shown how under the leadership of local communist party some unwritten rules of exclusion and inclusion in the reclamation of unrecorded char land in Nayagram block of the Paschim Medinipur district minimized conflict as well as inequality among the rural cultivators (Pradhan et al., 1992). Social exclusions are not always as bad as the protagonists of Western liberal democracy conceived."

For the purpose of conceptualizing social exclusion, Diemer and Liyana (2010) cited a couple of researchers in North America those who defined social exclusion as the degree to which children or families do not participate fully in society or [the] process by which individuals and groups are wholly or partly closed out from participation in their societies because of low income as well as constricted access to employment, social benefits and services, and other aspects of cultural and community life. (Kahn & Kamerman, 2002,). Social exclusion connotes limited access to resources that facilitate inclusion in a given society, such as transport, social networks and adequate housing (Roosa, Deng, Nair & Burrell, 2005) as well as civic and political voice and participation (Aber, Gershoff & Brooks-Gunn, 2002). The notion of social exclusion moves beyond a focus on income poverty, providing a 'conceptual net' to capture processes of

marginalisation and exclusion on the basis of (including but not limited to) race/ethnicity, gender and ability status.

UNESCO (2009) attempted to understand marginalization through four broad thematic clusters-- Group-based: ethnicity; language; race; caste, Poverty-related: extreme and persistent poverty and vulnerability; child labour, Location: urban slums; rural (drought-prone, pastoralist etc); conflict zones (including refugees and internally-displaced persons), and Individual: disability and special needs; HIV/orphans; other health-related.

Rawal (2008) reiterated that "the concept of social exclusion/inclusion figured prominently in the policy discourse in France in the mid-1970s. The concept was later adopted by the European Union in the late 1980s as a key concept in social policy and in many instances replaced the concept of poverty. This concept which had first appeared in Europe as a response to the crisis of the welfare State has now gained considerable currency over the last five years in both official and development discourses in Nepal. The debates surrounding inclusion/exclusion have ascended to conspicuous importance in the present political transition in Nepal with several groups such as Dalit, women, ethnic communities, donor communities, Madhesi communities and region voicing their demands for an inclusive state by virtue of which, the issue has now come to be a part of the popular public discourse.

Cellualar (2007) stated that "social exclusion means social discrimination processes engaged in by human groups on the grounds of sex, ethnicity, religion, political or ideological belief, social origin or socio-economic status and practices that fail to respect differences or value diversity. Excluded individuals and communities suffer distinct disadvantages by comparison with the rest of the population. In Latin America and the Caribbean, racism and discrimination have historical, economic, social and cultural features which have kept specific groups, including indigenous populations, Afro-descendants and women, in a state of marginalization, exclusion and extreme poverty."

Ayaz, M. and Ahmed, S. (2007) coined that "exclusion is a cumulative and multi-dimensional process which, through successive ruptures, distances individuals, groups, communities and territories from the centres of power and prevailing resources and values, gradually

placing them in an inferior position. In a socially inclusive state therefore, the individual's identity as a citizen trumps all other identities (e.g. gender, ethnicity, caste or religion) as a basis for claims for state services and commitments (e.g. justice, social service provision, investment in public infrastructure, police protection) through the constitution and legal system. A sense of belonging comes through civic, economic, social and interpersonal integration into a society, which is promoted by (i) democratic and legal system (ii) the labour market (iii) the welfare-state system (iv) the family and community system consecutively. Hence, social exclusion can be defined in terms of the failure of one or more of the four systems."

In the Indian context, caste may be considered broadly as a proxy for socio-economic status and poverty. In the identification of the poor, scheduled caste and scheduled tribes and in some cases the other backward castes are considered as socially disadvantaged groups and such groups have a higher probability of living under adverse conditions and poverty. The health status and utilization patterns of such groups give an indication of their social exclusion as well as an idea of the linkages between poverty and health. In this review, broad linkages between caste and some select health/health utilization indicators were examined. Data on prevalence of anaemia, treatment of diarrhoea, infant mortality rate, utilization of maternal health care and childhood vaccinations among different caste groups in India were taken into consideration. The data based on the National Family Health Survey II (NFHS II) highlight the caste differentials in health (as cited by Nayar, 2007).

Dragana Avramov (2006) viewed that social exclusion is a notion that encapsulates deprivations experienced by the poor and those people who are at risk of poverty. Alexandra Dobrowolsky and Ruth Lister (2005) included women, Racial and Ethnic Minorities, Immigrants, Refugees and Asylum Seekers as most disadvantaged and marginalized. Dobrowolsky and Ruth (2005) further explored that social exclusion as a concept originated in France. The idea of *les exclus* can be found first, formally, in French social policy (Pierson, 2002) in the 1970's and early 1980's. Mary Daly and Chiara Saraceno point to its affinities with aspects of social democratic as well as social Catholic thought, and provide a useful

overview of the development and spread of this concept. They show how from France social exclusion 'entered both the European Community and EU policy discourse' and by 1994 'social exclusion was so important that it was to replace poverty in the nomenclature of the EU program targeted at the most disadvantaged' (Daly and Saraceno, 2002).

Defining social exclusion, Janet Gardener and Ramya Subrahmanian (2006) stated that social exclusion is a dynamic process with many varied dimensions. Social exclusion may be defined as: … inequalities arising from the interplay of social differentiation and restricted entitlement and access to resources which compound vulnerability, restricts prospects for upward mobility, and increases the probability of inter-generational chronic poverty. The dimensions of social differentiation include--ascribed identities (caste, race, gender, ethnicity), differences in cultural beliefs or practices (religion, language, ethnicity),nationality or citizenship based on birth, attributed and real differences with respect to ability (the mentally and physically challenged), and 'lifestyle choices' based particularly on sexuality (homosexuality, sex workers).

"Some studies examine social exclusion in the housing markets by looking at the phenomenon of homelessness as "the extreme manifestation of social exclusion" (Breckner, 2000; Fitzpatrick, 1998). Fitzpatrick (1998) and Busch-Geertsema (2005) investigate homelessness by analysing its quantitative dimension, the socio-demographic characteristics and living conditions of the homeless and the variations of the scale of homelessness within the European Union" (cited by Harald Stoeger, 2011). While defining social exclusion, Damian, O'Neill (2005) stated that "there is no commonly accepted definition of social cohesion in the international literature but Canadian social theorist, Jane Jenson, has usefully described a "socially cohesive society" as one where all groups have a sense of "belonging, participation, inclusion, recognition and legitimacy" (Jenson, 1998). Jenson also suggests that these positive attributes of cohesion are often complemented by reference to negative variables such as isolation, exclusion, non-involvement, rejection and illegitimacy as examples and perceptions of the absence of cohesion" (Jenson, 1998).
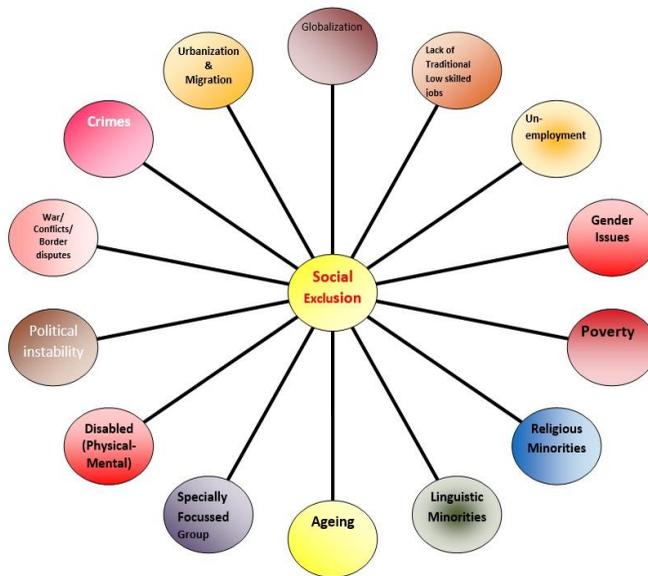
Notwithstanding the level of debate, the concept is widely used and seems to be profoundly attractive to the producers of social policy discourse (Peace, 2001).

- Exclusion is the denial of ownership, access and control over resources;
- Exclusion is the denial of right over ones labour and right over ones reproductive resources;
- Exclusion is the denial of opportunity for education, health care, housing, public amenities, recreational facilities and spaces, basic needs etc;
- Exclusion is the denial of social interaction and denial of access to social spaces;
- Exclusion is the denial of right to representation and participation in social, economic, political and cultural aspects of society and polity;
- Exclusion is the deprivation of the right to mobility, right to practice one's religion and the right to organize and mobilize;
- Exclusion is the denial of human dignity;
- Finally, exclusion is the denial of constitutional and human rights;
- Social exclusion is the process and outcome of excluding, casting out, depriving and denying equal space to some of the citizens of a country or members of a society. This is denial of space in all senses and in all sectors;
- Social exclusion is closely associated with relative deprivation. In this regard it has been stated that the rising inequality in various countries has contributed to the exclusion of many social groups from opportunities;
- Social exclusion also has come to be seen as denial of capabilities and entitlements. In Amartya Sen's understanding, capabilities are absolute requirements for full membership of society. Entitlements refer to rights, that is, the command the families have over goods, using various economic, political and social opportunities within the legal system;

• Social exclusion also works detrimental to social integration. In this sense, it is not just those who are excluded but those who are excluding the others are also subject to crisis and conflict that arise due to disintegration which arises out of social exclusion;

• Social exclusion in the long run works against social solidarity. That is, since social exclusion discriminates and deprives members of one's own society and nation there is lack of scope and space for solidarity among the members.

Ambra Poggi (2003) social exclusion is a multidimensional process leading to a state of exclusion. Atkinson (1998) suggested three key elements in order to identify socially excluded individuals: *relativity, agency and dynamics*. Social exclusion involves the 'exclusion' of people from a particularly society, so to judge if a person is excluded or not, we have to observe the person relative to the context of the rest of the society she lives in. Moreover, exclusion implies a voluntary act (agency) and depends on how a situation and circumstances develop (dynamic process).

Exclusion and Social Problems

Globalization

Urbanization & Migration

Lack of Traditional Low skilled jobs

Crimes

Un-employment

War/ Conflicts/ Border disputes

Gender Issues

Social Exclusion

Political instability

Poverty

Disabled (Physical-Mental)

Religious Minorities

Specially Focussed Group

Ageing

Linguistic Minorities
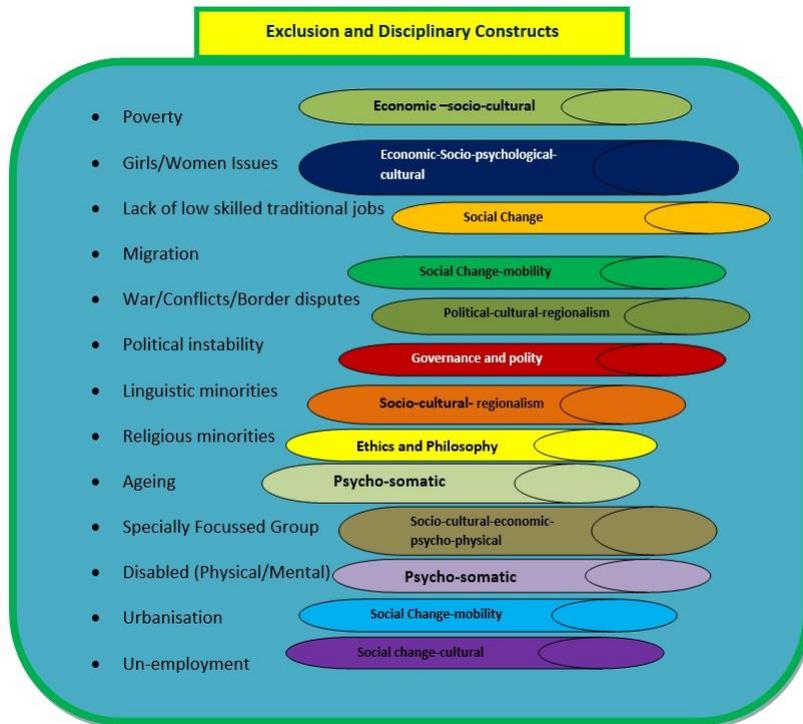
Kinship of exclusion with potent social problems and issues figured out above provides the theoretical foundations— inter-disciplinary to trans-disciplinary. Lynn Todman (2007) while focussing the on goals of a discourse on social exclusion organised by Adler Institute on Social Exclusion reiterated that "Our goal with this conference series is to show the similarities between disciplines and to encourage a trans-disciplinary conversation on the topic." Therefore, social exclusion seeks an integrated approach towards formulating inclusive policies. The inter-relationship of social factors viewed at macro level reflects the inter-relationship of various independent branches of human knowledge — sociology, anthropology, psychology, philosophy, governance and polity, social history, demography and geography, economics, law and human rights. Exclusion can be viewed macro-sociologically or micro-sociologically (Hilary Silver, 1994). Achille Weinberg and Jean-Claude Ruano-Borbalan (1993) distinguish between macro and micro causes in contrasting exclusion from "above" and "below." "Top-down" perspectives may view exclusion as an employment crisis or as a crisis in the integrative social institutions of the nation generally.

Hilary Silver (1994) stated that the three paradigms may be illustrated with theories addressing the economic dimension of exclusion. Although the discipline of economics is less prone to paradigm conflicts that the other social sciences, it still has a number of "schools "which differ along the lines already delineated. In so far as economists address" social exclusion", as distinct from poverty, inequality, or unemployment per se, it is probably more precise to say these are schools of political economy.

Harald Stoeger (2011) discussed theoretical approaches to social exclusion and stated that "During the last two decades the number of approaches attempting to explain social exclusion has increased. This can be viewed as problematic or as a welcome contribution to diversity. With respect to the "macro-level" researchers grapple with the ways in which types of clusters of welfare regimes shape the risk of homelessness and deprivation in the realm of housing. Scholars have seized upon the three-fold typology of Esping-Andersen (1990) and have added the rudimentary (or Latin-rim) welfare type (for Southern Europe) and the "post socialist welfare disarray" for Eastern Europe (Leibfried 1992; Abrahamson 1999).

Exclusion and Disciplinary Constructs

- Poverty
- Girls/Women Issues
- Lack of low skilled traditional jobs
- Migration
- War/Conflicts/Border disputes
- Political instability
- Linguistic minorities
- Religious minorities
- Ageing
- Specially Focussed Group
- Disabled (Physical/Mental)
- Urbanisation
- Un-employment

Economic –socio-cultural

Economic-Socio-psychological-cultural

Social Change

Social Change-mobility

Political-cultural-regionalism

Governance and polity

Socio-cultural- regionalism

Ethics and Philosophy

Psycho-somatic

Socio-cultural-economic-psycho-physical

Psycho-somatic

Social Change-mobility

Social change-cultural

Exclusion is a complex concept and its major roots are spread across disciplines. Poverty being measured in terms of economic criterion, but its relationship with social status and culture cannot be ignored. Unemployment is caused by locality and further attributed to the availabilities of avenues or resources, educational background and willingness of individual. The sets or groups or the clusters that are emerging among the social factors are to be viewed in terms of the extent to which each of these groups are fuelling to the process of social exclusion and thus becoming stumbling blocks to social cohesion. The significance of all such group wise or cluster wise may be understood from the empirical evidences available for the present discourse on social exclusion. Considering the evidences reported by Jespersen (1995), Iskra Beleva (1997), Mohanty (2000, 2005, 2011), Katharine Giffard-Lindsay (2005), Lockheed (2010), Tomasevski (2003), Lewin (2000) , Raja, Boyce & Boyce, (2003), Singal (2005) and many others. Advent of ICT is also emerging as a

potential factor responsible for social cohesion. David (2002) reported that the excluded invariably fall on the wrong side of the digital divide, and are thus unable to take advantage of recent developments in ICTs. This digital divide, which clearly marginalises many of the socially excluded, shows how problematic are assumptions about the future role of e-commerce within wider society (ibid). Peter Saunders (2003) argued that researchers need to think more strategically about how research on exclusion and poverty can exert influence on those setting the policy agenda.

Social exclusion in Indian context in relation to religious minorities, especially Muslim minorities are treated equally with lower caste communities of other religions including Hindu. Muslim minorities are in double binds—being alienated socially and religion wise. In the Indian context, interpretations on social exclusion are ironical in nature. During the pre-British era, many of the Hindu kings had kept Muslims as Chief Chef (cook) in their kingdoms, because of the meticulous skills of Muslims in cooking. Being the Chief Chefs they were honoured by the public but alienation in certain form was found to be prevailing. As per Hindu mythology, people belonging to lower castes (irrespective of their socio-economic-political status), such as, SCs, STs, shudras, chamars, chandals etc. are not allowed to enter temples. But at the same point of time, history had witnessed that it is the butcher (belonging to chamar or chandal group) can only slain throats of buffaloes or goats (bali pratha—sacrifice rituals) in the front of the idol of god or goddess in the presence of the public and within the temple premises. An empirical study (Mohanty, 2000) focussing on in-depth understanding of the socio-psychological factors (among high and low achieving SC girls at primary stage in Haryana) revealed that socio-economic status of children belonging to SC communities is playing a significant role in learning attainment—SC girls of high socio-economic status are achieving better than low socio-economic status SC girls of the same school and at the same grade/class. Such finding leads low achieving SC girls to become more educationally excluded and thus found to be socially excluded—being born as girl, in SC community, and low level of learning achievement. A study conducted on scavengers in Lucknow (Mahanty, 2011) explored that migration among scavengers from their natives to urban places are mainly

due to scarcity of resources for managing livelihood, lack of traditional jobs in rural places, and enhancing quality of life of their children. These factors reflect the social exclusion of scavengers both in rural and urban. Such instances are primarily reflecting some form of social exclusion. Though its magnitude varies significantly from one context to another, the concept of social exclusion is universal. "Cursory reviews of the concept of social exclusion clearly indicate different conceptions of what constitutes social inclusion and exclusion. The concepts and definitions vary both in the academia and in development policies. For instance, some analysts see social exclusion as a cause of poverty, others suggest that it is both an expression and a determinant, of poverty and most would probably agree that poverty is a form of social exclusion (de Haan, 1998, cited in Jackson, 1999). Although, originally defined in terms of the rupture of social bonds, and applied to social disintegration rather than poverty *per se*, social exclusion has developed in a range of paradigmatic styles in different political and intellectual contexts (Silver, 1995, cited in Jackson, 1999). In development discourse, social exclusion is discussed predominantly in terms of its relationship to poverty. Is it a cause or consequence of poverty or cause of poverty? Is it a better way of conceptualizing poverty? How does it differ from other ways of conceptualizing poverty? (de Hann, 1998, Gore and Figueiredo, 1997, cited in Jackson, 1999:126)." Though history of social exclusion has added more understanding towards end of last century, the concept is as old as the human civilization. Disadvantaged is to be understood as those who are denied fundamental rights and thus becoming more excluded socially and having low level of participation in mainstream of societal development which includes health, locality, religion, education, economic condition, social status and acceptance.

Although social exclusion is not necessarily the opposite of inclusion (Kabeer, 2000), the extensive literature that is fast developing around processes of social exclusion (Subrahmanian, 2003; Sen, 2000; de Haan, 1998) can potentially assist in our understanding of combinations of exclusionary dimensions. Factors such as gender, ethnicity, disability, and poverty are rarely experienced exclusively, and as such are mutually reinforcing. Processes such as inclusive education could meet the needs of students affected by any of these dimensions. Social exclusion frameworks

go some way towards understanding the processes involved (Giffard-Lindsay, 2005) and their intersecting nature.

Tomasevski (2003) points out that lack of education is often attributed to poverty rather than policy, because exposing poor policy choices puts a spotlight on abuses of power. Indeed, power hierarchies are a key determinant of social exclusion, although poverty, policy, quality and relevance of education available, and stakeholder attitudes all have essential roles to play too in a family's decision, or ability, to send a child to school. Lewin (2000) highlights the potential for education to reverse the negative effects of social exclusion. There are an estimated 25 million children out of school in India (MHRD 2003 statistics, cited in World Bank, 2004), many of whom are marginalised by dimensions such as poverty, gender, disability, and caste. While many educational programmes have attempted to reach out to these previously excluded children, those with disabilities are often forgotten, emphasising their invisible status in a rigidly categorised society.

In Germany, social exclusion is interpreted in terms of disadvantaged on housing market—female single parents, families with children, and elderly people. The Brazilian experience on social exclusion include unwed mothers, divorced or widows, illiterate or semi-illiterate, without professional training and having no access to social rights they fight to bring up their children (as mentioned in the project report titled Team work to Mothers Head of Families). Finland's "City for All—Barrier-free Environment" known as Marlala's homes—connections between the homes and all streets, access routes, parks etc. are planned and built so that they meet the needs of even the weakest link, i.e. the wheelchair-bound inhabitants. Social exclusion is interpreted in terms of inequalities that are attributed to the legacy of the apartheid regime in South Africa. Community Information Resource Centre in South Africa is a timely intervention towards community building.

Belgium, through the European Charter, has attempted to make women free from constructive stereotypes hindering all women-oriented development in town planning and services, housing, safety and mobility. "The European Charter for Women in the City" urged that "cities must be rethought and remodelled through a woman's perception, which will be

instrumental in giving them a new equilibrium and another dimension. Homeless Families Program in USA is an example to move homeless families and adults directly into permanent rental housing in residential neighbourhoods. Such effort reflects the social integration of certain excluded group by providing residential settlements. Mc Auley Village (1989) is another example of inclusion or integration among growing number of single parents who could neither house nor support themselves and their young children. The Orange Grove Recycling Center (OGRC, 1988) is a successful experiment in social inclusion of mentally-disabled citizens.

Aasland and Flotten (2000) state that "the concept of social inclusion gained prominence in the policy discourse in Europe since it replaced the concept of poverty, taking into its fold more dimensions of people's lives than the poverty concept. However, Aasland and Flotten (2000) argued that the concept of social exclusion is ambiguous as the concept of poverty. They contend that when the concept was first employed in France in the 1970s, it took into account people unable to adjust to mainstream society and the following years the concept was frequently redefined and more groups were included, such as school dropouts, unemployed youths and immigrants". Francis (2000) locates the strength of social exclusion as a concept in its attempt to capture the multifaceted character of social deprivation, especially its institutional and cultural aspects. This conception of social exclusion has been labelled as multidimensional concept of exclusion (Geddes and Benington, 2001, cited in O'Reilly, 2005). Sen (2000) argues that the idea of social exclusion needs to be examined in relation to its utility in providing new insights in understanding the nature of poverty, identifying causes of poverty, contribution to thinking on policy and social action in alleviating poverty. Sen (2000) associates idea of social exclusion to capability perspective on poverty (ibid.).

Francis (2000) further adds that the mechanisms that create and perpetuate disadvantage among, for example, the disabled, women, scheduled castes, pastoralist, the landless, the Roma and the industrial employees are very different and whatever the superficial attraction of a common schema, placing these groups in a single category may do little to

aid the understanding of the specific difficulties that any of them face, or to help resolve these. A case in point has been illustrated by Jackson (1999) where she argues that early liberal western feminisms produced a universalizing theory of marginality, which tended to view the marginality of women as 'parallel in its form to the marginalized of the colonized, the non-white, or the poor' (Tsing, 1993, cited in Jackson, 1999) which failed to take into account the divisions between women, and the fact that gender marks social relations across and within groups. This position shifts the focus on the gendered construction of identities rather on a bounded category of exclusion based on gender.

Social inclusion is a process whereby individuals gain the opportunities and resources necessary to participate fully in economic, social and cultural life and to enjoy a standard of living and well-being that is considered normal in the society in which they live. It ensures that they have greater participation in decision-making which affects their lives and access to their fundamental rights (European Union, 2005). "The term "social" means that something is of or relating to society or its organization. If society is understood as the more or less ordered life of a community, then we have enough to hazard an initial definition of social exclusion: social exclusion is the process or state of being excluded from the ordered life of a community. The ordered life of a community includes employment; education; market institutions; public services, benefits, and institutions; political and civic participation; and informal social associations (friendships and related social associations). Thus, social exclusion refers to the process or state of being excluded from one or more of these or other elements of community life. More generally, social exclusion could take the form of what Adam Smith described as a key component of social life—not being able to appear in public without shame" (Social Exclusion Unit of Government of U.K, 1997).

Hilary Silver (1994) cited that "Exclusion may be based on virtually any social difference, but the extent to which differences produce exclusion depends on such issues as the permeability of boundaries, the extent to which membership is freely chosen, and whether, as in John Rawls's principle of difference or Adam Smith's division of labour, distinctions have any social benefits (Wolfe, 1992). Indeed, some marginal or deviant

individuals may not want to be included; they can deliberately choose to be social drop-outs (Room, 1992; Xiberras, 1993). These issues should be explored rather defined out of the scope of scrutiny. Exclusion can be viewed macro-sociologically or micro-sociologically." The study draws on Gore's (1997) conceptualisation of social exclusion as a process through which power is structured by historical political processes (legacy); social relations and rule-based processes of regulation (governance); and institutions – the 'rules of the game'.

In India, caste and tribal ethnicity remain strong markers of disadvantage, strongly correlated with particular occupational/livelihood strategies. Among different economic groups, the most vulnerable groups are the agricultural labour households (rural) and the casual labour households (urban). Membership of these groups strongly overlaps with Scheduled Caste (SC) and Scheduled Tribe (ST) status. The dual phenomenon of being an asset less casual wage labour household, in either rural or urban areas, from either an SC or ST group has accentuated the 'prevalence, depth and severity' of poverty. In Nepal, there is a significant rural-urban divide and remoteness, causing increasing poverty in Mid-Western and Far-Western regions and in remote mountain districts; secondly, there is deep-rooted discrimination based on social differences of gender, caste and ethnicity. In Bangladesh, by contrast, linguistic and religious homogeneity is the norm, though there are small pockets of ethnic minorities. Here, the dominant axes of inequality are those of gender and ultra-poverty.

Glenn C. Loury (2000) Social exclusion theorists are concerned with the dissolution of social bonds, the incomplete extension of social rights and protections to all groups, and the links between the idea of exclusion and more conventional understandings of inequality. They draw on theories of poverty, inequality, and disadvantage. UNESCO (1998) reported that "social exclusion, armed conflict, and school-based violence have recently emerged as important social concerns calling for a radical re-examination of the role of education in ensuring social cohesion." The term social exclusion is inherently dynamic and points to the processes that may lead to the exclusion of the poorest members from society (Room 1995; Lister 1998; Byrne 1999; Gough & Olofsson 1999; Chanan 2000; Percy-Smith

2000). Unlike previous analyses in the quasi-Titmuss tradition that focused on the enumeration of disadvantage, social exclusion points to research that is multi-dimensional and shows potential as a concept to describe the conditions of the poor that possibly avoids the pejorative notions of moral inferiority that are central to the accounts of the underclass thesis. Although it should be acknowledged that many of the early studies of poverty were well aware of the multi-dimensionality of poverty (e.g. Myrdal 1963; Townsend 1979), the notion has the potential to account for the actions, decisions and behaviours of the disadvantaged while acknowledging structural restraints (Martin, Sonia, 2004).

Need for the annotation of any landmarked efforts is then solicited when the academia drawn from varied disciplines submit potential outcomes of their teaching, research, development, extension, and dissemination in a specific area of interest. One of such potential areas of human endeavour that witnessed its commencement towards the end of last century is relating to the concept of social exclusion. Historically originated from marginalization and disadvantages, the concept reflects significant kinship with poverty and alienation. Insights of academia, policy planners and government, (both at local and regional level) have been noticed in India in the forms of varied documents. Such documents vary from articles to scholarly research work, excerpts, abstracts, text books and reference books. Since deliberations and discourses pertaining to social exclusion are multidimensional in their approaches and nature, scientific conclusions on such efforts will enhance comprehensibility and draw a road map towards its future. The present annotation on "Exclusion to Social cohesion" is compiled and structured with four sections including the present one. The second section deals with conceptual and theoretical essays on social exclusion. The third section covers up with evidence based researches and high impact based practices, while the last section takes into account the recommendations and policy measures on social cohesion. Attempt has been made to enable academia to develop in-depth insights on social exclusion that may further be useful in terms of research, policy formulation and practice.

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SECTION II

CONCEPTUAL AND THEORETICAL DISCOURSES

Scutella Rosanna (2012). Book Review on "Down and Out: Poverty and Social exclusion in Australia" (Written by Peter Saunders, 2011). *Economic and Labour Relations Review*, November.

Peter Saunders is one of Australia's leading authorities on poverty, deprivation and social exclusion. The book is a must read for anyone interested in these issues in Australia. And while the book provides quite a comprehensive perspective of who is poor in Australia and what it means to be poor, it also provides a compelling narrative on how the discourse around poverty and social exclusion has evolved in Australia over recent decades.

Although average living standards have improved considerably in recent years this does not mean that socio-economic disadvantage has been eliminated. Down and Out reminds us of that. There does however continue to be much debate about the extent and nature of disadvantage in Australia, and how it has been changing in recent times. In particular, debates about what being 'poor' or 'disadvantaged' actually means persist, especially when it comes to assessing adequate levels of income and material wellbeing. The Henderson poverty line, developed in the 1960s and early 1970s, is no longer widely used, and other income-based approaches to poverty remain contentious. There correspondingly remains no official measure of poverty in Australia, and increased awareness of the

conceptual limitations and measurement problems associated with a single income-based measure of poverty means none is likely in the near future.

Although value judgements will always be involved in assessments of who is disadvantaged there is clearly a need for better information on the experience of inadequate living standards in the Australian community. Such information is key to monitoring wellbeing in Australia and is essential to the appropriate formulation and rigorous evaluation of government economic and social policies--be they specifically targeting disadvantage or not. This book is one such key contribution to improving our understanding of the wellbeing of our citizens and residents.

In Down and Out, Peter Saunders reminds us that in recent times, broader concepts of disadvantage have taken over from the more traditional ways of thinking about poverty. Two such concepts include approaches to thinking about socioeconomic disadvantage and poverty, either as deprivation or as social exclusion. These definitions matter, because they indicate what citizens value and what shapes government policy and practice.

The book's Introduction and Overview chapter provides a valuable summary of debates over conceptualising these multiple dimensions of social disadvantage. It argues that as well as income, broader social factors such as education and location are important, and notes the shift from purely objective measurement to the use of indicators as 'signposts of complex issues like multi-dimensional disadvantage'. Such indicators of access to resources may be direct (for example living standards) or indirect (for example income), and result in a shift of research focus towards outcomes. Saunders emphasises the methodological importance of this shift, from 'examining what poverty means to those who measure it, to an understanding of what poverty means to those who actually experience it'. It requires that traditional quantitative approaches be supplemented with qualitative investigation. Research must be based on an understanding of agency, and Saunders emphasises the importance of involving communities in the research process.

Chapters Two and Three provide an overview of the conventional economic deprivation approach to poverty, beginning by comparing and

contrasting Australian and OECD approaches to income measurement and then extending the scope to include other economic measures of living standards. Chapter Four outlines the approach used in the remaining chapters, in which researchers, policy analysts and welfare practitioners worked together to draw on insights provided by low income clients of community-based welfare agencies. Chapters Five and Six then focus on the deprivation approach. Chapter Five draws on the Community Understanding of Poverty and Social Exclusion Survey, which is based on participants' nomination of items they see as 'the essentials of life' required for participating in contemporary Australian society. The findings highlight the extent to which need is socially defined. Chapter Six examines the merits of alternative approaches to measuring deprivation, and explores whether it is possible to use weighting systems to arrive at some set of 'basic' items. The findings are applied in exploring ways of assessing the adequacy of pensions and other transfer payments. Chapter Seven provides a comparative overview of all these approaches, and maps overlaps between people who are poor and those experiencing deprivation. Chapters Eight and Nine draw on the evidence of earlier chapters to provide a critical examinations of the concept of social exclusion, using demographic and economic data to profile three 'dimensions' of exclusion--disengagement, exclusion from basic services, and economic exclusion. Overlap analysis is again used to identify multiple exclusion and also to define clearly the distinction between poverty and exclusion.

A critique of the book however is that it only notes in passing another popular multidimensional approach to conceptualising disadvantage, Nobel Prize winning economist Amartya Sen's notion of poverty as capability deprivation. Sen argues that what matter are individuals' freedoms--for example, freedom to live long and healthy lives, freedom to economically, politically and socially participate in society, and freedom from violence--and that therefore poverty should be viewed as not simply a situation of low income, but rather a situation of deprivation of freedoms, or capabilities to choose functioning. Sen identifies five types of freedoms: political freedoms, economic facilities, social opportunities, transparency guarantees and protective security. While resources such as income are important to achieving these freedoms, so are many other

factors. The income required will depend on the circumstances of the individual, such as whether the individual has a disability or not, and can in fact be irrelevant to some freedoms, such as basic human rights. This notion of 'capability poverty' is entirely consistent with the concept of social exclusion. As Sen himself notes, 'social exclusion can ... be constitutively a part of capability deprivation as well as instrumentally a cause of diverse capability failures' (Sen 2000).

Laura Kiepal, Peter J. Carrington, and Myrna Dawson. (2012). "Missing Persons and Social Exclusion." *Canadian Journal of Sociology* 37(2).

The concept of social exclusion is used to explore the relationship between people and groups who may be socially and economically disadvantaged and the phenomenon of going missing. Police data about missing persons are compared to census data to determine whether groups who experience family dissolution, labour market exclusion, and other forms of disadvantage and social exclusion are overrepresented among people reported missing compared to the general population. The analysis shows that disadvantaged youth, women, Aboriginal people, people who are not in the labour force, unemployed people, and homeless people are all overrepresented among people reported missing. People occupying the intersections of multiple high risk categories are at particularly high risk of being reported missing. Linking missing persons with the concept of social exclusion shows that social and economic disadvantage can lead directly and indirectly to peoples' disappearances.

Social exclusion refers to structural processes that prevent particular people and groups from participating in the economic, social, cultural, and political activities that other people in that society access thereby resulting in a poor quality of life (Percy-Smith, 2000). This definition highlights four aspects of social exclusion: social exclusion is multidimensional, leads to poverty and other negative outcomes, is linked to structural processes that are outside peoples' control, and arises among marginalized groups and areas. First, social exclusion is multidimensional, arising when people are shut out from a broad range of social and

economic activities that allow people to achieve a socially acceptable standard of living (Room, 1995; Percy-Smith, 2000; Burchardt et al., 1999; Byrne, 2005; Peace, 2001; Sen, 2000). Second, social exclusion leads to negative outcomes. Poverty is one important outcome which affects individuals and groups. Individuals experience low-skill levels, joblessness, family dissolution, fear of crime, substance abuse, mental illness, and poor health (Social Exclusion Unit, 2000; Peace, 2001). Third, social exclusion is related to structural processes over which people have limited control (Percy-Smith, 2000). Persistent unemployment or precarious employment that is linked to the decline in manufacturing industries and increases in casual and part-time employment constitutes social exclusion (Percy-Smith, 2000). Fourth, social exclusion has a group dimension. Particular groups face a disproportionate risk of exclusion, either because they differ in some way from the dominant population or because of their position within society. (Percy-Smith, 2000).

Therefore, social exclusion is identified by lack of access to important activities and institutions such as the family and the labour market, negative outcomes, structural processes, and has a group and spatial component. The following section shows that social exclusion is a helpful framework for understanding groups who are at risk of going missing: those who are shut out from relationships with family and communities, come from disadvantaged backgrounds, experience unemployment, poverty, and other negative outcomes, reside in underprivileged communities, and are members of marginalized groups.

The literature on missing persons in Canada and worldwide describes samples of missing people and identifies groups who go missing in high numbers (Dalley, 2007; Patterson, 2005; Saskatchewan Association of Chiefs of Police, 2007; Newiss, 1999; Tarling and Burrows, 2004; Biehal et al., 2003; James et al., 2008). The literature has been reviewed in relation to the indicators of social exclusion identified above.

The literature on missing persons in Canada, and worldwide, shows that youth go missing in high numbers (Dalley, 2007; Newiss, 1999; Tarling and Burrows, 2004; James et al., 2008). Many youth who go missing are excluded through persistent poverty, homelessness, low levels of education, unemployment, and family dissolution brought about by

violence, abuse, and neglect (Gaetz, 2004). Moreover, youth who run away are more likely compared to other youth to be shut out from school, have problems with drugs and alcohol, and be in conflict with the law, further signs that they are disadvantaged (Social Exclusion Unit, 2002) experienced violence or witnessed violence between caregivers, or if they are abandoned by caregivers (Public Health Agency of Canada, 2006). A high number of youth go missing from care (James et al., 2008; Dalley, 2007). This is supported by a Canadian study which found that, of the 60,461 youth reported missing in 2006, 14% went missing from Aboriginal People—Aboriginal people are another excluded group who go missing in high numbers in Canada. Police data from Saskatchewan reveal that Aboriginal people were overrepresented among outstanding missing persons compared to the total population of Aboriginal people in Saskatchewan (Saskatchewan Association of Chiefs of Police, 2007).

Homeless people are an excluded group who go missing in high numbers. They often lack ties to family, experience barriers to employment, and other forms of social exclusion prior to becoming homeless, and homelessness often exacerbates these conditions (Lee and Schreck, 2005; Richter and Chaw-Kant, 2008; Lee and Price-Spratlen, 2004; Gaetz, 2004; Gaetz and O'Grady, 2002).

Domestic violence leads to women's and children's disappearances (Patterson, 2005; Association of Chief Police Officers, 2005; James et al., 2008); victims of domestic violence often experience social and economic exclusion. A study of outstanding missing persons in British Columbia found that many missing women experienced domestic violence (Patterson, 2005). The link between domestic violence and missing persons is confirmed by studies in the U.K. and Australia (Association of Chief Police Officers, 2005; James et al., 2008). Women who flee their homes to escape violence are often reported missing by family members or friends who are concerned about their well being or by their spouse or partner.

Women's experiences of domestic violence are associated with social and economic exclusion which in some cases lead to disappearances. Research on partner violence notes that abused women often experience social and economic disadvantage (Public Health Agency of Canada, 2008). Poverty and disadvantage make it difficult to access support services and

resources to cope with violence and escape abuse (Public Health Agency of Canada, 2008). Compared to non abused women, abused women are less likely to have access to social support networks such as family and friends (Kantor and Jasinski, 1998). Social isolation and loneliness means they have few resources to rely on to escape abuse. Finally, many abused women, especially those who are economically and socially disadvantaged are financially dependent on their partners and men use economic abuse to control them. Economic abuse includes preventing women from working, going to school, and controlling the family finances (Gondolf, 1988). As a result, women who flee violent relationships are often confronted with poverty, homelessness, and other problems that are associated with social exclusion (Novac, 2006) and going missing.

The following analyses compare the characteristics of missing people with data from the general population to identify excluded groups who were overrepresented among people reported missing in this city in 2006. As discussed above, past research on missing persons has identified youth, Aboriginal people, homeless people, youth in care facilities, and women escaping domestic violence as groups who go missing in high numbers. Visible minorities, women, unemployed people, and people who are not in the labour force are also vulnerable to social exclusion. It is hypothesized that each of the abovementioned groups will be overrepresented among missing persons.

This article makes several contributions to the literature on missing persons. It systematically examines many of the correlates of being reported missing for both youth and adults in one Canadian city. Second, it incorporates a comparison group from the general population to provide statistical analyses of risk factors associated with people who are reported missing. One of the main benefits of this analysis is to show that many marginalized groups and individuals such as youth, women, Aboriginal people, visible minorities, the unemployed, and homeless people face a high risk of being reported missing. The high risk faced by these disadvantaged groups indicates that structural issues play a role in peoples' disappearances. In particular social exclusion is related to peoples' disappearances. Social exclusion explains how structural disadvantage leaves people unable to cope with adverse life events and, as a result, some

people perceive running away or going missing to be the only option. It is also important to note that some people who go missing are at risk of experiencing problems that expose them to further exclusion and de-integration from mainstream society. A U.K. study with runaway youth found that these youth faced a high risk of encountering problems later in life, including drug abuse, homelessness, and crime (Social Exclusion Unit, 2002). In other words, going missing may serve as an important indicator of people at risk of experiencing social exclusion; providing programs and services for these people and groups is one way to reduce peoples' experiences of social and economic disadvantage.

Peace, Robin. (2011). "Social Exclusion: A Concept in Need of Definition?" *Social Policy Journal of New Zealand*.

The author tried to redefine social exclusion and described history of the Concept. Debates over social exclusion as a concept often begin with its history. Who used it first, why was it chosen as a policy term rather than the more familiar concepts of "poverty" or "deprivation" or "hardship", what did it mean in its earliest incarnation? In English-language policy documents produced in Europe, North America and Oceania in the 1970s, researchers would be hard pressed to find texts that included the phrase. However, by the mid-1980s "social exclusion" had not only made its appearance in European Union documents but had also appeared in academic discourse emanating from the so-called "less-industrialised" world (Rodgers et al. 1995). It has been used even more frequently since the 1990s. The concept of "social exclusion" has become a core concept in the European Union and a foundational policy concept in Tony Blair's New Labour Government in the UK. It has surfaced briefly (though not persuasively) in Australia in 1999 as an umbrella concept for a large social policy conference, and most recently has appeared in Aotearoa/New Zealand as part of the project of rethinking the direction of social policy. There is, however, no clear record of how the term came into use in English-language policy contexts. My own version of this history, however, and one that is backed up by a number of scholars, suggests that the

concept of social exclusion, as a policy term, made its English-language debut in the European Union Poverty Programmes in the 1980s.

French and English were the mandatory official languages for all European-Union-wide policy initiatives in the 1980s and a recognisably similar term existed in the French in the form of "exclusion sociale". As the European policy makers struggled to find a term for innovative social policy that avoided the stigma of concepts such as "poverty" and "deprivation", "exclusion sociale" or "social exclusion" as it neatly translated, offered a fresh alternative. It was mutually recognisable in both languages, it avoided conceptual stigma and it was indeed "shiny and new". In a sense, it was used as a "branding" exercise for the European Union's highly controversial Poverty Programmes. The Poverty Programmes were controversial for two reasons. Firstly, they appeared to compromise the principle of subsidiarity, that the Union, or the Community as it was then, would not generate policies that were more properly the responsibility of individual member states. Secondly, they publicised "poverty" and thus seemed to offend the language of decency. "Exclusion" was a less blatant and more malleable concept. The "war on poverty" was out and the "fight against social exclusion" was in.

"Social exclusion" was rapidly disseminated in English-language versions of European policies and the shift in meaning entailed in the translation from its old (French) meaning and its new manifestations was barely remarked outside of academic discourse.

The French Policy Milieu—In the French policy milieu, for at least a decade prior to the European Union Poverty Programmes, "exclusion sociale" had been a term used to refer to a very select set of categories of people who were excluded from the provision of social insurance in France. According to Hilary Silver (1995), an American commentator on European Union exclusion policies, a French social policy analyst, Paul Lenoir (1974) identified ten categories or groups who came under the "uninsured" umbrella. These were the physically and mentally handicapped, those who were "suicidal", aged invalids, abused children, substance abusers, delinquents, single parents (notably sole mothers), multi-problem households (where more than one of the factors existed at any one time), "marginals", "asocials" and "social misfits".

Several of these terms -- especially the last three -- may also be terms that have suffered in the translation from the French, but the picture is nevertheless clear. Successive French Governments produced policies that only offered social insurance to those who were in paid work or who were legally married to someone in paid work. The inevitable outcome of policies that excluded people on the basis of their capacity to engage in paid work was an eclectic range and growing number of people who were left in the hands of church-based and private charity, but for quite different reasons.

In view of what happened in the European Union in relation to "social exclusion" policy frameworks, this starting place is significant. To understand this requires an understanding of the policy mandate of the European Union. I will not go into this in any great depth. Suffice it to say that the European Union represents a primarily economic relationship between the 15 member states and it has proved extremely difficult to rationalise the inclusion of social policy initiatives into the broader mandate of European Union policy. Thus, wherever "anti-poverty" initiatives could be coupled to "employment" initiatives, there was greater acceptance of them by the member states. Over the 20 years of the Poverty Programmes (the policy initiatives that were the key carriers of the "social exclusion" discourse into member states) a significant "discursive shift" (where "discursive" refers to the ways in which poverty and exclusion were talked about and written about) occurred.

The discursive shift in European Union social policy entailed a shift from a focus on "poverty" to a focus on "social exclusion" and has attracted a great deal of (English-language) commentary, especially since the mid-1990s. The substance of this commentary is that the concept of social exclusion now has an accepted currency in European Union policy discourse. Not only has it taken over the discursive space, the language, of "poverty" in the European Union policy milieu, but also its use has increasingly encouraged a conflation with the idea of "exclusion from employment" and simultaneously encouraged a shift away from the idea of extreme marginalisation.

Thus, for many researchers, analysts and commentators who saw "social exclusion" as a new and shiny term -- perhaps even a Trojan horse --

that would encourage a rethinking of social issues and problems away from the tired and limited concepts of poverty and deprivation, disappointment was not long in coming. Paradoxically it seemed that the policies deriving from the new discourse of "social exclusion" were capable of ensuring that some groups and individuals were being excluded even from the discourse of exclusion.

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.

These "kinds" of exclusion not only encapsulate a wide range of different kinds of exclusionary circumstances but they also identify a range of contemporary expressions and euphemisms for poverty. In talking about kinds of exclusion, the slippage between "exclusion" and "poverty" is quite marked. Percy-Smith (2000) has also developed a typology for "kinds" of exclusion and her analysis provides a more orderly framework than my own retrospective reconstruction. She suggests that there are "economic, social, political, neighbourhood, individual, spatial and group" dimensions to social exclusion. Notably absent from her list is "cultural exclusion", which, I would argue, is something resonantly different from the "group exclusion" of "ethnic minorities" that she identifies, and one that is of critical importance in Aotearoa/New Zealand.

Perhaps the greatest sense of the mobility and potential ambiguity of the concept of exclusion comes under the heading of what I have called, "accentuating factors". There are at least 41 words or phrases in the European Union policy texts that could be seen as factors that contribute to, or accentuate, the conditions of exclusion in which people live. The factors have been subdivided into those which are based on a lack of access to some critical resource, lack of "fair recognition", and those which might be regarded as "spatial", "personal" or "economic" intensifiers.

Lack of access includes access to factors such as social mobility, means of communication, vital social systems, housing, public amenities, social security, health services, education services and social citizenship

(Peace, 1999). Lack of fair recognition includes: negative image of the poor groups, social discrimination, cultural inequalities, prejudices in the wider society, hostility, stigmatism, segregation, ethnic discrimination and low participation rates of women (ibid.). Personal intensifiers include factors like bad lifestyle, negative family circumstances, low living standards, poor health, indebtedness, drug trafficking, unsatisfactory quality of life, lack of knowledge and information, and low levels of education and qualification (ibid.). Spatial intensifiers include: social isolation, geographical isolation, loneliness from family and community, the sense of being forgotten and the resort to out-migration (ibid.).

This typology tends to confirm my assessment that not only is social exclusion a mobile concept, but it has a wide reach and can capture images from beyond the accustomed spectrum of "poverty" discourse. Typologies of "categories", "kinds" and "accentuating factors" do begin to provide a rich picture of the ways in which social exclusion is deployed in European Union policy texts, but they do not exhaust the references to exclusion in the document corpus that I studied. The three remaining categories attempt to impose some order on the less tangible aspects of the social exclusion discourse and identify "metaphors", "structural causes" and "psycho-social effects" that are part of the vocabulary of exclusion.

References are also made to the structural causes of social exclusion. This is a hard grouping to either assemble or justify in any simple way. The acceptance and rejection of "structural causes" as an explanation for the prevalence and persistence of social exclusion waxes and wanes. Reference to "structural causes" appears more frequently in many of the Irish debates on social exclusion and has more recently made an appearance in the rhetoric of the United Kingdom's Social Exclusion Unit. Arguably, causes can be identified as "structural" when they describe factors or elements over which individuals have limited control.

These include exclusions relating to employment such as child labourers, unqualified youngsters, the low paid, those employed in precarious and unskilled jobs, unprotected workers, older workers, the long-term and recurrently unemployed. Multiple deprivations includes such things as environmental deprivation, bad conditions, derelict land,

vandalism and high levels of crime, but also includes insufficient resources, lack of work, lack of basic resources, lack of adequate services, as well as the effects of government policies (Peace, 1999).

The categories of people produced by these "effects" of exclusion are those for whom the discourse of social exclusion is less potent. Psycho-social effects may include: psychological problems, relational problems, loss of identity, loss of cultural affiliations, de-integration from work relations, problems of mental depression, internal de-structuring of the person, loss of purpose, de-integration from family ties, processes of subjective implication, the inner dimension of poverty, and de-integration from social relations (Peace, 1999).

Defining Social Exclusion—In general terms there is consensus that "social exclusion" is a concept that can be defined and deployed in two ways:

It can be defined narrowly -- in which case it is used as a synonym for income poverty and refers specifically to either those people who are not attached to the paid labour market (exclusion from the paid workforce) or to those people in low-wage work. It is often used alongside the concept of "social cohesion" in the sense that a cohesive society is one in which (political, social and economic) stability is maintained and controlled by participation in the paid workforce.

It can be defined broadly -- in which case it refers to much more than poverty, income inequality, deprivation or lack of employment. The final reports on the European Union Poverty Programmes (Andersen et al., 1994; Conroy, 1994) systematically articulated social exclusion in this complex way. This set of 12 reports identified that exclusion was multidimensional, that it involved a lack of resources and/or denial of social rights and that exclusion was a dynamic process. The processes of exclusion resulted in multiple deprivations, the breaking of family ties and social relationships, and loss of identity and purpose (Silver, 1995).

In Northern Ireland it has been defined as: Social exclusion is a set of processes, including within the labour market and the welfare system, by which individuals, households, communities or even whole social groups are pushed towards or kept to the margins of society. It encompasses not only material deprivation but also more broadly the

denial of opportunities to participate fully in social and civil life (Democratic Dialogue, 1995).

The Scottish Office suggests that social exclusion is complex, its causes are connected, and its effects themselves become causes of further exclusion; for example, poverty is both a key cause of social exclusion and a key effect. Action to promote social inclusion therefore needs to be both comprehensive and co-ordinated: it must address the full range of issues facing an individual, a family or a community (Scottish Office, 1999).

The UK Social Exclusion Unit, which has effect in England, in its earliest manifestations tended to focus more on "individuals" and to define exclusion more in terms of conventional "poverty discourse". Thus, the complexity was identified in terms such as "linked problems":

Social exclusion is a shorthand label for what can happen when individuals 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 (Social Exclusion Unit, 1999).

A widely cited definition in early European Union commentaries identified that social exclusion has three faces:

- Economic: The excluded are ... the unemployed, ... those deprived of access to assets such as property or credit,
- Social: The loss of an individual's links to mainstream society,
- 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 (Bhalla and Lapeyre, quoted in Bessis 1995).

An ILO report (Rodgers et al., 1995) also suggests a multifaceted approach to understanding social exclusion by identifying distinctions between social exclusion as an attribute of individuals or groups, and social exclusion as a property of societies—excluded persons or groups are seen to be in a situation of disadvantage ... beyond a narrow definition of poverty as lack of income or material possessions ... they are socially isolated in some sense.... they "have", or experience, weak social

relatedness ... may lack ties to the family, local community, voluntary associations, trade unions or even the nation ... they may be disadvantaged in terms of the extent of their legal rights.... [This definition] brings together both consumption-related and work-related aspects of disadvantage ... It focuses on the dynamics of cumulative causation...

A useful approach is an institutional perspective in which social exclusion is a property of the basic institutional framework and ongoing institutional arrangements within which individuals and groups (live) ... Social exclusion is a property of society if racial, sexual, or other forms of discrimination are present, if the markets through which people earn a livelihood are segmented, or if public goods ... are semi-public.

One of the most recent and, to my mind, most useful definitions is that posited by Burchardt et al. (1999). These writers, speaking about the discourse of social exclusion in the United Kingdom in the 1990s, suggest a restricted, two-point definition. They suggest that: An individual is socially excluded if (a) he or she is geographically resident in a society and (b) he or she does not participate in the normal activities of citizens in that society. They go on to address the problematic issue of what constitutes "normal activities" by identifying five dimensions in which participation is arguably important for individual (and group) well-being. These dimensions include:

1. Consumption activity: [which] relates to traditional measures of poverty

2. Savings activities: [that] includes pensions, savings, home ownership

3. Production activity: defined in terms of "engaging in an economically or socially valued activity, such as paid work, education or training, retirement ... or looking after a family"

4. Political activity: defined as "engaging in some collective effort to improve or protect the immediate or wider social or physical environment"

5. Social activity: defined as "engaging in significant social interaction with family, or friends, and identifying with a cultural group or community". (Burchardt et al., cited in Percy-Smith 2000)

It would appear, overall, that a great deal of thought and debate have gone into finding the "ideal" definition of social exclusion. It would also appear, even from this brief resume, that there is as yet no consensus. The decision for New Zealand policy lies not only in deciding whether a broad or a narrow definition of social exclusion would serve our purposes best, but also to decide the extent to which such a complicated and in many ways elusive concept is in fact of use. The final section of this paper suggests some of the unanticipated consequences of using the concept of "exclusion" that have become apparent in places where it is already being used.

CSSEIP (2011). Social Exclusion and Approaches for Inclusive Growth. Andhra University.

The seminar organized by the Centre concluded that social exclusion is the systematic exclusion of individuals and groups from one or more dimensions of society, such as structures of power, privilege, opportunities and resources. Social exclusion is a widespread phenomenon mostly associated with poverty, deprivation, marginalization and hardship involving a group of people, often excluded. It is the result of lack of participation of an individual in the economic, civil and social processes that integrate and govern the society. It has varied connotations and gained currency across the world. In India, social exclusion might take the form of discrimination based on several dimensions, such as caste, gender, ethnicity, and religion, etc. The individuals who are most susceptible and are in a marginalized state are the Scheduled Castes (SCs), Scheduled Tribes (STs), Other Backward Classes (OBCs), Women, Religious and linguistic minorities, Elderly, Poor, differently-abled, and Persons living with HIV/AIDS. They are not only the most affected social categories affected by poverty but often have difficulty accessing their basic rights- social, economic and political. The problems faced by these categories are manifold and varied. The Scheduled Castes or Dalits experience caste based social exclusion in India. Most of their problems are associated with caste system which has persecuted the Indian society for several centuries. The tribal population on the other hand suffers from geographical and

social exclusion, high poverty rates and lack of access to resources. Social inclusion is a method to combat systemic exclusion through economic planning and legal process aimed at the elimination of social and economic inequalities and poverty. The idea of inclusive growth has been in the limelight and drew the attention of the planners. This orientation is manifested in the theme of the Eleventh Five Year Plan document envisioning towards 'faster and more inclusive growth', which clearly reflects the need to find a sustainable balance between 'growth' and 'inclusion'. The Plan defines inclusive growth to be a "growth process which yields broad-based benefits and ensures equality of opportunity for all". Inclusive growth necessitates aligning the development needs of the society with the rights of the weaker sections which would help enhance their Human Development Index.

The discourse on Social Exclusion and Inclusive Growth of the weaker sections has encompassed several dimensions in the recent years that need to be focused. It includes examining the socio-economic status of Dalits and STs, OBCs, Women and religious minorities, the Elderly and persons living with HIV/AIDS. It will also analyze the extent of political participation and factors like discrimination which have an impact on the progress of these communities. In this backdrop, the Centre for Study of Social Exclusion and Inclusive Policy, Andhra University conducted a two-day national seminar to provide a platform to address the issues of social exclusion and inclusive growth of the marginalized communities. The seminar has enabled scholars to present case studies and empirical findings on the aspects of social exclusion and inclusion. Academics, scholars, bureaucrats, social workers and students have contributed to the proceedings by presenting their papers on these themes. The deliberations at the seminar contributed immensely towards a range of policy measures.

Abhijit Guha (2011) "The Idea named 'Social Exclusion'" *Frontier*, Vol. 44, Nos. 11-14, Sep 25-Oct 22.

The author describes that the idea of social exclusion was born in Western Europe, particularly in France1 in the seventies to tackle the ever increasing crises of industrial capitalism in the context of a welfare state. The concept was developed also as a reaction to the narrow money and income oriented economic approach to deal with the large group of unemployed people in the industrialized nations of Western Europe who could not participate in the normal activities of the society. Since then, the concept gradually crossed the European borders and reached the developing nations of the world with efforts of the United Nations agencies by the nineties. The author has raised a pertinent question "is there any society or country where there is no rule of exclusion?"

The continuation of occupational specialization of the Indian caste system (which excluded a particular caste from pursuing the occupation of others) was explained by Bose (Bose, 1963). Madhav Gadgil and Kailash Malhotra at a much later period extended Bose's ideas within an ecological framework in explaining the existence of various caste groups in the rural areas of Maharashtra (Gadgil and Malhotra, 1983). In a study conducted by Haripada Pradhan, Abhijit Guha and Falguni Chakraborty of the Department of Anthropology, Vidyasagar University, the authors have shown how under the leadership of local communist party some unwritten rules of exclusion and inclusion in the reclamation of unrecorded char land in Nayagram block of the Paschim Medinipur district minimized conflict as well as inequality among the rural cultivators (Pradhan et.al., 1992). Social exclusions are not always as bad as the protagonists of Western liberal democracy have conceived.

Be that as it may, the proponents of the conceptual apparatus named 'social exclusion' gives emphasis to exclusion of marginalized groups in societies particularly in the Third World countries. They focus on exclusions of underprivileged groups arising out of society's built-in normative order, e.g. caste based exclusions, gender based exclusions, and exclusions based on race, religion and other primordial elements from the

viewpoint of Western liberal thought which champions equality of opportunity for every citizen. But ironically, the theorists of social exclusion rarely venture into exclusions caused by the capitalist system and the globalizing forces. They virtually ignore the exclusion of millions of people caused by:

> (i) technological improvements in the industrial sector which produces record number of unemployment.
> (ii) development caused displacement causing internal refugees.
> (iii) regional warfare causing homelessness to hundreds of thousands of people.
> (iv) religious fundamentalism which excludes the minorities from enjoying human security, e.g. Muslims in recent Gujarat and Hindu minorities in Bangladesh.
> (v) how the accelerating economic growth rate of a country pushes the majority of the population below the poverty line and excludes them from the market.
> (vi) policy caused exclusions e.g. land acquisition law, which excludes the numerous agricultural workers from receiving any compensation.

As for objectives and the ground realities of a diverse country like India the prospects of easy-running seem difficult. Here is an incident of a Santal girl being excluded from her community for marrying a non-tribal boy for analysis of social exclusion theorists. According to media report a whole village performed the death rituals of the girl and her parents had to pay Rs 9,000 for the feast in a village in Bankura. The girl and her husband on the other hand now live in another area and are earning their livelihood. The girl said to the correspondent that she wants to live with dignity and she also added that in future her parents would realize their errors! (The Statesman, 2008). Undoubtedly, this is a case of exclusion. But can this case be investigated without looking into the politics of the village, the role of the political parties, panchayat leaders and above all the system of social and political stratification that exist in the village? In the same vein, can the horrible custom of witchcraft among the Santals, which excludes the old age women (particularly widows) from enjoying social security, be

explained only on the basis of existence and continuation of a traditional custom? Is it not a fact that the custom of witchcraft has its politico-economic basis as had been shown by the classical studies on witchcraft done by social anthropologists in Africa? Can caste-based exclusions in India be explained without looking into its relations with class and power? Examples could be multiplied but the message is simple. The conceptual construct of social exclusion as it is being tossed out by the funding agencies cannot do justice to the gigantic number of people thrown out of their livelihood by state's policy, warfare, fundamentalism or inhuman laws which stand in a positive feedback relations with the forces of globalization. So if there are studies on Social exclusion, there lies every reason to incorporate politico-economic issues in it. In fact, works have already been done by scholars who demonstrated that inclusion of political economy under the globalizing forces can very well be incorporated in the concept of 'social exclusion' (Veron, 2008).

Watts, A.G. (2010). "Social exclusion and career development: a United Kingdom perspective." *Australian Journal of Career Development.*

Drawing the experience from the UK perspective, the author expressed that career development has traditionally had a strong link with a concern for social equity and social justice. The origins of the vocational guidance movement in the United States of America were as contributing to a process of gradualist social reform, seeking to improve the work conditions of the poor (Brewer, 1942; Stephens, 1970). Much the same was the case in the United Kingdom (Peck, 2004). More recently, the Organisation for Economic Co-operation and Development (OECD) in its analysis of policy goals related to career guidance (2004), identified social equity goals as one of the three main sets of such goals, alongside learning and labour market goals.

The concept of social exclusion potentially reinforces this tradition but also reframes it. As is currently the case in Australia, the concept has been given considerable political attention in recent years in the United Kingdom. In particular, it led to a major restructuring of careers services

for young people, in the form of the Connexions service. An early analysis of this restructuring suggested that it provided a cautionary tale in terms of the application of the concept to career development services (Watts, 2001). The present article updates this analysis, with the hope that Australia and other countries might be able to learn from it. The concept of social exclusion was first used in France (exclusion sociale), where it has been a focus of political debate since the 1960s (Silver, 1994). It has come to exercise a growing influence on social and economic policy within the European Union (e.g., European Commission, 1994). Within the United Kingdom, one of the first acts of the 'New Labour' government when it came to power in 1997 was to establish a Social Exclusion Unit within the Cabinet Office, to develop and promote a range of cross-departmental initiatives designed to tackle the issue.

Within this broad policy frame, particular attention was paid to young people who had dropped out of the formal education, training and employment system—the so-called 'NEET' group (not in education, employment or training). Many such young people suffer from multiple personal and social problems, including dysfunctional family backgrounds, personality and behavioural difficulties and experience of traumatic events (Stone, Cotton & Thomas, 2000). They are more likely than their peers to be involved in drugs and in crime (Social Exclusion Unit, 1999). The policy attention devoted to them has stemmed partly from concern for their welfare and partly from the social threat they are perceived to represent.

From Careers Service to Connexions— the Careers Service was established by the Employment and Training Act 1973. This Act placed a statutory duty on all local education authorities (LEAs)--funded by central government through the rate support grant--to provide careers services to assist all young people in the transition from school to work. The service was also permitted to offer services to adults but not obliged or centrally funded to do so. Subsequently, under the Trade Union Reform and Employment Rights Act 1993, the statutory duty was assumed by the secretary of state for employment, who invited bids from LEAs and others to run the service, thus effectively establishing a quasi-market for its

operation. It still remained a mandatory service providing professional career guidance services to all young people.

Recognition of the effects of this erosion has grown. Influential voices have expressed concern (Skills Commission, 2008). The government has become belatedly aware of the importance of careers education and guidance to some of its other policies, including curriculum reforms for those aged 14-19, increasing apprenticeships, extending the age of compulsory participation in formal learning to 18 and increasing social mobility. A new strategy to improve the quality of careers education and information, advice and guidance has been launched (Department for Children, Schools and Families, 2009). But much work will be required to make good the damage to such provision that Connexions caused.

Effects of Connexions— connexions certainly have some achievements to its name. Feedback from those who have used its services has been largely positive (e.g. Brunwin et al., 2005). Some innovative work has been done on involving young people in the design of services. Some of the work with at-risk young people has been highly creative.

Towards the end, this case study indicated clearly the dangers of giving excessive prominence to the issue of social exclusion in framing policies on career development services. Certainly such services can play a prominent role in strategies and programs designed to tackle social exclusion. But to redesign the core nature of such services on this basis is likely to be at the expense of their wider roles in policies relating to education and training and to the labour market (OECD, 2004).

Qazi Kholiquzzaman Ahmad (2010) "Tackling Social Exclusion: South Asia." Viewed from www.ifpri.org/sites/default/files/publications/oc63essay06.pdf

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The author of the present scholarly article submits a well conceived definition on social exclusion. Social exclusion may be defined as the process through which individuals and groups are wholly or partially excluded from the society in which they live. The exclusion may have economic, social, or political aspects—or a combination of all three.

Economic aspects of exclusion may take the form of a lack of access to land and other physical assets, credit, skills, and labor markets, resulting in the economic impoverishment of those who are excluded and frequently condemning them to undernourishment, ill health, poor housing or homelessness, and unsanitary living conditions. Social aspects of exclusion may involve discrimination on the basis of gender, ethnicity (including belonging to scheduled tribes and castes, particularly in India), social group (specifically, people in "lowly" occupations—as perceived by elite groups—such as street cleaners), mental and physical disabilities, and ageing. This discrimination effectively reduces the opportunities of the socially excluded to lift themselves from impoverishment. Exclusion may acquire a political aspect when people-centred democratic institutions are not present and when political rights (such as political participation, the right to organize, personal security, freedom of expression, and equality of opportunity) are restricted or nonexistent. The excluded are often deprived of the chance to legally redress violations of their rights and denial of opportunities to them because they cannot afford the costs or they are prevented from doing so by the more powerful perpetrators of these injustices, who can often bend the rules and laws in their own favor. Social exclusion may be deliberately imposed by a government or by a powerful social group on other communities or groups. Immigrants and expatriate workers in many European and Middle Eastern countries are discriminated against with regard to their political rights, terms and conditions of work, and housing. Also, ethnic minorities in South Asian countries generally suffer from discrimination against their culture and from constrained educational and employment opportunities. Social exclusion also occurs through ongoing social processes in the absence of any deliberate attempt on the part of the government or any group of powerful people to exclude people, partially because there may not be any deliberate public or private interventions to reverse social exclusion of this nature. The two types of social exclusion have respectively been designated by Amartya Sen as active and passive social exclusion.

Focussing more on developed countries, the author articulated that "Though relative deprivation and pockets of absolute deprivation exist in developed countries, the majority of the population in developing

countries suffers from a high degree of economic and social deprivation and political marginalization".

Drawing from the South Asia's experiences, the author cited that "the socially excluded in South Asia include landless and other asset less labourers whose ranks include large numbers of unemployed and underemployed persons as well as employed persons who earn very low incomes. Other socially excluded groups include small and marginal farmers, small artisans and informal sector operators, disadvantaged women, ethnic minorities, hill people, scheduled tribes and castes, and people with mental and physical disabilities. Disadvantaged people living on marginal lands such as riverbanks, coastal areas, and chars (riverside flood prone areas and low-lying sandy islands) or arid or semi-arid lands, and hence on the frontline of severe types of natural disasters such as cyclones, floods, and river erosions, also belong to excluded groups. In poor families in male-dominated South Asian societies, women are more excluded than men. If those women also belong to ethnic minority groups, they are further deprived."

The article has placed three major concerns affect South Asia's economic development and compound social exclusion in the region— present size and growth rate of the South Asian population, continuing environmental degradation (deforestation, soil quality depletion, air and water pollution, depletion of wetlands, and river erosion) and climate change, and the governance in the region.

Diemer, M.A. and Liyana, O. (2010). "Social inclusion and critical consciousness in Australia." *Australian Journal of Career Development.*

Authors have cited Kahn & Kamerman (2002) where attempt was made to define social exclusion as the degree to which children or families do not participate fully in society or (the) process by which individuals and groups are wholly or partly closed out from participation in their societies because of low income as well as constricted access to employment, social benefits and services, and other aspects of cultural and community life.

Social exclusion connotes limited access to resources that facilitate inclusion in a given society, such as transport, social networks and adequate housing (Roosa, Deng, Nair & Burrell, 2005) as well as civic and political voice and participation (Aber, Gershoff & Brooks-Gunn, 2002). The notion of social exclusion moves beyond a focus on income poverty, providing a 'conceptual net' to capture processes of marginalisation and exclusion on the basis of (including but not limited to) race/ethnicity, gender and ability status.

The somewhat paradoxical thesis of this paper is that a consciousness of processes of social exclusion, critical consciousness, may facilitate social inclusion among socially excluded Australian youth. That is, a consciousness of and motivation to change the social structures that create social exclusion may help socially excluded youth negotiate structural constraints on career development and occupational attainment. North American research examining this premise and its applications to the Australian context have been detailed out.

Socially excluded youth in North America are defined here as youth of colour and/or lower socioeconomic status (SES) youth, who experience racial or socioeconomic or both forms of social exclusion such as inadequate academic preparation and limited access to quality vocational guidance, occupational role models and social capital, as well as labour market discrimination and restricted opportunities to explore the world of work via part-time work (Aber et al., 2002; Blustein, 2006). These forms of social exclusion constrain the career development and occupational attainment of youth of colour and/or lower SES youth in North America (Diemer & Blustein, 2006). In turn, social exclusion in education and the labour market serve to perpetuate exclusion in civic and political spheres-- elected officials are less responsive to socially excluded individuals, who are in turn less participatory in civic and political affairs (APSA Task Force on Inequality and American Democracy, 2004).

Critical Consciousness and Social Inclusion in North America— Engagement with school, progress in career development and attaining higher paying, higher status occupations in adulthood are traditional pathways to social mobility that facilitate social inclusion for socially excluded youth. Career development and employment are particularly

important considerations that are noted as 'key routes' of social inclusion and integration that also facilitate fuller participation in society and civic and political life (Commission of the European Communities, 2000). Critical consciousness has been associated with socially excluded youths' engagement with school (O'Connor, 1997; Ramos Zayas, 2003) and progress in career development (e.g., vocational identity clarity, work salience and expectations for higher status, higher paying careers in adulthood) (Diemer & Blustein, 2006; Diemer et al., in press). For example, the statistical effects of critical consciousness on marginalised youths' occupational expectations, translated into practical terms, would change youths' expected occupation in adulthood from a garbage collector to a bank teller (Diemer & Hsieh, 2008). Further, longitudinal studies suggest that critically conscious adolescents attain higher-paying and higher-status occupations as adults, even after controlling for academic achievement (Diemer, 2009). In short, critical consciousness may engender excluded youths' success within traditional routes to social mobility and inclusion-- schooling and career development in adolescence and adult work in the labour market.

The presumed 'causal mechanism' underlying the critical consciousness-career development relation is beginning to take shape. This perspective presupposes that social exclusion negatively affects the career development of socially excluded youth, regardless of youths' awareness of these constraints. Youth with a greater consciousness of how social exclusion occurs and feel motivated to change these social injustices may more clearly perceive and negotiate these constraints (Diemer et al., in press). Critical consciousness may be an internal resource that helps socially excluded youth negotiate and overcome outside-in constraints on career development and occupational attainment. That is, critically conscious youth may discern how to more effectively 'play the games of school and work on an uneven playing field'. In short, critical consciousness may serve as an important source of human agency despite the constraints imposed by social exclusion (Ramos-Zayas, 2003).

Facilitating critical consciousness and social exclusion in Australia—these North American forms of social exclusion--including but not limited to inadequate educational preparation, labour market

discrimination and limited access to social capital--appear to also constrain the career development and occupational attainment of Indigenous Australians (DeJaeghere, 2007). Indeed, Australia's Indigenous population is excluded from a range of opportunities, experiences and amenities that facilitate well-being, self-determination and social inclusion (Vinson, 2009). Social exclusion in Australia can be partially explained via racial and socioeconomic inequities in the educational and occupational 'building blocks' that facilitate career development, occupational attainment and social inclusion. Australian minority groups, such as Indigenous Australians and non-native English speakers, appear to lower their vocational expectations and disconnect from the career development process in response to anticipated and/or experienced racial discrimination in school and in the labour market (Prideaux & Creed, 2002). Indigenous adults who are unemployed or experience labour market discrimination also tend to communicate lower educational and occupational expectations to their children (Daly, Henry & Smith, 2002). Further, the intergenerational transmission of wealth and privilege (e.g., earnings, education and occupational status) engenders 'legacies of inequity' in access to the resources and social networks facilitative of career development and occupational attainment that are transmitted across generations of Australia's Indigenous population (Hayes, Gray & Edwards, 2008). These forms of social exclusion may explain Indigenous peoples' overrepresentation in low-wage occupations and higher unemployment rates (Taylor, 1999). In turn, social exclusion contributes to Indigenous peoples' higher arrest rates and substance abuse, as well as lower rates of civic engagement and political participation (Hunter, 2000).

Career development interventions for socially excluded youth may be augmented by greater consideration of the social constraints on their career development and occupational attainment, as detailed above. Further, career interventions that include dialogue about and provide support for challenging social inequities (Diemer et al., 2009) as well as analysing social inequalities and the roles they play in different aspects of youths' lives (Blustein, McWhirter & Perry, 2005) may have stronger effects on the career development of socially excluded individuals (Chronister & McWhirter, 2006). In short, educational and vocational practice that target

Indigenous youths' consciousness of and motivation to change the social conditions that create their social exclusion may better prepare socially excluded Australian youth to 'play the games of school and work on an uneven playing field', potentially fostering social inclusion and mobility among a broader swathe of Australia's population.

Peters, Susan J. (2009). Review of marginalisation of people with disabilities in Lebanon, Syria and Jordan. UNESCO.

Using a social exclusion conceptual framework, this paper identifies several causes of marginalization of people with disabilities in the context of the MENA region. Focusing on Lebanon, Syria and Jordan, the incidence, prevalence, causes and characteristics of people with disabilities are reported. The educational experiences of children and youth with disabilities from early childhood through secondary school are described. Findings from these experiences are used to recommend strategies to address exclusionary policies and practices in order to promote inclusion. Strategies focus on legislation and policies, as well as addressing cultural and structural barriers through specific interventions.

Marginalisation connotes a vision of being side-lined from participating in an activity, or, in other words, being able to participate, but at the margins. Yet marginalisation may also be viewed as a point on a continuum between inclusion and exclusion. The statistics of disabled people as a subgroup who lived experiences of disabled people as individuals, more often reveal a picture of exclusion rather than marginalisation. This point of exclusion is evident in the estimations that 98% of children with disabilities in developing countries do not attend school (Action on Disability and Development, 2009). Within the Middle East and North Africa (MENA) region, educational systems exclude more than 95% of the disabled school-age population at the primary level (HDD, 2005). Therefore, at the outset, it is important to stress that conceiving of the experiences of people with disabilities as 'marginalised' under-estimates their experiences.

In order to address these barriers, this paper takes a social exclusion approach to marginalisation of people with disabilities. "Social exclusion sidelines certain population groups. It restricts excluded groups' economic mobility and *prevents* them from receiving the social rights and protections meant to be extended to all citizens" (Lewis & Lockheed, 2006).

Social Exclusion as a discourse and framework for policy analysis originated in Europe, but has been applied in developing countries, including Middle Eastern Countries. The following characteristics of social exclusion pertinent to this paper are excerpted from Silver, 2007.

- Social exclusion is a process, not just a condition that is the outcome of a process.
- Social exclusion is multidimensional, so policies to address it need to be comprehensive, multi-pronged, tailored to individual sets of needs, and 'joined-up' across agencies,
- Mechanisms of social exclusion carry a cumulative disadvantage, or the accumulation of multiple dimensions of disadvantage.
- Primary indicators of social exclusion go beyond material and economic dimensions to include exclusion from social relations, social support, and civic engagement.
- Social exclusion is a situated, socially embedded concept that differs across national and cultural contexts, as well as across regional and local conditions.
- The risk of exclusion may be based upon personal characteristics that include health, disability, gender, age, place of birth, language, religion, sect, and spatial distances. Ineligibility for services due to citizenship status, gender prohibitions, and social isolation also carry risks of exclusion.
- In contrast to the focus on distribution of resources inherent in poverty and inequality, social exclusion focuses on social relationships involving two parties: excluders and excluded. Much of the literature on exclusion focuses on the excluded. Social exclusion literature focuses on relations between included and excluded groups, such as unfavourable public attitudes, segregation of minority groups and harassment of women.

Gustafson, Kararyn (2009) "The Criminalization of Poverty." *Journal of Criminal Law and Criminology.* Gale: Cengage Learning.

The author has opined that California is one of the most aggressive states not only in investigating and prosecuting welfare fraud cases, but also in welcoming law enforcement into the welfare system.

More than forty-five years ago, Professor Charles Reich wrote that it would undermine the fundamental purposes of welfare provision to "violate the sanctity of the home and degrade and humiliate recipients." Yet today, some of the key purposes of welfare policies are to regulate the home and to degrade welfare recipients to such a degree that they are deterred from using welfare.

The term criminalization is used in this Article to describe a web of state policies and practices related to welfare. There are several different kinds of criminalizing policies and practices. First, there are a number of practices involving the stigmatization, surveillance, and regulation of the poor. These practices are historically embedded in aid programs to the poor. As Part II of this Article describes, the welfare reforms implemented near the end of the twentieth century raised these practices to a new level.

Second, many of the policies written into the federal and state welfare reform laws assumed a latent criminality among the poor. The welfare reform measures were aimed at excluding welfare recipients who had engaged in illicit behaviour (such as drug use or possession) in the past, and were aimed at imposing harsh penalties on welfare recipients who engaged in illicit behaviour while receiving government benefits. These policies engaged the get-tough-on-crime approach used by the criminal justice system.

The third type of criminalizing practices involved the growing intersection between the welfare system and the criminal justice system. This intersection includes not only overlapping goals and attitudes toward the poor, but also collaborative practices and shared information systems between welfare offices and various branches of the criminal justice system. Both these systems are now preoccupied not with addressing social ills, but rather with reducing the risks associated with social ills.

Very concrete examples of this criminalization exist in the welfare system--most notably, aggressive investigations into and increasing prosecutions for welfare fraud. These government practices, which involve both the welfare offices and the criminal justice system, are leaving a large and growing number of parents with criminal records and paying criminal penalties. More troubling, the policing of welfare fraud typically occurs at the local level, so that dramatically disparate rates of investigation and prosecution appear to exist among counties, even those in a single state.

Various sections of the present article describe the historical and political progression through which welfare fraud and welfare cheats became such a concern in the United States. The third section of the article details some of the federal programs and state and local practices that have in recent years contributed to the criminalizing trends. This part also examines the movement away from civil penalties for welfare cheating and the increasingly aggressive pursuit and punishment of welfare cheating as a felony crime. The fourth section examines the tenuous and troubling state of constitutional protections for the poor under recent case law. Finally, the fifth section proposes some policy changes to address the problematic convergence of the welfare and criminal justice systems. It also considers why legal scholars should become more attentive to the intermingling of government programs and strategies and, more specifically, attentive to the poor.

Rawal, N. (2008). "Social Inclusion and Exclusion: A Review." *Dhaulagiri Journal of Sociology and Anthropology* Vol.2.

Historical description on social exclusion is given importance in the introductory phase of this article. The growth of the concept – social exclusion, was figured prominently in the policy discourse in France in the mid-1970s. Attempt has been made in this article to cite country specific social exclusion in Nepal. The author reported that "the debates surrounding inclusion/exclusion have ascended to conspicuous importance in the present political transition in Nepal with several groups such as Dalit, women, ethnic communities, donor communities, Madhesi

communities and region voicing their demands for an inclusive state by virtue of which, the issue has now come to be a part of the popular public discourse."

While conceptualizing social exclusion author has cited a couple of scholarly definitions given by European foundation (1995) as quoted by de Haan (1998), Francis (2002), and Aasland and Flotten (2000).

Francis (2000) locates the strength of social exclusion as a concept in its attempt to capture the multifaceted character of social deprivation, especially its institutional and cultural aspects. According to Geddes and Benington (2001), the multidimensional concept of exclusion broadens out the notion of material poverty and identifies social problems and then labels them as aspects of social exclusion. Sen (2000) associates idea of social exclusion to capability perspective on poverty.

Even though the concept of social inclusion has its roots in France, Hillary (1994) states that in contrast to distinctive French Republican conceptions, challenges to Republican ideology and the adoption of exclusion discourse in other national contexts imparted meanings to the term more properly considered within other paradigms of social disadvantage (Hillary, 1994). She puts forth her threefold typology of the multiple meanings of exclusion distinguished by different theoretical perspectives, political ideologies and national discourse. The three paradigms of social exclusion, such as, solidarity, specialization and monopoly, based on different notions of social integration, attributes exclusion to a different cause and is grounded in a different political philosophy and provides an explanation of multiple forms of social disadvantage.

According to Levitas (1998) the redistributionist moral discourse that accompanies the monopoly paradigm prefigures inclusion in terms of citizenship rights which would promote equality (Levitas, 1998, cited in O'Reilly, 2005). The utilization of a discourse of rights as a tool for social change has been challenged by the responsibilities discourse of neo-conservative parties and commentators, while the monopoly paradigm implies that a restructuring of the economy is necessary to change the unequal distributions within society to which current social rights are only a palliative (O'Reilly, 2005).

Author draws conclusion by stating that "given the diversities in Nepal, with its own social, cultural, historical realities, the concept needs more deliberation and needs to reflect the realities of Nepal going beyond popular discourse and emotive appeal for a segment of the population."

Nick, Axford (2008) "Are looked after children socially excluded?" *Adoption & Fostering.* Cengage Learning

This article tries to cut through some of this noise by setting out a definition of social exclusion and then examining whether and in what sense looked after children might fit the definition. It discusses briefly implications for how service providers define and help these children and for how childhood social exclusion is studied.

According to the academic literature, social exclusion is more specific than general socio-economic disadvantage. One definition suggests that an individual is socially excluded if (a) he or she is geographically resident in society but (b) for reasons beyond his or her control cannot participate in the normal activities of citizens in that society, and (c) would like so to participate (Burchardt et al, 1999). Another refers to individuals who are: "... suffering such a degree of multidimensional disadvantage, of such duration, and reinforced by such material and cultural degradation of the neighbourhoods in which they live, that their relational links with the wider society are ruptured to a degree which is in some considerable degree irreversible." (Room, 1999)

Here it is argued that five criteria--drawn from these definitions-- First, an individual must be resident in a society in order to be excluded from it. Second, an individual's participation in that society must be diminished if they are to be deemed 'socially excluded'. Third, relational factors must be central to the cause of predicaments that merit an individual being described as socially excluded. Fourth, the excluded person must not only want to participate in certain activities and relationships but also be prevented from doing so by some excluding agency: hence, 'an individual who voluntarily withdraws him or herself

from society--a hermit, a recluse, a Scrooge--is not socially excluded' (Burchardt et al, 1999). Fifth, social exclusion implies a state of ill-being and disablement. This is implicit in foregoing discussion, but it is worth stating since some 'exclusion' can be construed as a positive experience. Sixth, diminished participation is invariably brought about by multidimensional and accumulating disadvantage. Seventh, the disadvantage that creates social exclusion is invariably of substantial duration. Eighth, local area features such as geographical location and the housing market often exert an influence on patterns of exclusion that is above and beyond that of wider social and economic factors (Glennerster et al, 1999; Lupton and Powers, 2002).

Assuming for now that social exclusion does offer a useful perspective on the predicament of looked after children (see below), there is a clear need for more robust research into which looked after children are socially excluded and in what sense. In doing this, some lessons can be learned from what has been done already.

First, children's ties to their family and community are important not only for their own well-being but also for the health of the wider society (Scott et al, 2001; Feinstein and Sabates, 2006). Second, looked after children need to be engaged in productive activity, which, for the most part, means education. Historically this has received little attention, and it continues to be an area for concern. Third, the spatial or geographic element of being looked after can also be forgotten in the rush to find a placement, but significant distance from family and community can exacerbate difficulties in other areas of children's lives. Fourth, an exclusion perspective puts into sharp focus the lack of choice and control that looked after children often feel they have. Fifth, looked after children are particularly vulnerable to structural forces, foremost of which is that of socio-economic inequality. Sixth, a social exclusion perspective provides a reminder that welfare services themselves can exclude (Sheppard, 2006).

Mary Daly & Hilary Silver (2008) Social exclusion and social capital: A comparison and critique. Springer Science and Business Media.

Authors are of the opinion that social exclusion and social capital are widely used concepts with multiple and ambiguous definitions. Their meanings and indicators partially overlap, and thus they are sometimes used interchangeably to refer to the inter-relations of economy and society. Both ideas could benefit from further specification and differentiation. The causes of social exclusion and the consequences of social capital have received the fullest elaboration, to the relative neglect of the outcomes of social exclusion and the genesis of social capital. This article identifies the similarities and differences between social exclusion and social capital. The intellectual histories and theoretical orientations of each term, their empirical manifestations and their place in public policy have been compared by the authors. The article then moves on to elucidate further each set of ideas. A central argument is that the conflation of these notions partly emerges from a shared theoretical tradition, but also from insufficient theorizing of the processes in which each phenomenon is implicated. A number of suggestions are made for sharpening their explanatory focus, in particular better differentiating between cause and consequence, contextualizing social relations and social networks, and subjecting the policy 'solutions' that follow from each perspective to critical scrutiny. Placing the two in dialogue is beneficial for the further development of each.

Social exclusion and social capital are often conflated both conceptually and empirically. Some of the confusion around the two concepts may simply reflect the vernacular meanings of each term. Americans are unfamiliar with the wider social scientific understandings of the term "social exclusion," confining its application to the few contexts like race relations where it makes obvious sense to them. In Europe, with its socialist tradition, there may be resistance to the idea that any kind of 'capital' is good. Authors have submitted bare critiques that are related to social capital and social exclusion.

Inquiry Secretariat. (2008). Expert seminar on Crime and Social Exclusion.

The expert seminar concluded with four major concerns that have association with crime that leads to social exclusion. The first is the complexity of social problems. There is little evidence to suggest that a lack of basic skills is, in itself, predictive of re-offending, but basic skills are related to other factors known to be associated with offending – poor school experience, unemployment, social exclusion, and various psychological and cognitive factors. Social problems are complex and have no single cause. The second is a life course approach. There is potential for a stronger emphasis on a life course approach which reflects the diversity of pathways and is not tied to chronological age stereotypes, but which also reflects what we know about patterns of development. There is a serious question about how we deal with 19-26 year olds as the evidence suggests that many young people grow up and out of crime at around 25. Third, inequalities within this age group are huge – 19 to 26 year old young men from disadvantaged areas of London are largely absent from most LSC records. A significant number of young offenders have speech problems and poor communication skills and yet there is little systematic screening for learning difficulties and disabilities. The final concern is scoping and language- There is an issue about how broadly the Inquiry defines its 'Crime and Social Exclusion' theme. The focus of much of the discussion at the seminar was on offender learning, but some of the other areas for consideration could include: lifelong learning elements of crime prevention; work with specific groups at risk of involvement with crime; lifelong learning's role in supporting communities damaged by crime; lifelong learning's role in supporting literate and informed public debate about crime through citizenship education. The expert seminar concluded that crime accentuated social exclusion and vice versa; and therefore recommended for corrective measures.

Ruth Levitas et al. (2007). "The Multi-dimensional Analysis of Social Exclusion." BIPA, University of Bristol.

The present article summarizes the outcomes of a project that was designed to review existing sources on multi-dimensional disadvantage or severe forms of social exclusion characterised as 'deep exclusion'. Another objective of the project was to recommend possibilities for secondary analysis of existing data sets to explore the dynamics of 'deep exclusion'. One of the potent objectives was to identify any relevant gaps in the knowledge base; and to recommend research strategies for filling such gaps. The first task was to define social exclusion and deep exclusion and to identify the appropriate 'dimensions' contributing to multi-dimensional disadvantage. A working definition of social exclusion was adopted after exploration of the wide range available in the literature: Social exclusion is a complex and multi-dimensional process. It involves the 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. It affects both the quality of life of individuals and the equity and cohesion of society as a whole.

'Social exclusion' itself is universally regarded in the academic and policy literature as involving multi-dimensional disadvantage. 'Deep exclusion' cannot therefore be clearly differentiated from social inclusion on this basis. However, there are degrees of severity of social exclusion. Severe or deep exclusion refers to "exclusion across more than one domain or dimension of disadvantage, resulting in severe negative consequences for quality of life, well-being and future life chances."

Although there are several indices relating to social exclusion and related matters, many of these are principally descriptive and do not allow for analysis of interacting variables. The multivariate analysis that has been done on social exclusion is of variable quality and is inconsistent in the definitions of social exclusion and the domains and indicators used.

It is not clear that 'deep exclusion' is separable from social exclusion more generally, or produced by different 'drivers'. The

demonstration of causality in social science is extremely difficult. However, there is overwhelming evidence that poverty is a major risk factor in almost all domains of exclusion that have been explored. Bradshaw et al (2004) stress the importance of distinguishing between macro-drivers that increase the overall levels of social exclusion, or particular aspects of it such as homelessness, and the causes or correlates of individual vulnerability. It is also useful to distinguish between risk factors which signal the greater vulnerability of a category of individuals, and triggers which have a direct causal impact.

A matrix of appropriate domains and topic areas was constructed looking across four stages of the life course: childhood, youth, working-age adulthood and later life. This matrix, the **Bristol Social Exclusion Matrix, or B-SEM**, contains ten potent dimensions or domains of potential importance in social exclusion:

Resources:	Material/economic resources
	Access to public and private services
	Social resources
Participation:	Economic participation
	Social participation
	Culture, education and skills
	Political and civic participation
Quality of life:	Health and well-being
	Living environment
	Crime, harm and criminalisation

Nayar, K.R. (2007). "**Social exclusion, caste & health: a review based on the social determinants framework.**" *Indian Journal of Medical Research*, Oct.

Poverty and social exclusion are important socio-economic variables which are often taken for granted while considering ill-health effects. Social exclusion mainly refers to the inability of our society to keep all groups and individuals within reach of what we expect as society to realize their full

potential. Marginalization of certain groups or classes occurs in most societies including developed countries and perhaps it is more pronounced in underdeveloped countries. In the Indian context, caste may be considered broadly as a proxy for socio-economic status and poverty. In the identification of the poor, scheduled caste and scheduled tribes and in some cases the other backward castes are considered as socially disadvantaged groups and such groups have a higher probability of living under adverse conditions and poverty. The health status and utilization patterns of such groups give an indication of their social exclusion as well as an idea of the linkages between poverty and health. In this review, we examined broad linkages between caste and some select health/health utilization indicators. We examined data on prevalence of anaemia, treatment of diarrhoea, infant mortality rate, and utilization of maternal health care and childhood vaccinations among different caste groups in India. The data based on the National Family Health Survey II (NFHS II) highlight considerable caste differentials in health.

The linkages between caste and some health indicators show that poverty is a complex issue which needs to be addressed with a multi-dimensional paradigm. Minimizing the suffering from poverty and ill-health necessitates recognizing the complexity and adopting a perspective such as holistic epidemiology which can challenge pure techno-centric approaches to achieve health status. The linkages between health and development are also now well-established. There are wide differences between some selected developed and developing countries. There are considerable differences in life expectancy, neo-natal mortality and maternal mortality between the developed and developing countries. Regarding, morbidity, it is seen that tuberculosis prevalence and incidence is almost 100 times more in India compared to the United States. Apart from the above indicators, the recent data from the WHO also show that the protein energy malnutrition is almost four times higher in the African and South Asian regions compared to Europe. The data on child growth standards also show wide differences between developed and the developing countries. In 2005, in all developing countries 32 per cent of children under 5 yr. of age (178 million children) were estimated to be stunted (that is, their height fell-2 standard deviations below the median

height-for-age of the reference population). In that year, more than 40 per cent of stunting was found in the WHO Regions of Africa and South-East Asia, around 25 per cent in the Eastern Mediterranean Region and 10-15 per cent in the regions of the Americas and the Western Pacific. Of the 39 countries with a prevalence of stunting of 40 per cent and higher, 22 are in the African Region, 7 in South East Asia, 4 in the Eastern Mediterranean, 4 in the Western Pacific, and 1 each in Europe and in the Americas. Of the 35 countries with a stunting prevalence lower than 20 per cent, 13 are in the Region of the Americas, 11 in Europe, 6 in the Eastern Mediterranean, 3 in the Western Pacific and 2 in South-East Asia. These data indicate the possible linkages between development, poverty and health. It also indicates that such linkages need to be contextualized within the developmental discourse globally.

Approach to social determinants— poverty and health linkages need to be understood with a broader social determinants framework. The interest in understanding social determinants was revived after the 1986 Ottawa Charter of Health Promotions which recognized peace, shelter, education, food, income, a harmonious eco-system, resources, social justice and equity as essential pre-requisites for health. Despite such a forceful international charter, the approach to social determinants remains extremely individualized and behavioural.

A structural orientation was missing in policy prescriptions in developing and developed countries. However, in recent years the social determinants are being centre-staged in global public health policy with the setting-up of a high profile Commission on Social Determinants. Considerable background and conceptual work have been completed since its inception. It is now well-accepted that poverty, quality of life, employment, working and living conditions influence health and behavioural modifications and health education will have a limited impact on improving health status unless the larger structural issues which sustain inequality are addressed. The current interest in poverty and health stems from this recognition.

Poverty and social exclusion—Poverty and social exclusion are important socioeconomic variables which are often taken for granted while considering ill-health effects. In recent years however, these variables have

come to the centre stage in public health discourse. The approach to poverty and health vary across different societies. According to Kosa, there are four possible approaches to poverty: (i) poverty is taken for granted and its existence is not perceived; (ii) poverty is taken for granted but its existence is perceived; (iii) poverty is not taken for granted and its existence is perceived; and (iv) poverty is not taken for granted but its existence is not perceived (11). We find a mixture of all these attitudes in our societies where despite clear recognition poor are increasingly marginalized from the health sector.

Social exclusion mainly refers to the inability of our society to keep all groups and individuals within reach of what we expect as society to realize their full potential. Marginalization of certain groups or classes occurs in most societies including developed countries and perhaps it is more pronounced in underdeveloped countries. Economic capability (poverty), gender, age, caste and religion, etc. are important variables which indicate exclusion from social and economic opportunities. Amartya Sen has pointed out that the concept of social exclusion has to take into cognizance the issues regarding poverty and deprivation. According to Sen, poverty is the lack of capability to live a decent life as social beings and it has to be centre staged in any strategy on social exclusion. There is already evidence that poverty, social exclusion and deprivation have a major impact on health. Absolute poverty i.e., lack of basic necessities for life still exists in many countries including developed countries and these sections are increasingly at risk including premature death. Relative poverty which excludes people from basic amenities such as housing, water, etc., also leads to ill-health and premature deaths. Especially women and children are affected by such deprivations.

The inter-state comparisons however may show a number of patterns which defy a uniform model although it may be possible to evolve broad linkages between socio-economic status and health. The pathways leading to better health are too dissipated to develop predictors on a pan-national scale. Apart from health status, the availability and accessibility of health services to the people also show wide differentials between different socio-economic groups. The 11th plan approach paper states "While both education and curative health services are available in the market to those

who can afford to pay, quality sources are expensive and beyond the reach of the common people. Other privately provided services are of highly variable quality. In this situation, access for the mass of our people can only be assured through a substantial effort at public financing of essential services".

In the Indian context, caste may be considered broadly as a proxy for socio-economic status and poverty. In the identification of the poor, scheduled caste and scheduled tribes and in some cases the other backward castes are considered as socially disadvantaged groups and such groups have a higher probability of living under adverse conditions and poverty. The health status and utilization patterns of such groups give an indication of their social exclusion as well as an idea of the linkages between poverty and health. In this review, we examined broad linkages between caste and some select health/health utilization indicators. We examined data on prevalence of anaemia, treatment of diarrhoea, infant mortality rate, and utilization of maternal health care and childhood vaccinations among different caste groups in India. The data based on the National Family Health Survey II (NFHS II) highlight the caste differentials in health.

There are considerable differences between different caste groups regarding prevalence of anaemia among women and children. The differences in the proportion of women and children with anaemia seem to be more prominent among women belonging to scheduled tribe population. Proportion of women and children with severe anaemia also brings out these caste differentials. Similarly, the differentials are more prominent while considering post-neonatal mortality, child mortality and under 5 mortality. The difference between scheduled caste and the other castes (consisting of upper castes) stand out in most of the above variables. Regarding accessibility variables, the other castes (the upper castes) are better-off regarding treatment of diarrhoea while the proportions of scheduled castes, scheduled tribes and other backward castes not availing any treatment are considerably higher. The proportion of scheduled castes not availed any treatment for diarrhoea stands out which clearly indicates problems of accessibility and availability for these sections which belong to the poorer sections. The same pattern is discernible in the case of maternity

care as well. The proportion of scheduled caste and scheduled tribe women who have not availed any antenatal care is considerably higher compared to other castes. Institutional delivery is also comparatively lower among these sections. Regarding childhood vaccinations, complete coverage is lowest among the scheduled castes followed by the scheduled tribes.

On the whole, the data show that the marginalized sections such as scheduled castes/scheduled tribes and the other backward castes who are also the poor in India suffer from a 'social gap' in terms of health status and health services.

What needs to be done? Towards a holistic epidemiology—There are a number of levels which need to be addressed if the linkages between poverty and health are to be grappled. The linkages between caste and some health indicators only show that poverty is a complex issue which needs to be addressed with multidimensional paradigm.

In order to be meaningful and to grapple with the complexity, there is a need for evolving an alternative approach to epidemiology which we call holistic epidemiology. The challenge is how best the multiple scientific traditions can be optimally utilized for decreasing suffering and improving health and well-being of populations. On one hand, it requires an examination of conceptual and methodological issues in bringing together diverse scientific traditions, and on the other hand it calls for evolving intervention strategies based on integrative approaches. Even while considering poverty as the core issue, there is a need to consider parameters beyond the biomedical framework, in keeping with the complexities of plural systems and the diversity of social context. It calls for a dialogue between different approaches to social science issues in epidemiology, as well as between different perspectives in epidemiology itself.

The holistic epidemiology has to function at different levels. One is the issue of perspectives. In the present understanding of social determinants in health, holistic views are based on a systemic understanding especially with regard to interactions between people and the health service system. Distinctions like health system and health service system are posed within this framework. Health system is considered as dynamic concept involving biological and social dimensions of the well-

being of human beings. Health service system, on the other hand, is an organized complexity involving preventive, promotive and rehabilitative services and is only one of the many inputs required to improve the health of the people. The two systems are important for understanding social determinants and to grapple with the problem of health of the people. However, different approaches are needed for undertaking empirical studies as both systems have distinct social-political-technological subsystems. For instance, an epidemiological and managerial approach is more important for studying the health services system while a predominantly social science and epidemiological approach is needed for the health system. The health of the people is influenced by the interphase between the two systems in all their complexity with epidemiology providing the connecting link.

The holistic approach considers social determinants from the point of view of praxis where the starting point is the perspective which is linked to trends observed empirically. The approach is valuable from the point of view of policy directions and functions as a barometer for large scale deviations in structure of the society which impact on the health and well-being of the population. The poverty-ill-health nexus need to be understood from a holistic perspective wherein the outcomes are contextualized in terms of social inequality and the social forces that influence health status.

The second is the operational and empirical level. For instance, even identification of the poor is a challenging methodological task. As single measures like income or calorie intake are often inaccurate, several indices have been used to identify families below the poverty line. The Kerala State Poverty Eradication Mission known as Kudumbasree uses the following to identify the poor. Families with four or more of the factors below are listed as poor and vulnerable:

(i) No land/less than 10 cents of land; (ii) No house/dilapidated house; (iii) No sanitary latrine; (iv) No access to safe drinking water within 300 m; (v) women headed household/presence of a widow, divorcee/abandoned lady/unwed mother; (vi) No regularly employed person in the family; (vii) Socially disadvantaged groups (SC/ST); (viii) Presence of mentally or physically challenged person/chronically ill

member in the family; and (ix) Families with an illiterate adult member. Having identified the poor, from a pragmatic and practical point of view it is important to identify the pathways that result in ill-health in order to initiate disease-eradication strategies. Generating evidence regarding the processes that lead to ill-health needs this holistic vision. Many of our current evidences regarding the relationships between ill-health and social factors including poverty do not have such multi-dimensionality.

Louise, A. (2007). "Looking beyond Durban: the significance of racial discrimination on the international human rights agenda." UN Chronicle.

In 2001 in Durban, South Africa, the international community organized the third World Conference against Racism, Racial Discrimination, Xenophobia and related intolerance to respond to the emergence and continued occurrence of discrimination in its more subtle contemporary forms and manifestations. Participants drew attention to the historical and cultural depth of racism, including an acknowledgment of the major historical causes of racial discrimination. They evaluated and sought ways to address emerging and contemporary forms of racism, and agreed on the need for national action plans, tougher national legislations and more legal assistance to victims of racial discrimination. The importance of appropriate remedies and positive action for victims was underlined, and a wide variety of educational and awareness-raising measures were put forward. Measures to ensure equality in the fields of employment, health and the environment were also envisaged, together with actions to counter racism in the media, including on the internet. All these elements were included in a comprehensive and action-oriented declaration and Programme of Action that offer the international community a fully-fledged pathway for combating discrimination and a framework for progress. Still, despite a good legal framework and good guidance, the international community is far from defeating the evil of racism, which extends its tentacles in subtle and vicious ways. Unfortunately, there is plenty of easily available information documenting that the effectiveness of international standards and programmes leaves much to be desired. Data,

such as those indicating that people of African descent, ethnic and religious minorities and indigenous people are over-represented among persons arrested or imprisoned and in the number of deaths in custody, provide some evidence of their limited impact.

Underpinning all of these issues are ingrained suspicions against difference. Discrimination, exclusion and inequality reflect socially constructed identities and interests, which, depending on the circumstances, operate along the lines of sex, race, colour, language, religion, political or other opinion, national or social origin, property, birth or other status. These continue to trigger all forms of prejudice. Racism and xenophobic views are dangerously acquiring renewed legitimacy and vigour when they are invoked to bolster reactionary political platforms that aim at inflaming public sentiments against migrants, asylum-seekers and persons belonging to minority groups.

The Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance identified that a major cause of the resurgence of racist and xenophobic violence is intellectual and political resistance to multiculturalism and the conflict it has with old national identities. This rejection of diversity is a principal factor in the rise of racism and xenophobia and is manifested increasingly by intolerance, even repression, of cultural symbols and expressions that reveal the identity of various ethnic, cultural and religious communities. Of particular concern are the resurgence of anti-Semitism and anti-Islamic rhetoric. To eradicate these odious practices, it is imperative to correct the imbalances that affect marginalized and vulnerable groups through comprehensive interventions, which confront the multiple aspects that characterize exclusion, as well as by the means of reforms in the administration of justice to close the equality gaps. Social exclusion, in its broad terms, can be defined as the inability of an individual to participate in the basic political, social and economic functioning of the society in which he or she lives. Central to all of these areas is the problem of poverty that locks millions in a persistent cycle of exclusion and marginalization.

Katharine Giffard-Lindsay (2007) *Inclusive Education in India: Interpretation, Implementation, and Issues. Consortium for Research on Educational Access, Transitions & Equity.* Research Monograph No 15: Create Pathways to Access, University of Sussex, Brighton, UK.

The Research Monograph is comprised of six chapters including introduction and conclusion. Other four major chapters include literature review; the context; implementation, issues and constraints; and implications. Judicious attempts have been made to deal with the issue of social exclusion which is inclusive of disabilities cutting across social, psychological and physiological criteria. Inclusive education by its nature embraces all sets of individuals who are living far away from the average human development indices. While introducing the concept, the author has cited views of Kabir (2000) according to whom, social exclusion is not necessarily the opposite of inclusion. It further takes into account the views of Subrahmanian (2003), Sen, (2000), and de Haan (1998) on literature pertaining to social exclusion.

The monograph cites critical factors that accentuate social exclusion include gender, ethnicity, disability, and poverty. Factors are corroborated with evidences being reported by Giffard-Lindsay (2005), Tomasevski (2003), and Lewin (2000).

The strong link between poverty and disability implies that many children with disabilities will be members of Dalit families, perhaps reinforcing their marginalisation. While impairment is not restricted to any one class or age group, people with disabilities are often found to be amongst the poorest of the poor (Hans, 2003; DFID, 2000). However, a caste/disability link doesn't seem to have been empirically researched to date in the Indian context. Interestingly, the monograph gender exclusion that is prevailing in social and cultural aspects of Indian society "for some parents the likelihood that their daughter may not marry leads them to see education and training as essential in order to give her financial independence" (Raja, Boyce & Boyce, 2003).

The concept of social exclusion is often associated with children with special needs. Citations of Julka (2005) and Singal (2005 a & b) are made by the author. 'Inclusive' and 'integrated' education are also concepts that are used interchangeably (Julka, 2005; Singal, 2005) and understood as the placement of children with disabilities in mainstream classrooms, with the provision of aids and appliances, and specialist training for the teacher on how to 'deal with' students with disabilities.

The paper concludes that a twin-track approach to disability may assist not only in improving educational access for marginalised children, but also the re-conceptualisation of inclusive education as a school quality issue to benefit all children. This could contribute in the long-term towards the achievement of Education for All and fulfilment of the Fundamental Right to Education enshrined in the Constitution of India in 2002.

Cellualar, R. (2007). "Poverty and human rights: reflections on racism and discrimination." UN Chronicle.

The author defines social exclusion as the social discrimination processes engaged in by human groups on the grounds of sex, ethnicity, religion, political or ideological belief, social origin or socio-economic status and practices that fail to respect differences or value diversity. Excluded individuals and communities suffer distinct disadvantages by comparison with the rest of the population. First, they are deprived of the legitimate aspirations to which they are entitled, such as, an adequate standard of living, labour force participation and social integration. Unable to attain these conditions, they are barred from the life style that a person expects to enjoy in a democratic society, including the exercise of human rights, whether civil and political or social, cultural and economic. For these reasons, such individuals and communities cannot be considered full members of society.

In Latin America and the Caribbean, racism and discrimination have historical, economic, social and cultural features which have kept specific groups, including indigenous populations, Afro-descendants and

women, in a state of marginalization, exclusion and extreme poverty. In this sense, discrimination is a crime, not only because it conflicts with international law but also because it lays the ground for the violation of basic human rights. Moreover, when discrimination stems from prejudice based on race, ethnic identity, nationality or culture, it also affects collective subjects (populations and communities) that have rights as a group, deriving from their identity and culture, but do not always have the necessary legal or political status (a particular citizenship) to be able to defend themselves and claim rights. And the situation can be even worse when the population encountering discrimination is especially vulnerable, as in the case of the prison population.

The majority of victims of racial discrimination in the region are communities (and members of communities) with specific identities based on such factors as ethnicity, culture, nationality, language and territory; the common factor is that they look, and are perceived as, different from the dominant identity understood as the national one. Those who persist in being different and demand to be treated as such are stigmatized in highly diverse ways, in which the attribution of race as a stereotype and of a set of prejudices that devalues them is still prevalent. In this situation, discrimination is based on denial of the right to be different and hence denial of the diversity (multi-ethnic, multicultural) of the society and state as a whole.

Business Wire (2007) *Social Exclusion: Sociological and Neuroscience Perspectives.* Gale Group.

The Adler Institute on Social Exclusion convened a series of speaker events on social exclusion – an emerging conceptual tool used to characterize social disadvantage. The primary mission of the institute is to deliberate upon Social Exclusion from Sociological and Social Neuroscience Perspectives.

The purpose of Adler School's Social Exclusion Conference Series is to highlight linkages among varied discourses on social exclusion, to lay a foundation for the development of a broad-based conversation about

issues of exclusion, and to encourage advocacy, action and policy responses to exclusion.

"Many disciplines and professions including sociology, economics, biology and the arts focus on the structural causes of social disadvantage but there is little discourse among the fields," said Lynn Todman. "Our goal with this conference series is to show the similarities between disciplines and to encourage a trans-disciplinary conversation on the topic." The event recommended corrective measures for combating social exclusion and focussed primarily on the sociological and neuroscience perspective.

Ruth Levitas. (2006). *The Concept and Measurement of Social Exclusion.* Bristol: The Policy Press.

In the introductory phase, the author has stated that the concepts of social exclusion and inclusion are now firmly entrenched in both British and European government policy, as well as having increasingly wide currency outside the European Union (EU) especially within international agencies such as the International Labour Office (ILO), United Nations, UNESCO and the World Bank (Gore and Figueiredo, 1997; Estivill, 2003). This chapter focuses primarily on the deployment of 'social exclusion' in the United Kingdom, in the context of EU policy, although many of the issues have wider application. The first part of the chapter addresses the development of definitions and indicators of social exclusion while the second part of the chapter outlines the findings of the Poverty and Social Exclusion (PSE).

Two key points emerge— First, poverty has a profound effect on some, though not all, aspects of social participation. Second, although paid work is correlated with increased social participation on some measures, there is tentative evidence that this is principally an indirect effect mediated by poverty, and that paid work itself may in some cases limit social inclusion. 'Economic inactivity' does not, in itself, necessarily lead to exclusion from social relations. These findings cast doubt on the emphasis on work that is central to both European and UK policy.

European Union (2005) Joint Inclusion Report on "Social Exclusion".

The report highlights that the term "social exclusion" as appeared in the framework laws of the European Union and the laws of several nations. The boundaries of the concept are far from determinate, but at its core, social exclusion involves being shut out from social institutions and relations in ways that matter for one's well-being. The term is often used in discussions of social policy in nearly all of the wealthy nations of the West.

The report focuses on poverty as has been evident in post-Katrina debate. The rapid social and economic changes associated with the Information Age and globalization may exacerbate and foster new forms of social exclusion. Political philosopher Michael Walzer has argued that "we live in a society where individuals are … continually in motion, often in solitary and apparently random motion" and that we can best see the forms of "unsettlement" that result from this motion in terms of "Four Mobilities"— geographic mobility, social mobility, marital mobility, and political mobility.

Martin, Sonia (2004). "Reconceptualising social exclusion: a critical response to the neoliberal welfare reform agenda and the underclass thesis." *Australian Journal of Social Issues*.

The welfare reform agendas of western industrialised nations are underpinned by contentious assumptions about human behaviour. Socially excluded individuals are assumed to be either capable actors at risk of 'moral hazard' by the provision and availability of welfare services (Murray 1984; 1994), or they are viewed as members of society with the most severe behavioural problems (Mead 1986). Together these views constitute a persuasive account of the role played by individuals, in interaction with their environment, as explanatory sources of their exclusion; these views are captured by the underclass thesis. The influence of the underclass thesis on welfare reform is such that it legitimises

tightening eligibility requirements and the implementation of punitive and coercive policies, manifest in 'workfare' programs.

According to some authors (Deacon, 2002; Deacon & Mann, 1999; Mann, 1992; 1994; 1999; Williams, Popay & Oakley, 1999), critics of the current welfare reform agenda have been reluctant to respond explicitly to arguments about the behaviour of the excluded and to acknowledge individuals as capable actors. Their contributions tend to emphasise structural constraints on human behaviour, such as economic restructuring, the anonymous power of social forces, spatial segregation, post-Fordism, labour market disaggregation and the restructuring of welfare regimes (Mann, 1999). Recognition of choice, demoralisation and a dependency culture are largely missing from these analyses, yet these dimensions of exclusion lie at the heart of conservative arguments about the behaviour of the poor and the need for reform of the welfare system. Critics of the current welfare reform agenda have generally neglected to critically examine the behaviour of the poor and their capacity for action. While the omission of agency in left responses to the underclass phenomenon is understandable, because contributors may in fact legitimise what it is they seek to dismiss by participating in the debate (Deacon & Mann, 1999), it is nonetheless problematic.

This paper articulates the need to respond to the conception of human behaviour that underpins current welfare reform. More specifically, it is my intention in this paper to demonstrate that the omission of human agency in the contributions of concerned critics has served to strengthen the credibility of the conservative view of the sources of exclusion. At the heart of this debate is the question of agency, viewed in terms of the behaviour of the poor and their capacity for action, contrasted with the structural constraints on their behaviour. For critics to mount a persuasive critique of current welfare reform measures, it is necessary to respond explicitly to the assumptions made by conservatives about human agency and to recognise the poor as active agents who make choices between options that are available to them. This is a task that may be achieved by reconceptualising the concept of social exclusion and highlighting a 'strong' rather than a 'weak' version.

Veltmeyer, Henry. (2002) "Social Exclusion and Models of Development in Latin America." *Canadian Journal of Latin American and Caribbean Studies*, July 1.

The article begins with broad reference to an offensive launched by capital against labour. This offensive, in the form of a neoliberal program of structural adjustments to the economy and a campaign for legislated labour reforms, is part of a protracted class war that can be traced back to the early 1970s both in Europe (Crouch and Pizzorno, 1978; Davis, 1984) and in Chile (Leiva and Petras, 1994). In the context of this war, the working class in Latin America and elsewhere has borne the brunt of the structural adjustment process and its conditions of social exclusion. We identify and briefly review these conditions before turning toward the search for "another development"--alternative ways of thinking about "development" and putting it into practice. Whereas the dominant economic model of neoliberal capitalist development is initiated "from above" (from within the state apparatus) and "the outside" (bilateral and multilateral "foreign aid" agencies), models of alternative development depend on the agency of civil society--"from within and below." Two of these models are discussed, one elaborated by economists at the CEPAL, the other currently advocated by reformers within the international development community.

The article ends with a brief assessment of this latter model for combating the condition of social exclusion and poverty. Based on a "sustainable livelihoods approach" (SLA), this model currently is highly favoured by the community of international development organizations such as the United Nations Development Programme (UNDP). The SLA, like the CEPAL model, is predicated on reforms to the structural adjustment process, giving it a social dimension and the whole process a "human face." However, neither cepalismo nor sustainable livelihoods provides a model for effectively combating the problems of social exclusion and widespread poverty. This, it is argued, requires an anti-systemic orientation, an approach that moves beyond reform to a direct confrontation with the structure of economic and political power. In fact,

this is the approach taken by new peasant-based socio-political movements in the region as well as the movement of unemployed workers in Argentina. Whether these and other such movements have the capacity to mobilize effectively the forces of resistance and opposition is a problem that warrants a closer look and further study.

The mechanisms of social exclusion also operate in the broader context of structural adjustment and globalization--privatization, liberalization, deregulation, and labour market reform (Veltmeyer and Petras, 1997; 2000). It is possible to identify six pillars of this social exclusion, the conditions of which mostly derive from the way production is organized on the basis of the capital-labour relation. These conditions primarily affect the working class in its multitudinous but changing forms.

The social dimensions of this debt are very evident and reflected in a range of indicators of social exclusion, possibly the most critical condition of the economic restructuring process underway across Latin America. In terms of the conditions generated in this process it is possible to identify six major forms of social exclusion:

(1) lack of access to labour markets, reflected in the rate of labour force participation;

(2) lack of access to the opportunity to work, reflected in the rate of unemployment;

(3) lack of access to "good quality or decent jobs," reflected most clearly in evidence of increased rates of super- and under-employment, and in the growth and prevalence of jobs that are contingent in form (involuntary part-time, short-term, etc.) with a high degree of informality and low pay, as well as employment on "one's own account";

(4) reduced access to social services and forms of social development such as education, health, and social security (see discussion below);

(5) lack of access to means of social production and income; and

(6) incapacity of household members to meet their basic needs, reflected in indicators of relative and absolute poverty.

Tawil, Sobhi (2001) "Curriculum Change and Social Inclusion: Perspectives from the Baltic and Scandinavian Countries." Final Report of the Regional Seminar held in Lithuania. UNESCO International Bureau of Education.

Exclusion and strains on social cohesion—establishing stronger social cohesion within and among communities and nations is a necessary precondition for peace and stability, as well as for sustainable social and economic development. The past decade has seen growing international concern with social cohesion as the social fabric in all regions of the world has increasingly been under the strain of greater inequalities in income distribution, unemployment, marginalization, xenophobia, racial discrimination, school-based violence, organized crime and armed conflict. These diverse manifestations and causes of social exclusion point to the dissolution of bonds of trust between individuals and social groups, as well as to a weakening of respect for human life and dignity. Furthermore, these societal strains constitute important threats to social and political stability. The concept of social cohesion therefore clearly stems from deep concern about social exclusion and the way this is reproduced and exacerbated within contexts of economic transition, economic depression and political instability.

There has been increasing focus on social inclusion in view, not only of mitigating the impact of weakening social fabric and cohesion, but also of ensuring greater respect for the basic rights of individuals and groups. Emphasis on social exclusion therefore translates into a desire to enhance the inclusion of all individuals and groups into a pluralistic, just and cohesive society, particularly through equitable access to social services (health, education, housing, and employment), security and justice, as well as to other social benefits. This attempt to enhance inclusion is directed particularly at those groups that are most excluded from full social, cultural, economic and political participation: they include a wide

array of groups ranging from national minorities, the unemployed, youth, women, immigrants, refugees and internally displaced populations, street children, remote rural communities, people living with HIV/AIDS, asylum seekers, people with disabilities, to traveller families and to the elderly. It is important to note that, in many cases, it is a combination of multiple discriminations that leads to social exclusion of individuals and groups.

It is now widely established that education systems often contribute to perpetuating social and economic disparities and inequalities as is illustrated by patterns of inequitable access to formal education based on a combination of factors related to gender, income level, residence and minority status. These inequities (as monitored by disparities in net enrolment ratios, retention, completion and literacy rates) are important sources of social exclusion and may be viewed as 'part of an intricate web of human rights violations' (World Education Forum at Dakar, 2000). Moreover, beyond educational deprivation and inequitable access to education and training, official curricular content may also contribute to maintaining and reproducing stereotypes and prejudice towards certain minority groups through the languages of instruction used (or not used), the teaching of history and geography, citizenship education and so forth. Similarly, while the content and unintended consequences of schooling may act as precipitating factors in the breakdown of social cohesion, formal education also has an important role to play in strengthening or rebuilding social fabric through enhanced social inclusion (International Conference on Education at Geneva, 2001).

Curricula reform and life skills—educational reform to enhance social inclusion may include a wide array of measures at the levels of policy, management, curricula content and teacher training, ranging from legislative measures of positive discrimination in access to formal education, to inclusive education for learners with special needs, as well as curricular reform. Reform to update curricula by incorporating new knowledge, skills and attitudes is one important way in which the provision of education may be adapted to encourage greater social inclusion. The increasing focus on the generic curricula area of life skills is the expression of an essentially preventative and proactive perspective. At a minimal level, life skills include skills related to communication,

decision-making, critical thinking, empathy and coping with stress. They are skills that, when combined with specific information and knowledge, are transferable and generic, and that may be applied to a wide range of situations including health and general well-being (nutrition and hygiene, prevention of substance abuse, HIV/AIDS and other diseases, mine awareness and so forth), to non-violent co-existence (equality, respect for diversity, conflict management and resolution), as well as to employment (autonomy, flexibility, adaptability, mobility and creativity).

Social Exclusion Unit (2001). "Preventing Social Exclusion." Available at www. socialexclusionunit.gov.uk.

The Social Exclusion Unit raises a pertinent question— why social exclusion matters most. The Unit reported that social exclusion is a relatively new term in British policy debate. It includes poverty and low income, but is broader and addresses some of the wider causes and consequences of poverty. The Government has defined social exclusion as—"a shorthand term 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, bad health and family breakdown."

The most important characteristic of social exclusion is that these problems are linked and mutually reinforcing, and can combine to create a complex and fast-moving vicious cycle. The unit reiterated that this process is properly understood and addressed whether policies will really be effective.

International Workshop on Education and Poverty Eradication. Kampala, Uganda, July - August 2001.

During the World Education Forum held in Dakar in April 2000, the international community underscored the need to eradicate extreme poverty and gave its collective commitment to work towards this aim

through education. A commitment to poverty eradication was also one of the most important outcomes of the World Summit for Social Development held in Copenhagen in 1995, where abject poverty was considered a severe injustice and an abuse of human rights. Its action programme proposes to support livelihood systems and survival skills to help poor people to combat poverty. Subsequently, the United Nations General Assembly declared the period 1997 to 2006 as the First United Nations Decade for the Eradication of Poverty.

The role of education in poverty eradication, in close co-operation with other social sectors, is crucial. No country has succeeded if it has not educated its people. Not only is education important in reducing poverty, it is also a key to wealth creation. Within this context, one of the pledges of the Dakar Framework for Action - Education for All: Meeting our Collective Commitments - was "to promote EFA policies within a sustainable and well-integrated sector framework clearly linked to poverty elimination and development strategies".

The role of education in this process is particularly one of achieving universal primary education and adult literacy. The report made by the Secretary-General of the United Nations within the context of the Decade for the Eradication of Poverty confirms that universal primary education is central to the fight against poverty. Understandably so, because this is the level of education through which most poor children pass and within which their achievements should assist them to break the cycle of poverty. In fact, education is the social institution that reaches the largest segment of the population with the goal of guiding it through a systematic learning process.

In the years following the Copenhagen World Summit much has been achieved worldwide. UNDP has undertaken a number of important studies on poverty eradication in developing countries, many of whom are already preparing their national Poverty Reduction Strategy Papers (PRSP), and some of whom - Burkina Faso, Mauritania, Tanzania and Uganda - have already finalized them. Some countries have also established offices for planning and monitoring poverty reduction policies and programmes. DFID has produced a White Paper on International Development that focuses on the eradication of extreme poverty. The

World Bank has published a source book of poverty reduction strategies covering most of the dimensions of poverty and is the prime mover behind the PRSPs. Similarly, many other agencies and institutions have refocused their programmes to place greater emphasis on this persisting issue. The planned investments for poverty eradication programmes should make an impact if they are appropriately channelled and monitored.

The World Bank and IMF are instituting new frameworks to address poverty by aligning social sector development closely with macro-economic policies and strategies. One of these new efforts is the Heavily Indebted Poor Countries Initiative (HIPC) which has reduced the debt burdens of many of the world's poorest nations, and a proposal to link debt-relief to country-owned Poverty Reduction Strategies is being negotiated. Examples already exist of countries (e.g. Mozambique and Bolivia) that have used their debt relief to channel resources to education.

UNESCO has prepared various papers on poverty eradication within its fields of competence, and approached the issue through its projects. Poverty eradication is a priority in the Programme and Budget for 2002-2003 (31C/5) and appropriate initiatives will be implemented in all UNESCO programmes during the coming six years of its work.

Poor children have numerous disadvantages in relation to their better-off counterparts. They are usually less healthy, their language skills less developed (a factor that has negative influence on school achievement), and they are generally less well equipped - socially, emotionally and physically - to undertake a school programme. If their disadvantaged position and different day-to-day experiences are not taken into account by school education, it is no wonder that they are unable to benefit fully from the school system.

In situations of extreme poverty, girls are particularly at risk as they tend to inherit the poverty of their mothers. They are prone to abuse of all forms, and very often confined to households in which they are virtually slaves. UNICEF has been working on this issue as part of the follow-up to the 1993 Ouagadougou Pan-African Conference on the Education of Girls. Other groups of poor children who merit special attention are children orphaned by HIV/AIDS, street children, and children of some ethnic minorities. For them, the provision of non-academic support

and security is essential in order to contribute to their total well-being and success in life. Moreover, dialogue and cooperation with parents and families should improve their participation and performance in education.

For the education system to truly respond to the needs of poor children and to contribute to wealth creation in communities and society at large, it needs to take the issue of poverty into special consideration in the planning of educational services. Essentially, it has to stress the preparation of all children to achieve at school, and empower them by heightening their awareness of their rights and responsibilities, their abilities, and enhance their self-confidence to enable them to improve their lives.

The challenge calls for a stocktaking of the 'state' of poor children (situation, conditions, reasons for poverty, etc.) so that appropriate support can be planned and targeted to them. Education system needs to heed the lessons of successful, and less successful, initiatives implemented by NGOs, private individuals, religious bodies and Governments themselves, and translate these initiatives into policies, strategies, and specific action that can be taken to scale.

UNESCO (2000). *Best Practices on Indigenous Knowledge.* Joint Publication of the Management of Social transformations Programme (MOST) and the Centre for International Research and Advisory Networks (CIRAN).

Poverty and social exclusion are a major challenge for humanity. According to the Human Development Report 1997, a quarter of the world's people remain in severe poverty, despite the major advances in reducing poverty made during the 20th century. At the same time, social inequality, marginalization and discrimination still exclude many people from full participation in economic, political and cultural life. Poverty and social exclusion are problems common to policy makers in both poor and rich countries, and new initiatives have been developed to combat these problems, initiatives which merit being called best practices.

Chiara Saraceno (2000). "Social Exclusion. Cultural Roots and Diversities of a Popular Concept." Available at www.childpolicyintl.org/publications/Saraceno.pdf

The author expressed the crucial role played by the European Union (EU) and stated that there has been a simultaneous linguistic and conceptual move from poverty to social exclusion. The EU has played a crucial role in this shift. The facts are being corroborated with scholarly contributions of Paugam (1996), and Fassin (1996). The conceptual shift implies a change in perspective: from a static to a dynamic approach, from a one-dimensional to a multidimensional perspective, and also from a distributional to a relational focus (Room 1995, Paugam 1996, Atkinson 1998). To some degree, the emergence of the concept of social exclusion has strengthened those concepts of, and approaches to, poverty which stress that it involves not only the lack of fundamental resources, but the inability to fully participate in one's own society (Townsend, 1979). In this perspective, it is strictly linked to the concept of social rights as relational rights, based on some kind of reciprocity, of mutual obligations (Room, 1995). Social exclusion emphasizes participation, involvement and the customary way of life as against average income or basic needs/ baskets of goods, and a concept of well-being as primarily financial. It shares with social Catholicism the view of individuals as being socially embedded (Daly, 1999). Its analytic core is constituted by the structure of social relationships and social ties (Spicker, 1997). Its inherently comparative nature is apparent in that it problematizes people's situations/conditions *vis-a-vis* the rest of society (Rustin and Rix, 1997). Focusing on relations makes it better able than poverty to reveal the mechanisms causing marginalization and the processes associated with it, while at the same time acknowledging the excluded's agency. The author has attempted to discuss prevailing diversities in defining social exclusion in relation to cultural roots.

UNSECO (1998) Social exclusion and violence: Education for social cohesion. The 46th Session of the International Conference on Education. Workshop 2: Background Paper.

Experts at the Conference opined that compulsory, standardized, public schooling has traditionally been a central vehicle for the creation and consolidation of a common sense of belonging, identity and of social cohesion within the model of the nation-state. Yet, schooling sometimes fails in this essential function, reflecting and even exacerbating existing social and political tensions and conflicts. The efficiency of formal education as an instrument of integration and social cohesion is thus being increasingly called into question as rapid structural changes associated with the multiple processes of globalization weaken traditional models of social, political and economic organization. Concerns with the deterioration of social cohesion are most often related to observed increases in inequalities in income distribution both within and across countries, increases in social exclusion and an apparent rise in the incidence of diverse manifestations of violence in all societies.

Social exclusion, armed conflict, and school-based violence have recently emerged as important social concerns calling for a radical re-examination of the role of education in ensuring social cohesion. How do the multiple manifestations of violence relate to social exclusion? In attempting to establish links between processes of social exclusion and violence, it is crucial to bear in mind that exclusion from basic social services, modes of production, security, political participation, or from citizenship, is first and foremost a clear violation of basic human rights. Attempts at establishing links between processes of social exclusion and diverse manifestations of violence must not cloud the fact that the main issue is not simply a functional concern with violence reduction and the strengthening of social cohesion. It is a concern with equity and the fulfilment of basic rights of all people. With this note of caution in mind, the multiple processes of social exclusion are generally understood as involving the weakening or disintegration of social bonds, or what may be termed as de-socialisation, at the economic, symbolic, or political levels. If

this is the case, then social exclusion may be perceived as a threat to social cohesion and consequently as a risk to social stability.

One of the great dangers facing the world today is the growing number of persons who are excluded from meaningful participation in the economic, social, political and cultural life of their communities.

If violence clearly represents a threat to social cohesion, does the weakening or disintegration of social cohesion necessarily lead to violence? It may be argued that manifestations of physical violence are indicative of the breakdown of social bonds associated with the multiple processes of social exclusion at the cultural, political and economic levels. How do the content and processes of formal education relate to processes of social exclusion and to patterns of violence associated with the breakdown of social cohesion? After the necessary epistemological clarifications of the terms social exclusion and violence, this paper sketches out some ideas relative to the causes and consequences of diverse manifestations of violence from the perspective of their dialectical links with the content and process of education. More specifically, the discussions were organized around the following clusters of guiding questions:

1. What consequences does societal violence have on education? How much of, and in what ways does societal violence translate into the learning experience in schools? In what way is societal violence related to school-based violence?

2. To what extent and how does formal education act as a catalyst or precipitating factor in the process of social disintegration and the outbreak of violence ?

3. How can education effectively contribute to strengthening or rebuilding social cohesion and to preventing violence at school and in society at large?

Towards the end, the author has discussed epistemological issues and description on the growth of the concept social exclusion.

Pandey, T.R. et al. (1997) *Forms and Patterns of Social Discrimination in Nepal.* UNESCO Kathmandu Series of Monographs and Working papers No.8

Social discrimination faced by people of different social categories is subject to similarities and differences. The historical and legal context of social discrimination depends upon their caste, ethnicity, gender and religion based identities. For example, "untouchability" relates only to caste groups, whereas language-based discrimination is an issue related to ethnic groups. The differential recognition provided by the state to festivals observed by various types of communities is a religion-based issue. In addition, there are specific issues that apply to people from rural and urban areas. It is important to note that, the class-based context of social discrimination requires a different type of analysis from that related to caste, ethnicity, gender and religion.

These similarities as well as uniqueness of social discrimination experienced by people of various social categories led to two possible avenues for the organization of the following arguments. One approach would involve selecting a number of specific problems as the units of analysis and identifying the relative level of deprivation of each group by comparing the similarities and differences with regard to their share of those problems. Alternatively, each social category could be taken as the unit of analysis to discuss the issues of discrimination faced by each individual category, separately.

However, the degree of differences in the experience of commonly shared problems is not uniform among all social categories. Caste-based discrimination can be discussed within the caste groups themselves without making reference to non-caste people. In matters of ethnic based discriminations, some of the problems can be discussed only when they are compared between the caste and ethnic people. Gender and class-based discrimination can be discussed at both the caste and ethnic levels. These differences at the relative level of internal autonomy or the sharing of problems experienced by different types of social categories motivates us

to unfold our discussion by starting from the case of those categories whose problems can be discussed within themselves thus making a minimum of comparison with the problems of other social categories.

Accordingly, the next chapter concentrates on discussing the issues of caste-based discrimination in Nepal. It is followed by a discussion on problems relating to ethnic groups. The rest part of the article focuses on gender-based issues of social discrimination; class-based problems are discussed in chapter, issues pertaining to religion-based discrimination.

Definition of the term in the United Kingdom (1997)—put forward by the Social Exclusion Unit, An Agency created in the office of the Deputy Prime Minister.

The Social Exclusion Unit of U.K. Government explains that "to exclude means to deny access to some place or thing. And the term "exclusion" describes "the process or state of being excluded" from something or place. In other words, exclusion can be used to describe both a relatively stable state as well as a process leading to that state. It further explains when used as an adjective, the term "social" means that something is of or relating to society or its organization. If society is understood as the more or less ordered life of a community, then we have enough to hazard an initial definition of social exclusion—social exclusion is the process or state of being excluded from the ordered life of a community. The ordered life of a community includes employment; education; market institutions; public services, benefits, and institutions; political and civic participation; and informal social associations (friendships and related social associations).

Thus, social exclusion refers to the process or state of being excluded from one or more of these or other elements of community life. More generally, social exclusion could take the form of what Adam Smith described as a key component of social life—not being able to appear in public without shame. Segregation on the basis of race, gender, disability, or some other immutable characteristic is a specific form of exclusion, and, there is little question that social exclusion can result from segregation. Both segregation and social exclusion are relational concepts.

Segregation is most typically used to describe the process of dividing or separating groups of persons based on their race or gender. Social exclusion refers both to group-based exclusions and to the process by which a particular S*l* is excluded from social institutions or relations for reasons that may have little to do with their membership in a particular social group. Similarly, poverty can be both a cause and effect of social exclusion. But income poverty—particularly as officially defined in the United States—captures only one dimension of exclusion. Moreover, a person with income above the poverty line can be excluded from social relations and institutions, and a person with income below it is not necessarily socially excluded.

Hilary Silver (1994) "Social Exclusion and Social Solidarity: The Three Paradigms." *International Labour Review,* Vol.133.

The author is of the opinion that profound economic restructuring have brought a couple of new social problems those have emerged to challenges assumptions underlying Western welfare states. It has been further explained that "the institutionalization of exclusion may create a social boundary or a permanent division between the "ins and the "outs". It may take the form of social distancing over time or of social distance at any one point in time. The action of exclusion becomes structural when it is repeatedly confirmed through social relations and practices. John Rawls's principle of difference or Adam Smith's division of labour, distinctions have any social benefits (Wolfe, 1992). Indeed, some marginal or deviant individuals may not want to be included; they can deliberately choose to be social drop-outs (Room, 1992; Xiberras, 1993). These issues should be explored rather defined out of the scope of scrutiny. Exclusion can be viewed macro-sociologically or micro-sociologically.

Bura, Neera (1989). *Child Labour and Education— Issues Emerging from the Experiences of some Developing Countries of Asia*. UNESCO-UNICEF Co-operative Programme.

It is demonstrable that children who work belong to the lowest strata of society and children who stay out of school also belong to the lowest rung in the class structure. Poromesh Acharya, in a study of child labour in four villages of two districts of West Bengal, found that of the total non-enrolled children in the age-group 6-16, 70.34 per cent belong to the two lowest agrarian classes, namely poor peasants and agricultural labourers. Other studies are also pointers to local vested interests who do not want the children of the poor to get an education. The Rural Wing of the National Labour

Institute conducted a study on bonded labour. Investigators interviewed some owners of bonded labourers in Andhra Pradesh about education for working children. Their response was "Once, they are allowed to come up to an equal level; nobody will go to the fields. Fields will be left uncultivated everywhere. We have to keep them under our strong thumb in order to get work done."

There is a point of view frequently propounded by professionals in the field of education and policy makers that the existing school system is irrelevant to the needs of working children. It is argued that sterile curricula, rote-based learning and the poor quality of teachers, amongst other ills, plague the school system and that, therefore, neither the parents of working children nor the children themselves are keen to gain access to it. It is suggested that to argue that the parents of working children do not send them to school primarily because of the supposed irrelevance of the curricula is to be profoundly mistaken. Rather, evidence from the field suggests that parents have a deep interest in educating their children for the mobility that education alone can provide to the socially and economically disadvantaged sections of society. Commonly, difficult economic circumstances prevent the fulfilment of this aspiration;

inadequate school infrastructure tilts the balance in favour of work. The author has personal experience from the study of five industries where children work in large numbers: glass, lock, gem polishing, pottery and brass ware industries. Here we will try to look at the problems faced by these working children and the attitudes of their parents. Approximately 13,000 children below the age of 14 years are working in the gem polishing industry of Jaipur. In this industry there are two categories of working children. The first category - about 50 per cent of the total - is made up of those who work full time from 8.00 a.m. to 6.00 p.m. and belong to families of manual labourers. These children are in the age range of 6 to 10, and are completely illiterate. In the second category are children of families who have a fairly steady income: some parents are involved in gem polishing, but others hold occupations as government servants, tailors, barbers, etc. Their children go to schools - mainly government schools – and work for about four hours a day after school. Their age range is 10 to 14. The children of master craftsmen or good artisans who earn a high wage do not work even though gem polishing is done at home. They also enter the gem polishing industry but usually after they have completed their schooling and certainly not before the age of 15.

Both the categories of child labour mentioned above are representing the fact that children are not only socially and educationally excluded rather they are excluded from their childhood—the stage demands a number of developmental activities.

Filip Cousee. Youth work and Social Exclusion. Available at @ http://youth-partnership-eu.coe.int/youth partnership/documents/Publications/Coyote/15/YW.pdf

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The author highlights youth work that leads to social exclusion. In most European countries, youth work has become an important topic on the youth policy agenda. This growing attention is partly spurred by the European youth policy agenda and partly stimulated by the renewed belief

that youth work contributes positively to individual and social development. This belief is underpinned by an overwhelming body of academic research stating that participation in positive, structured youth activities appears to be of great advantage to a number of areas; it contributes to academic results (Fletcher et al., 2003), to the development of social and cultural capital (Dworkin et al., 2003), to a stronger position in the labour market (Jarret et al., 2005), to the nurturing of democratic skills and attitudes (Eccles et al., 2003). To put it briefly; youth work contributes to social inclusion. This finding inevitably leads to one central priority on many youth policy agendas: 'Tackling the problem of becoming accessible to non-organised or marginalised young people is now felt by all key players to be essential to increasing participation by young people (Commission of the European Communities, 2006).

This paradoxical consequence of strategies that concentrate on individual solutions to social exclusion has been described as a 'pistachio effect', in which the harder nuts to crack are, at best, left until later, or, at worst, simply disregarded (Tiffany, 2007). It's nearly impossible to go beyond this pistachio effect if the youth work discussion remains confined to a straightforward logic in which non-participation in structured youth work activities is seen not just in correlation to other social problems, but rather as cause to their effect (see Colley & Hodkinson, 2001). To a large extent the actual youth work discussion in most European countries seems to focus on 'who comes in' and 'what comes out' questions. These questions are as old as youth work, but the historical consciousness in youth work has never been very high. Rightly, it has been argued that the restriction of the discussion to these rather methodical questions makes youth work a vulnerable practice to those 'who would foist on it warmed-over policies that have been tried and found wanting in the past.'(Gilchrist, Jeffs and Spence, 2001). The author is of the opinion that given the priority to work, social excluded youths could contribute significantly towards national development.

SECTION III

RESEARCH AND HIGH IMPACT PRACTICES

Spinney, Jamie E.L. and Kanaroglou, Pavlos S. (2012). "Municipal taxation and social exclusion: examining the spatial implications of taxing land instead of capital." *Canadian Journal of Urban Research*, June 22.

This research develops objective measures of social exclusion, using principal component analysis, in order to evaluate the relationships between the property tax and social exclusion and evaluates whether these relationships can be mitigated under an alternative municipal tax system based solely on the value of land--land value taxation. Researchers employed GIS to simulate a revenue-neutral shift in municipal tax burdens for residential land uses under the existing property tax system and a land value tax system for the City of Hamilton, Ontario. The results illustrate a clear spatial pattern in the distribution of shifting tax burdens and social exclusion. The results also indicate that both forms of municipal taxation disadvantage segments of the population that are at risk of social exclusion, but a land value tax system appears to provide some remedy for these vulnerable groups.

For the purpose of the study, data were collected from old city of Hamilton, Ontario, Canada. Descriptive study method was used to examine area based deprivation indices, property tax, and site value tax.

Statistical analysis on the collected data revealed that property tax and site-value tax burdens were used to compute the difference between the two by subtracting the property tax from the site-value tax at the parcel

level. These differences were aggregated in order to compute the average difference for each census tract and the mean differences were subsequently appended to the census tract data file. Given that the rotated principal component scores represent the propensity for social exclusion within each of the 100 census tracts, we used Pearson's correlation coefficient to evaluate the bivariate statistical association between the rotated principal component scores and (a) mean property tax burdens, (b) mean site-value tax burdens, and (c) mean differences in tax burdens for single-family residential properties.

Results of the study highlighted that the eigen values from the four principal components indicate that the rotated solution accounts for 84.6% of the variance in the observed variables relative to the total variance in all the variables: the first principal component accounts for 36.7%, the second accounts for 22.3%, the third accounts for 14.7%, and the fourth accounts for 10.9%. The first principal component includes six variables and is dominated by variables from the housing, low income, and cultural identity domains; with strong negative loadings on the number of single family homes and very high positive loadings on apartments and renters, plus high to moderate loadings on immigrants and low income households. The second principal component includes four variables and is dominated by the material wealth and education domains and includes positive loadings on the proportion with a university degree, average income, average dwelling value, and prevalence of women in the labour force. The third component includes positive loadings on the proportion of households with no income and negative loadings on the proportion of elderly people. The fourth, and final, component is described exclusively by high positive loadings on the weighted mean age of dwellings within each census tract.

The spatial distribution of the component loadings for the four principal components, that had eigen values exceeding a value of one, are illustrated at the census tract scale using choropleth maps. Overall, the four principal components represent the different domains of social exclusion and exhibit distinct spatial patterns. For example, the northwest portion of the city exhibits a large concentration of the first principal component loadings, while the easternmost part of the city, below the escarpment, also

exhibits high loading values for the first principal component. The second principal component displays high loadings in the westernmost part of the city, which borders the community of Dundas, but also has relatively high component loadings in the south-eastern part of the city bordering the municipalities of Glanbrook and Stoney Creek. The third component is dominated by an absence of the elderly and the presence of those without an income, and exhibit a mottled spatial pattern of high component loadings below the escarpment and along the southernmost border of the study area. The fourth principal component describes the "average" age of dwellings and illustrates the typical pattern of newer homes with increasing distance from the city centre, while highlighting the gentrification of the north-western portion of the downtown, a neighbourhood that includes Hess Village.

The results illustrate the bivariate Pearson's correlation coefficients between the rotated principal component scores and (a) the mean property tax burdens, (b) mean site-value tax burdens, and (c) the mean differences between the two. The results indicate there is a negative relationship between the first principal component and all tax burdens, but the relationship is both weak and insignificant. On the other hand, the relationship between the second principal component and both property and site-value tax burdens are moderately strong, positive, and highly significant. However, the relationship between the second principal component and the "difference" between the two tax systems is weak and insignificant. The property tax burdens, land tax burdens, and the difference between the two are all significantly associated with the third and fourth principal components, albeit moderate to weak relationships. The relationships are all negative for the third principal component, meaning the higher the component scores, which measures potential for social exclusion, the lower the tax burdens and the greater savings under the site-value tax system. The fourth principal component exhibits a strong positive relationship with the property tax, but weaker with the site-value tax, and the negative relationship with the tax difference, thus indicating that the site-value tax would result in reduced tax burdens for those census tracts scoring high on the fourth principal component.

Kushiyait, Binay Kumar (2011). "Social exclusion in education: a study of primary school dropouts in Nepal." *Contribution to Nepalese Studies*.

This paper is based on the survey of 430 households and 72 schools in Doti, a Hill district, and Rautahat, a Tarai district of Nepal. A total of 430 households, randomly selected, were visited and surveyed, including 144 households in Doti and 286 households in Rautahat districts. Likewise, this study covered a total of 72 schools offering primary grades--46 schools from Doti district and 26 schools from Rautahat district. This includes 36 rural and 36 urban schools. Both of the sample districts have only one municipality each and there was no question of selection. Dipayal-Silgadhi Municipality of Doti district and Gaur Municipality of Rautahat district were automatically selected. The number of VDCs covered in each district was based on the sampling of schools. The required numbers of rural schools were randomly selected through lottery in both districts. The selected schools covered seven VDCs in Doti, namely Banlek, Kalena, Kapalleki, Khatiwada, Ladagada, Mudhegaun and Ranagaun. Likewise, the selected schools covered eight VDCs in Rautahat, namely Badaharwa, Dharhari, Dipahi, Garuda Beria, Hazminia, Jaynagar, Mahmadpur and Pothiyahi. The sample was drawn at the different stage/procedure such as Districts, VDCs and Municipalities, Schools, Dropout Children, and Households/Parents.

The overall design of the study was a combination of survey and ethnographic research. It was done at the micro and macro levels. The study was primarily focused on quantitative data although qualitative data were substantively used and analyzed. The structured and semi-structured interviews were the tools for generating primary data and information, while document analysis and Focused Group Discussion (FGD) were also appropriately used for verification and validation of the findings and conclusions. Primary data had been gathered from various socio-economic strata of Nepalese population, viz., age, occupation, gender and caste/ ethnicity.

The people of Nepal constitute a mix of a large number of ethnic and caste groups. As reported by the 2001 Population Census, Nepal is

inhabited by one hundred identified ethnic and caste groups. Among them, fifty-nine ethnic groups are identified as distinct cultural groups clustered as Janajati and 28 cultural groups clustered as Dalits (CBS, 2003). Caste/ethnicity is considered as ala important factor in the analysis of status of primary education in Nepal.

A total of 574 cases of primary school dropout children including 286 boys and 288 girls were identified in 46 primary schools surveyed in Doti district (see Annex-1). They belonged to 17 different caste and ethnic groups. However, about 46 percent of them belonged to one single caste group called Chhetri. Five backward caste groups namely Damai, Kami, Bhool, Parki and Chamar lumped together constitute 41 percent of the total dropout children. Other caste and ethnic groups are Brahmin, Kumhar, Sonar, Koli, Kunjeda, Gurung and others including Malsi, Newar, Tharu, Chunara and Safari.

In the case of Rautahat district, the number of primary school dropout children in 26 school surveyed totalled 1139 including 596 boys and 543 girls (see Annex-1). They belonged to 29 caste and ethnic groups. The group commonly called Sah includes Teli, Sudi, Kanu, Kalwar, and Bania and constitutes more than one fourth (28.7%) of the total dropout children. Six socially backward caste groups namely Paswan, Chamar, Tatma, Dhobi, Dom/Halkhor and Khatbe grouped together accounts for 28.7 percent of the total dropout children. Muslims account for a substantial portion--18.2 percent of the dropout children in this district. Yadav, which is a major caste group in the tarai population, constitutes 11.2 percent of the total dropout children. Other caste and ethnic groups are Mallah (4.1%), Kurmi (3.8%), Chhetri (1.8%), Chanau (1.8%) Brahmin (1.6%), Hajam (1.3%) Lohar 0.3%), Giri/Puri/ Sanyasi (1.1), Nunia (1.1%), Kumhar (1.0%), Dom/Halkhor (1.0%), Dhanuk (0.9%) and others including Sonar, Kahar, Bhumihar, Mali, Kayastha, Newar, Chaurasia, Tharu, Gurung/Tamang.

It was observed that the caste and ethnic composition of the dropout children in the two districts under study markedly differs from each other. In Doti district about 46 percent of the identified dropout cases belonged to the Chhetri community alone, and the remaining 54 percent of them are distributed across different castes and ethnic groups. The cases of

dropout belonging to Damai, Bhool, Kami and Parki, who are classified as socially and economically backward community, were found to be 14.5 percent, 9.8 percent, 7.3 percent and 6.8 percent respectively. In the case of Rautahat district, the number of primary school dropout children belonged to 29 caste and ethnic groups. The group commonly called Sah, which includes Teli, Sudi, Kanu, Kalwar and Bania, constitutes more than one fourth (28.7 %) of the total dropout children. Six socially backward caste groups namely Paswan, Chamar, Tatma, Dhobi, Dom/Halkhor and Khatbe grouped together account for 29 percent of the total dropout children. Muslims account for a substantial portion--18.2 percent of the dropout children in this district. Yadav, which is a major caste group in the Tarai population, constitutes 11.2 percent of the total dropout children. Other caste and ethnic groups of the dropout children are Mallah, Kurmi, Chhetri, Chanau, Brahmin, Hajam, Lobar, Giri/Puri/Sanyasi, Nunia, Kurnhar, Dom/Halkhor, Dhanuk and others.

The study indirectly indicates that Dalit children have a tendency of dropout more than other caste groups. According to the 2001-Census Report, the share of the Dalits in the total population was 24 percent in Doti and 13 percent in Rautahat district (CBS, 2003). This is convincingly low as compared to their shares in dropout children in both districts. For instance, the share of Dalits in total dropout is about 41 percent in Doti and 19 percent in Rautahat. More or less similar picture was observed in urban primary schools of both districts. The share of Dalit children in the total dropout cases of Dipayal-Siulgadhi Municipality was 44 percent of the total, which was much higher than the share of the Dalits in the total population that was 21 percent of the total. Likewise, the proportion of Dalit children in the total dropout cases was about 21 percent of the total in Gaur Municipality, which was higher than the share of the Dalit in the population that was about 13 percent.

Nepal continued to remain a Hindu nation for a long time. According to the Census of 2001, Hindus constitute 80.6 percent of the total population in the country, followed by Buddhist (10.7%), Islam (4.2%) and Kirat (3.6%). However, very recently, Nepal has been declared as a secular state. The two districts vary in their composition of religion. In Doti all the households were Hindu but in Rautahat about 77 percent were Hindu and

the rest were mostly Muslim. Therefore, Muslim children evidently appeared in the scenario of primary school dropout in this district. A large number of Muslim parents still want to send their children to Madarsas or Mokttam than to a mainstream primary school.

A total of 1,713 cases of primary school dropout were recorded, including 885 boys and 828 girls in schools under study. The tendency of dropout rate was found relatively higher among the girls as compared to the boys. The incidence of dropout was highest in grade 5, followed by grade l, 2, 4 and 3. The incidence of dropout was lowest in grade 3. The overall dropout rate for all rural primary grades was 11.1 percent, whereas it was 9.7 percent for all urban primary grade. There was rural-urban disparity occurs in dropout rate. The dropout rate for rural schools exceeds that of the urban schools by 1.4 percent.

Literacy is the most generally used indicator to quickly assess the status of educational development in a household at the micro level or a country at the macro level. It is also believed that the literacy status of a household plays an important role in the enrolment of children as well as in their retention in or dropout from school. Therefore, this study has made an attempt to examine the literacy status of the households. About 70 percent of the population aged 15 years and above was found illiterate, varying between 59.3 percent in Doti and 75.3 percent in Rautahat. More than 86 percent of the female population of this age group was illiterate as compared to 55 percent in the case of male population. In both the cases of male and female adult literacy, Doti district fares better than Rautahat.

Parental education is a great factor in the education of children. It is interlinked with the learning environment of children at home. Therefore, this study has attempted to identify the educational status of parents of dropout children. It was observed that 76 percent of the fathers were themselves illiterate--66.2 percent in Doti and 81.0 percent in Rautahat; and 16.3 percent could only read and write--29.4 percent in Doti and 9.7 percent in Rautahat. Illiteracy and educational backwardness of father is again linked with high dropout and low retention of children. For instance, Doti district which has a relatively better educational status of father than Rautahat has recorded a comparatively lower rate of dropout in primary education. It thus follows that parental literacy and education

have a convincing relationship with the likelihood of children to retain in or dropout from primary school. In Doti, parental literacy despite being absolutely poor is relatively better than in Rautahat. And, Doti records a lower rate of dropout between the two districts.

Mother's attitudes towards education of children are very much influenced by their own education. As mother is primarily responsible for the upbringing of children, her education is very important from the perspective of children's education. It is believed that educated mothers are more inclined to schooling and education of their children. So, it is rightly said that educating the mother is educating a child. About 87.4 percent of the mothers were themselves illiterate--80.8 percent in Doti and 90.6 percent in Rautahat. Likewise, 9 percent of them were just litemte--14.6 percent in Doti and 6.4 percent in Rautahat. It follows that illiteracy or poor education of mother is a critical factor behind high dropout and low retention of children in primary education. This point is further substantiated by the higher incidence of dropout in Rautahat district than in Doti where the illiteracy of mother is relatively higher.

Harald Stoeger (2011) Housing and social exclusion in a comparative view. Enhr Conference 2011

In relation to the state of research on social exclusion, the paper relies on three threads of inquiry. Firstly, it relates to the current discourses bearing on aspects of social exclusion. Secondly, it focuses on recent divergentist approaches related to the existence of distinct housing market systems in Europe, and thirdly the project follows current theories and research on housing biographies.

Some studies examine social exclusion in the housing markets by looking at the phenomenon of homelessness as "the extreme manifestation of social exclusion" (Breckner, 2000; Fitzpatrick, 1998). Fitzpatrick (1998) and Busch-Geertsema (2005) investigate homelessness by analysing its quantitative dimension, the socio-demographic characteristics and living

conditions of the homeless and the variations of the scale of homelessness within the European Union.

Negative or downward housing biographies were interpreted as deviations from the "standard model" of an upward housing biography (Kendig, 1990). Case studies identified women experiencing divorce as particularly prone to downward mobility in the housing markets (Dewilde, 2008). For the explanation of housing biographies previous research developed the life-cycle concept, which divides the life-cycle into distinct stages, each related to the household size and household structure. A transition from one stage to another is then linked to decisions to move to a different accommodation. By contrast, the life-course approach is broader in its scope and describes the "way in which individuals move through different stages and positions in various careers during the course of life" (Abramsson, 2008). Similar to the risk approach the life-course concept depicts how single "events" during life, which are not only related to changes of the household, but also relate to changes of job, income and personal interests, trigger moves. For example, the transition to a better job is identified as an important marker of residential moves to larger dwellings or to home-ownership (Clark et al, 2003). By contrast, households with income losses are more likely to move to smaller dwellings, since they cannot sustain the larger ones any more (as a case study on Sweden: Abramsson et al 2002). Some authors relate to the (local) housing market as the structural context that shapes individual housing biographies (Clark/Dieleman, 1996; Bolt/van Kempen, 2002, Gestring/Janssen/Polat, 2006). They argue that the opportunities and choices of households in the housing markets do not only depend on their resources and preferences, but are also influenced by the housing market conditions (in terms of the size of the different tenure segments, the vacancy rates and the volatility of the rents/prices for dwellings (Murdie, 2002; Musterd/van Kempen, 2007). A specific thread of research examined the housing biographies of different immigrants in respective societies in order to find out whether they differ from the housing biographies of the indigenous population and to what extent these differences can be related to cultural factors, besides other influences, such as age, gender, income, household type etc. (Bolt/van Kempen, 2002; Murdie, 2002; Abramsson et

al, 2002; Magnusson/Özüekren, 2002; Bremer/Gestring, 2004; Gestring/Janssen/Polat, 2006).

With respect to social exclusion in the housing markets, rare contributions have dealt with the housing biographies of individuals who became homeless. Attention is drawn to the different movements and stages of homelessness, to the different factors influencing them and to the complicated process of self-identification as a homeless. Scholars point to the high analytical potential of the "career" or the "biography" metaphor for future empirical research. Clapham takes a rather sceptical view on the concept of a housing biography and prefers the notion of a "housing pathway" which he proposes as a modern and "post-analytical" framework for the analysis of housing outcomes with advantages compared to a focus on snapshots of a particular point of time. Drawing on A. Giddens theory of structuration, the housing pathway is defined as "patterns of interaction, concerning house and home, over time and space". Clapham applies this concept to the analysis of homelessness which is described as a stage or as "an episode in a person`s housing pathway". He notes that in any pathway there are "critical junctures" where the housing situation changes and becoming homeless is interpreted as such a critical juncture. The main advantages of the housing pathway framework are the long-term view on housing, the acknowledgment of the rather dynamic nature of homelessness and the conceptualisation of both individual and structural forces triggering homelessness (Clapham, 2002).

The author recommended potential areas for research in terms of realm of housing could enrich the current state of research in at least four following ways:

1. The review of existing literature has shown that research has mainly examined the *results* of the process of social exclusion in the realm of housing, whereas the *process* itself has only rarely been dealt with, in particular in a comparative research perspective.

2. There is some robust expertise concerning the relationship between housing and labour, but there exists only little evidence on how labour market biographies and housing biographies are interrelated.

3. Dealing with this issue requires an explicitly comparative research design, providing country related studies and a cross-country comparison which use the same methods to reach comparability of research results. To our knowledge, there has yet been no sound comparative analysis of social exclusion processes in different cities, which uses the notion of a housing biography. Recent comparative research concentrates on the national level and is based on (aggregated) secondary mass data, such as the ECHP or EU-SILC. These studies are valuable contributions to the state of the art, but from our point of view we need further studies with a stronger local focus, since we know that housing markets are regionally differentiated and that housing policies have devolved from the national to the regional/local level (Matznetter, 2006).

4. Notwithstanding recent contributions, we still need more knowledge about the capacity of housing systems to reduce social exclusion in the housing markets. This raises the question of how the notion of a housing system should be properly defined. One could choose the typologies of either Harloe or Kemeny, which are still critically important, but for two reasons their worth for the purpose of comparative research seems a bit limited. Firstly, both approaches adopt a somewhat narrow perspective in that they concentrate on social rental housing (Harloe) or on the rental sector as a whole (Kemeny), but it is difficult to see the advantage of a focus restricted to rental housing given the increasing share of home-ownership, which has become the predominant tenure in a number of European countries (particularly in the UK and in parts of Eastern Europe). Secondly, we are left unclear about how the different types of rental systems are presumed to shape the likelihood of social exclusion in the housing markets. Given these caveats it seems necessary to develop another framework of housing systems guiding the comparative research intended. In particular, it would have to be clarified why housing systems differ and what determines the expected outcome, i.e. the level of social exclusion in the realm of housing. The most recent typology of housing systems which has been designed by Stephens, Fitzpatrick

et al (2010) and applied to the analysis of housing deprivation in the EU seems to provide an adequate point of departure for the purpose of comparative research. Housing systems are claimed to vary with regard to the size and the role of non-profit housing, the rules for housing allowances and the size of outright home-ownership with no mortgage obligations. The country-specific arrangements of these features are presumed to either mitigate or exacerbate the likelihood of social exclusion in the field of housing. Notably these housing systems are supposed to exert an impact on the housing outcomes that is independent of the related welfare regime.

HARC Network (2011). "Older People and Social Exclusion in Rural Scotland." Available at www.icsg.ie/.../personfiles/scottish_case-study_-_final_october_2011.pdf

In summary, this examination of rural Scotland points to a series of definitions that seek to encompass its realities and diversity. Rural Scotland is not homogenous and even across accessible and remote areas there is variation. Many accessible rural areas across Scotland (notably in the east) have experienced growth of over 25%, while some remote areas in contrast (for example, in Eilean Siar, Ayrshire, Dumfries and Galloway) have witnessed population declines of more than 10% between 1997 and 2008. There is also more localised differentiation as, for example, in the Highland local authority region where the accessible areas surrounding Inverness have witnessed population growth over the period 1997-2008, with more outlying areas in Sutherland and parts of Lochaber showing decline over the same period.

These spatial frameworks provide templates of understanding related to rural change, community resilience, and development challenges and accordingly an appreciation of the situation of older people in rural Scotland has to be located within these geographical parameters. Rural Scotland has a higher percentage of older smaller households18 (where one or both adults are of pensionable age) at 17% in the remote rural category,

and 15% in the accessible rural category, compared with 12% for the rest of Scotland in 2009. The corresponding figures for single pensioner households19 were 15% in remote rural, 12% in accessible rural and 13% in the rest of Scotland. The rural areas of Scotland are also denoted by a different population structure; they have a lower percentage of the population in the age bands 16-24 and 25-34, but have a higher proportion in the older age bands. Migration is a key dynamic in understanding change in rural Scotland and it has implications for policy development and delivery. Research demonstrates that the average annual net migration over the period 2005 /06 to 2007/08 was 12,037 for remote and accessible rural areas compared to 10,607 for the rest of Scotland; accessible rural areas have experienced a greater inflow of people compared with remote rural areas and accounted for 79% of all net migration across rural Scotland over that period.

UNESCO (2011) The hidden crisis: Armed conflict and education: Gender overview. Education for All Global Monitoring Report**.**

The focus was on eliminating gender disparities in primary and secondary education by 2005, and achieving gender equality in education by 2015, with a focus on ensuring girls' full and equal access to and achievement in basic education of good quality.

Gender parity in education is a fundamental human right, a foundation for equal opportunity and a source of economic growth, employment and innovation. The Dakar Framework for Action set bold targets for overcoming gender disparities, some of which have already been missed. Even so, there has been progress across much of the world in the past decade. Viewed from a global perspective, the world is edging slowly towards gender parity in school enrolment. Convergence towards parity at the primary school level has been particularly marked in the Arab States, South and West Asia and sub-Saharan Africa – the regions that started the decade with the largest gender gaps. To put this progress in context, if these regions still had the gender parity levels of 1999, 18.4 million fewer girls would be in primary school.

Killen, M. and Adam Rutland (2011). *Children and social exclusion; morality, prejudice, and group identity.* Portland: Wiley-Blackwell.

Authors take an integrative approach in describing how intergroup attitudes, morality, and social identity emerge in the child and create conditions for exclusion and inclusion. They explain how children view social exclusion as right or wrong, explore children's ideas on group identity and exclusion, and consider what is known about social exclusion in diverse cultures. They also assess the effectiveness of interventions that impact intergroup contact, media exposure, and cross-group friendship as a way to promote positive inclusion and a sense of shared identity among children from different groups. The book closes by presenting an integrative social-cognitive-developmental perspective on social exclusion.

Lockheed, M. (2010). *Gender and Social Exclusion*, UNESCO.

Authored by Marlaine Lockheed, The present booklet gives top priority to the reviews on the evidences relating to socially excluded girls and has mentioned that some girls remain out of school in all regions and a majority of them are from "socially excluded" groups: tribal, linguistic, ethnic, rural or poor groups that are discriminated against in their own countries. It enables in generating insights about the combined effects of gender and social exclusion on student participation and performance in basic education.

Evidence based reviews mentioned in the booklet enhances the insights in relation to a range of remedies that ensure a framework which is legally approved, socially sustainable and educationally viable. The framework urged for increasing the absolute supply and accessibility of schools, improving school quality. The framework lays foundation for making up with concurrent inequities through compensatory programmes and providing incentives for girls' education. The significance of the framework in eradicating subtle discrimination in classrooms and schools

is noticeably prominent. It helps in assessing the effectiveness of popular programmes as affirmative actions including gender segregated schools, community schools, pre-schools, tutoring and conditional cash transfers. Since most effective programmes are tailored to the specifics of socially excluded groups, the author has concluded soliciting more detailed demographic information on the socially excluded girls are to be placed on the core of designing developmental programmes in order to ensure integrated development of society and holistic development of girl children.

Social exclusion strengthens barriers to education for boys and girls and many of these barriers to education are higher for girls. Barriers vary substantially and include discriminatory policies and practices in schools, limited access to schools, low quality and less relevant school curriculum, absence of pre-school and compensatory programmes, and social and economic disincentives for parents to educate girls. This booklet helps countries to adopt education policies and practices targeted at girls from socially excluded groups in meeting their Millennium Development Goals for Education, and achieve the social and economic benefits of girls education.

UNSECO (2010) MOST–Best Practices. UNESCO Clearing House

Management of Social Transformations is a web based portal developed by the UNESCO for dissemination of insights and information relating to Social Exclusion/Integration. Kinship of social exclusion and integration is explained through innovative programmes and efforts focussing on poverty eradication, women and gender equality, homelessness and housing, economic development, community participation and urban governance, and crime prevention.

In Germany, social exclusion is interpreted in terms of disadvantaged on housing market—female single parents, families with children, and elderly people. The Brazilian experience on social exclusion include unwed mothers, divorced or widows, illiterate or semi-illiterate, without professional training and having no access to social rights they

fight to bring up their children (as mentioned in the project report titled **Team** work to Mothers Head of Families). Finland's "City for All—Barrier-free Environment" known as Marlala's homes—connections between the homes and all streets, access routes, parks etc. are planned and built so that they meet the needs of even the weakest link, i.e. the wheelchair-bound inhabitants.

Social exclusion is interpreted in terms of inequalities that are attributed to the legacy of the apartheid regime in South Africa. Community Information Resource Centre in South Africa is a timely intervention towards community building.

Belgium, through the European Charter, has attempted to make women free from constructive stereotypes hindering all women-oriented development in town planning and services, housing, safety and mobility. "The European Charter for Women in the City" urged that "cities must be rethought and remodelled through a woman's perception, which will be instrumental in giving them a new equilibrium and another dimension.

Homeless Families Program in USA is an example to move homeless families and adults directly into permanent rental housing in residential neighbourhoods. Such effort reflects the social integration of certain excluded group by providing residential settlements. Mc Auley Village (1989) is another example of inclusion or integration among growing number of single parents who could neither house nor support themselves and their young children. The Orange Grove Recycling Center (OGRC, 1988) is a successful experiment in social inclusion of mentally-disabled citizens.

It may be concluded from the above-cited inclusion strategies being adopted in the respective countries that social exclusion deals with issues that are linked to various aspects of individual and social development. These issues range from food, shelter, health and education to vocation or job. Therefore, the concept of inclusive education may not suffice the present state of social exclusion rather it needs trans-disciplinary approaches to develop more scientific insights to ensure integrated human and societal development—inclusiveness of education.

When people's deeply ingrained need for social connection is thwarted by social exclusion, profound psychological consequences ensue. Despite the fact that social connections and consumption are central facets of daily life, little empirical attention has been devoted to understanding how belongingness threats impact consumer behavior. In four experiments, we tested the hypothesis that social exclusion causes people to spend and consume strategically in the service of affiliation. Relative to controls, excluded participants were more likely to buy a product symbolic of group membership (but not practical or self-gift items), tailor their spending preferences to the preferences of an interaction partner, spend money on an unappealing food item favored by a peer, and report being willing to try an illegal drug, but only when doing so boosted their chances of commencing social connections. Overall, results suggest that socially excluded people sacrifice personal and financial well-being for the sake of social well-being.

The desire for social relationships is one of the most fundamental and universal of all human needs (Baumeister and Leary, 1995). Social exclusion, a painful yet common part of life, thwarts this ingrained motivation and has striking consequences for people's psychological and physiological functioning (Buckley, Winkel, and Leary, 2004; DeWall and Baumeister, 2006; Maner et al., 2007; Twenge et al., 2001; Williams, 2001). For example, threat of exclusion stimulates brain regions designed to detect and regulate pain (Eisenberger, Lieberman, and Williams, 2003), impairs self-regulation (Baumeister et al., 2005), hampers logical reasoning (Baumeister, Twenge, and Nuss, 2002) and distorts time perception (Twenge, Catanese, and Baumeister, 2002). Because of its pervasiveness and substantial implications for physical and psychological well-being, social exclusion has garnered much attention from researchers across the social sciences. Yet, within the realm of consumer behavior, relatively little

work has investigated the impact of social connection threats. Given the centrality of social relationships and consumption in daily life, this is an important balance to redress.

Accumulating research suggests that exclusion heightens people's desire to form new social connections. Excluded people are cautiously eager to work and play with others, and they tend to view new sources of social connection in a positive, optimistic light (Maner et al., 2007). Mimicry, a nonconscious behavioral pattern that enhances interpersonal rapport (Chartrand and Bargh, 1999), automatically increases toward an ingroup member after suffering rejection (Lakin et al., 2008). Ostracized individuals are more likely than the non-ostracized individuals to conform to the opinions of others (Williams, Cheung, and Choi, 2000), although it is unclear whether this stems from increased passivity or desire for acceptance. Taken together, previous research suggests that the need to belong conforms to the broad pattern found among many motivations: when thwarted, people look for new ways to satisfy the need. Although this research supports the theory that threats to belongingness heighten the motivation for social acceptance, it has relatively less to say about the strategies that excluded individuals use to foster affiliation. In the current work, we propose that consumption and spending are important tools that excluded people use to help them on their quest for new social relationships.

Gabriella Patriziano (2010) *Tackling Social Exclusion promoting Active Participation of Young people from Southern Italy: Vis—Non-formal school of Global Education.*

With approximately 62 million inhabitants, Italy is the sixth most populous country in Europe. The highest density is in Northern Italy, as that one-third of the country contains almost half of the total population. The regions of Southern Italy (Campania, Calabria, Basilicata, Puglia and Sicilia) are the most underdeveloped areas of the Country. Emigration, including brain-drain, from these regions has been a continuous trend throughout the entire post-war period. The level of education is very low

and education represents, for many young people, the road to greater independence.

In this area a significant proportion of young people from the most underprivileged social categories leave school and start to work at a very early age with the risk of social exclusion and the danger of drifting into organised crime. As a result, young people are discouraged and excluded from the society. This situation, in fact, gives rise to the vicious circle of exclusion liable to lead also to chronic social exclusion.32 Social exclusion of young people who live in this area affects their ability to participate actively in their community in both the presence and the future.

Mary Daly (2010) "Lisbon and Beyond: The EU approach to combating poverty and social exclusion in the last decade." Working Paper Series: No.3. U.K: Economic and Social Research Council.

The present article focuses on the approach taken by the EU to poverty and social exclusion over the last decade or so, and especially since the Lisbon Agreement in 2000. It discusses both poverty and social exclusion as they have been configured, measured and 'packaged' in EU policy discourse and practice and looks at both the content of policy and developments in relation to measurement and monitoring. What we find is that the EU has been quietly redefining the measurement of poverty and putting a substance on the more neophyte 'social exclusion' as a 'problem' for social policy. The analysis makes clear that the EU's approach has a number of significant and unique elements. It also has a number of attendant weaknesses.

UNESCO (2010). Reaching and teaching the most marginalised—Concept Note. EFA Global Monitoring Report.

Social contexts for marginalisation vary widely. So do the educational problems that policy makers have to address. Child labourers in Manila or

migrant agricultural labourers in northern Mexico do not face the same problems as low-income black American children dropping out of high school in Baltimore. Low caste Indian girls, pastoral farmers in northern Kenya, or members of the Hmung community in Vietnam, confront different challenges than, say, Roma children in Italy, immigrants from North African in France, or Aboriginal children in Australia. Girls from the poorest households in countries such as Bangladesh and Nepal, confront different pressures than boys from poor households in Jamaica or Honduras. And disabled children in Nepal face different problems to children living in conflict-affected areas of southern Sudan. The common thread linking each of these groups is that they figure prominently at the lower end of the distribution for education access and achievement in their respective societies. Reaching and providing a meaningful education to the most marginalised poses a distinctive set of challenges that go beyond promoting equity in general. Building on earlier GMRs, the 2009 report contributed to the documentation of marginalisation on some key dimensions. The 2010 Report will take this forward using a range of household survey techniques to build a more nuanced picture that captures inter-generational and life-cycle effects, relationships between different dimensions of deprivation, and the interaction between marginalisation in education and social marginalisation. Policy priorities for tackling marginalisation will be identified and explored. These will include a range of targeted interventions, financing strategies, teaching and learning innovations, and strategies outside of the education sector specifically which have an impact on education. The framework will allow for attention to be paid to areas such as literacy and non-formal education.

Research framework: Research for the GMR will develop on four broad tracks. The first track will report progress towards the EFA goals. The second track will be global in nature. It will examine broad conceptual approaches to understanding of marginalisation, linking academic research to the public policy arena. Drawing on both administrative data and household survey evidence, the GMR will aim to develop new approaches to the measurement of marginalisation, using these approaches to inform policy debates, policy-makers, and aid donors. The third track will develop a portfolio of national and thematic case studies. These case studies will

explore the impact of marginalisation and the social, cultural, and economic factors perpetuating it in a variety of contexts. Four broad thematic clusters of marginalisation will be considered:

- Group-based: ethnicity; language; race; caste
- Poverty-related: extreme and persistent poverty and vulnerability; child labour
- Location: urban slums; rural (drought-prone, pastoralist etc); conflict zones (including refugees and internally-displaced persons)
- Individual: disability and special needs; HIV/orphans; other health-related.

Inequalities associated with gender will be considered across these four clusters.

The case studies will include evaluations of public policies designed to overcome marginalisation, looking at the interaction between education and other areas. One of the challenges in this track of research is that of understanding the 'overlap' between different aspects of marginalisation – for example, chronic poverty and ethnicity – as well as their interconnection with other forms of inequality, such as gender. Another challenge, apart from identifying relevant case studies, is striking the right balance between regions, national and thematic case studies.

Sah. D.C. (2009) "Social Exclusion and village democracy: evidence from tribal Madhya Pradesh." *Madhya Pradesh Journal of Social Sciences.*

The study is based on both qualitative and quantitative data from three predominantly tribal villages of Badwani district of Madhya Pradesh. The qualitative data is collected from villages Kirchali and Pospur whereas the quantitative data is generated from Kirchali and Chikalkuan. The paper is divided into four sections, including this introduction. The second section reviews the tribal marginalisation, exclusion and dissent that helped the dormant social capital to manifest. The third section presents the creation and manifestation of social capital in this tribal belt as well as the role

played by bridging social capital in village development and decision-making. The last section presents conclusions based on the major issues discussed in the paper.

A critical analysis of tribal mobilisation by NBA and AMS (Sah, 2007) reveals that these movements were able to create awareness about the state repression among the tribals of south-western Madhya Pradesh. The effect of the two agencies within the tribal community of Nimar has been binding. The campaigns helped in intensification of the dormant social capital in the form of closer ties between the communities, despite serious economic differences within the community. Within this scenario, it will be worthwhile to appreciate the extent of stratifications in the society and social exclusion within the tribal community. For, the economic and political hierarchies are crucial agencies in the political economy of decentralised governance. Although both the study villages (Pospur and Kirchali) are independent parts of group panchayats, political leadership in both the locations is highly corrupt. What really differs between the two is the nature of economic stratification: while the remote Pospur is economically homogenous, less remote Kirchali is highly stratified on economic lines.

Central to the debate on impact of culture on development is a much misunderstood and deterministic notion that some societies are encumbered with cultures that hinder them from participating efficiently in the non-traditional market-driven institutions. In other words, cultures of these societies are a stumbling block in their assimilation with non-traditional economic and political institutions and processes. In the final analysis, their cultures force them to remain under developed. Evidences indicate that social relations are central to the governance outcomes. Rejecting the idea of cultural determinism, it is argued that culture needs to be located in socio-political domain as a form of relationship that is influencing and at the same time gets influenced by economic transformation the community is experiencing.

Despite difference of opinion within the community and also exclusion of the poor, there are relational forces (bridges constructed by some well-to-do in the community with outsiders like Foresters, Police, taluka officials and Janpad CEO et cetera) that lead to an apparent

symmetry of opinions. Below the surface, there is a feeling of anger because, in the process, the well-to-do are able to comer a sizable gain of development. Moreover, as some people use relations to enhance their position, they are able to reproduce the processes that influence governance outcome. These two contesting forces, bonding and bridging social capital, coexist and help in redistributing the opportunities created by development. Those who are influential in establishing bridging relations could fulfil their aspirations whereas those who are less fortunate remain so despite having strong bonds within.

Nivex Koller-Trbović, Antonija Žižak, and Ivana Jeđud (2009) "Unemployment and Social Exclusion of Young People in Croatia: Perspective of Unemployed Youth at Risk or with Behaviour Disorders." *Kriminologija i Socijalna Integracija*, Vol. 17(2).

Main goal of this paper is to provide insight into perspective of unemployed youth at risk or with potential risks in environment, about status and experience of being unemployed. Krounauer model of social exclusion was taken as the base for interpretation of risk factors related to unemployment. Mentioned model is defined with six dimensions: exclusion from labour market, economic exclusion, social isolation, institutional exclusion, spatial and cultural exclusion. Five focus groups with 19 unemployed youth (age from 18 to 27 years) from 4 cities in Croatia and from two types of institutions (Croatian employment service and center for social welfare) have been conducted. Results implicate that unemployment represents important factor for integration and independence of youth, and relevant risk factor especially for economical exclusion. However, result shows that unemployment does not lead to social isolation as third key dimension in social exclusion model. These results are, to some extent, similar to results in other countries in EU, especially in south-east European countries (Italy, Spain, Greece) where research results show that unemployment do not necessarily leads to social exclusion due to the strong family and friends support. Results can be used

for the creation of public strategies in coping with risk of (long term) youth unemployment and also with risk of their social exclusion.

Isle Marschalek, Unterfaruner, E. & Fabina, C.M. (2009). "Social Inclusion of Youth marginalised People through Online Mobile Communities." IEEE, 978-83-60810-14-9/09.

Youth exclusion is widespread and increasing across Europe. Information and communication Technology (ICT) has the potential to serve as a gateway to social inclusion. However, computer and internet access of marginalized young people are limited. Alternative methods to approach them through ICT are needed. The interdisciplinary project ComeIn(Online Mobile Communities to facilitate the Social Inclusion of Young Marginalised People) studies and utilises mobile networks as a means for social inclusion. This approach combines the benefits of the online community concept with an inclusive approach, realised through the most abundant device used by marginalized youth in Europe-mobile phones.

Rosanna Scutella, Roger Wilkins and Weiping Kostenko (2009) "Estimates of Poverty and Social Exclusion in Australia: A Multidimensional Approach." Melbourne Institute Working Paper Series Working Paper No. 26/09.

Attempt has been made to measure the extent of poverty and social exclusion in Australia using data from the Household, Income and Labour Dynamics in Australia (HILDA) Survey. For each individual, we construct a measure of social exclusion that recognises its multidimensionality, including its potential variability in depth at a point in time and in persistence over time. We distinguish seven dimensions or domains, as proposed in Scutella et al. (2009): material resources; employment; education and skills; health and disability; social; community; and personal safety. For each of these seven domains, several indicators of social exclusion are produced. A simple 'sum-score' method is then used to

estimate the extent or depth of exclusion, with our measure a function of both the number of domains in which exclusion is experienced and the number of indicators of exclusion present within each domain. Sensitivity of findings to alternative weighting regimes for the indicators and to alternative methods, proposed by Capellari and Jenkins (2007), is examined. Persistence of exclusion is also briefly considered. Our exclusion measure identifies 20 to 30 per cent of the Australian population aged 15 years and over as experiencing 'marginal exclusion' at any given point in time. Four to six per cent are 'deeply excluded', and less than one per cent are 'very deeply excluded'. We find that, although there are commonalities in the demographic composition of the socially excluded and the income poor, there are also some important differences. For example, persons 65 years and over represent a much smaller share of the most 'excluded' group than they do of the 'poorest'; and couple and single families with children represent a larger share of the excluded than they do of the poor.

Lewis, Phillip and Corliss, M. (2009) "Social Exclusion of Children." *Australian Journal of Regional Studies*. Gale: Cengage Learning.

While describing regional effects and social exclusion, Lewis and Corliss urged that Research overseas has indicated that the level of social exclusion an individual experiences is related to the area one lives in (Bradshaw et al, 2004). The British Social Exclusion Unit and the Eurostat Taskforce on Social Exclusion and Poverty Statistics both include in their definitions of social exclusion spatial or neighbourhood effects. Bradshaw et al. (2004) defines a neighbourhood effect as 'the net change in the contribution to life chances made by living in one area rather than another'.

Neighbourhood effects have been explained by other authors by focusing on the attributes of the local residents, neighbourhood effects, and intergenerational mobility. It has been found that the housing market sorts families into areas by housing affordability, which concentrates the disadvantaged into the areas of cheaper housing (Daly, 2006). This can make it hard for researchers looking to separate each of the neighbourhood effects from the housing market effect. It is also important to note that the

use of one of these effects does not exclude another from being present. In fact, the use of multiple effects at the same time may well bolster the overall explanation by enabling the researcher to better connect with the actual experience of the disadvantaged (Kelly & Lewis, 2002).

It may be that differences in human capital and demographics of an area contribute to the employment opportunities available. This implies declining employment opportunities in low socioeconomic status areas are due to the unemployed or individuals prone to unemployment concentrating in areas that are already disadvantaged. Hunter (1996) and Karmel et al (1993) explain that the majority of regional variation in unemployment is due to the attributes of the inhabitants.

In a similar vein, other authors have tried explaining differences in areas by looking at the area's industry endowments. The main point here is that the people are not where the jobs are; they are essentially spatially mismatched or structurally unemployed.

There is a substantial body of evidence both overseas and in Australia relating to social exclusion in regions. Bradshaw et al (2004) concluded from their survey of Britain that neighbourhood effects affecting social exclusion are significant but not as large as individual and family determinants. The main factors where neighbourhoods made a difference were in health, child development, educational attainment, poverty and unemployment. Buck (2001) found in Britain there are small negative neighbourhood effects due to people's expectations about starting a job which were lower in poor neighbourhoods and that the probability of leaving poverty was lower and re-entering poverty higher in poor neighbourhoods compared with other areas. Gibbons et al (2005) studied the effect of neighbourhoods on employment, educational outcomes for children and crime victimisation in the UK. They found that the housing market is an important determinant of neighbourhood effects and that these effects were small for employment, and educational outcomes, but considerable for crime victimisation. The physical barrier of available transport has been of research and policy interest within Britain and the US. In Britain, the lack of adequate transport has been found to be an issue that restricts an individual's access to work, education and training,

hospitals, cheaper food and social, cultural and sporting activities (Bradshaw et al., 2004).

Wilson's (1987) work on under classes examined neighbourhood effects in the USA. He focused on the 'concentration effect' in allocating more disadvantaged people into one location where they become socially removed from employment opportunities and from successful role models. He found that for neighbourhoods where the vast majority of families often endure spells of long-term joblessness, the residents experience a social isolation that excludes them from job networks. When the prospects for employment diminish, welfare and the underground economy are common practice and become normalized in the area. Furthermore children seldom interact on a sustained basis with people who are employed or with families that have a steady breadwinner, offering no appropriate role models for future generations (Wilson, 1987). Durlauf (2001) summarised US evidence on neighbourhood effects and concluded that there is a small amount of evidence to support the role of group effects in contributing to poverty, but the mechanisms for this remain unclear. Vartanian and Buck (2005) also find evidence of a childhood neighbourhood effect on adult earnings in the USA.

In Australia, Hunter and Gregory (Gregory and Hunter, 1996; Gregory and Hunter, 2001; Hunter, 1995; Hunter, 2003) investigated whether Australian cities have developed concentrations of disadvantaged people that have been isolated from job networks and the social interactions of mainstream society. They found income and employment in the poorest collection districts (CD) declined relatively from 1976 to 1991. Hunter (1995) argues that the restructuring of the Australian economy had a significant influence on employment outcomes in the low income CDs. In 2003 Hunter compared the incomes across Australian postcodes with similar spatial units in the US and Canada and found that there was less difference between neighbourhoods in Australia than in the other two countries. However, Hunter (2003) also found evidence of increasing differentiation between neighbourhoods over time from 1980/81 to 1990/91 in each of these three countries.

Other Australian research on the residential component of disadvantage has focused on income measures and has found the income

distribution between residential areas expanding. This growing disparity in income between residential areas is principally due to structural changes affecting the labour market that have taken place in the last twenty years. This has meant a shift away from the agriculture and manufacturing industries towards the service sector creating significant changes to the occupational distribution within Australian residential areas (Lewis, 2008).

Hunter, Rosemary and De Simone Tracy (2009) "Women, legal aid and social inclusion." *Australian Journal of Social Issues*. Gale: Cengage Learning.

The capacity to invoke formal justice mechanisms to protect and enforce rights and address legal problems generally requires legal representation, and for those unable to afford their own representation (which is likely to be a characteristic of socially excluded groups), this requires the availability either of free legal assistance or of legal aid. This article focuses on the second of these options, and reports on a study of women's access to family and civil legal aid through an analysis of the legal aid grants process operated by Legal Aid Queensland (LAQ). The study's concentration on women was animated by ongoing feminist concerns about women's unequal access to legal aid, due to the fact that the majority of legal aid expenditure is devoted to criminal law, and the great majority of recipients of criminal legal aid are men (Office of Legal Aid and Family Services, 1994; Australian Law Reform Commission, 1994; Graycar & Morgan, 1995; Senate Legal and Constitutional References Committee, 2004; Women's Legal Aid, 2005). By contrast, areas of greatest concern to women--including family law, domestic violence and discrimination--are relatively poorly funded.

The concentration on women also enabled us to consider gendered patterns of social exclusion, and to contribute to the underdeveloped literature on this topic (Jackson, 1999; Hague et al., 2001). For example, in the recent literature review on social inclusion produced by the Australian Institute of Family Studies, there is no more than a brief mention of the fact

that 'family violence, sexual assault and sexual abuse (and we would add discrimination) are significant contributors to social exclusion, both pushing people into social exclusion and worsening the experience of social exclusion for the most vulnerable' (Hayes et al., 2008). Yet even here, the language used is that of 'people', rather than acknowledging that women are the main targets of family violence, sexual assault and sexual abuse. At the same time, we were conscious of the ways in which gender intersects with other potential dimensions of exclusion and were alert to the dangers of gender essentialism. As Jackson (1999) has noted, 'gender mediates particular forms of exclusion but does not produce categories of people included or excluded in uniform ways'. Thus, the study focused on specific groups of women--Indigenous women, NESB women, older women (aged 60+), and women with a disability--who might, a priori, be considered at least at risk of social exclusion. In the following discussion, these are referred to collectively as women in our 'target groups'.

Erulkar, A. and Ferede A. (2009) "Social exclusion and early or unwanted sexual initiation among poor urban females in Ethiopia." *International Perspectives on Sexual and Reproductive Health.* 35(4): 186-193.

Numerous studies of adolescent sexual behavior have explored factors associated with early sexual debut. However, few studies have examined the role of social exclusion and marginalization in relation to early and unwanted sexual initiation.

A population-based study of 1,837 out-of-school females aged 10-19 was conducted in three low-income urban areas of Ethiopia in 2008. Descriptive and multivariate analyses were used to identify characteristics associated with having experienced coerced sexual initiation and sexual debut before age 15.

Nearly half (48%) of the young women in the sample were domestic workers, and many reported significant social exclusion, including lack of friends, community support networks and group membership. Overall, 23% reported being sexually experienced and 27% of those had first had sex before age 15. Compared with other young women,

domestic workers were significantly more likely to have had sex before age 15 (odds ratio, 3.3), and to have been coerced into having sex (1.8). Social exclusion was associated with significantly higher odds of coerced first sex (2.0).

Programs for female adolescents should build their social capital and inclusion, as well as provide opportunities for them to stay in school and obtain positive and non-exploitive forms of work.

Chambers, Clare (2009) "From financial exclusion to online financial inclusion." *Journal of Information, Law and Technology*.

Financial exclusion is a key term of this paper yet it is a nebulous and often misdiagnosed and understood phenomenon. What is understood is that financial exclusion is a wide ranging and dynamic problem and that it is part of the wider problem of social exclusion in society. There has been much research, by both academics and government, has been conducted into the different types and variations of social exclusion by such bodies as the Social Exclusion Unit (SEU) and Kempson (1997 to date) in her work on social and financial exclusion. It can be seen from such work that a person who is financially excluded is also often socially excluded thus demonstrating the dynamic relationship between the two (Mckillop and Wilson, 2007). The Social Exclusion Unit defines social exclusion as: A shorthand term 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, bad health and family breakdown (Cabinet Office & Social Exclusion Unit, 2001).

Many definitions of financial exclusion have been offered by different commentators; Richard Vaughen of the Office of Fair Trading believes that such exclusion is a two-fold concept. Vaughen states that exclusion can either be caused by price or income. (Office of Fair Trading, 1999) Price exclusion occurs where an individual at any given income freely chooses not to purchase goods or services because the market price is above the maximum he or she is willing to pay. This willingness will be partly determined by individual preferences. Secondly

people can be excluded due to income exclusion. Income exclusion refers to the non-consumption of goods or services arising from low incomes (Office of Fair Trading, 1999).

Research (Devlin, 2005; Kempson and Whyley, 1999, 1999b; Mayo, 1998; Mckillop and Wilson, 2007) poses other very interesting questions, these being: Why are people excluded? It is this question which is of interest to this paper in particular.

The general consensus among researchers in this area is that financial exclusion and social exclusion cannot and perhaps should not be separated (Gosling, 2008). If one is present in a set of personal characteristics the other is more than likely to also be apparent (Chambers, 2004). As we have just noted above 58.8% of respondents said they were lower class and that 60% said that they were lower class and had experience financial exclusion. However having said this there is not a strict rule as to who is, or who is not, financially excluded with 40.4% of middle and higher class respondents saying that they experienced financial exclusion.

All different groups of society are, and can be affected, by financial exclusion and social exclusion. It is important to remember though, the integral nature social exclusion has in financial exclusion and it could be proffered as one of the many reasons as to why people become financially excluded. Financial exclusion does not mean poverty, as often is it misunderstood; rather it is the set of characteristics, such as the lack of basic financial products, which does not allow a person to fully participate within the mainstream financial service market place.

Financial exclusion does not operate in isolation; it is not a singular facet or aspect of life or of the financial industry with set easily identifiable parameters. As a phenomenon it is diverse, complex and multi-layered, manifestly giving rise to a whole host of reasons as to why people are financially excluded such as previously being refused financial services and not having the confidence to reapply even if circumstances change.

Saunders, Peter; Naidoo, Yuvisthi; and Griffiths, Megan (2008) "**Towards new indicators of disadvantage: deprivation and social exclusion in Australia.**" *Australian Journal of Social Issues.*

Studies of Australian poverty have concentrated on comparing people's incomes (adjusted to allow for differences in family needs) with poverty lines in order to discover how many people are poor (the poverty rate), who is affected by it (the structure of poverty) and how it has changed over time (the poverty trend) (Saunders and Bradbury,2006; Wilkins, 2007). These studies have focused community attention on the need to assess the adequacy of income support payments, tackle the root causes of poverty (e.g. unemployment and discrimination), and address its consequences (e.g. social alienation, restricted child development and poor health outcomes). However, conventional poverty studies have been criticized for adopting a narrow basis on which to determine whether or not someone's standard of living corresponds to poverty without providing additional evidence showing that those with low incomes are in hardship and missing out (White ford, 1997). The poverty line used to identify who is poor has also been criticized for being arbitrary, while the income statistics used to measure poverty fail to capture the role of resources other than income (e.g. wealth) that can be used to meet needs.

A recent report published by the Organization for Economic Cooperation and Development (OECD) has drawn attention to the limitations of the conventional income approach to poverty measurement, noting that: 'Income measures do not provide a full picture of "command over resources": they neglect individuals' ability to borrow, to draw from accumulated savings, and to benefit from help provided by family or friends, as well as consumption of public services such as education, health and housing' (Boarini and d'Ercole, 2006). The implication is that the role of these neglected factors will only emerge if the focus is shifted onto a broader framework that incorporates direct living standards indicators.

This paper takes a step in this direction by examining the issue of poverty using a living standards approach derived from the literature on

deprivation and social exclusion. It discusses how these alternative frameworks overcome the criticisms set out above and presents findings from a new study into poverty and disadvantage in Australia. A brief overview of the literature on deprivation and social exclusion, focusing on their relationship with poverty defined as a lack of income is discussed in the section 2. Section 3 describes the research strategy and summarises the data used in the analysis. Sections 4 and 5 present the main results on deprivation and social exclusion, respectively, while Section 6 considers the overlap between (income) poverty, deprivation and exclusion. The main conclusions are briefly summarised in Section 7.

Main results on deprivation and social exclusion are as follows:

In total, 61 items were included as potential essentials in the CUPSE questionnaire, and of these 48 were regarded as essential by at least 50 per cent of respondents, with 30 items receiving at least 90 per cent support. Of the 48 essentials of life, only 26 relate to items that individuals can buy for themselves and are relevant to the entire population.

The items that appear at the top of the essentials ranking reflect the basic necessities of food and shelter. Several items relating to access to medical treatment (including dental treatment and prescribed medications) also feature at the top of the ranking, while other high-ranking items provide people with security and protection against unforeseen risks if things go wrong--emergency savings, secure locks on doors and windows and different forms of insurance coverage. A number of the essential items cover aspects of social participation and interaction, including regular social contact with other people and an annual week's holiday away from home. All of the 8 items in the original list of 61 items that make specific mention of the needs of children.

Indicators of Exclusion—In terms of the different forms of disengagement, exclusion is highest in relation to no annual week's holiday away, no hobby or leisure activity for children, could not pay one's way when out with friends, and no participation in community activities.

Several overseas studies have examined the overlap (or mismatch-- its converse) between poverty, deprivation and exclusion as a way of establishing whether the three conditions affect the same groups, or to justify, an approach that treats them separately (Bradshaw and Finch, 2003;

Bradshaw, 2004; Perry, 2002). Both aims have an important role to play in improving our understanding of the nature of social disadvantage and the links between the different indicators used to measure it. The incidence of multiple deprivation and multiple exclusion (defined in both cases as the total number of indicators experienced) was estimated by setting a threshold (explained below) and calculating how many fall below it.

Wallace Chigona, Fidel Mbhele, Salah Kabanda (2008) "Investigating the Impact of Internet in Eliminating Social Exclusion: The Case of South Africa." PICMET 2008 Proceedings, Cape Town.

In many other developing countries Information and Communication Technology (ICT) is seen as a means for tackling the problem of social exclusion. This perspective of ICTs has translated into governments and donor agencies spending on establishing Internet access points (e.g. tele-centres) in socially excluded communities. Yet, beyond the belief of inherently beneficial ICTs there has been little empirical work done to evaluate the impact of ICTs, notably the Internet, in helping address social exclusion. This paper investigates whether the Internet does contribute to the elimination of social exclusion. The cross-sectional study uses a qualitative research approach on four communities in the Western Cape, South Africa. The major finding of the paper is that the Internet does play a very minimal role in eliminating social exclusion, with very few beneficiaries. The implication of the findings is that governments in developing countries may need to downsize their expectations of the Internet in addressing social exclusion. The relative investment on bringing the Internet against other necessary infrastructure spends (such as healthcare, education and economic resuscitation) may need to be revisited.

It can be argued, therefore, that those who do not benefit from these services are socially excluded. These elements can be categorised in three main groups namely, economic (production, savings, and consumption), political, and social. The tables combines Mawson's model (2001) for social exclusion that proposes that the Internet has a role in

eliminating political, social network and economic dimensions of social exclusion with Selwyn's model of social exclusion that describes the five characteristics of social exclusion. These two models are used to determine the role of the Internet in eliminating social exclusion.

Ellen J. H. (2008) *Digital Inclusion: An Analysis of Social Disadvantage and the Information Society.* London: Department for Communities and Local Government.

This study has predominantly focused on the Internet, although the model and analyses proposed in this report are applicable and can be extended across other platforms such as TV and mobile phones. It is clear from the analysis that a multiplatform approach to digital engagement will be more effective than a pure focus on the Internet. However, simply providing access to these platforms is not enough – digital disengagement is a complex compound problem involving cultural, social and attitudinal factors and in some cases informed 'digital choice'. For service delivery, the mode of delivery ultimately matters less than the quality and cost-effectiveness. However, technology is playing a key role in improving the effectiveness and efficiency of services, and those who are able to access these services through electronic channels have a greater choice and a greater range of benefits available to them.

        This study has shown that digital disengagement is persistent and related to social disadvantage. The implications of these findings indicate that digital disengagement is not simply an academic issue of little relevance to social policy – technology and social disadvantages are inextricably linked. This means that social policy goals will be increasingly difficult to realise as mainstream society continues to embrace the changes in our information society while those on the margins are left further behind – disengaged digitally, economically, and socially.

        The general implications of this study with special relevance to policy making and research practice are:

        1. Policies to support social inclusion can make a difference to engagement with technology. Tackling poor educational

attainment can increase engagement with the Internet, as it is a strong differentiator among the socially disadvantaged but unexpectedly engaged. Improving other factors, such as employment and rural access may also help to influence the socially advantaged but digitally disengaged. The presence of children is a big differentiating factor motivating people to become engaged with the Internet. This indicates that well-targeted programmes that provide home access to technology for disadvantaged pupils could have a significant impact if the programmes also reach out to parents.

2. Online government initiatives are not reaching the most excluded. This is not just about access. Government-related activities on the Internet such as to increase participation and electronic access to services are undertaken mostly by more sophisticated ICT users. Designers of government services need to understand that the socially and economically disadvantaged people who could benefit most by accessing their services will be the least likely to (be able to) use electronic means. This emphasises the need for multi-channel approaches that provide alternative ways of accessing services; mediated access to online services where there are no alternative non-electronic channels, and building people's confidence and ability so that they have the choice to use them independently in the future.

3. Consideration of other available digital channels is particularly important for service designers to engage some socially disadvantaged groups. There seems to be some willingness to engage with other forms of technology among these groups, particularly via SMS and TV.

4. The potential for the Internet to address social isolation and economic disadvantage is largely untapped. The Internet is clearly not yet being put to work effectively to tackle these elements of social exclusion.

5. Access quality, locations of access and attitudes towards technologies remain important barriers and enablers that government and partners can influence. There is a continued need

to support people and communities in accessing technology and in acquiring the literacy skills required to consume and produce digital media both at home and in the workplace.

6. Government and its partners need to focus on tackling key barriers and enablers for the most disadvantaged. Key barriers and enablers emerging from this analysis include:

> • Extending home access – it is clear that more advanced activities are associated with home access rather than access in the community. So while access in the community is important – extending home access should be a priority.

> • Access quality is also associated with more advanced applications – so improving access quality through next generation broadband policy can be an enabler to digital engagement.

7. Government and its partners need to address digital choices, as well as divides. Well-designed initiatives can address negative attitudes toward technologies and the Internet. The problems of access are cultural as well as economic – even when basic access to the Internet is solved there will be other barriers for socially excluded groups accessing the digital resources from which they could benefit.

Ayaz, Muhammad and Ahmed, S. (2007) "South Asia: poverty reduction through social exclusion." *Contribution to Nepalese Studies.*

The discussion in the paper commences with the South Asian experience. The region with a population of 1.42 billion, (22.36 percent of the world population) has made a significant progress in the reduction of income/consumption poverty during 1980s and 1990s. In South Asia the number of the extremely poor fell from 475 million in 1981 to 462 million in 1990 and then to 428 million in 2001 . However, unequal distributions of the gains of growth now constitute an emerging challenge, undermining progress in poverty reduction. The situation is understandable from

GINI index factor, in Bangladesh it was 0.39 in 1981-82 and moved up 0.45 in 2004, in Bhutan it was 0.37 in 2000 and went up to 0.42 in 2004, India in 1990 0.28 and more or less remain the same 0.28 in 2000, in the Maldives in 1997 0.42 and in 2004 0.41, in Nepal in 1995-96 0.34 and in 2003-4, 0.41. In case of Pakistan in 1988 it was 0.35 and in 2002 went up to 0.41, in Sri Lanka in 1995-96 it was 0.34 and went down to 0.33 in 2002. All this indicates that a gap between the poor and the rich has widened. The latest increase in food prices adversely affects the weaker section of the society particularly in developing nations. Despite the fact that South Asia is rich in food resources, people are starving and suffering from malnutrition. Because of mismanagement and mishandling of resources by capital-oriented leadership, the absence of weaker section of the society in decision making process and the hike in agricultural input in the international market, there is an international pressure to cut the subsidies on agriculture.

It is evident that during the period in Pakistan, India and Bangladesh growth rate remained satisfactory, per capita income increased, size of economy enlarged. All Macro and Micro Economic indicators are showing healthy signs. It is relevant to mention that this progress is a fruit of cheap labour and cheaper raw material normally provided by agriculture sector and foreign remittances send by workers, etc.

There is no need to argue that these sections are strengthened by the weaker section of the society but unfortunately they are not getting proper share from this development. The upper-upper class managed to grasp the fruit of progress. Because they are overwhelmingly dominating the decision making bodies in these countries and have a potential to use media and other opinion making institutions in favour of them. This left the poor at destitute end. It is deliberate finding that poverty can be alleviated by engulfing the gap between the rich and the poor. This target can be achieved by ensuring the participation and inclusion of marginalised section of the society. The leadership could not manage to share the fruit of economic as well as political development with the marginalised section of the society. Resultantly, the region has been experiencing rising inequality, despite making progress in poverty

reduction. It is urgent need to find some mechanism to address this problem. Intellectual community is struggling to highlight the issue and its expected repercussions on the society. They also presented ideological, theoretical and operational solutions to eradicate poverty and to promote social justice in the society.

Four dominant views to reduce income inequality have been placed in the article—(i) The redistributionist view: poverty and income inequality in society can be reduced through redistribution of resources. This redistribution of resources can be realized by using coercive power of the state. They mostly stress economic rights while other civil rights get less importance. People of this ideology got opportunity to operate this view in USSR, the countries of Eastern Europe and China. (ii) The moral underclass view: According to this view supported by some neo-liberals, see poverty and exclusion as a result of the behaviours of the individuals themselves and their sub culture. (iii) The social integrationist view: The inequality in society can be minimized by mainstreaming the poor and marginalized ones into the development process and by providing equal opportunity to all for their advancement. In general an inclusive society will reduce inequality and enhance development by providing equal opportunities to all, especially, poor and marginalized, in the socio economic and cultural development, and in the government of the country. (iv) Islam by ensuring flow of money from the rich to the poor by introducing the system of Zakat and Interest free society: At the same time Islam preaches that all men irrespective of colour, creed, race, region and etc. are equal. No one is superior to other. It also ensures social justice and social inclusion by fixing the rights of various segments of society (women, men, children, young and old).

Technically speaking in the present era the third view is more popular, which advocates removing the social exclusion from the society to surmount the inequality as well as poverty. The operators of this view introduced layer of techniques to surmount the problem; poverty reduction through economic growth is one of them. However, concept of poverty reduction through economic growth is getting more complicated and entangled as factor endowments. Obviously, in capitalist system overall economic growth is reliant on capital operator (investors, money holders

and traders). To attract this class governments provide various incentives for them which enable them to maximise their profits, normally at the cost of general public. Resultantly, physical assets, social assets and access to public services have become more differentiated and skewed in favour of the non-poor. Market forces that are good at ensuring efficient allocation of resources reward those who own assets. In this situation the state and a compassionate civil society has to play role to compensate those who are socially excluded and not so well-off in improving their capabilities that the goal of poverty reduction can be achieved. High economic growth, improved social indicators, and strong governance systems and institutions that are accountable and work closely with the civil society, are all linked to poverty reduction and vice-versa. Targeted and pro-poor investments are needed to build human capital, institutional capacities and social safety nets.

Exclusion is a cumulative and multi-dimensional process which, through successive ruptures, distances individuals, groups, communities and territories from the centres of power and prevailing resources and values, gradually placing them in an inferior position. In a socially inclusive state therefore, the individual's identity as a citizen trumps all other identities (e.g. gender, ethnicity, caste or religion) as a basis for claims for state services and commitments (e.g. justice, social service provision, investment in public infrastructure, police protection) through the constitution and legal system. A sense of belonging comes through civic, economic, social and interpersonal integration into a society, which is promoted by (i) democratic and legal system (ii) the labour market (iii) the welfare-state system (iv) the family and community system consecutively. Hence, social exclusion can be defined in terms of the failure of one or more of the four systems.

Exclusion has multi-dimensional causes and consequences, affecting individuals, families and the society as a whole. Exclusion includes poverty and low income, unemployment and poor skills, discrimination and barring from social and support services such as health, drinking water and basic infrastructure. The problems create a vicious cycle between social and economic exclusion, a process with consequences stretching across generations.

A minority or ethnic group may not be suffering from material deprivation, but they may not be able to gain access to adequate employment due to poor education or poor health. It is therefore, necessary that in order to comprehend the factors influencing the economic exclusion it may be necessary to pore over the various dimensions of social exclusion, and vice-versa.

Right to non-discrimination on the basis of national or ethnic origin, religion, race, caste, colour, descent, tribe or ideological conviction or any other ground is the most important fundamental human rights and is assured in constitutions of almost all the countries. But, discrimination persists everywhere, which results in social exclusion and results in inequity

Social inclusion means mainstreaming of socially excluded marginalized and poor individuals, groups and communities, including women, in the development process and in the governance of the country. In the case of South Asia women who make up more or less 50 percent of the total population in all the countries. Untouchables and certain other ethnic minorities especially downtrodden in other countries of South Asia have been historically excluded or marginalized in the development process and in the governance of the country. The process of social inclusion will bring these individuals, groups and communities in the national mainstream reducing inequality between them and the rest of the society and increasing their self-esteem. It will create a development-oriented society based on the principles of equality, social justice and human rights. It is pertinent to mention here that in the historic Constituent Assembly Election in Nepal in 2008 the marginalised groups especially women emerged as power and they scored more than 33 percent seats in the constituent assembly under the semi-proportional election under a set formula. With the result of proportional and first-past-the-post (FPTP) electoral system lots out, the share of women members in the Constituent Assembly (CA) is 33.22 percent. In Pakistan women also enjoy more than 25 percent representation in parliament. However, there is need to include marginalised people in decision making process by strengthening political parties and by evolving a system in which poor should have opportunity to contest elections, because, in present system

the contesting of election is very expensive game. The South Asian countries can decrease the current inequalities by involving the poor segment of the society in the development process. There could be different ways to involve the marginalised.

The poor are not organized, nor do they have any voice. Therefore, social mobilisation models, aimed at promoting collective action should be evolved. However, such model should be (a) compatible to the local institutional history (b) follow local preferences for organisational forms (c) infused with democratic participatory norms (d) renewed with new organisational knowledge backed by broad-based public support and equipped with sufficient financial resources and political power.

Gender Equality and Female Education-Investment in female education and their participation in labour force have the highest pay off both in economic and social terms. Promotion of gender equality interests in culturally sensitive areas requires frequent dialogue with the religious and cultural opinion leaders with an objective of building pro-equality constituencies. Further, organisations pursuing gender interest should base their policies on the ground realities and respect local sensitivities rather than ignore them. The process of internalisation and broad acceptance of gender equality and other innovative programmes are not always easy but local elders can play an important" role in the success of family planning programmes. Gender agenda can be pursued more effectively when practical and beneficial considerations e.g. tangible programmes are included in the projects.

Janet Gardener and Ramya Subrahmanian (2006) *Tackling Social Exclusion in Health and Education—Case Studies from Asia.* U.K: Institute of Development Studies.

This paper draws together some of the lessons from a study commissioned by DFID to identify ways of tackling social exclusion through promising practices in health and education in the Asia region (Gardener & Subrahmanian, 2005). The objective of this study was that its findings would serve as a basis for accelerating progress towards achieving the

Millennium Development Goals for primary education, child mortality and infant mortality. The premise of the study is that such progress is contingent on approaches which can address social exclusion as opposed to conventional poverty targeted programmes.

The study is based on six case studies from across the Asia region:

- In education they were:
  - Community-based Education Management Information System (C-EMIS) in Nepal,
  - Residential Care Centres for migrant children in/from Orissa, India,
  - Female Stipend Programme in Bangladesh.
- And in child, infant and maternal mortality:
  - Urban Primary Health Care Programme in Bangladesh,
  - Ultra-Poor, Village Elites and Access to Primary Health Care in Bangladesh,
  - Women Centred Health Project in Mumbai, India.

Through these case studies, this paper uncovers some of the processes through which ethnic minorities, disadvantaged castes, the ultra-poor, women and migrants have been excluded; outlines the ways in which projects have identified social exclusion and found ways to realign incentives for greater inclusion; and seeks to draw programmatic lessons for the design and implementation of more effective responses.

In India, caste and tribal ethnicity remain strong markers of disadvantage, strongly correlated with particular occupational/livelihood strategies. Among different economic groups, the most vulnerable groups are the agricultural labour households (rural) and the casual labour households (urban). Membership of these groups strongly overlaps with Scheduled Caste (SC) and Scheduled Tribe (ST) status. The dual phenomenon of being an asset less casual wage labour household, in either rural or urban areas, from either an SC or ST group has accentuated the 'prevalence, depth and severity' of poverty. Disaggregated data for religious minorities and by gender across various indicators also shows inequalities, particularly between Muslim and Hindu groups, and gender inequalities systematically across *all* social groups.

In Nepal, there is a significant rural-urban divide and remoteness, causing increasing poverty in Mid-Western and Far-Western regions and in remote mountain districts; secondly, there is deep-rooted discrimination based on social differences of gender, caste and ethnicity. Poverty is higher among indigenous group minorities reflecting a severe deprivation of opportunities in all aspects of life. The other hardest hit group is the dalits (low caste). The situation of women among these groups is worse.

In Bangladesh, by contrast, linguistic and religious homogeneity is the norm, though there are small pockets of ethnic minorities. Here, the dominant axes of inequality are those of gender and ultra-poverty. Despite significant progress towards meeting the MDGs over the last decade, there remain entrenched inequities in health and education indicators, and a 'structural break' in the depth of poverty experienced by the ultra-poor.

Dragana Avramov (2006) *Social Exclusion and Social Security.* Belgium: Population and Social Policy Consultants (PSPC).

Author explored the following issues that are threats to social security and becoming factors for social exclusion.

Welfare regimes matter and they provide the framework conditions that encapsulate the legal measures and redistribution of material and non-material resources. They are effective in enhancing opportunities for individuals. They are effective in alleviating inequalities between social groups, in buffering disadvantages which occur over the life-course of individuals, and in compensating for disparities between generations which result from diverse historical circumstances under which successive generations worked.

Labour market conditions and social protection are the key complementary components of individual's experience of security. The first defines access to the job market, wage levels and flexibility for employees. The latter is the social buffer against risks associated with sickness, old age, maternity, family dynamics, unemployment, and general neediness.

Countries with strong welfare regimes are more effective in reducing poverty levels, both among those who are in the labour market in casual and part-time jobs, and people who are excluded from the mainstream labour market due to unemployment and temporal or lasting low employability. There is an association between social insecurity, increase of delinquency and personal insecurity. The focus of protection on security of property and persons without due concern for social security within and outside the labour market does not contribute to the sense of security and societal cohesion.

Poverty, inequality and social exclusion are manifested and lived by people in their neighbourhoods. The specific local context implies that most effective ways to deal with the concentration of deprivation problems through targeted programmes and services are through local networks. Whereas local actors, together with residents are best placed to shape some of the poor conditions in a neighbourhood, the broader context proves to be of paramount importance, more particularly at the level of prevention of deprivation and urban segregation. The city economy and the national welfare policy play a pivotal role. Strong welfare state systems produce small neighbourhood differences, whereas weak systems increase the disparities between neighbourhoods.

There are wide variations both in the extent of social exclusion across countries and in the policy regimes chosen to combat it, and there has been in recent years a policy switch from attempts to provide effective generalised protection to more focused efforts designed to identify and assist those groups most at risk. Most projects are rather critical towards this policy shift as research testifies about advantages of integrated, comprehensive social inclusion policies with a strong preventative function, rather than fragmented focused reparatory measures and services.

Author submits that there is considerable research evidence from European comparative research that prevention of exclusion is less costly for the public than social assistance and care that is provided once deprivations take their toll on peoples' health and living circumstances. However, research also confirms that general social protection policies for preventing poverty and social exclusion are not sufficient, as is shown by

the actual existence of extreme forms of exclusion even in the most generous welfare regimes. Certain people or social groups fall through the safety nets of generalised protection, or are not even taken into consideration for social protection, and consequently targeted measures prove to be necessary. These however, in order to be effective need to be complementary to rather than a replacement of strong welfare protection of all citizens.

The Electoral Commission (2005) *Social Exclusion and Political Engagement*—**Research Report, London.**

Research suggests that political disengagement and social exclusion consolidate and drive each other. However, there is difficulty in determining the exact relationship and causal direction between factors of social exclusion and levels and forms of political disengagement. This paper explores how and why those experiencing social disadvantage tend to also be the most politically excluded in society. It reviews the available literature on the subject and draws on existing research and evidence. It aims to explore some of the key causes and issues relating to political exclusion and, in doing so, it provides some pointers about how these barriers to political participation might be overcome.

The first section of this paper provides an introduction to social exclusion and the literature on it. In subsequent sections, a number of potential constructs have been discussed that includes the drivers of social and political exclusion; social exclusion and electoral participation; social exclusion and non-electoral participation; and social exclusion and political engagement among particular sub-groups.

Alexandra Dobrowolsky and Ruth Lister (2005) "Social Exclusion and Changes to Citizenship: Women and Children, Minorities and Migrants in Britain." Available @ http://www.cpsa-acsp.ca/papers-2005/Dobrowolsky.pdf.

The aim of this paper is to analyze the current state of citizenship in Britain in light of the rise of political discourses and practices that seek to remedy social exclusion. Citizenship involves relationships that encompass social, economic, and cultural positions, legal and institutional forms as well as identity and senses of belonging (Jenson and Phillips, 1996; Werbner and Yuval Davis, 1999; Jenson, 2001; Hobson and Lister, 2002; Lister, 2003a; Dobrowolsky and Jenson, 2004). It consists of multiple dimensions affecting politics, broadly conceived, and policy at various levels. However, here we will limit our purview to citizenship concerns arising out of new efforts to combat 'social exclusion' on the part of the Labour government of Tony Blair. More specifically, we unpack the implications of social exclusion in light of two highly contested areas—i) recent welfare restructuring and ii) migration and asylum. Herein lies the irony: while New Labour's concern with social exclusion is explicit in the former, it is less than apparent in the latter. In this respect, and in others, we expose the limited ways the Blair government deals with social exclusion and citizenship. We consider the repercussions of changing emphases, vis-à-vis social exclusion and citizenship, when it comes to women, racial and ethnic minorities, migrants, refugees and asylum seekers, and their children. Indeed, we contend that broader readings of social exclusion and citizenship would embrace, and should respond to, both the plight of outsiders and insiders who do not enjoy full substantive citizenship rights. Social inclusion, then, would not only address issues like poverty, but also, lack of power, discrimination and prejudice, as well as foster full participation in society and more robust senses of belonging. Sadly, this has not been the reality in contemporary Britain.

The assessment done by the author to identify socially excluded reveals that children are in (or more accurately, some poor children are in)

but women are definitely not high on the list of Blair government priorities. Gender is rarely addressed in citizenship debates. The few exceptions that occur here are with, for example, constitutional reform (Dobrowolsky and Hart, 2003), particularly issues around women's representation in parliament, as with the Representation Bill (Russell 2003; Squires 2003). Yet, despite the fact that gender is a key variable in determining who is in poverty, gender inequality has not been flagged in the fight against social exclusion, or even child poverty (Lister, 2005). The exceptions to this rule are revealing in that they tend to involve the child, but in ways that underscore the citizen-worker model.

Racism and racial discrimination are prevalent. Racial and ethnic communities continue to experience discrimination and exclusion in multiple realms, including employment. Certainly, there are variations here in that a few racial and ethnic minority groups are concentrated in professions such as medicine, nursing and accountancy. As Alibhai-Brown notes, although there are no doubt 'billionaires who are brown-skinned'; nevertheless, 'unemployment among Afro-Caribbeans, Pakistanis and Bangladeshis is substantially higher than the national average'.

Platt elucidates: Employment in vulnerable sectors, alongside discrimination, concentration in poorer areas which offer fewer opportunities and some groups, notably Pakistanis, Bangladeshis and Black Caribbeans, greater difficulty in obtaining high levels of qualifications, have resulted in both high unemployment for many minority groups, especially [for] Caribbeans, Pakistanis and, particularly, Bangladeshis, and much higher rates of self-employment among certain groups, in particular Indians, Chinese and Pakistanis (2003). Racial and ethnic minorities continue to be marginalized, in part, because immigration continues to be treated as a threat (Parekh, 1991) even though many members of minority ethnic communities are born in Britain. To be clear, racial and ethnic minorities, refugees and asylum seekers are not one and the same, but they tend to run together in the public consciousness, especially on the part of the white majority. As a result, despite significant differences, there can be similar treatment involved.

Ambra Poggi (2003) "Does persistence of social exclusion exist in Spain?" Dep. of Applied Economics, Universitat Autonoma de Barcelona

Social policy debates have often focused on social exclusion in recent years in Europe and elsewhere. Social exclusion can be seen as a process that, fully or partially, excludes individuals or groups from social, economic and cultural networks and has been linked to the idea of citizenship (Lee-Murie, 1999). Therefore, social exclusion is a multidimensional process leading to a state of exclusion. Atkinson (1998) suggested three key elements in order to identify socially excluded individuals—relativity, agency and dynamics. Social exclusion involves the 'exclusion' of people from a particularly society, so to judge if a person is excluded or not, we have to observe the person relative to the context of the rest of the society she lives in. Moreover, exclusion implies a voluntary act (agency) and depends on how a situation and circumstances develop (dynamic process).

In order to promote social cohesion and inclusion (as explicitly required by the Lisbon Summit), the EU states have to identify not only the individuals most likely to be excluded but also who is most likely to remain excluded and who is most likely of becoming excluded. There is a growing literature that focuses on the definition of an appropriate measure of social exclusion and on the identification of who is socially excluded today (D'Ambrosio – Chakravarty, 2002; Tsaklogou-Papadopoulos, 2001; Nolan- Whelan-Maitre-Layte, 2000). Other studies analysed the degree of exclusion by number of dimensions and by duration (Burchardt, 2000; Burchardt et al., 2002). But, there are no studies focused on the causes of the dynamic process that leads the individual to be defined as socially excluded, as far as we know.

Questions regarding the causes of social exclusion persistence have to be central in the debate on the extent of social exclusion and public policies to address it. In fact, if social exclusion persists for many years, policymakers and others have good reasons for concern over the causes of such long-term exclusion. In addition, since government programs frequently provide assistance to those are excluded in a certain area, it is

important to document the efficacy of such policy and, therefore, we need to verify if the individual is permanent, or only temporally, forced out of social exclusion. The aim of this paper is to analyze the causes behind the dynamic process that we call social exclusion. In particular, we wish to understand if any individual experiencing social exclusion today is much more likely to experience it again. Moreover, we wish to understand better the process that may generate a persistence of social exclusion.

Persistence of social exclusion can depend from individual heterogeneity. In fact, individuals could be heterogeneous with respect to characteristics that are relevant for the chance of experiencing social exclusion and persistent over time. In this case, an individual experiencing social exclusion in any point of time because of adverse characteristics will also be likely to experience social exclusion in any other period because of the same adverse characteristics. These adverse characteristics can be observed (e.g. sex, level of education, household status) or unobservable. In the latter case, we speak about unobserved heterogeneity as a cause that may generate persistence of social exclusion.

The existence of social exclusion persistence is stated as an individual experiencing social exclusion today is much more likely to experience it again in the future. We observe that about 13% of the population is counted as excluded in at least one dimension in all years from 1994 to 1999 in Spain and about 81% of the sample experienced social exclusion in at least one dimension and in at least one wave during the panel. The high proportion of the sample who experience some exclusion, but are not excluded throughout, suggests a great degree of mobility into and out of social exclusion. Moreover, note that the proportion of the sample counted as socially exclusion is much bigger than one counted as poor: therefore, social exclusion highlights a problem that involves more people than income poverty.

Peter Saunders (2003) "Can Social Exclusion provide a new framework for Measuring Poverty?" Discussion Paper No. 127. Australia: Social Policy Research Center.

This paper illustrates some of the most important developments, in the process reflecting on some of the issues raised in earlier Australian contribution to the social exclusion literature. The paper is organised around three principal themes: concepts; measurement; and policy. One of the most attractive features of social exclusion is that it broadens the conventional framework that identifies poverty as a lack of resources relative to needs. In this respect, exclusion can be seen as extending other attempts to broader the resource notion of income poverty, specifically those associated with Townsend's notion of relative deprivation Sen's more recent ideas of functioning and capability. A range of issues raised in recent debate over the measurement of poverty and in related developments are then reviewed to illustrate the potential advantages of adopting a framework focused around the idea of social exclusion and how different dimensions of exclusion can be identified and quantified. Finally, evidence and experience from the UK and EC are used to show how an exclusion approach can help to promote, not replace, the need for additional work on poverty as conventionally defined and analysed. The paper concludes by arguing that researchers need to think more strategically about how research on exclusion and poverty can exert influence on those setting the policy agenda.

As noted by Jones and Smyth, one of the most attractive features of social exclusion is that it broadens the conventional framework that identifies poverty as a lack of resources relative to needs. In this respect, exclusion can be seen as extending other attempts to broader this resource notion of income (or primary) poverty, specifically those associated with Townsend's notion of relative deprivation (Townsend, 1979) and the more recent ideas of functioning and capability associated with the work of Sen (1987; 1999).

A major obstacle here is the inherent contradictions between the current neo-liberal policy paradigm that stresses personal autonomy, freedom of choice and individual responsibility and the focus on exclusionary structures and processes that is the essence of the social exclusion approach. In the wrong hands, social exclusion has the potential to be used to moralise about the poor and further stigmatise the excluded. Until the current federal-financial obstacles are overcome, the prospects for translating available resources into an effective national plan of action will also remain unfulfilled. Addressing problems of regional inequality and area exclusion requires a national framework and an agreed plan of action.

Dragana Avramov. (2002) People, demography and social exclusion. Council of Europe.

Throughout Europe exposure to risks of material poverty and social exclusion is related to demographic behaviour. To introduce appropriate policy measures, policy makers need accurate information on the demographic factors likely to have an impact on social exclusion. These include patterns of young adults leaving the parental home, household dynamics, couple formation and dissolution, reproductive behaviour, morbidity and mortality of individuals and groups at risk of social exclusion or already excluded. With this in mind, in 1998 the European Population Committee commissioned a Group of Specialists from ten Council of Europe member States to carry out an international study which would provide exhaustive information on the complex relationship between demography and social exclusion.

Changes that occur in partnership, fertility, mortality, ageing and migration have profound implications for social protection, welfare policies and the well-being of citizens. At the societal level they have relevance for the scope of state intervention measured in terms of coverage, and also for its focus measured in terms of state commitment to specific social security functions. Many of the key policy implications arising from population and family trends are associated with : the increasing number of single person households comprised of young adults ; the rise in

different forms of cohabitation ; the increase in the mean age at first birth and the average age of childbearing ; the decrease in fertility below the level necessary to guarantee long term generational replacement ; the increase of the proportion of births outside marriage ; changing gender roles regarding the family ; the growing incompatibility between parenthood and the work environment ; persistent immigration particularly through family formation and reunification ; increasing numbers of one-parent families most of which are headed by women; increasing life expectancy at birth ; the reduction of mortality and increase in disability-free years at older ages ; the declining age of retirement ; the increase in the numbers and proportions of elderly, most particularly the oldest old aged 75 and over.

Challenges in the field of social protection are deeply rooted in demographic dynamics, particularly population ageing and family formation and dissolution, while social vulnerabilities are strongly connected to the combined effects of age, gender and family composition. Living as a single person, lone parent, having many children or being aged are chances and choices that are the outcome of unforeseen or foreseeable events – they should not be viewed as handicaps. But, in a socially insecure environment characterised by disruptive live course events that are beyond the control of individuals, for example, employment insecurity associated with macro-economic change or changes in social protection paradigms, particular households may find themselves in risk situations more often than others. Individuals having overlapping problems – being a single parent, having bad health, having inadequate means or poor social capital – may become more dependent on social transfer payments and publicly funded services than others.

Monitoring behavioural changes in family formation and dissolution are particularly relevant because family dynamics entail adaptations in social cohesion strategies and more particularly in redistributive resource policies. From the public policy viewpoint, one must gain insight into the effectiveness of social protection systems for reducing the risks of social deprivation associated with current and expected socio-demographic trends. From the viewpoint of individuals and families, it is important to know how demography affects the life chances

of individuals. The chances/choices nexus is addressed in this report by means of the demographic profiling of households at risk of social exclusion and those who experience multiple deprivations with the aim of identifying the best policies and practices for promoting well-being and the social inclusion of all citizens.

The existence of policies, programmes and services that strive to enhance the standard of living for all citizens through social protection is a distinct feature of all European countries. The main pillar of contemporary welfare states is the achievement of the widespread distribution of prosperity throughout the population by means of public policies, with a marked acceleration in the development of welfare functions occurring in most European countries in the 1960s and 1970s. Systems of social protection have progressively expanded the domain of protection, have increased the number of beneficiaries and have transformed parts of needs-based assistance into a set of social rights. This is well documented in the evolution of the cost of social protection, the development of a broad range of collective social services and the assertion and strengthening of fundamental social rights that are protected by law.

Four key dimensions define the normative basis of social policy at the dawn of the 21st century; these are universalism, a rights-based approach, the strengthening of the preventative function and strong entitlements. While most of those standard-setting norms build on a long history of social emancipation movements, philosophy, political economy and legislation, it was only during the 1990s that they were translated into standards of provision and social practice at an accelerating pace in a growing number of countries. Firstly, there is a need to ensure that existing policies, programmes and services are actually effective and efficient – effective in terms of achievement of the identified goals, and efficient in terms of the best quality/price relationship. This requires continuous monitoring and evaluation of inputs, outputs and outcomes. Secondly, the socio-economic and demographic environment is fast changing and brings with it fast changing facets of vulnerability. The frequent recombination of factors leading to the social disadvantage of those at risk of social exclusion as well as those who fall through the system of standard social protection require the constant adaptation of policies, measures and services. Thirdly,

macro processes related to globalisation are associated with calls for economic deregulation to deal with international competition. Deregulation inherently entails changes in income redistribution policies and identifying and targeting vulnerable groups, rather than the generalised upgrading of protection, is frequently evoked as the key instrument of proposed reform. Targeting welfare benefits requires technical solutions but choices are inherently rooted in the normative standards against which the needs and merits of disadvantaged people are assessed. It is apparent that social protection reforms entail the redrawing of boundaries between the state, markets, the family, civil society and individual citizens. Monitoring the effectiveness and efficiency of social protection has to be matched to both current social needs and the demographic momentum. It is only in this way that social inputs can be planned long-term and policy choices made taking into account expected changes in demographic structures and dynamics.

Considerable differences in social strategies continue to persist both between countries and between regions and local communities within states. They are, however, less visible at the normative level as it relates to statements of intent and legislation, than at the level of policy commitment as it relates to the allocation of adequate material and non-material resources, administrative practice and monitoring of the effectiveness of social practices.

Social cohesion and social inclusion: Social cohesion builds on the social ties established through economic, cultural, political and civil institutions, and organisations. The weakening of social ties as a consequence of the non-participation of large numbers of citizens – be it due to lack of opportunity or individuals' inability to use social institutions – has led to national governments and the Council of Europe engaging more effectively in identifying and promoting social cohesion strategies for the 21st century.

Access to resources, the opportunity and ability to make use of public institutions together with the family and informal networks are the three pillars of social inclusion in contemporary society. The erosion of one or more of these pillars – due to insufficient material and non-material means available to households or individuals, social barriers which prevent

particular population sub-groups from accessing employment or other activities, legal or administrative obstacles to access to welfare benefits and social institutions for care and support in situations of vulnerability, and/or cognitive or emotional personality features which prevent people from establishing and maintaining social bonds – are all factors associated with deprivation and social exclusion. Social exclusion is a condition of deprivation that is manifested through the generalised disadvantages facing individuals and social groups due to accumulated social handicaps. It is experienced by people as the overlapping of objective deprivation with their subjective dissatisfaction with life chances due to inadequate means and limited access or poor participation in several of the most important domains of human activity – education, paid labour, family and informal networks, consumption of goods and services, communication, community and general public institutions, political life, leisure and recreation. Exclusion is as a rule associated with social stigmatisation, blame and isolation, which translate into low self-esteem, a feeling of not belonging and not having been given a chance to be included in society. Exclusion as a social process is the denial of access to opportunity and social rights to particular individuals or groups of individuals.

Wiseman Chijere C. (2002) "Social Exclusion and Inclusion: Challenges to Orphan Care in Malawi." *Nordic Journal of African Studies* 11(1).

One of the major effects of the HIV/AIDS pandemic in Malawi as in sub-Saharan African in general is the rising number of orphans. Development practitioners and scholars interested in the topic argue that there is a total breakdown in family structures and social support systems. Safety nets are collapsing and increasing numbers of orphaned children are becoming destitute. This paper argues that granted the social strains caused by the effects of the HIV/AIDS pandemic, families and social support systems are developing adaptive capabilities with varying degrees of success and failure. New strategies are adopted while others are abandoned. There are many conceptions of orphan hood depending on an individual's social and economic position. The size of the family in which the orphans are found,

the ages and gender of the orphaned children, the number(s) of losses of the family members and the economic status of the care givers all have a bearing on the success or failure of the orphan care system.

Pandharipande, R.V. 2002. "Minority Matters: Issues in Minority Languages in India." *International Journal on Multicultural Societies* Vol. 4:2.

This paper discusses the following major issues relating to minority languages in India: (a) the definition of minority languages; (b) their status; (c) the factors contributing to their retention or attrition; and (d) the role of speakers' attitude towards their language.

The paper demonstrates that the definitions of minority languages proposed in the current literature are inadequate to define minority languages in India. It further argues that minority languages can be defined on the basis of two major features: (a) their functional load; and (b) their functional transparency in the various domains of society. Minority languages are typically those which carry relatively less or marginal functional load and functional transparency. The concept of "functional load" in this context refers to the ability of languages to successfully function in one or more social domain. The load is considered to be higher or lower on the basis of the number of domains it covers.

The higher the number of domains, the higher the load. For example, in India the English language covers almost all the major public domains such as business, education, national and international communication, and technology. In contrast, the tribal languages control only one (rapidly diminishing) domain, that of home. The regional languages cover private domains such as home, as well as public domains such as intra-state communication, education, government and law.

The "functional transparency" feature is important in determining the degree of functional load. Functional transparency refers to the autonomy and control that the language has in a particular domain. Thus the functional load is higher if the language does not share the function with other languages, i.e. there is an invariable correlation between the language and the function. In other words, if it is perceived as the most

appropriate language to carry out that particular function, the language is considered to be "transparent" to the function. For example, Sanskrit is most transparent to its function of expressing Hinduism. Regional languages are most transparent to their function in state government. Similarly, English is transparent to the function of modernity". If the function is shared by other languages, the transparency is lowered and the functional load is also lowered. For example, the function of regional languages in the domain of education is shared by English in many states, which lowers the transparency of their function and consequently lowers their functional load.

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The concept of functional load of a language provides a framework within which a comprehensive definition of "minority languages" can be presented. In this context, it is argued that all the above definitions of minority languages have one feature in common – minority languages (regardless of whether they are numerically a minority or not) carry a marginal functional load, or none at all, in the public domains of society. Thus, English, though numerically a minority language, cannot be called a minority language as it carries a heavy functional load in the public domain (education, business, international and intra-national communication, religion, etc.). In contrast, Kashmiri, a majority language in Jammu and Kashmir, is viewed as a minority language because it does not carry a heavy functional load in the public domain of the society within which it is located. The tribal languages are numerically minority languages, and carry a marginal functional load in the domains of education, business and inter-group communication.

This definition of minority languages further allows us to identify the factors (socio-political) that are instrumental in creating minority languages. Moreover, it has a predictive value, in that a language which is in the process of being eliminated from the public domain (its functional load is decreasing) will be reduced to the status of a minority language.

Also, this definition implicitly assumes that a stable or increasing functional load is conducive to language retention, while a decreasing functional load leads to language attrition. It also predicts that a minority language can acquire the status of a dominant language if its functional load increases in the public domain.

The above discussion shows that minority languages can be defined on the basis of their low prestige, which is the result of their low functional load in the public domain. "Functional load" can be used as a diagnostic tool to predict maintenance or attrition of languages. It is further shown that external factors (language policies, modernisation) as well as internal factors (attitudes of speakers) contribute to the enhancement or retardation of minority languages. Two main points emerge: (a) culture can be maintained without the language; and (b) perception of the (desired) identity changes over time and therefore the choice of language to express that identity also changes. The paper brings out the complexity of the issues related to definitions and the desirability of language maintenance. The hypothesis proposed makes a strong case for the need to raise the functional load of minority languages to prevent their shift and/or attrition.

David, F. (2002) *Digital Inclusion, Social Exclusion and Retailing: An Analysis of Data from the 1999 Scottish Household Survey.* School of Management, Heriot- Watt University, Edinburgh, Scotland. Centre for Research into Socially Inclusive Services, School of Planning and Housing, Edinburgh college of art, Edinburgh, Scotland.

In order to identify segments of the population who are 'socially excluded, data from the 1999 Scottish Household Survey were analysed. The analysis was based upon the rates of home ownership of PCs and of home internet access of these groups are analysed. The data show that the excluded invariably fall on the wrong side of the digital divide, and are thus unable to take advantage of recent developments in ICTs. The excluded who are faced with limited retail choice lack home access to ecommerce.

This digital divide, which clearly marginalises many of the socially excluded, shows how problematic are assumptions about the future role of e-commerce within wider society. Fundamental accessibility issues seem to prevent ecommerce from providing non-interventionist solutions to the declining levels of local retail provision in many areas at this time. This then calls into question the universality of e-commerce discourses, with their implicit requirements for literacy, numeracy, and of access to both technology and to credit. The wider assumptions about the long-term role of ecommerce in the United Kingdom, particularly those positing e-commerce as a potential solution to the growing lack of access to appropriate retail facilities, are questioned in the light of the wide and systematic variations in levels of home access to the internet.

Glenn C. Loury. (2000) *Social Exclusion and Ethnic Groups: The Challenge to Economics.* The International Bank for Reconstruction and Development / The World Bank.

This article discusses the concept of social exclusion with an eye to assessing its utility in the study of ethnic and racial group inequality in the modern nation state. A brief review of the literature and some methodological discussion are offered. The article then examines race-based social exclusion in the United States, showing bow race and ethnicity can inhibit the full participation of individuals in a society's economic life. The concept of social capital-the role of nonmarket relations in aiding or impeding investments in human skills-is stressed. The article concludes with a discussion of the legitimacy of race-based remedies for the problem of exclusion.

Social exclusion theorists are concerned with the dissolution of social bonds, the incomplete extension of social rights and protections to all groups, and the links between the idea of exclusion and more conventional understandings of inequality. They draw on theories of poverty, inequality, and disadvantage. In this context policies to aid the excluded have focused on subsidizing jobs and wages, providing housing, and responding to urbanization. The value added of these discussions derives from their

focus on the multifaceted nature of deprivation and on analysis of the mechanisms and institutions that function to exclude people (de Haan, 1998). The concept of social exclusion has encouraged scholars to consider simultaneously the economic, social, and political dimensions of deprivation. As Bhalla and Lapeyre (1997) stress, this concept encompasses the notion of poverty broadly defined, but is more general in that it explicitly emphasizes poverty's relational as well as its distributional aspects. The focus on more sociological and institutional aspects of poverty among social exclusion scholars is evident in work on Europe. Evans (1998) explores the institutional basis of social exclusion in Europe, emphasizing the different theoretical approaches to social exclusion in France and the United Kingdom. Buck and Harloe (1998) explore the processes underlying social exclusion in London, arguing that it is best seen in terms of functioning of the labor market, access to state redistribution, and access to communal resources of reciprocity and mutual support. Similarly, Sen (1997) discusses the impact of various inequalities on individuals, focusing on the effect of unemployment on social exclusion, family crises, and lower skills, motivation, and political activity. He also discusses how massive unemployment may intensify racial and gender inequality and emphasizes that these costs will not be adequately reflected in market prices. Although the theory and concept of social exclusion originated in developed countries, they have been applied extensively to developing countries. (The International Institute for Labour Studies has played a key role in introducing the idea of social exclusion into the developing country debate.) Properly done, such diffusion should attend closely to the context-dependent definitions and meanings involved with an idea like social exclusion. It certainly does not mean the same thing in every culture (de Haan 1998).

Rodgers, Gore, and Figueiredo (1995) is a representative collection applying the concept of social exclusion to developing countries. The papers in the volume look at both conceptual and empirical issues, covering such topics as social change in Africa, the exclusion of poor and indigenous peoples in Latin America, and patterns of inequality in India, Mexico, Russia, and elsewhere. The papers in Burki, Aiyer, and Hommes (1998), the proceedings of a 1996 World Bank conference on development

in Latin America and the Caribbean, focus on poverty, inequality, and social exclusion in the region. Topics include rural poverty, the conditions of poor children, labor reform and job creation, the uneven coverage of social services, urban violence and the role of social capital, and the impoverishment of indigenous peoples in Ecuador. Thorne (1999) explores the social exclusion of indigenous peoples in Brazil and the impact on their physical and social environments of World Bank-sponsored development projects.

Iskra Beleva (1997) "Long-term Unemployment as Social Exclusion." In: N. Genov, (Ed.) *Bulgaria 1997.* Human Development Report. UNDP

Author Belevera pointed out the long-term stable unemployment among youth people is the primary cause of social exclusion. The transition period is characterised by a high and stable unemployment among young people. Mass unemployment among young people breaks the continuity in developing labour skills. Long-term unemployment turns into psychological and behavioural deformations that induce a passive social position. The economic reforms have narrowed the space for participation of women in labour and in social life. There is a need for well-targeted pro-active policies for promotion of employment.

Unemployment is a major incentive to economic action in a market economy. However, it brings about manifold negative social and economic consequences as well. They are most visible in developing or inefficiently operating labour markets. The larger and longer the unemployment, the deeper and more complicated are the social and economic problems it causes in society. The existence of stable long-term unemployment extracts a segment out of the labour force and isolates it economically and socially. Long exemptions from labour life and labour environment lead to losses of professional qualification. For society this means a loss of economic and social gains and no return of investments made. Reintegration of unemployed into working life requires new investments. Moreover, unemployed people represent a vulnerable economic and social group. In their struggle to survive, they are inclined to join the shadow economy and

to conduct criminal and violent behaviour. Many consequences of unemployment are manifest in psychological and behavioural deformations of personality.

The negative effects of long-term unemployment are rather relevant when the model of management of economy is being changed as this is currently the case in Eastern Europe. The mechanisms of labour market in the region are still evolving simultaneously with the structural adjustment. This brings about difficulties in the adaptation of economic actors to long-term unemployment. The slow and painful reforms in Bulgaria offer a typical example of such a development where the economic and social costs of the transition by far exceed the expectations. The isolation of large groups of the able-bodied population from labour is a portion of these costs. On the other side, a substantial part of the employed is suffering job uncertainty. They have the feeling of potentially jobless people. Thus job uncertainty, unemployment in general and long-term unemployment in particular has become central issues in Bulgarian society which are related to various economic, social, cultural, political and ethnic problems.

John Byner. *Risks and Outcomes of Social Exclusion Insights from Longitudinal Data.* **London.** **Available** **@** *www.oecd.org/dataoecd/19/35/1855785.pdf.*

The picture of the social exclusion process that emerges from this review is one of predictability qualified by complexity. There is no predictable linear path from one kind of social exclusion outcome to another. Rather there is a set of mutually interacting circumstances, which go on reinforcing each other in building up what amounts in the case of education to a form of deficit and in the case of behavioural disorders to an accumulated risk of criminality in adulthood. There are critical ages and stages at which the impact of these external circumstances is most pronounced; though these are not necessarily the same for all children. There are also key turning points in a child's life when exclusion processes are most easily reversed and there are "chains of effects" which emphasise their essential continuity.

There are also reversals where an exclusion path transforms into inclusion and vice versa. As Wadsworth (1991) reflecting on the 1946 British Birth cohort study puts it, "later life influences only build on what has been established early in life and the reaction to new influences and capacity to handle them will also be related to earlier life experiences".

SECTION IV

POLICIES AND RECOMMENDATIONS

Lucy Dubochet (2013) "Making Post-2015 Matter for Socially Excluded Groups in India." Oxfam India Working Paper Series. Oxfam India.

While the MDGs have remained a distant process for excluded groups in India, domestic policies—their successes and failures—have been at the heart of debates around social exclusion. India's policies to fight deprivation have had three broad dimensions: common public services, affirmative action for a number of disadvantaged groups, and policies to address systemic vulnerabilities such as issues of land rights insecurity and governance. This section draws on the lessons of these interventions.

India's public expenditure on health is one of the lowest worldwide—about 1 per cent of GDP; private out-of-pocket expenditure is more than three times as much. Consequences on poor people's lives are dramatic— more than 40 per cent of India's population has to borrow or sell assets for treatments, which makes health shocks the single most important risk for households, according to a World Bank study. Similarly, public spending on education, at 3.8 per cent of GDP, is too low to provide quality education for all: the Annual Survey of Education by the NGO Pratham suggests that 50 per cent of rural children pay for their education, and that a large proportion of children remain functionally illiterate even after spending several years in school—about 45 per cent of children in standard three cannot read a standard one text.

Poorly regulated private providers have spread in this vacuum, and sell services of often dubious quality at prices that are unaffordable for the poor. Muslims, Dalits, Tribals and women who are overrepresented among the lowest income quintiles, are the first to be affected by the poor quality of government services. Furthermore, the scarcity of public services is particularly acute in many areas inhabited by them. Numerous studies establish that Muslim dominated areas lack basic amenities, as well as education and health infrastructure. The same holds true for many regions predominantly inhabited by Tribal populations. This geographic dimension provides a framework for policy-makers: it calls for targeted improvements of public services and amenities in areas inhabited by excluded groups.

Debates around affirmative action cast light on the link between political empowerment and development processes. Political representation has been a long-time demand by women groups. A law dated 1992 establishes a 33 per cent reservation for women in local elected bodies. Resistance at state and central level was so strong that it prevented the law's enactment beyond local level, and still weakens the decision power of female elected representatives. But the law is an important first step. At local level, the 33 per cent reservation is widely achieved and was raised to 50 per cent last year. Moreover, studies have established that the greater share of women is making a difference in political choices of elected assemblies. Female representatives invest more in public goods closely linked to women's concerns—irrigation notably. Since Independence, the government has used reservations and scholarships in schools, and government administrations to address the specific vulnerabilities of certain groups. Tribals and Dalits have both been targets of affirmative action, but the outcomes have been radically different for the two groups. Affirmative action, which came as a response to Dalit mobilisation, helped develop an educated and empowered subgroup that plays a proactive role in holding the government accountable. While the gap between the group and more privileged sections of India's society is tremendous, improvements in education attainments or even timidly in access to quality employment are encouraging if compared to other groups that are far lagging behind.

For Tribals, on the other hand, group-wise outcomes on some of the main MDGs show that traditional affirmative action has been insufficient to overcome other drivers of exclusion: the fragmented nature of Tribal populations and their geographic isolation; issues of language and the particular scarcity of education services in many predominantly tribal regions; their land-rights insecurity and poor governance, to mention only a few. As a consequence, political representation has remained abysmal, and the group has not seen the emergence of a collective leadership that can raise social demands. In contrast, faith-based discrimination has not been recognized as a focus for affirmative action. Muslims have only benefited from weaker support under the category of Muslims from Other Backward Classes. The percentage of Other Backward Class Muslims was often grossly unrepresentative of the real nature and size of their most backward population. At state level, this has translated into erratic policies, further weakened in their implementation by a lack of political will. In the aftermath of the anti-Muslim violence in 2002, the government adopted a number of targeted measures to improve the group's social outcomes. But resistance to religion-specific affirmative action is such that follow-up actions have remained modest; coherent group-specific reservations to ensure political representation and access to government employment are unlikely to be introduced soon.

The array of targeted policies, reservations and safeguards has undeniably played an essential role in challenging some of the country's most deep-rooted patterns of discrimination. However, the outcomes of more than 60 years of affirmative action also highlight some of the risks associated to this framework. Distributing group-wise benefits has contributed to divide claims or even pitch one group against the other. It has politicised their differences, and left them competing for entitlements while weakening their mobilisation around common discriminations. It has also prevented debates on mechanisms that could address discrimination at its roots, and left more sensitive issues at the rear. Faith-based discrimination for example is unlikely to be addressed effectively in the predicable future given the political reluctance of taking the issue upfront. The fate of the Equal Opportunity Commission is emblematic in that

regards. Conceived as an inclusive body aimed at gathering data and advocating against all types of discrimination it was stalled by resistances and dissensions.

By showing the limits of affirmative action, the three trajectories above highlight the importance of addressing systemic dimensions of deprivation. The insecurity of land titles—both in rural and urban areas–is one such factor. Though in different ways, Muslims, Dalits and Tribals share this vulnerability, and women among them most acutely. All of them have historically been at the margin of formal systems of land ownership: Tribals, because their customary land rights have not been recognised until the recent Forest Rights Act, Muslims and Dalits because of historic dynamics of discrimination. This has deep bearing on their human development and security—land-rights insecurity exposes them to shocks like eviction and displacement, and often prevents them from accessing basic entitlements or credit. This ties in another dimension of deprivation; the lack of access to economic opportunities. Outcomes on the labour market continue to be overwhelmingly determined by descent. Because caste was at its core a system of occupational segregation, its impact on the employment market remains particularly strong. The share of Dalit men who engage in casual labour, at 41 per cent, is higher than in any other group and more than double the average for non-Dalits and Tribals at 19 per cent. Furthermore, the shift from casual labour to self-employment and formal employment has been slower for Dalit men. Dalit women are more likely to work than women from other groups, but have progressively been withdrawing from the labour force in recent decades. Even when self-employed, Dalits face major obstacles: self employment in agriculture is not an option for them because they are deprived of land, and their access to credits and markets is weak. Their limited foray in self-employment distinguishes them from Muslims, who, similarly deprived of assets and discriminated on the employment market, have set up ventures catering to their own communities. An overwhelming majority of children from excluded groups do not get the education required to access quality employment: while primary school enrolment has increased in past decades, the quality of education remains poor, and dropout rates among children from excluded groups are much higher than national averages:

girls who attend secondary education are 7 per cent among Muslims and 5 per cent among the two other groups; only 1 per cent of girls among all groups continue towards tertiary education. The rates are only slightly higher for boys. Discrimination in the labour market emphasises these disparities in education. Studies show that Dalits perform significantly worse than people from other social groups with similar education levels. This limited ability to translate education into social and economic opportunities is likely to impact on drop-out-rates.

The trajectories of the four groups show the importance of outlining targeted policies, planned around their systemic vulnerabilities. This can only happen at domestic level, but the post-2015 framework can play a role in framing domestic policies. Governments should be required to identify vulnerable groups based on a clear set of criteria that helps go beyond political interests and sensitivities. They should be required to develop policies to address the groups' vulnerabilities in two broad ways. First, they should promote common measures to address the systemic causes of deprivation shared by socially excluded groups. This includes developing quality public services with a focus on improving access for socially excluded groups; creating a common mechanism to highlight and address the discriminations they face on a daily basis. Second, they should promote disaggregated planning to support groups in overcoming their specific disadvantages. This includes supporting their political empowerment through affirmative action, and addressing systemic factors that prevent them from accessing social and economic opportunities—tenure insecurity, the lack of access to credit, for example. Furthermore, because gender acts as a cumulated vulnerability, group-specific planning should include targeted measures to address the vulnerabilities of women.

Abe, Kiyoshi; Furukawa, A.; Kosaka, Kenji 2010. "Social exclusion and inclusion in Japan: policy challenge for a more inclusive civil society." *Contributions to Nepalese Studies.*

In the age of globalization, both underdeveloped and overdeveloped countries face serious socio-political problems. Of course, the specific

features of those problems differ among regions and countries, but common trends characterize the troubles and suffering that many people face under runaway globalization.

Recently, the concept of "social exclusion" has attracted great interest in the field of sociology and its broader related disciplines (e.g., social work, social policy studies, criminology, surveillance studies). Although there is no single accepted definition of social exclusion, and the policy implications of research on social inclusion tend to differ by field, the general idea of inclusion/exclusion is becoming common conceptual ground for social scientific investigations aimed at clarifying the mechanisms that cause sociopolitical problems in contemporary globalized societies. For example, David Byrne's four-volume collection Social Exclusion (part of the "Critical Concepts in Sociology" series published by Routledge) discusses how and why the concept of social exclusion has become regarded as so significant to sociological inquiry today. The academic coverage of the book is very wide, and the socio-political issues discussed in each volume of the series span a great variety of topics. Although one could get the impression that almost any socio-political problem can be considered a form of social exclusion in the broader sense of inequality, the construct must be viewed in the context of the structural problems of contemporary societies.

Why has this concept become so popular in social scientific investigations? One reason is that the rapid spread of globalization has brought about or accentuated scores of social problems in both underdeveloped and overdeveloped countries. Certainly, the problem of social exclusion is not new. In fact, it is considered one of the most serious problems facing advanced societies, especially where the ideal of equality (in both opportunity and outcome) is politically sought after. However, with the global hegemony of neoliberalism, which defines freedom only in terms of opportunity, social exclusion and disparity seem to be increasing dramatically at a global scale.

Another reason that the concept of social exclusion has become popular is that it provides a critical lens to assess contemporary societies. In other words, the concept is not only descriptive and analytical, but also normative for research on social problems. It can facilitate both the

scientific analysis and normative critique of the globalized world, and thus is likely to remain as a significant tool for social scientific investigation.

It seems that the concept of social exclusion can be used as a springboard for policy intervention backed by social scientific research. Sociological investigations that analyze exclusion clarify the conditions of those who are excluded from society, and thus open a dialogue on what policies may be needed to lessen hardship and improve the well-being of those people. Although how and to what extent such people are considered excluded differs depending on the political standpoints of researchers, any research on social exclusion will inevitably have policy implications. In this sense, academic discussion of social exclusion may be linked to political intervention via socio-economic policies.

The role of social scientific research and investigation (how and to what extent it should shape actual policy) has long been a point of contention. Some say that academic activity should be kept separate from the political process to maintain independence from political or economic influences. Others insist that a much closer relationship or partnership between academia and policymaking would be indispensable to social investigators to fulfil their professional role. It may be impossible to resolve this controversy on a philosophical or epistemological dimension, but surely the two camps could be bridged to find a middle ground that guarantees scientific autonomy while at the same time it contributes to socio-economic policy that improves society. Insofar as research based on the concept of social exclusion keeps a critical and normative commitment to improving society, such investigations should produce important suggestions or instructions for policy makers (by helping to identify which social policies are needed and desirable to make society more inclusive). Still, the link between academia and politics concerning social exclusion/inclusion should always be monitored.

The presence of homeless people has attracted public attention, and it is recognized as a serious socio-economic problem in Japan. According to statistical data published by the Japanese Ministry of Health, Labour and Welfare, Japan has 16,018 homeless people as of January 2008. However, this number is based on visual observations by researchers, and nongovernmental organizations (NGOs) and non-profit organizations

(NPOs) that support homeless people criticize this method and insist that the number of homeless people is much higher than is reported by the administration each year (Kariya, 2006). Although governmental reports claim that the total number of homeless people in each prefecture has decreased since 2003, a great number of people still live on the streets in Japan.

Since the Japanese economy entered a long-term recession in the mid-1990s, the presence of homeless people in urban areas of Japan, especially in Osaka and Tokyo, has risen drastically. From a social scientific perspective, this seems attributable to the economic depression and a malfunctioning policy of social security, and it suggests the need to enact a welfare policy for these excluded people. However, the general public's perception of (and media discourse about) the homeless problem is quite different. Under the prevailing neoliberal ideology of self-choice and self-responsibility, the perceived main cause of the rising number of homeless people is their lack of ability to work (laziness, undisciplined mentality). This prevalent public sentiment in a sense legitimizes the exclusion of these people from society. In this way, homeless people are considered responsible for their difficult socioeconomic situations, rather than the victims of a dysfunctional social structure.

The visibility of homeless people in big cities such as Osaka and Tokyo compelled the government and local administrations to face the issue. However, efforts to date have not focused on how to include homeless people in society but rather on how to quell public fear of and disgust for these people and keep public parks clean and safe where many homeless people live.

Although the Japanese economy began to recover in early 2000 and has since experienced the longest period of economic boom since the end of World War II, the number of homeless people has increased. This suggests that this issue cannot be resolved solely by economic growth, and the increasing rate of homelessness may be related to the mechanisms of sociopolitical exclusion functioning in contemporary Japanese society.

Administrative treatment of non-nationals living in Japan: In March 2009, a case of enforced repatriation of a Philippine family attracted public attention (Asahi Newspaper, 2009). In that case, a married couple

was forced to return to the Philippines because they had illegally overstayed in Japan for about 18 years. Although they had asked the Japanese government for special permission for residence as foreigners, which is issued based on the judgment of the Minister of Law, only their 13-year-old daughter was allowed to stay in the country. Public opinion appeared sympathetic toward the family because the parents and daughter became separated against their will. However, at the same time, the result was considered legally just and fair because the family did not have legal status, and the daughter was not a Japanese national (even though she was born and raised in Japan). The majority of the public seems to think that, although the situation was sad and severe, the family did not deserve the legal right of residence because they are not Japanese nationals.

It is informative to compare this case to another case concerning the nationality of Philippine children in Japan. In June 2008, the Supreme Court of Japan made a decision to recognize the children of an unmarried couple, a Japanese male and a Philippine female, as Japanese nationals (Asahi Newspaper, 2008). Compared to this case, although the juridical points of the two cases are different, the 2009 case of enforced repatriation seems legally too strict and authoritarian to people who feel sympathy for the Philippine family separated by the decision of the immigration office. These two cases demonstrate what Japanese nationality means in the legal system, who are to be recognized as Japanese nationals, and who are to be given the right of residence in Japan. Although Article 14 of the Constitution of Japan declares that, "of the people are equal under the law," from the viewpoint of juridical procedure "all" is often interpreted as those who have Japanese nationality. Therefore, the Philippine-Japanese children given Japanese nationality in 2008 can enjoy full citizenship rights in Japan, while the other Philippine child, whose parents were both Filipino, is not legally recognized as a Japanese national (even though she was born in Japan) and will have limited legal rights.

Although homelessness can often be attributed to individual self-responsibility, which is a cliché of neoliberalism, the rising visibility of homeless people compelled the government and local administration to implement policies aimed at addressing the problem. In 2002, the Japanese government issued a special measure to encourage homeless people to get

jobs and earn money. The law established the "Shelter for Homeless People" and the-"Center for Supporting Homeless People." Although the aim of the shelter\is to provide this basic necessity, the objective of the center is to help a homeless person get a job and begin a normal life. The basic philosophy of these policies, as often pointed out in studies on homelessness, is the idea of "workfare" rather than "welfare."

Certainly, this special measure can be viewed as a policy that creates opportunities for homeless people to get jobs and recover their livelihood. However, at the same time, the law seems to create an excluded group of people who cannot work or are reluctant to work (those who suffer mental or physical disease). As we pointed out earlier, homelessness cannot be solved solely by economic policy. Therefore, to appropriately include these people in society, both economic and welfare policies are indispensable. However, this special measure is excessively market-oriented. For those with sufficient ability and will to work as employees in the labour market, the centre could be utilized as an institutionalized step toward recovering a normal life. However, for those who cannot work or are reluctant to re-enter the labour market, this policy is repressive instead of supportive in that they are forced into the labour market despite their inability to work.

Juridical judgment of people who illegally overstay in Japan: In March 2006, the Ministry of Internal Affairs and Communications of Japan established the program "Multicultural Japan" (Tabunka Kyousei Puroguramu). Since then, many local governments and administrations have implemented policies related to the program. Considering the post-war ideology of the ethnic and cultural homogeneity of Japanese society, this program is a slight but significant step toward a more ethnically and culturally open society.

Still, it is apparent that how and to what extent one can enjoy citizenship in modern Japanese society depends heavily on whether or not one has status as a Japanese national. A Japanese national can have full rights of citizenship, whereas others cannot. Although the legal, political, and social content of such rights given to citizens might not be satisfactory, judged from the viewpoint of ideal citizenship (Marshall, 1964), the entitlement to citizenship rights is formally guaranteed to every Japanese.

In other words, non-nationals can enjoy only limited citizenship, even if they are born and raised in Japan. The long-lasting debate over the political right of Korean residents in Japan to vote demonstrates this point very prominently.

The second and third generations of Korean residents were born in Japan and brought up in Japanese culture. It is said that many of them cannot even speak the Korean language, as they have lived in every way like a Japanese person. They pay taxes and obey the law. Yet, they have almost no right to participate in national or local elections (a few local governments, such as Maibara-cho in Shiga Prefecture, gave foreign residents the right to vote in a local referendum in 2002, although the scope of political topics covered was restricted). Some political parties are keen to give local election rights to Korean residents, but others, such as the conservative Liberal Democratic Party, are strongly against such a political movement and claim that it threatens the very essence of Japanese nationality. Instead of giving Korean residents a very restricted right to vote, some argue that the most legally legitimate and desirable way for non-nationals to participate in politics would be for them to abandon their original nationalities and apply anew for Japanese nationality. This may in some ways represent a more inclusive system of political participation, but it is based on giving foreigners Japanese nationality rather than reforming the election system and legislation regarding political participation, and it is far from the concept of a multicultural Japan. Rather, it can be understood as a contemporary version of a nationalistic assimilation policy in that it is naively assumed that those who are given Japanese nationality should behave like ordinary Japanese.

A typical social inclusion policy used to combat homelessness is to encourage excluded individuals or groups to get jobs and earn money in order to live a "normal" life. The aim of such "market-oriented inclusion policies" is to support independent living by bringing excluded people into the labor market. However, those who cannot or are reluctant to work as paid employees are stigmatized as disabled people for whom paternalistic medical care is needed (in such cases, they are no longer treated as independent citizens) or as lazy homeless people who are responsible for exacerbating the socio-economic situation they face. Ironically, due to this

stigmatization, the policy intended to foster social inclusion in fact excludes some homeless people not only from the labor market, but also from the administrative policy itself.

According to the traditional idea of social welfare policy, which became dominant in the post war period in many Western developed countries, even if one cannot earn money to make a living, one should be included in society via public support, which is to be supplied by the social security system. Such social welfare policy can be understood as a consequence of the antagonism between capitalism and socialism in the first half of the twentieth century. The political concept of social welfare is that the state should make the society as inclusive as possible through redistribution of economic and material resources.

However, under the hegemony of neoliberalism in contemporary advanced societies, which aims to negate the welfare state, the inclusion policy based on the ideal of social welfare seems to be fading rapidly (Harvey, 2005). Moreover, in security-obsessed surveillance societies, the policy targets of social welfare (e.g., homeless people, single mothers, ethnic minority groups) can easily be stigmatized with a negative public image that they are nothing but a public burden for whom public money must be spent, or a public enemy against whom security measures must be tightened (Young, 1999). In the political and social regime of neoliberalism, the social welfare policy is easily marginalized or refuted by politicians and the public alike. Although it seems apparent that the neoliberal inclusion policy oriented toward the labour market cannot resolve the homeless problem sufficiently, it is nonetheless considered a feasible political option for coping with social exclusion. Therefore, even if the market-oriented inclusion policy brings about newly excluded groups of people, this can be legitimized as the due result of these individuals' choices.

The recent juridical decisions and procedures concerning the entitlement of Japanese nationality discussed above show that the socio-political conditions required for full inclusion in society are guaranteed only for Japanese nationals. In other words, as long as one is legally recognized as a due member of the Japanese state, s/he is included in the society in which s/he lives. This could be called a "state-oriented inclusion policy."

It may seem legally reasonable, in principle, to grant the constitutional fight of residence automatically to Japanese nationals and only in special cases to others. According to this logic, a foreigner who is eager to stay longer in Japan should abandon his or her original nationality and apply anew for Japanese nationality. However, such legal reasoning certainly excludes ethnic minority groups such as Korean residents in Japan who were born and raised and have been living in the country as due citizens, and yet have not been given the right to participate in national or local politics. Indeed, this has led to protests against this discriminatory policy.

These recent decisions regarding the rights of residents and nationals demonstrate the unchanging principle of Japanese government that regards inclusion into the state as the basic objective of the constitutional state. In the case of the Supreme Court's decision to give Japanese nationality to the children of an unmarried Japanese/Philippine couple, both the media discourse and the NPO that supported the family welcomed the court's judgment. However, the ruling and its public celebration must have been embarrassing and/or threatening to foreign residents without Japanese nationality. If it is assumed by the larger public that having Japanese nationality is the indispensable condition for residents in Japan to have full citizenship, including the political right to vote, non-nationals might feel compelled to change their nationality to be included in Japanese society. Regardless of the government's intentions, the court's judgment and the administration's legal procedures regarding the recognition and entitlement of Japanese nationality seem to function as a powerful mechanism against including all residents in Japan into the state.

As discussed in the previous sections, the Japanese government and local administrations have tried to cope with problems of social exclusion through policies and institutions. Certainly, their social inclusion policies seem to remedy the socio-economic or socio-political problems caused by social exclusion. However, at the same, they risk excluding others from society. Here we consider the contradictory character of the social inclusion policy from the viewpoint of "unintended consequences," as discussed by R. K. Merton (1957) and R. Boudon (1982).

In the case of homelessness, the special measure to support independent living aims to transform people without jobs but with the will to work ("job-seekers") into good employees in the labor market (turning welfare into "workfare"). It is not easy to determine which policy (welfare or workfare) is more effective and desirable, but the fact remains that implementing the workfare type social policy causes the emergence of a newly excluded group of people, namely those that are unable to work (Handler, 2004). This is, it can be assumed, a typical example of an unintended consequence in Merton's sense. Similarly, in the Japanese nationality cases, the state-oriented inclusion policy inevitably excludes non-nationals born, raised, and still living in Japan. Thus, both policies of inclusion have had unintended consequences. If the ideal underlying the policy of social inclusion is to make the socioeconomic conditions as inclusive as possible for all residents of society, this phenomenon should be critically reconsidered from the viewpoint of not only feasibility but also desirability.

One reason inclusion policies may cause unintended exclusions is the absence of a sufficient concept of inclusion when making and implementing social policies. Certainly, inclusion in the market and state are indispensable conditions for people to enjoy the rights of citizenship guaranteed by the Japanese constitution. However, these are necessary but not sufficient conditions for social inclusion. To realize a more inclusive society, which is one of the most important ideals in the Constitution of Japan, the necessary and sufficient conditions for social inclusion must be reconsidered. To engage in such theoretical and practical tasks as envisioning the potential of a more inclusive Japanese society, one must pay close attention not only to market--economic and state-political conditions but also to civil-social ones. That is, to realize the ideal of its constitution, Japanese society should become as inclusive as possible for all people, ideally including not only nationals but also non-nationals.

To include both non-nationals and nationals in society, we need a different conception of social inclusion from those discussed above. For this purpose, the Constitution of Japan seems to suggest a multitude of philosophical and political insights (Sakai, 2008). Conservative nationalists of post war Japan have long complained that the constitution was not

written and enacted at Japan's initiative; rather, the country was compelled by the occupying powers to create the document. Therefore, they argue, the constitution should be rewritten for the nation to be truly independent and sovereign. It is true that the present constitution was established as a consequence of the country's defeat in World War II and the concomitant occupational policy led by the United States. However, here we will focus not on "who" made the constitution but "what" was achieved by implementing it in the post war era.

As is well known, the basic ideal of the Constitution of Japan is international peace and the renouncement of war, as declared in Article 9, which states that, "aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes." While the constitution is effective in affirming Japanese sovereignty, studies of law and constitutions often point out that such principles are universally applicable and valid for all human. For example, the constitution declares the significance of human rights in Article 11, which states that, "the People shall not be prevented from enjoying any of the fundamental human rights." The importance of human rights has recently attracted worldwide attention in the age of globalization.

The words "all people" often appear in the Constitution of Japan. For example, Article 25, which guarantees the right to livelihood for individuals, states that, "all people shall have the right to maintain the minimum standards of wholesome and cultured living." It is reasonable to interpret "all people" as meaning "all Japanese nationals" because the constitution was written to affirm Japan's sovereignty. Indeed, regarding all people as all Japanese nationals seems to be taken for granted when the constitution is discussed. However, we dare to insist that such an interpretation risks restricting the universal potential of the Constitution of Japan. In other words, as long as we interpret the meaning of all people in a conventional way, we might miss the true ideal embodied in the constitution.

For us to reassess the universal potential of the constitution, it seems indispensable to interrogate how and to what extent its universalism

was restricted by the implementation of exclusionary policies. However painful it may be, learning from the history of the Constitution of Japan in the post war period will give us suggestions for envisioning a more inclusive Japanese society.

According to the Treaty of Peace with Japan, signed in San Francisco in 1951, post war Japan has recovered its sovereignty. However, in this process of Japan's returning to the international community, the ideal of all people was betrayed. At the time of implementing the Treaty, the former Korean and Chinese residents in Japan, who were considered members of the Empire of Japan during wartime and were given Japanese nationality, were robbed of their Japanese nationality without having an opportunity to choose a nationality (Japanese or Korean, Japanese or Chinese). As a result, those Korean and Chinese people who decided to stay in Japan after 1953 were put into excluded socio-political positions where they could not enjoy the rights that the constitution guaranteed because they were no longer considered Japanese nationals. As far as one assumes the narrow conception of the constitution, where the sovereign state should be responsible only for its nationals, this legal and administrative treatment of Korean and Chinese residents in Japan could be legitimized as completely legal. However, if we adhere to the universal ideal of the Constitution of Japan, it must be concluded that not granting Japanese nationality to Korean and Chinese residents in Japan and excluding them from the state amounts to self-deception about the ideal embedded in the constitution.

As mentioned in Sections 2 and 3, contemporary Japanese society has still not fully realized the universal potential of the Constitution of Japan. It is apparent that the fife circumstances of the people newly excluded through the enactment of the policy supporting independent living for homeless people are far from "the minimum standards of wholesome and cultured living" guaranteed by the constitution. Here we can see the insufficiency of the Constitution of Japan in practice. Even if it is ideal and brilliant in guaranteeing the rights of all people, the actual functioning of state institutions, governmental policies, and administrative procedures are far from this ideal.

Recognizing this reality of contemporary Japanese society could cause one to be disappointed and lose hope in the political feasibility and desirability of the constitution. However, it is in the contradictory relationship between the ideal of the constitution and the reality of policy where we can discern the liberating potential for realizing the universal ideal and resist the static and nationalistic interpretation of "all people."

As discussed in Section 4, the dominant legal and administrative actions taken to address exclusion have been the implementation of policies that foster inclusion into the market and the state. Through these policies, excluded groups are categorized into the dichotomies such as "industrious job seekers"/"lazy homeless" and "Japanese nationals with rights of residence"/"non-nationals without rights of residence." These categories based on policy objectives thus include some people in the market and the state but exclude others. As pointed out earlier, the recent inclusion policies in Japan that inevitably exclude new groups of people seem to have a strong affinity with the ideology of neoliberalism in that the resultant socioeconomic exclusion is legitimized as the consequence of the self-choice and self-responsibility of individuals. Certainly, the neoliberal policy of social inclusion is very realistic and strategic in that it encourages as many people as possible to become due members of the labour market. Policy encourages excluded people to get jobs so that they can survive the harsh conditions they face. Such a realistic orientation might be one reason why social policies based on a neoliberal philosophy are supported and even welcomed by a majority of people, in spite of the miserable outcome of such policies all over the world.

However, when we remember the ideal of the Constitution of Japan, the social inclusion policy of neoliberalism desperately lacks the universal ideal of "all people." The realism and strategy of neoliberalism easily legitimizes the fact that some people are excluded from both the market and the state. Although those who are excluded are certainly members of "all people," judging from the viewpoint of the universal ideal of the constitution, they are in fact neither regarded nor respected as a due part of all people. Thus, the more political power and populist support that neoliberal social policies gain, the more this ideal of all people promised by the constitution will be diminished. If this is the current state of social

exclusion and inclusion in Japan, then how can we revitalize the universalism of the Constitution of Japan?

As a concluding remark, we would like to point out the importance of "dialectical imagination" when considering not only the strategic but also the ideal policy tasks of the constitution. Certainly, for people to have a constitution, the state that addresses the national constitution is indispensable. Without a political entity that represents the people, the constitution cannot function. However, if the state dominates and appropriates the constitution, a crisis emerges with regard to the fading universal and cosmopolitan ideals embodied in the constitution. We now see such phenomena not only in Japan but also in other countries. This can be called a crisis of the constitution in its idealistic dimension.

To prevent state- and market-type logic, which is paramount in the policies of neoliberalism, from exhausting the universal and liberating potential of the constitution, we have to cling to the ideal of a society that includes all people. Insofar as the state can establish a constitution that declares the rights of the people, the universal ideal of all people can be realistic in society. In this sense, the political presence of the state might be a necessary condition for realizing a society that includes all people. However, that society should and can react to--and, in some cases, resist-- the state when it violates the human rights guaranteed by the constitution. Here, we can see the dialectic between the constitutional state and civil society. As long as this dialectical relationship is vital and energetic, we can still have hope for realizing a more inclusive society for all people. In other words, if the contradictory relationship between the state and civil society perishes, the liberating potential of the constitution will be difficult to achieve.

French National Research Agency (2009). Social Exclusion, Territories and Urban Policies (S.E.T.U.P.) A Comparison between India and Brazil.

This project is bringing together 18 international scholars specialized on urban issues in Brazil or Indian fields. It aims at understanding the social and territorial dynamics occurring in slums concerned by specific public

policies in the four megapolises of Mumbai, Delhi, São Paulo and Rio de Janeiro. A twofold focus addresses the definition and impact of the public policies on slums, and the environmental issues raised by the increasing number of slums in peripheries, particularly in protected natural areas. Three approaches are to be privileged: social, juridical and territorial. The original methodology is based on field investigations, conducted by teams of specialists from India and Brazil with crisscrossed fieldworks.

Government of India (2007) *Working Group Report of the Development of Education of SC/ST/Minorities/girls and Other Disadvantaged Groups for 11th Five Year Plan (2007-2012).*

General Recommendations:

* Education Policy should be sensitive towards cultural and linguistic diversity of Indian society, and therefore uniform standards should not be applied.
* There should be increased access of minorities in all non-minority institutions.
* While minority institutions are kept out of the purview of reservation of SCs, STs and OBCs in general, they should be obligated to reserve certain seats for members of their own minority community who belong to SCs, STs and OBCs.
* Nomadic groups and de-notified tribes should also be grouped along with disadvantaged.
* Data gaps on this category of students-SC/ST/Minorities/ Girls/Disadvantaged – need to be filled at each stage of education.
* Majority of the people are not aware of all the Plan schemes, which benefit them. In view of this an Equal Opportunities Cell may be set up. An Officer (Ombudsman) who would manage this Equal Opportunities Cell should be made responsible to widely circulate information brochures and pamphlets and also to educate people in the target group. The officer so appointed should act like a single window operator who can be approached by the applicant.

* All the universities should establish SC/ST/OBC/Disadvantaged Groups Cells at the earliest, which could also function as anti-discrimination Cell.

* Mid-day meal scheme has increased the enrolment of children in schools. However, teachers should have the ability to motivate students to learn. They should encourage the students to develop skills and learn, so that children look forward to coming to schools not only for eating but also for learning. Refresher courses may also be developed for the teachers.

* SSA should enlarge support for hostels for boys and girls on the same lines as Kasturba Gandhi Balika Vidyalayas with 75% minimum reservation for SC/ST/OBC and disadvantaged groups.

* Registrar General (Census) may be directed to ensure availability of disaggregated data for OBCs, Backward Castes amongst minorities and other disadvantaged groups. Data relating to all the disadvantaged groups should be collected and published so that they should become a point of reference to general public and for formulation of perspective planning.

* Textbooks and workbooks and also raw materials and equipments should be made available at subsidized rates in vocational institutions for children belonging to SC/ST/OBC/girls and other Disadvantaged Groups.

* A total revamping of the existing scheme of Vocational Education, keeping in view the existing weakness and also to consider the special incentives that can be extended to SC/ST/OBCs/girls and other Disadvantaged Groups, may be done at the earliest.

* The fees payable for technical education are generally high. In view of this, freeships, scholarships, subsidized fees and loan facilities especially to girls should be extended to all disadvantaged groups.

Recommendations for Scheduled Castes and Scheduled Tribes:

* Educational incentives like free uniforms, footwear may be supplied to SC children especially girls to offset economic cost of education and cash incentive may be provided to SC, ST children to offset other hidden costs of education.

* Funds may be earmarked for remedial teaching of SC/ST and other disadvantaged children at district level.

* Out-of-school children in urban areas should also be provided with better facilities under SSA.

* Use of primers in tribal languages should be extended to all the schools in tribal areas.

* More Adult Literacy Centres may be opened in areas predominantly inhabited by SC, ST.

* Inclusive Education should become the idea of every school located in villages taking care of SC/ST.

* Institutions of higher learning may have their own autonomy but at the same time provide protection under the law in relation to reservation etc.

* Government should regulate the fee structure and pay the fees etc. of disadvantaged groups including fees for Higher Education.

* Government should cancel the accreditation of the universities/institutions, which fail in implementing the reservation policy.

* The teaching and other posts in the universities and other institutions should be filled as per the reservation policy without any dilution.

* Special coaching should be provided to reserved category candidates for successfully clearing SET or NET examination.

* UGC should make strict rules and regulations to fill in the post of reserved category. Defaulting universities or affiliated colleges should not be granted financial support or any grants.

* UGC should prepare norms and guidelines to allocate students for Ph.D. courses. The Professors guiding these Ph.D. students should be sensitive to their backgrounds. This should be mandatory to all universities. A monitoring mechanism should be devised to ensure its compliance. Defaulters should be heavily punished.

* The fees payable for technical education are generally high. In view of this freeships, scholarships, subsidized fees and loan facilities especially to girls should be extended to all disadvantaged groups.

* Coaching schemes for SCs/STs and Minorities should be transferred to MHRD from other Ministries.

* The quota for Ph.D. in technology for reserved category candidates should be increased. They should be provided with required technical equipment, residential and financial support along with recognized guide.

Recommendations for OBCs, Minorities and Other Disadvantaged Groups:

* The street children, children of convicts, sex workers should have a special focus under SSA.

* Funds may be earmarked for remedial teaching of SC/ST and other disadvantaged children at district level.

* More Minority concentration districts should be identified so that more children from minority groups get facilities under SSA.

* Recognized Madarasas should be brought under SSA and facilities extended to them.

* Dropout rates of disadvantaged groups are noticed to be going up as the level of education goes up. To reduce the rate of dropouts amongst disadvantaged should become the focus of the Eleventh Five Year Plan.

* Inclusive Education should become the idea of every school located in villages taking care of OBC and other Disadvantaged Groups.

* With increasing number of private institutions entering in the field of higher education, the fees payable are observed to be too high for the disadvantaged groups. In view of this more free-ships, scholarships, free textbooks, free hostels, subsidized facilities in institutions/hostels should be extended to this group.

* There should be subsidized loan facilities for the fees/hostel expenditure from the financial institutions like banks etc.

* An in-built system of upgrading the educational needs of the disadvantaged groups should be provided in all institutions of Higher Education through coaching classes for them.

* Institutions of higher learning may have their own autonomy but at the same time provide protection under the law in relation to the reservation etc.

* Government should regulate the fee structure and pay the fees etc. of disadvantaged groups.

* Government should cancel the accreditation of the universities/institutions, which fail in implementing the reservation policy.

* The teaching and other posts in the universities and other institutions should be filled as per the reservation policy without any dilution.

* UGC should prepare norms and guidelines to allocate students for Ph.D. courses. The Professors guiding these Ph.D. students should be sensitive to their backgrounds. This should be mandatory to all universities. A monitoring mechanism should be devised to ensure its compliance. Defaulters should be heavily punished.

* The fees payable for technical education are generally high. In view of this free- ships, scholarships, subsidized fees and loan facilities especially to girls should be extended to all disadvantaged groups.

* More Adult Literacy Centres may be opened in areas predominantly inhabited by SC, ST and OBCs.

* Cash incentives may be given to adult illiterates especially the female illiterates.

* Coaching schemes for SCs/STs and Minorities should be transferred to MHRD from other Ministries.

Recommendations for Girls/Women:

* Hostel facilities for girls/women should be increased and made available in and around the existing educational institutions. There should be a special scheme for construction of hostels, especially for girls.

* A reservation of not less than 33% should be made for girls in all technical and other higher educational institutions, in their respective categories.

* Early Childhood Care and Education (ECCE) Centres should be established in all habitations irrespective of the number of inhabitants and this should be gradually elevated by inclusion of other components like nutrition, health etc.

* Neo-literate women themselves should become literacy trainers in adult literacy programmes.

* An accelerated programme of inclusion of more and more low literacy districts especially low female literacy areas may be covered in all districts in all States.

* The Local Self Government Institutes and Panchayati Raj Functionaries should involve more Voluntary Women Teachers and also Women Self Help Groups in all the camps under the adult literacy programmes.

* The existing Kasturba Gandhi Balika Vidyalaya Scheme should be extended up to class XII.

* More special schools at secondary level focusing on the needs of the disadvantaged should be opened nearer to the habitations of these groups. If the private sector does not come forward, the Govt. should take up more responsibility in these areas.

* All schools should have basic facilities like drinking water, toilets and common rooms for girls.

* More hostels especially for girls may be opened nearer to the secondary schools, which the girls attend. Hostel facilities for girls/women should also be increased and made available in and around the existing higher educational institutions. There should be a special scheme for construction of hostels, especially for girls.

* The existing institutions of higher learning exclusively for boys should admit girls/women also wherever possible.

* Every institution should have women study centers.

* Day Care Centres should be made available in all the institutions especially in institutions where girls/women are studying /employed.

* All the universities/institutions should establish Women Study Centres.

* More scholarships should be extended to girls/women for taking up professional courses.

* The fees payable for technical education are generally high. In view of this free-ships, scholarships, subsidized fees and loan facilities especially to girls should be extended to all disadvantaged groups.

* 33% reservation should be made for girls in all technical education institutions.

Recommendations for Disabled Children:

* Inclusive Education should become the idea of every school located in villages taking care of SC/ST/OBC/Handicapped.

* There is need for expansion of the Integrated Education for Disabled Children (IEDC) Scheme to cover other sectors or to have separate schemes for other sectors.

* The proposed revision of IEDC Scheme should have practical applicability and concentrate on teacher training and pedagogy.

* Allocation of Rs.3000/- per child per annum under the revised IEDC Scheme appears too low and hence should be enhanced. The special group set up for making specific recommendations in this regard recommended for a provision of Rs.8.1 Crore per district as one time cost and Rs.7.06 Crores as recurring cost per month with the assumption of 7170 disabled children per district. The special group has suggested for taking up a pilot scheme for establishing the norms.

* The kind of disabilities should be defined and graded.

* The Neighbourhood Schools should become disabled friendly and a policy of Inclusive System of Education imbibed.

* A comprehensive scheme of establishing hostels at district level for the mentally retarded children studying at secondary level should be conceived and implemented.

* Financial commitment of the Government in any new scheme/product should at least be for two Five Year Plan periods.

* Teachers and teacher trainers should be given special training especially in managing the children with disabilities.

* Teachers and teacher trainers should develop a better relationship with community, NGO and Government.

* National Council for Teacher Education (NCTE) should be actively involved in finalization of a revised curriculum framework for teacher training.

* There should be barrier free facilities provided for SC, ST, Girls, disabled in all the institutions.

* With increasing number of private institutions entering in the field of higher education, the fees payable are observed to be too high for the disadvantaged groups. In view of this more free-ships, scholarships, free textbooks, free hostels, subsidized facilities in institutions/hostels should be extended to this group.

* There should be subsidized loan facilities for the fees/hostel expenditure from the financial institutions like banks etc.

* Every university should have a Disability Coordinator to look into the facilities provided and complaints etc. so that the institutional bias and discrimination are eliminated.

* Disabled friendly facilities should be provided in all educational institutions within a time frame of 3-5 years. There should be substantial increases in the funds allocation to make the infrastructure in universities and other institutes disabled friendly. UGC should start a Disability Cell and this should be extended to all the universities. There should be an anti-discriminatory authority/Ombudsman, and institutionalized system for checks and balances and corrections required in the system.

* A programme of gender sensitization for the disabled girls/women and plan to tackle cultural bias should be implemented.

Frances Stewart et al. (2006). *Social Exclusion and Conflict: Analysis and Policy Implications.* Center for Research on Inequality, Human Security and Ethnicity. U.K.

The concept of social exclusion is used to describe a group, or groups, of people who are excluded from the normal activities of their society, in multiple ways. Although the concept was initially developed in Europe, it has increasingly been applied to developing countries. While the precise definition varies, there is broad agreement that social exclusion consists of "Exclusion from social, political and economic institutions resulting from a complex and dynamic set of processes and relationships that prevent individuals or groups from accessing resources, participating in society and asserting their rights" (Beall & Piron, 2004).

This definition immediately draws our attention to several key aspects of social exclusion which differentiate it from other definitions of poverty:

- It is multidimensional, including political dimensions as well as social and economic.
- Indeed, while there are complex and reinforcing processes, lack of power, or unequal power relations, is at the root of every type of exclusion.

- There is a *process of exclusion* and agency involved – the behaviour of particular agents and institutions leads to the *exclusion* of certain groups. Indeed some include this as part of the definition of SE: "[Social exclusion is] the process through which individuals or groups are wholly or partially excluded from full participation in the society in which they live" (de Haan and Maxwell, 1998); "Social exclusion occurs when the institutions that allocate resources and assign value operate in ways that systematically deny some groups the resources and recognition that would allow them to participate fully in social life" (Zeitlyn, 2004). Social exclusion tends to be a feature of *groups*, rather than individuals. These groups may be distinguished from others in society by their culture, religion, colour, gender, nationality or migration status, or caste; or they may be identified by gender, age, physical or mental disabilities or illness, or in developed countries, particularly – by their housing or lack of it. It is relational, which means that its definition depends on what is normal in the particular society where people live. This characterization of the excluded implies that policies to eliminate social exclusion will need to address a wider range of issues than is normally included in anti-poverty agendas. Thus for reducing social exclusion it becomes essential to devise policies towards multidimensional aspects, especially including political exclusion, which are often ignored in anti-poverty programmes. Moreover, in general reducing social exclusion in a significant way will involve tackling power relations – confronting those institutions that are responsible for the exclusion (i.e. institutions which monopolising political power or economic opportunities and discriminate against particular groups).

Social exclusion often results from discriminatory rules and behaviour so that policies must be addressed to sources of group discrimination and not solely the problems of deprived individuals. For example, simply

expanding educational opportunities will not reduce social exclusion of scheduled castes or women in some societies unless accompanied by strong anti-discrimination programmes. Finally, there is an unavoidable redistributive element to any policies that address SE. While monetary or capability poverty can often be reduced by economic growth – 'Growth *is* good for the poor' is the title of a well-known article about reducing monetary poverty (Dollar & Kraay, 2001) – in general growth alone will not improve SE but requires an improvement in the relative position of those excluded, including a change in power relations.

As noted the identification and characteristics of excluded groups are necessarily society dependent. Most SE groups are not only deprived in multiple ways but also have different characteristics (other than their deprivations) from others in the society in which they live, which enables them to be identified as a group and discriminated against. These distinguishing characteristics differ across societies. In some cases, the characteristics may be historic/cultural, as in the case of the Roma people in Europe, scheduled tribes in India, the Orang Asli in Malaysia; religious, as is the case of Muslims in Thailand or the Philippines, or Catholics in Northern Ireland; racial as among the black population in Brazil or the US; racial and cultural as among indigenous peoples of Latin America and the US; geographic and cultural as among the Acehnese in Indonesia or the Somali in Kenya, and Northerners in Uganda; mainly geographic as in the case of East Pakistan (Bangladesh) and Eritrea (within Ethiopia); caste (India and Nepal); or a matter of immigration and citizen status (again often combined with race/cultural or religious differences), such as non-indigenes in Nigeria, 'foreigners' in Cote d'Ivoire or refugees in Europe; finally, gender is often a source of group discrimination and exclusion. We should note that while these characteristics often provide clear markers of difference, which enable people in the particular society to classify themselves and others, they are not 'objective' nor essential characteristics of people, but are the consequence of a historic process of social construction. Salient markers and group boundaries may change over time, in response to a host of influences, including political and economic objectives and circumstances.

In most cases of social exclusion, multiple deprivations reinforce each other. For example, indigenous people in Peru have worse access to education, poorer land, worse sanitation and health services, which contributes to lower productivity and incomes and reinforces their inability to reduce any of these deprivations, while highly limited political power means that they are unable to use the political system to improve their position (Figueroa and Barrón, 2005). Moreover, because of their weak economic and educational position, they are not in a position – on their own – to organise effectively to overcome their political deprivations. A similar story could be told about many other peoples (UNDP and ILO, 2002). In Europe, refugees' legal status may prevent them from getting reasonable jobs, and hence in improving their economic position, which in turn feeds into their educational position.

As noted, those who are socially excluded are usually identified as having multiple deprivations. But there are some groups who are privileged in some respects, yet still excluded from some important aspects of societal activity. The Chinese in many Southeast Asian countries are such a case – economically and educationally privileged, yet lacking access to political power and not fully accepted in society. The Jews in Europe for many centuries have been such a group. These groups are, in a sense, socially excluded, but they do not suffer multiple exclusions like many others. They suffer mainly from political exclusion. The existence of such groups can be a source of serious conflict, and their position should not, therefore be ignored.

The socially excluded are generally severely economically deprived and lack access to political power. Because of their economic situation, they appear to have little to lose by taking violent action – indeed some might gain by getting some sort of employment in rebellious armies, while they are likely to be sanctioned to loot and make other illicit gains. But it is easy to exaggerate these gains. Many lose through the insecurity that affects their families and communities, the economic disruptions that occur, the loss of the few services that they did have access to, and so on. Indeed, we know from country studies and econometric work, that on balance society loses from conflict and the poor typically lose proportionately or more than proportionately. In Aceh, Mindanao,

Southern Thailand, East Timor, Northern Ireland, Sri Lanka, Sierra Leone and the Sudan, the aggregate costs of war for the poor and excluded are high in the short run, even though there are well documented gains for some.6 But there may be enough individuals, especially among young men, who foresee gains in respect and status as well as material advantage to welcome conflict for this reason alone.

Laure-Helene Piron and Zara Curran (2005) *Public Policy Responses to Exclusion: Evidence from Brazil, South Africa and India.* Overseas Development Institute.

This paper is a contribution to the evidence base for a new DFID strategy on exclusion. It provides a desk-based review of lessons learnt from public policy responses to tackle exclusion drawing on case studies of Brazil, South Africa and India. It aims to explain how they have arisen, the degree of success they appear to have had and the nature of the obstacles they seem to have encountered.

The limitations of the exercise need to be acknowledged upfront; there is a lack of available, rigorous evidence on the impact of policies from developing countries. In addition, the methodology adopted for the desk review has not been comparative nor systematic. The aim is to propose 'story lines' about why/how certain policies have been adopted, discuss some evidence regarding impacts, and draw some lessons about identified constraints in order to inform the DFID strategy.

Brazil illustrates how pre-conditions for high-level political commitment to tackle social exclusion can emerge. Focusing on racially-based exclusion, the case study illustrates how the 'myth of racial democracy' prevented the political acceptance of the existence of racism, even though the constitution and the legal framework provided for the right to racial equality. Key factors that led to the emergence of an explicit agenda to address racism include; the influence of social movements and initial institutional responses; the need for data and the role played by academics; international pressure for change, including through human rights commitments; and more significantly, the emergence of a broad

based political party, the Workers Party. A new approach adopted since 2003 includes making government as a whole responsible for tackling racism, based on coordinated action across ministries and secretariats. While it is too early to judge the impact of the new policies, an identified priority has been to tackle the link between racism and education and income opportunities. Controversial affirmative action quotas are being piloted in elite universities. The Lula government is generally seen as committed to social equity, beyond racism, and is supporting a number of social protection programmes. Various income guarantee programmes have been unified in *Bolsa Familia* (such as the well targeted conditional cash transfer programme in education *Bolsa Escola*). However, both affirmative action and social protection programmes need to be complemented by measures to target the quality of services – in this case, education.

South Africa highlights some of the difficulties of implementing affirmative action programmes, and the trade-offs between growth and social spending. The case study again examines policies to tackle racially based discrimination. Policies already started to change in the latter years of the apartheid regime in response to the economic crisis, but have been intensified since. The constitution in particular provides a strong framework to promote substantive equality, including economic and social rights. Affirmative action policies have been introduced in the public and private sectors and have benefited women in political life. However, they have been criticized for over emphasizing numbers, lowering standards and only benefiting the black middle classes, in particular in the area of economic empowerment. Policies are being amended in the light of past experiences to ensure that they become broader based. A review of efforts in the education sector illustrates the mismatch between policy and practice, including the need for complementary measures to address the quality of services and institutional incentives. Democratization in South Africa has certainly contributed to enhancing policies to combat exclusion but an analysis of the political system suggests structural limitations. This includes the choice of the growth strategy, which may not be based on a pro-poor business coalition, and the greater responsiveness of the ANC,

within a dominant one party system, to business and organised labour, rather than the rural poor.

India provides different examples of a range of entrenched institutional, social and political constraints to implementing a 50 year commitment to equality. The post-independence Constitution makes provision for quotas to achieve greater social equality. Looking in particular at the impact of social and religious discrimination affecting the 'touchables' or *Dalits*, evidence suggests positive impacts in a number of domains, in particular political representation and the emergence of a more inclusive middle-class. Yet, there has been a failure to have an effective monitoring and implementation mechanism, and there is a need for 'exit' policies when disadvantages have been reduced. Barriers highlighted by the examined policies include technical failings in the design of policies, bureaucratic requirements to access benefits, institutionalised discrimination, and ongoing social discrimination. There has in particular been a failure on the part of agencies meant to protect excluded populations and social boycotts to resist policies. This has led some groups to mobilise through violence and resulting in more repressive measures. Again, political constraints are central and the hardest to overcome: while political representation of excluded groups has increased, clientelism in the dominant Congress Party and the chosen industrialisation strategies have been blamed for policy failures. The conclusion highlights the following factors to inform DFID's strategy. First, there seems to be a number of 'preconditions' for policy adoption: including recognising that exclusion exists and is not acceptable as part of the 'social contract', the importance of social movements, the availability and use of data, and the potentially positive role of international pressure and domestic crises. Second, there is a range of promising technical responses: including constitutional guarantees and an appropriate legal framework, affirmative action policies and social protection programmes. In addition the side effects of mainstream policies also need to be examined and combining policy instruments, as well as centrally-managed, coordinated programme across a range a sectors would seem to be the best strategy. Institutional reforms are needed at the meso level. Third, political economy matters for effective implementation. Political ideology and a democratic political system which

facilitate mobilisation, accountability and responsiveness are not enough. Political constraints include the nature of the party system, patronage structures – including between the administration and elite groups – and the need for broad-based coalitions.

Damian, O'Neill (2005) "Social Cohesion: a policy and indicator framework for assessing immigrant and host outcomes." *Social Policy Journal of New Zealand.*

Social cohesion as a social policy goal has recently appeared in policy statements in relation to outcomes associated with immigrant settlement. This paper explores some of the literature on social cohesion, and how the concept might operate in a New Zealand policy context. The latter part of the paper focuses on a proposed indicator framework as a way of measuring settlement outcomes for both immigrant and host, and providing an indication of whether social cohesion is being achieved.

As immigrant-related diversity has grown in New Zealand since the change to immigration policy in the late 1980s, the question of ensuring positive outcomes for immigrants has become increasingly important. However, this is not simply an issue of outcomes for immigrants; there are important issues for the host society and for the relationships between host and immigrant. "Settlement Strategies" have been developed in New Zealand, at both the regional and national levels, that emphasise the need for evidence that settlement policies are effective in ensuring that both migrant and host communities are experiencing positive outcomes. The New Zealand Government needs better information to monitor the impact of settlement policy on outcomes for migrants, refugees, their families, and the wider community.

Settlement policies that contribute to a cohesive society require a focus on both the immigrants and the hosts. Although there are significant and ongoing debates about social cohesion and inclusion and the relationships between immigrant and host communities, the focus here is on identifying an initial framework as a contribution to these debates. On the one hand, government has an interest in policies that enable new

settlers to develop a sense of belonging to the wider community, participate in all aspects of social, cultural and economic life, and be confident that they are coming into a country that is able to accept their difference and value their contribution. On the other hand, there is a policy interest in the responsiveness of immigrant groups to the institutions, organisations and people who have already made their lives in New Zealand, and who need to have confidence that their ways of life will not be compromised or jeopardised by the arrival of new settlers.

The national Immigration Settlement Strategy (New Zealand Immigration Service, 2004) identifies six goals for migrants and refugees, including that they are able to:

- obtain employment appropriate to their qualifications and skills
- be confident using English in a New Zealand setting or can access appropriate language support to bridge the gap
- access appropriate information and responsive services that are available to the wider community (for example, housing, education and services for children)
- form supportive social networks and establish a sustainable community identity
- feel safe expressing their ethnic identity and are accepted by, and are part of, the wider host community
- participate in civic, community and social activities.

The New Zealand National Immigration Settlement Strategy, because it is focused on migrants, refugees and their families, implicitly identifies an inclusive and cohesive society as one which accommodates new migrants and recognises the contributions that migrants make. Other high-level government goals also seek to reinforce public confidence amongst migrants and host communities alike that New Zealand is a diverse, tolerant, creative and supportive place to live. Regardless of the conceptual debates, measuring either or both of these facets of cohesion and inclusion from a government perspective is complex. This paper summarises the key conceptual debates as they relate to New Zealand, and also (briefly)

proposes a framework that identifies the factors and issues that need to be addressed by indicators and measures.

The challenges associated with incorporating immigrants from other cultures have been recognised by the classic immigration-receiving societies of Canada, Australia and the United States, and by more recent immigrant-receiving societies, in the European Union. The challenges have been summarised as:

- How to reconcile the recognition of diversity with building common feelings of membership and solidarity?
- How to understand the links between economic disadvantage and cultural exclusion, since many minority groups suffer from both?
- How to promote genuine mutual understanding rather than simply a tokenistic appreciation of diversity?
- How to enable greater public participation, yet also ensure that participation is conducted responsibly, with a spirit of openness and fairness, and is not simply a way of asserting dogmatic claims or scapegoating unpopular groups? (Kymlicka, 2003)

There has been growing interest in how best to articulate and achieve social policy goals that address the multiple issues that accompany immigration, the settlement process and immigrant-host relations. Concepts such as social cohesion, social inclusion/exclusion, and social capital have become prominent in immigration-related work carried out in Canada (Jeanotte, 2002; 2003) and the European Union (European Commission 2003, Parekh 2000). The changing demographic structure and economic needs of many of these societies have underlined the importance of immigrant selection and settlement. Immigrants face challenges as they seek to obtain housing, education, employment and health care at the very moment they have left many of their existing networks behind, while the host community often struggles to understand and accept immigrants (Policy Research Initiative, 2003).

These issues have been recognised in New Zealand (New Zealand Immigration Service, 2004) and the question of positive settlement

outcomes for migrants, refugees and their families, as well as enhancing host society institutions and outcomes, has emerged as an important policy objective. Social cohesion is implicit in government's key goals including:

- strengthening national identity and upholding the principles of the Treaty of Waitangi
- growing an inclusive innovative economy for the benefit of all
- maintaining trust in government and providing strong social services
- improving New Zealanders' skills
- reducing inequalities in health, education, employment and housing.

Government can, and does, influence social cohesion in a number of ways, including human rights legislation, investment in social development and shaping immigration policy. From a New Zealand government perspective, there is a need for greater understanding and monitoring of the impact of settlement policy on outcomes for migrants and their families, and the wider community. At present, there are significant gaps in available outcome indicators of social cohesion, and there are few "impact" indicators to measure the effects of settlement policies on social cohesion or other high-level social outcomes. The Ministry of Social Development's Social Report, and other sources, provides high-level indicators of social wellbeing across a range of domains, and information on various social outcomes and changes in those outcomes over time. However, they do not identify the causes of those outcomes or changes. There is also a lack of quality and detail in administrative information about the situation of various immigrant groups. For example, migrants and refugees are often recorded as "other" instead of being recorded by their respective ethnic group, country of origin and residence status.

Two tasks emerge from this situation. The first is to develop a robust and pragmatic rendering of social cohesion as a social policy goal, and the second is to develop an appropriate indicator framework that would provide the evidence base for understanding the post-arrival pathways and outcomes for both immigrant and host.

There is no commonly accepted definition of social cohesion in the international literature but Canadian social theorist, Jane Jenson, has usefully described a "socially cohesive society" as one where all groups have a sense of "belonging, participation, inclusion, recognition and legitimacy" (Jenson, 1998). Jenson also suggests that these positive attributes of cohesion are often complemented by reference to negative variables such as isolation, exclusion, non-involvement, rejection and illegitimacy as examples and perceptions of the absence of cohesion (Jenson, 1998). Beauvais and Jenson (2002) combine an interest in social cohesion with social capital and underline the interactive elements of:

- common values and a civic culture
- social order and social control
- social solidarity and reductions in wealth disparities
- social networks and social capital
- territorial belonging and identity.

Social cohesion is not unidirectional but interactive. Policy implications and the measurement of cohesion depend on how the concept is defined. As Beauvais and Jenson (2002) point out, each of these elements could be linked or they could be freestanding, with each having different implications. If common values and civic culture are the lens through which cohesion is understood, then attempts will be made to measure the fragmentation and weakening of values and a policy intervention may entail a strategy that promotes common values. If social order and social control is the focus, then the concern may be with the consequences of exclusion and the perceived legitimacy of the system. Economic concerns and issues of redistribution would dominate the policy and measurement focus of the third element, whereas networks and embeddedness would dominate the fourth. The fifth element is concerned with the connections to a place and its institutions in a broad sense. Throughout, there are "definitional choices [which] have significant consequences for what is analysed, what is measured, and what policy action is recommended" (Beauvais and Jenson, 2002).

In those constituencies that have engaged in a policy-related debate about the links between social cohesion and immigration (Canada,

the European Union, the OECD, and the United Kingdom in particular) there are some interesting--and significant--international differences. In Canada, social cohesion was identified as a central policy issue with regard to immigration in the mid-1990s, and significant resources were directed to developing an adequate policy response (Jeanotte, 2002, Standing Committee on Social Affairs, Science and Technology, 1999). By the late 1990s social cohesion was defined as, "... an ongoing process of developing a community of shared values,   shared challenges and equal opportunity within Canada, based on a sense of trust, hope and reciprocity among all Canadians" (Canadian Council on Social Development, 2000).

By 2002, the language had changed significantly. Social cohesion was aligned with discussion about social capital and with shared citizenship. By 2004, social cohesion still had government resources attached to the project of defining what it meant and how it might be measured, but it was no longer a key policy lens, except as a high level policy ambition. The language of social cohesion had been replaced by the goal of shared citizenship and an interest in social capital (Policy Research Initiative, 2003).

The European Union, Council of Europe and OECD have also invested a considerable amount of resource in the notion of social cohesion and how it might be measured. Jeanotte notes, "The OECD had the narrowest implicit definition of social cohesion, focusing almost exclusively on the economic and material aspects of   the concept. The Council of Europe, on the other hand, had an   extremely broad definition of cohesion--so broad, in fact, that it   had separated cohesion into three interrelated categories--democratic cohesion, social cohesion and cultural cohesion. The European Union has characterised its approach to   social cohesion as being consistent with the European model of   society, founded on a notion of solidarity which is embodied in   universal systems of social protection, regulation to correct market failure and systems of dialogue" (Jeanotte, 2000).

In Europe, in contrast to the Canadian shared citizenship focus, the political investments in the concept lead to an emphasis on cohesion in the face of economic and social threats--especially in relation to exclusion--and

a "rights deficit" approach. Jeanotte identifies four characteristic perspectives that include:

- lack of a sense of European citizenship, political disenchantment, rights deficit
- unemployment, poverty and income inequality, rural deprivation/regional disparities, urban distress
- deterioration of the environment and quality of life, social exclusion from the Information Society
- cultural diversity and demographic change, changing values regarding work and society, influence of American culture and shift from "culture of collective security" to "culture of individual opportunity" (Jeanotte, 2000).

In parallel with the Canadian perspective, however, there has been a tendency to use social capital as either equivalent to, or as a subset of, social cohesion. As the European System of Social Indicators argues that " Social cohesion is based on social capital ... which is also created   by social relations and ties established, maintained and experienced by individuals. (Berger-Schmitt, 2000).

Another European view establishes a link between cohesion and inclusion and observes that   Inclusion is a two way process of adaptation and adjustment on the part of immigrants and minorities and the larger society, thus   requiring the active involvement of all stakeholders (Council of Europe, 2000).

The Council of Europe reinforces this perspective by defining cohesion as a mixture of political, social and economic forms of cohesion that reflect concerns about exclusion and inclusion. The Council's list of defining characteristics of cohesion includes:

- shared loyalties and solidarity
- strength of social relations and shared values
- feelings of a common identity and sense of belonging to the same community
- trust among members
- reduction of disparities, inequalities and social exclusion.

In the United Kingdom, the debate concerning social cohesion and immigrants has been recently defined by the work of the Commission on the Future of Multi-Ethnic Britain (Parekh, 2000). Cohesion was defined in relation to "... a community of communities and a community of citizens ..." where, Cohesion in such a community derives from a widespread commitment to certain core values, both between communities and within them; equality and fairness; dialogue and consultation; tolerance, compromise, and accommodation; recognition and respect for   diversity; and--by no means least--determination to confront and   eliminate racism and xenophobia" (Parekh, 2000).

The Parekh definition fits with the earlier Canadian interpretation with a strong emphasis on a sense of belonging. It reflects the view that social cohesion refers to "the mutuality of claims and obligations, mutual concerns and a shared loyalty to the well-being of the community" (Southall Report, 2002).

In the United Kingdom, as in Canada and the European Union, specific organisations have been either established to distil and disseminate understanding about social cohesion or have taken on this role. In the United Kingdom, the Home Office Community Cohesion Unit and Cohesion Advisory Panel and the Social Exclusion Unit have been established. In Canada, the Canadian Policy Research Network (CPRN) acts as a main conduit for the debate as does the Council of Europe's Directorate General (III) of Social Cohesion in the European Union.

- The international literature (Vertovec, 1999; Beauvais and Jenson, 2002; Jenson, 1998; Maxwell, 1996; Papillon, 2002; and van der Leun, 2003) raises some key issues about building social cohesion in the context of expanding cultural and ethnic diversity. In particular, there are questions around:
- assuming a consensus about social cohesion as a desirable end-state
- the extent to which there are patterns of cooperative social interaction and shared core values
- what the common values consist of and how they are cultivated and maintained

- the extent to which the interest in social cohesion is a product of recent changes in economic policy and the greater labour market insecurity/flexibility and political restructuring.

There is also discussion in the international literature about social cohesion as a policy goal for governments. A number of themes emerge from this literature that describe the various policy dimensions of social cohesion, including shared values and participation, systemic and individual barriers, spatial separation and exclusion, social capital and integration.

Shared values and interaction (particularly economic interactions) are seen as critical to building cohesion, as are opportunities to engage in the core institutions of society. These provide avenues through which migrants can gain access to resources and the positive outcomes that they provide. Social cohesion involves building shared values and communities of interpretation, reducing disparities in wealth and income, and generally enabling people to have a sense that they are engaged in a common enterprise, facing shared challenges, and that they are members of the same community (Maxwell, 1996).

The policy implications of this perspective on cohesion relate to the quality of civic participation (and the potential for civic unrest where collective civic goals are not generally supported), the accessibility of infrastructure and services to all, and the demand for welfare services where participation and inclusion are not equitably available. It also emphasises the importance of labour markets and economic engagement as a route to cohesion through economic participation.

The systemic and individual barriers faced by immigrants or new settlers include particular forms of indifference and discrimination. Lack of recognition of foreign credentials and qualifications, racial or ethnic discrimination, prejudice in the work environment, lack of access to affordable housing, and lack of suitable language training "contribute to the social exclusion of more vulnerable newcomers" (Papillon, 2002).

There are different ways in which new settlers come to feel part of a community after arrival. There is an expressional or subjective dimension of being part of a community or society, which relates to the acceptance of identity and individuality. There is also a functional dimension of

incorporation in which the labour market and other public domain activities are often central (van der Leun, 2003). The wellbeing of immigrants and their families depends on the contribution of both the expressional and functional aspects. This sense of belonging and acceptance is an important part of both an immigrant's sense of settlement success as well as acceptance by host communities. In policy terms, formal recognition of migrant skills and qualifications not only ensures better employment outcomes and work-related integration for migrants but also increases migrant perception of the legitimacy of the social institutions in the host country. Confidence in institutional arrangements in the host country in turn contributes to greater participation and inclusion.

Immigrants frequently congregate in particular cities, or specific areas of a city, in response to knowledge and family or community ties that are established by earlier migrant streams as well as a product of various policies and behaviours by host communities and gatekeepers. The reasons for immigrant's congregating or dispersing are complex (Johnson et al., 2002), as are the beliefs and reactions to such behaviour. Local urban management, employment and housing policies in particular, may seek to address issues of spatial separation and exclusion for migrant groups. The spatial concentration of immigrants may not necessarily be a problem: it may contribute to the creation of social networks and facilitate access to employment; but it may also, when combined with poverty, become an explosive mix, leading directly to the social exclusion of future generations (Papillon, 2002).

The management of urban spaces is an essential dimension of sustainable diversity: urban policies conducive to social sustainability must build bridges among people of diverse origins and create the conditions for the full inclusion of immigrants into neighbourhood life, the labour market, and the cultural life of the city (Papillon, 2002).

The policy implications relate to perceptions of migrant populations concentrated in specific areas that are deemed problematic by either the host or the migrant community. They also relate to the distribution of services and what happens to migrants who live in areas other than where most new settlers are living.

Social capital is arguably a prerequisite to social cohesion because social cohesion requires high levels of cooperative social interaction amongst citizens, groups and institutions, based on trust and respect. The OECD (2001) defines social capital as: "Networks together with shared norms, values and understandings which facilitate cooperation amongst groups". In the European Union, OECD and Canada, social capital has recently been defined as a critical factor in contributing to social cohesion.

Marsh, Alex. (2004). "**Housing and the Social Exclusion Agenda in England."** *Australian Journal of Social Issues.*

If a commitment to the policy goal of 'combating social exclusion' is not to be an open-ended task of indeterminate magnitude it relies on having some idea of the size and nature of the problem of 'social exclusion'. Yet, vagueness in the way the concept has been used means that uncertainty exists at a fundamental level. For example, the term is used rather indiscriminately to refer both to processes and to states. Similarly there is no consensus over what people are being excluded from; rather there is a diversity of views--but frequently authors remain silent--regarding how we should understand 'not excluded'.

Much academic analysis of social exclusion has been directed at exploring the differing interpretations and use of the concept, the extent to which it is used as a structural or behavioural explanation of disadvantage, and how it differs from or relates to other analytical or ideological frameworks. Levitas (1998) argues that it is possible to identify three distinct discourses of social exclusion: the redistributionist, moral underclass and social integrationist. These three discourses coexist or compete within policy statements and pronouncements across a range of policy areas, including urban and housing policy (see Watt & Jacobs 2000 for a detailed discussion of this point). Similarly, Ratcliffe (1999) argues that the term 'exclusion' has been used with a considerable lack of care in the academic literature. He identifies six different ways in which the term is used and argues that 'there is a general failure to formally recognize that these various states and processes of putative "exclusion" are very different

things; the most common mode of presentation simply conflating (and therefore failing to distinguish between) some or all of them' (1999).

Whether the concept of social exclusion is synonymous with poverty or signifies something more than labour market exclusion has also been a central concern of researchers including Levitas (1998) and Room (1995). A considerable amount of work has been done to tease out some of the subtleties in the way the social exclusion concept is used. It is clear that the policy discourse in the UK and elsewhere in Europe has been shaped around 'social exclusion as labour market exclusion', which implies a particular suite of policy responses (Levitas, 1996; Atkinson & Davoudi, 2000). In contrast to this narrow interpretation, some commentators seek to maintain alternative, more far-reaching conceptualisations of exclusion that imply a greater emphasis upon redistribution. Within this paradigm, there are those who believe that more radical conceptions are needed, ones that challenge notions of social participation based upon prevailing consumption norms (see e.g. Bowring, 2000). The contested process of social construction around the concept 'social exclusion' is perhaps even more evident than it was in previous debates over conceptualising poverty or the underclass.

Alongside these core debates about the meaning of social exclusion are analyses that attempt to work through the implications of adopting the policy goal of 'combating social exclusion' in particular policy fields (Percy-Smith, 2000). This paper reflects upon the way in which thinking on the relationship between social exclusion, housing and housing policy has developed since the mid-1990s in England. With its report on rough sleeping (SEU 1998), the government's Social Exclusion Unit chose to target the absence of housing as one of its early concerns. Yet, housing policy and the housing system have not featured particularly prominently in the 'headline' discussions around social exclusion. In contrast there has been an active debate on social exclusion within the academic housing literature, particularly at the interface with practitioners.

Anderson observed that in the UK 'following the 1997 election ... the housing profession rapidly embraced the language of exclusion and inclusion'. This is undoubtedly correct. But it is hardly surprising given that the incoming Labour government signalled its intention to consolidate

all action against disadvantage under the banner of social exclusion. To fail to frame one's activities in terms of the social exclusion discourse would, in policy terms, leave oneself open to irrelevance. Hence, it is understandable that the language of social exclusion was readily adopted in housing policy and practice. Yet, embracing this language should not be accompanied by the assumption that the housing system and housing policy play an active and important role in processes of social exclusion. Equally fundamentally, framing problems in the language of social exclusion cannot be assumed to assist the social scientific analysis of disadvantage. Both points need to be demonstrated.

Much of the debate in the housing profession has, perhaps not surprisingly, progressed from the starting assumption that housing policy and housing organisations almost by definition have a role to play in combating social exclusion and fostering inclusion. While not wishing to deny this point, it is interesting that much of what is suggested--such as the need to build social capital in disadvantaged neighbourhoods--is not really about housing at all. Clearly social housing landlords--in particular not-for-profit housing associations--are professional organisations with a local presence, and hence it makes good sense for them to carry out community development work where needed. But the fact that they are housing organisations may be of less significance.

Academic concerns with social exclusion and the ways in which the housing system and housing policy may be implicated in processes of exclusion predate the arrival of the current Labour administration. Lee, Murie, Marsh and Riseborough (1995) review the debate over conceptualising disadvantage and argue that housing plays a key role in creating or ameliorating social divisions. Their starting position is the need to locate the housing market and housing policy change within the broader context of economic and labour market change, changes in welfare policy, and changes in household composition. Only by adopting such a comprehensive approach are we likely to be able to measure the role played by housing. Restricting the focus to housing markets, organisations and processes too early in the analysis tends to lead to an over statement of the role of the housing system in causing disadvantage and, more

importantly, to overestimate the impact that changes in housing policy can have upon the problem.

Lee et al. (1995) identify several housing-related problems that are a cause for concern; homelessness; high social housing rents causing poverty and benefit traps; poor physical conditions and overcrowding in parts of the stock; constraints on mobility barring households from improving their circumstances by relocating; and children living above the ground floor in flatted accommodation. They discuss processes of residualisation, affordability problems and problems with the management of social housing. These problems have led to the poorest households having little choice but to live in adverse conditions. The policy responses advocated to ameliorate these conditions relate to housing finance and rent levels; investment strategies; tenants' services, rights and security; and the need to coordinate housing policy with investment in education, training, transport, child care and other services.

The report by Lee et al. (1995) focuses on social housing. This preoccupation with social housing, and in particular council housing, is also a recurrent theme of government thinking about socially excluded neighbourhoods. In subsequent work, Lee has offered a valuable corrective to this position by highlighting the fact that focusing on social housing runs the risk of ignoring the problems, which are possibly even greater, of those living in the private sector (Lee & Murie, 1997; Lee, 1998; Burrows, 2003). It is also indirectly discriminatory because in some localities the council sector accommodates predominantly white households.

The work of Lee and his collaborators provided a catalyst for further debate about housing and disadvantage. It identified many of the critical issues that subsequent authors have returned to in greater detail. It is, however, noticeable that, although the title of their report refers to social exclusion, for the bulk of the report Lee et al. (1995) refer to situations of housing disadvantage, rather than to 'social exclusion'. Indeed, the reader gains the overall impression that the authors are somewhat ambivalent about the utility of the concept 'social exclusion' to the topics being addressed. Whilst we might agree that there are problems of housing-related disadvantage that policy should address, this does not

necessarily commit us to taking the further step of labelling this social exclusion.

This section uses the examples of housing tenure, housing conditions and homelessness to illustrate the lack of clarity in the way in which the concept 'social exclusion' has been used in housing debates.

First, should private and public renters, by virtue of the fact that they are renters, be considered socially excluded? If we consider the opposite of social exclusion to be inclusion in 'the mainstream' then, given that owner occupation is the majority tenure in England and it is the tenure to which most people aspire, one might draw the conclusion that renters are all by definition socially excluded. As Murie (1998) observes, renters have been portrayed--under prevailing social norms--as 'damaged' citizens: full citizenship is associated with home ownership. An alternative route, to broadly the same conclusion, is followed by Burchardt, Le Grand and Piachaud (1999), who view one dimension of social exclusion to be low wealth. While their concern is not with housing directly, one consequence of the inclusion of low wealth as a dimension of social exclusion is that most social (if not private) rented sector tenants will be deemed socially excluded because of their lack of both liquid and property assets.

But is tenure the key dimension along which to identify with 'the mainstream'? If, by contrast, undisturbed residence and security of tenure in accommodation of acceptable standard were to be used to denote 'the mainstream' then it draws attention to the fact that some of those in the most precarious positions or poorest housing conditions live in the owner occupied sector. Hence, changing the definition of 'the mainstream' results in the tenure profile of the 'socially excluded' changing significantly. This leads to the conclusion that tenure position may or may not indicate social exclusion, depending on how social exclusion is conceptualised.

The second issue to consider is housing conditions. A minority of the English population experience poor housing conditions, as measured by any plausible relative or absolute standard. The government's own statistics suggest that 1.5 million of the 20.5 million dwellings in England (7%) failed the current fitness standard as of 1996 (Wilcox, 2002). The disadvantaged position of households in such properties carries implications for mental and physical health and wellbeing (Marsh et al.,

1999). Undoubtedly, therefore, there is a case for considering policy intervention. But does experiencing poor housing conditions represent, in itself, 'social exclusion'? The SEU shorthand definition quoted at the start of this paper suggests that this could be the case. Yet, it is by no means beyond question. Once again, it depends on the conceptualization of 'social exclusion' being employed.

If the argument is developed further by pointing to the fact that experiencing poor housing conditions in childhood can lead to ill health, poor educational performance and hence impaired social participation and achievement in later life then the implications of housing disadvantage are spelt out. The link to some broader notion of social exclusion as impaired social participation becomes clearer. But equally the account becomes more specific; it is not poor housing conditions per se, but poor housing conditions in childhood. It would be necessary to identify comparable implications for older age groups to sustain the conclusion that poor housing conditions by definition represent social exclusion. In the housing literature these sorts of connections are sometimes left implicit, or are treated as self-evident, whereas the explanations would be sharper and more subtle if the connections were elaborated.

Similarly, homelessness is certainly a disadvantaged housing position, but does it, in and of itself, constitute, cause, or result from social exclusion? Much of the discussion here focuses upon rough sleeping, for which it could be argued that social exclusion usefully captures important dimensions of the problem (Pleace, 1998; Clapham & Evans, 2000). A similar case could be made regarding those who find themselves in temporary accommodation and forced to relocate frequently. Here it is the difficulty in accessing services, instability in children's education and disconnection from established social networks that accompany the lack of housing security, rather than poor housing conditions (although clearly in such cases that can also be a serious problem), that are the main issues. Yet, as Somerville (1998) reminds us, homelessness refers to a range of housing circumstances and for some households--such as women leaving a violent relationship--becoming homeless may represent the first step to a more satisfactory housing position. Whether entering social housing as a 'homeless household in priority need' results in a more or less satisfactory

housing position, or a reduction or an increase in social exclusion, can be debated. Hence, greater elaboration allows for a more nuanced understanding of the relationship between social exclusion and housing. The example of homelessness suggests that a concern with housing trajectories or careers, rather than simply housing status, would represent an advance. It would also be very much in keeping with the emphasis in the social exclusion literature on processes rather than end states.

Without this work of elaboration--laying out clearly an account of how specific elements of housing markets and housing policy can be related to a clear conception of social exclusion--there is a tendency for debates on housing and social exclusion to degenerate into general accounts of the range of problems that afflict the housing system and policy. Any problem we care to identify becomes an instance of, or contributes in some unspecified way towards, 'social exclusion'.

One definition of the role of housing in social exclusion that has influenced subsequent authors is that offered by Somerville; "social exclusion through housing happens if the effect of housing processes is to deny certain social groups control over their daily lives, or to impair enjoyment of wider citizenship rights" (Somerville, 1998).

Based on this premise, Somerville proceeds to develop a theoretical framework that seeks to relate housing processes to the notion of a dual labour market. Despite its relatively high level of abstraction, this definition has the advantage of highlighting issues of control, which in turn suggest issues of power and empowerment. It also signals the link to well established social scientific debates through its reference to citizenship rights. The link to citizenship rights is clearly a promising route to take in developing an account of what it is precisely that 'social exclusion' signals a lack of.

While Somerville (1998) does not engage with the notion of citizenship rights further, other housing academics who have made this link (Lee, 1998; Kennett, 1999) have structured their discussion with reference to Marshall's triad of civil, political and social rights (Marshall, 1950). In this instance the focus is upon inadequate housing as a deficiency in the social rights of citizenship. While not always explicitly discussed as such, concern with the poor quality of local schools or access to adequate

health care facilities for those living in poorer neighbourhoods can be cast in terms of the impairment of wider citizenship rights as a result of housing location. Linking social exclusion with broader conceptual frameworks is undoubtedly the way forward. Nevertheless, it is essential that the link to the broader framework provides a firm base from which to explore the housing and social exclusion relationship more fully. Marshall's work is seminal and perhaps the obvious place to start if we are linking exclusion to citizenship, but there is a well developed critical literature that raises questions about much of the framework he proposed (Bulmer & Rees, 1996). It is likely that a more sophisticated view of citizenship would be more appropriate in the current context (Delanty, 2000; Lister, 1997).

Somerville's focus on exclusion through housing can, as Cameron and Field (2000) point out, be distinguished from exclusion from housing. A concern with the latter would result in a focus upon homelessness or other situations in which households fail to secure adequate accommodation (such as exclusions from social housing). An emphasis on exclusion from housing results in a central focus upon the (unmet) housing needs of the households. In contrast, a concern with exclusion through housing shifts the focus outwards to the impact of the housing system upon broader social participation. Here it is this broader social participation, or its absence, that is the primary concern. Hence, rather than being preoccupied with adequate housing as a right of citizenship in itself, there is concern with the way in which housing consumption may impair access to wider citizenship rights.

The distinction between exclusion through and from housing emerges clearly in Cameron and Field's (2000) study of residents in the west end of Newcastle. They highlight the fact that, although the white population of social housing in their study is relatively well housed, they lack integration into the labour market and strong social networks. The areas in which these households live are portrayed as heavily stigmatised and disconnected from much of the rest of the city. The poor reputation and image of such areas work against attempts to address the problems of residents (Dean & Hastings, 2000). Hence they are excluded by their location. In contrast, the Bangladeshi community in nearby neighbourhoods experience poor housing conditions but a strong sense of

community and greater integration into local labour markets, albeit in low wage sectors of the economy. Cameron and Field's work also suggests that the behavioural norms prevailing in the Bangladeshi community are in greater accord with broader social norms than those evident in the white areas, for example in terms of levels of social participation, social order, and crime or anti-social behaviour. The implication is that it is possible, like the majority white community, to be excluded through housing but not from housing (in terms of physical housing standards), while it is equally possible to be excluded from good quality housing but not excluded through housing. Hence, with a broader conceptualisation of social exclusion the relationship between housing and social exclusion becomes considerably more intricate.

There are four further, key areas in which the link between social exclusion and housing needs clarifying and elaborating. These are: the role of structure and agency in processes of exclusion; the recognition of difference and diversity; the role of subjectivity; and the spatial dimension that is excluding people or places.

The role of structure and agency--and choice and constraint--has been a central feature of broader debates on social exclusion. Yet, in the housing literature this issue has not received the attention that it warrants. The premise of much policy inspired by the 'moral underclass' view identified by Levitas (such as that directed towards antisocial behaviour) is that agency is of considerable importance. Yet, the premise of much of the discussion among academics is that structure takes precedence. It is in the discussion of 'race' and housing inequalities that the greatest attention has been paid to the structure--agency issue. This is a longstanding concern, predating debates over processes of exclusion (Sarre, Phillips & Skellington, 1989). Ratcliffe (1998; 1999), for example, injects a note of dissent when he discusses the way in which members of minority ethnic communities exclude themselves from adequate housing (social housing) as a strategy for avoiding racial harassment and in order to reside with members of their own community (Harrison, 1998; 1999; Somerville & Steele, 2002). While retaining a concern with social structures, such accounts allow more room for individual agency--individual decisions in the face of constraints--in shaping social outcomes.

Beyond accounts that attempt to encompass the influence of both structure and agency are those that give much more emphasis to agency and the role of rational choice. In particular Jordan (1996) has provided a theoretical account of processes of exclusion rooted in the economics of pubic choice. Similarly, Somerville (2000) presents an account incorporating processes of social exclusion within a framework that draws on a modified version of rational choice theory. He attempts to use this framework to interpret developments in housing policy over an extended period. The housing research community is yet to engage fully with the challenge presented by this sort of account.

The question of what it is that people are socially excluded from would seem crucial to understanding attempts to combat social exclusion, or at least knowing when it has been combated. It implies some form of mainstream society into which 'the excluded' are included/integrated/inserted. The problematic notion of the 'mainstream' is something that has yet to be fully explored in a housing context. If we assume for a moment that social exclusion refers to some deficiency in housing circumstances then what would it mean to be included? Standard housing policy formulations of the form 'a decent home for all' beg the question as to what is meant by 'decent'. Harrison has argued persuasively, with respect to minority communities, that there needs to be greater concern for needs and preferences and for recognising 'difference within difference' (Harrison & Law, 1997; Harrison, 1998) in the supply of housing. Ratcliffe argues that recognising diversity means operating in accord with an inclusivist agenda, rather than one based on inclusion or integration, which 'implies respect for difference, and an acceptance of the idea that, subject to the fulfilment of certain basic social, moral and ethical obligations, people have the right to express a distinct identity' (2002). The point clearly applies beyond recognition of ethnic diversity; we need to reflect further on its implications for the development of appropriate responses to housing need and disadvantage (Harrison with Davis, 2001).

A fundamental dimension to social exclusion that requires further theoretical and empirical development is the extent to which subjectivity is involved (Burchardt et al., 1999). Is it important that people identify themselves as socially excluded, or can the term 'socially excluded' be

applied to people as a result of their social location and regardless of their own views?

In the housing sphere a concern with subjective evaluations and 'objective realities' is central to the work by Burrows and Rhodes (2000) on the 'geography of misery'. They use area dissatisfaction as an indicator of disadvantage but recognise it as an imperfect measure. They present a case for its value with reference to its correlation to other more 'objective' measures of deprivation. The question, which is perhaps less often raised, is whether there are areas or households that do not consider themselves to be socially excluded but would be classed as such by an objective measure. Richardson and Le Grand (2002), in their discussion of the definition of social exclusion with residents of disadvantaged neighbourhoods, identified some evidence that the lay understanding of social exclusion encompasses those who do not recognise themselves as socially excluded. The implication of defining social exclusion without reference to subjective states is that it will increase the extent of social exclusion. As Burchardt et al. (1999) observe, the size of this group of 'unaware' socially excluded may be small enough to ignore in practice. But a coherent conceptualisation of exclusion should at least adopt a clear position on the issue.

The discussion so far has largely focused on social exclusion as it applies to individuals or particular groups in society. However, from the inception of the debate around social exclusion there has been a concern with spatial exclusion, referring 'not so much to spaces where there are poor persons as to "poor spaces" themselves' (Berghman, 1995). Poor spaces can be seen as those neighbourhoods that do not allow residents access to acceptable levels of services and amenity. Many of the indicators of social inclusion identified by the residents participating in the Richardson and Le Grand (2002) study relate to physical location (neighbourhood) rather than housing per se. The residents also strongly expressed the view that areas were at risk of social exclusion just as much as individuals. Indeed, there was a belief that independent area effects could outweigh individual circumstances. This accords with the arguments presented in recent theoretical and empirical studies in the UK and elsewhere (Atkinson & Kintrea, 2002; Lupton & Power, 2002; Anderson, 2002; Housing Studies, 2003). The focus of recent policy interest in England

has arguably shifted much more towards a concern with place rather than people. Current theoretical work is seeking to elaborate the significance of neighbourhood and local social interaction (Forrest & Kearns, 2001) and the precise nature of spatial exclusion, but much remains to be done to tease out the complex processes involved.

From this brief review of outstanding issues in some key areas it is clear that much work remains to be done in developing an adequate theorization of social exclusion. Yet, that does not stop the term being deployed extensively--almost indiscriminately--in policy discussion.

Up to this point, this paper has focused on the ambiguities surrounding the concept of social exclusion and the areas in which theoretical elaboration is still required. Regardless of the clarity or otherwise of the concept, it has become firmly entrenched in policy discourse in England.

The current UK government places much emphasis upon 'joined-up policy' to deal with complex and multi-dimensional problems, of which social exclusion is a prime example. Joined-up policy refers to the need to break down departmental barriers so that policies in notionally different areas--including housing, crime, health or education--can work towards the same goal, often through cross-departmental and area-based initiatives. Hence the government considers that policies that are nominally 'housing policies' need to be viewed in the context of strategies originating from other sources, such as the Social Exclusion Unit or the Neighbourhood Renewal Unit, or under other policy headings, for instance, urban or rural policy.

Joined-up policy can lead to a complex pattern of interrelated policies and initiatives and consequently to difficulties in identifying the connection between policy in a specific field and particular social phenomena. However, the UK government's fullest discussion of housing policy to date--the 2000 housing Green Paper--is explicit about the link between housing policy and social exclusion: 'Our housing policies play an important part in our strategy to tackle all forms of social exclusion' (DETR/DSS, 2000). This statement suggests an orientation towards exclusion through housing rather than exclusion from housing. Yet, when the government sets out its key principles for housing policy

these include 'tackling all forms of social exclusion, including bad housing, homelessness, poverty, crime and poor health' (DETR/DSS, 2000), which clearly suggests that absence of adequate housing in itself constitutes social exclusion.

At one point in the Green Paper the government elaborates upon its position as follows; 'Improving the quality of housing, ensuring access to decent housing and empowering individuals to have real choice in their housing decisions all lead to better social cohesion' (DETR/DSS, 2000). The precise causal mechanisms implied by this statement are open to debate. However, it represents an interesting construction in that it appears to contrast social exclusion with social cohesion, whereas more typically social exclusion might be contrasted with social inclusion or integration into mainstream society. The housing aspects of the statement--housing quality, access and choice in decisions--are primarily focused on changing the circumstances and opportunities of individual households and this is seen as acting against social exclusion. The consequence is seen to the greater social cohesion, which is a property of collectivises rather than individuals. There is work to be done to delineate precisely the processes assumed to be at work here.

One of the key processes through which this individual--collectively link can be made is the allocation of housing. It is in its discussion of the allocation of social housing that the government is most explicit about the link between the individual and the collective. The government is proposing that local social housing providers should move from a system of bureaucratic allocation to a system of letting which allows applicants greater choice of dwelling. Bureaucratic systems are deemed to have failed (Pawson & Kintrea, 2002). The belief is that increasing choice will bring benefits in areas of both high and low demand for social housing. This policy change is seen as centrally important in efforts to increase the stability of communities. Indeed, as Cowan (2001) observes, some 'quite amazing claims' are made for the beneficial effects of increased choice; applicants for social housing who are more involved in decisions about their new homes are more likely to have a longer-term commitment to the locality. This will promote more sustainable communities at village, town and city level. It will increase   personal well-

being, and help to reduce anti-social behaviour, crime, stress and educational under-achievement (DETR/DSS, 2000).

On the other hand, the Green Paper suggests that the new policy will allow social landlords to take account of broader community needs in the way that dwellings and households are matched. This means, for example, that properties can be allocated to relocate 'key workers', such as teachers and police, into an area rather than to local households in greater housing need. Alternatively, access to particular properties could be restricted so as to correct some imbalance--such as high child densities--in the local population, thereby creating more balanced and stable communities. Hence the policy would seem to go some way to breaking the link between access to housing and the needs of the individual household which has, in principle at least, conventionally underpinned the allocation of social housing. The rationale for the policy change and its implications remain to be fully worked through. In particular, 'the issues of how increased choice is to be facilitated without increasing inequality and of how individual need is to be balanced against community need ... have not yet been seriously addressed' (Somerville, 2001).

While the Green Paper deals with owner occupation, and private and social renting in separate sections, the issue of tenure mix within local neighbourhoods is addressed in relation to encouraging sustainable home ownership and constructing new affordable housing. Supporting low cost home ownership is intended to 'promote a better mix of housing tenures, creating stable, mixed-income communities rather than ghettos of poor and vulnerable people' (DETR/DSS, 2000). The government argues that policies aimed towards affordable housing 'must ensure a better mix of housing types and tenures and avoid the residualisation of social housing and its occupants. It is important to provide a mix of housing types if we are to ensure a sustainable future for the large estates built in the past'. There is evidence that in practice tenure mixing through the introduction of private sector property into estates of social rented housing is now relatively widespread (Martin & Watkinson, 2003).

Yet, this policy emphasis upon balancing communities through mixing tenures needs to be scrutinised critically. The benefits of introducing owner-occupiers to areas of social renting are not self-evident.

The study of low cost home ownership on social housing estates by Atkinson and Kintrea (2000) highlights the difficulty of identifying clearly the benefits of this type of policy to those living in social housing. While social renters and owners were in close proximity they largely occupied different social worlds. Similarly, Forrest (2000) provides a longer-term perspective on the use of tenure in attempts to balance communities. His observations regarding potentially destabilising effects of introducing owner occupation to areas of social renting point to the need to develop a more sophisticated understanding of the dynamics of neighbourhood change.

Chapter 12 of the Green Paper, entitled 'Tackling other forms of housing-related social exclusion', is perhaps the most interesting chapter from the point of view of assessing the usefulness of social exclusion as an analytical concept. This chapter brings together a range of housing-related topics upon which the government is taking action. As the chapter title suggests, it takes them all to be forms of social exclusion related to housing. Yet, if we consider the topics included they have a limited amount in common. That is not to say that they are not issues of importance nor that the policies outlined are inappropriate. Rather the point is that if we are to take them all as being associated with, or a manifestation of, social exclusion then it increases the difficulty in seeing social exclusion as a coherent concept--either as a process or a state.

The chapter opens with a review of the government's actions to reduce rough sleeping. As noted above, rough sleeping was the most prominent 'housing' issue considered during the early work of the Social Exclusion Unit. In relation to rough sleeping the term social exclusion is used to refer to both exclusion from housing and exclusion through housing. The ultimate aim of policy is resettlement and reintegration of rough sleepers into mainstream--that is, settled--society. It is interesting that the Social Exclusion Unit's more recent publication on preventing social exclusion again largely restricts its consideration of housing issues to rough sleeping (SEU, 2001).

The chapter then moves on to discuss activities relating to the construction of properties to 'lifetime homes' standards and to reduce the contribution of housing environments to the disabling of those with

physical impairments. The theme of independent living for those with support needs is addressed. In relation to lifetime homes the implication is that 'social exclusion' is exclusion from adequate housing, whereas in the case of support for vulnerable people to live independently the implication is that independent living in the community facilitates social participation and thereby reduces social exclusion. However, the link between living in the community and social participation cannot be assumed. Support for independent living may prevent the ghettoisation of vulnerable people in institutions but it is at best a necessary rather than sufficient condition for combating social exclusion.

The next section of the chapter addresses the important issue of fuel poverty (i.e. poverty associated with the high cost of heating) and energy efficiency. Underlying the discussion here is a concern to reduce poor health--and, in the extreme, avoidable death--resulting from inadequately heated accommodation. The structure of the discussion does not make it clear whether poor health is taken to be a form of social exclusion in itself or whether social exclusion is a consequence of poor health (i.e. by reducing social participation or, for children, by impairing education and hence employment prospects).

There is a concern with home security because 'social exclusion can be exacerbated by crime and fear of crime and can be worsened by housing which lacks adequate security' (DETR/DSS, 2000). Moreover, 'the effect of high crime rates is to undermine communities, create unpopular neighbourhoods and reinforce social exclusion'. Alongside crime there is a concern with antisocial behaviour, which may not be illegal but can also destabilise neighbourhoods. Addressing crime and anti-social behaviour are key activities within the broader government agenda to combat social exclusion. The concept of social exclusion implicit in this discussion is, in part, about crime and fear of crime resulting in inadequate social participation, but it is also about social exclusion as the absence of quiet enjoyment of one's property. In terms of housing policy more specifically, a lot of emphasis is being placed on local-level schemes such as neighbourhood wardens or on-the-spot housing management as a means of combatting crime and anti-social behaviour. Yet, following Murie (1997), the explanation for the high incidence of crime in particular

neighbourhoods lies in broader changes in society and housing policy. Given this, the contribution that local-level housing management initiatives can make to address the issue is likely to be relatively limited.

The literature that has evolved since the mid-1990s has clarified and developed many aspects of a richer and more subtle understanding of the role played by housing in creating, and potentially ameliorating, disadvantage. However, the extent to which this development has relied upon or benefited from the existence of the concept of social exclusion is questionable.

In this paper my aim has been to point out some of the areas that require further exploration and theoretical development if we are to have a rigorous understanding of the concept of social exclusion and its link to housing. Most fundamentally, this should include addressing directly whether the concept of 'social exclusion' contributes anything valuable to our ability to understand social disadvantage. At present theoretical imprecision is rife. At the very least, a clearer specification of both the term itself and the key relationships is required if it is to illuminate rather than confuse.

The academic literature has, directly or indirectly, raised questions regarding the wisdom of pursuing social exclusion as a lens through which to view issues of disadvantage. Whether further advances are best made under the rubric of social exclusion remains a moot point. Following Blanc (1998), it is clear that embracing the dominant policy discourse means that the academic community has a more direct channel of communication with policy and public debate. But concern must be raised that in order to achieve this researchers find themselves wrestling with a problematic concept that could impede progress towards more rigorous conceptualizations of the link between housing and disadvantage. Radcliffe presents a forthright critique of the concept of exclusion in the context of a discussion of housing inequalities and 'race'. He concludes; "the solution is clear: to jettison the exclusion paradigm in theoretical work, and return to a serious analysis of social divisions, agency and their relation to system and structure.   In so far as the term has a use, this is arguably confined   to the rhetoric of political/policy discourse, in that it may serve to draw attention to ongoing social inequalities" (1999).

Tammie O'Neil and Laure-Helene Piron (2003) *Right Based Approaches to Tackling Discrimination and Horizontal Inequality.* Poverty and Public Policy Group. Overseas Development Institute.

The paper provides summary of policy responses in tackling discrimination and horizontal inequality. It is important for the international community, states and societies at large to admit that discriminatory practices are ongoing and negatively affect equal respect for human dignity and equal opportunities for development. For example, until Brazil recognised racial differences, it was not able to collect adequate data and develop appropriate policies. Public statements by senior officials, and apologies for wrongs committed in the past can positively contribute to creating a culture of trust. Adequate policy responses require disaggregated data which can allow an identification of inequalities across and within groups. Such data are not always available, and efforts are needed to develop domestic collection and analysis capacities.

In line with international human rights standards, states need to ensure that their constitutional and legal frameworks embody principles of nondiscrimination and equality, including between men and women, and repeal inconsistent legislations. On the basis of transparent and participatory processes, states may need to strengthen provisions that make it an offence to propagate incitements to violence and hate speech, balancing the need to respect freedom of thought and expression, and avoiding abuses that can be committed under the guise of preventing discrimination.

States need to ensure that there are available mechanisms to sanction discriminatory behaviour and provide effective remedies for victims. This requires strengthening legal and judicial systems, with a concern to enhance their effectiveness as well as their accessibility. Reforms such as simplification of procedures, use of local languages, and facilitating referrals between states and non-state systems may promote accessibility, as well as strategies to promote legal empowerment. Horizontal accountability mechanisms may also be useful to monitor behaviour of

state actors (e.g. national human rights commissions or commissions for racial and gender equality, etc).

Such reforms are needed to build awareness of discrimination amongst public servants, and put systems in place so that state institutions do not engage in discrimination. These are needed as matter of priority in periods of transition, for example in post-apartheid South Africa, or when racism and other forms of discrimination are considered to be institutionalised in parts of the public service (in the police). Public service reforms should also be sensitive to differentiated impacts on social groups. Retrenchment policies may disproportionately affect minority or excluded groups, and undermine inclusive recruitment policies aimed at enhancing the stake of women or ethnic groups in the state.

Priority areas for social investments will depend on patterns of discrimination. Evidence suggests that education, health, housing, and land are of particular importance and adequate policies need to be put in place to ensure equality of access. Land is of particular relevance for indigenous peoples and governments need to protect their rights to own and make use of its resources, and protect them against illegal dispossession or forced displacements. Policies should also address the capacity required to engage in the mainstream economy on an equal basis.

Human rights treaties recommend adopting 'special measures' to redress inequalities in treatment as well as outcomes. Examples of international practice have been provided above. Such policies are needed until an equal playing field has been established. Governments must be aware of the possibility of backlash as well as the difficulty in suspending temporary entitlements.

Reforms to ensure that all individuals are able to participate fully and fairly in domestic political processes are needed. Participation is a fundamental right, and is an essential strategy to ensure that excluded groups are able to have a say in policies that affect their lives. There should be adequate representation in public institutions, including parliaments, local governments, and anti-discrimination bodies.

These are needed to raise awareness, provide formal or informal education, and initiate processes of social and cultural transformation. The state, as well as civil society organisations have a role to play. Responsible

media reporting can make a significant contribution; the Rwanda genocide illustrate all too well the consequences of unbridled hate speech Respect for the rights of association, expression and information is a pre-requisite to ensure the ability to organise, advocate and speak out against discrimination.

International standards and monitoring systems are of fundamental importance to create external pressure for domestic reform. States need to sign up to international and regional treaties, in particular CEDAW and CERD, and fully participate in the monitoring mechanisms, inviting UN special rapporteurs when requested. Governments should continue to engage with new standards setting processes, in particular for persons belonging to minorities and indigenous peoples, and be supportive of processes aimed at strengthening UN human rights mechanisms. Treaty reservations, in particular to CEDAW which lower protection standards for women, should be revoked.

International development agencies should ensure that in their dialogue and assistance, they do not encourage or exacerbate discriminatory practices, that they raise awareness of the constraints for development posed by discrimination, adopt genuinely participatory approaches (and not just tokenistic consultations) and promote socially inclusive responses. For example, UNDP is developing a set of Practice Notes on minorities, indigenous peoples and rights-based approaches which can facilitate the genuine integration of nondiscrimination into programming. International financial organisations, which do not recognise that they are subject to international human rights obligations, should nonetheless also ensure that their assistance does not exacerbate country situations and instead make positive contributions. The World Bank has for example adopted an Operational Procedure with regards to indigenous peoples. More can be done, and both IFIs and donors should take greater account of standards set by the relevant UN committees.

Overlapping forms of discrimination, based solely on membership to a particular group, prevent individuals from accessing and exercising their rights on equal terms and result in disproportionate levels of poverty for particular groups and high levels of horizontal inequality. These inequalities are difficult to combat because historical (indirect)

discrimination produces socio-economic and political disadvantages, which make accessing rights and fulfilling productive potential problematic, even in the context of legal (formal) equality. This situation is further compounded by the social stigma and informal discrimination that interacts with disadvantage to produce and maintain unequal access to rights, power and services. The establishment of a legal framework that protects the right to non-discrimination is a precondition for combating formal and informal discrimination and ensuring that victims of discrimination are able to seek redress. However, further measures are also required to give this right substance, including policies such as affirmative action, and efforts to ensure that laws and policies are actually implemented and are having the intended effect. Public education and civil society advocacy work is also essential to tackle informal and internalised discrimination.

The identification of appropriate policy responses is further complicated by the fact that horizontal inequalities are historically and culturally produced and are, therefore, context specific. For example, the reason for the continuation of boy-preference in South Asia, even where there is an increase in the status of women (and therefore mothers), varies according to country or region. In some, patrilineal kinship systems lead to the removal of women from their natal families on marriage and creates the perception that daughters are of less value than sons because they will not provide long-term support. In others, it is associated with dowry-giving (Croll, 2001). What this suggests is that successful policy responses need to be tailored to the needs of the specific context and based on an analysis of the particular causes of discrimination and inequality.

Janie Percy-Smith (Edited) (2000). *Policy Responses to Social Exclusion—Towards Inclusion?* Buckingham: Open University Press.

The chapters in this book are concerned with the dimensions and aspects of social exclusion identified above. Each presents the context within which policy is being developed, discusses the evidence relating to the particular

aspect of social exclusion under scrutiny, outlines current policy developments and provides an assessment of the effectiveness of those interventions. Despite important differences between policy areas, there are a number of themes and issues which run through many of the chapters. It is these themes that are the subject of this final section.

A further theme that emerges from the following chapters is the way in which past policy interventions have created or contributed to current problems. This is particularly evident in relation to social housing. As Hawtin and Kettle demonstrate, current residualization of local authority housing can be viewed as a direct result of past housing allocations policy and the 'Right to Buy' legislation. Sanderson discusses the impact on disadvantaged localities of the marketization and deregulation of certain key public services (such as education, housing, health and transport) that was a feature of policy in the 1980s and early 1990s. And Walton discusses the way in which the introduction of school league tables has intensified the pressure on schools to exclude pupils who are unlikely to make a positive contribution to their Standard Assessment Tests (SATs) results. What this demonstrates is the need for current policy interventions to be 'evidence based' – that is, developed in the light of a clear understanding of the nature and causes of the problem and an assessment of the likely impact of particular kinds of policy intervention. Campbell highlights this as an issue in his discussion of long-term unemployment which can be seen both as a primary economic *cause* of social exclusion and as an important *consequence* of social exclusion. He concludes: 'Problem mis-specification leads to policy mis-specification and thus to failure'. Similarly Moran and Simpkins in their discussion of the connection between health and social exclusion, note that the nature of the connection is not always clear. This gives added importance, as Sanderson argues, to evaluation and assessment of what works in what circumstances. The complexity of social exclusion as a phenomenon requires complex interventions and therefore complex evaluation frameworks which take account of the need to examine outcomes not only for individuals, but also for households, communities, localities and regions. Furthermore, complex policy interventions entail multiple 'stakeholders' who may hold different views as to what would constitute a successful outcome of a policy

intervention. In seeking to develop our understanding of social exclusion we should not neglect the importance of locality in determining its precise nature and characteristics and, indeed, what might be possible or appropriate in policy terms, while at the same time recognizing the limits to what local action can achieve given the wider context and causes of social exclusion. Chanan notes that social exclusion is a 'multilayered phenomenon' involving interaction between people and places, and Sanderson argues that locality has an important influence on whether individuals or groups can gain access to certain resources such as public welfare services. He notes the connection between 'poor services' and 'poor places'.

Social exclusion is multidimensional and therefore has implications for a wide range of agencies and organizations. The need for holistic, 'joined-up' partnership and multi-agency responses to social exclusion is an important thread running through the discussion of policy in the following chapters. The partnership approach is also intended to open the way for 'policy innovation', to 'overcome the compartmentalisation of policy issues inside the domains of separate agencies' and to 'facilitate new alliances and ways of understanding and reacting to problems' (Geddes, 1998). Partnership is a feature of many if not most of the initiatives discussed including local Learning Partnerships, local Learning and Skills Councils, Education Action Zones, Education Business Partnerships and New Start, Health Action Zones, the Single Regeneration Budget and the New Deal for communities. The Policy Action Teams set up by the Social Exclusion Unit to examine a wide range of 'cross-cutting' issues are likely to be important catalysts for the development of 'joined-up' thinking and policy solutions. Indeed without this there is a risk that the huge range of current policy initiatives will exacerbate fragmentation. It could be argued, as Sanderson notes that the need for partnership working arises in part as a direct result of the policy of fragmenting powers and responsibilities between agencies and the corresponding erosion of power and responsibility of local authorities that has occurred since the 1970s.

In policy terms there is increasing recognition that the 'silo' mentality of local and central government can frustrate effective

implementation of policy, and that policies need to be delivered appropriately. However, for many people in the poorest areas their interaction with public services continues to be problematic and exacerbates the powerlessness that is concomitant with their disadvantage. As Chanan observes disadvantaged people are 'pinned down' by their locality and are dependent on local services. By contrast he argues that 'included people can engage with their locality to a variable, freely chosen degree'. In the poorest areas public services are frequently overstretched and inadequate. Marketization of public services and social disinvestment contribute to a decline in social capital, exacerbating social exclusion and the marginalization of poor communities. Walton also highlights the relationship between institutional factors and individuals' characteristics in her discussion of the reasons for the relatively high proportion of black boys who are excluded from schools. In this case institutional racism results in low expectations of black boys on the part of teachers, contributing to a downward spiral of low aspirations and eventual disaffection. This point is reinforced by Burden and Hamm who emphasize the importance of institutional processes in the creation of unnecessary barriers to full participation on the part of people with disabilities. Hawtin and Kettle make the point in relation to social housing that the way in which housing is provided management. Percy-Smith identifies disaffection with and lack of confidence in political organizations and processes as an important cause of non-participation, social disorder and disturbance.

Many of the policy responses discussed in this book involve targeting particular individuals, groups or areas. The various 'zone' initiatives, which are spatially targeted, have already been mentioned and Hutchinson discusses the spatial aspects of regeneration policies. In addition, Campbell notes the targeting of labour market policies on young people, lone parents, disabled people and the long-term unemployed, and Walton notes the targeting of education and training initiatives particularly on lone parents and disaffected youth. However, both spatial targeting and targeting of groups are problematic. First, it is very difficult to identify individuals, groups or areas who should be the focus of targeted actions. Spatial targeting, especially, is dependent on the use of indicators of

deprivation and disadvantage which are combined to provide a composite deprivation 'score'. However, there are various indicators which might be chosen and ways in which they might be combined, producing significantly different outcomes. Indicators are proxies for social exclusion, not the 'real thing'. Second, social exclusion is not an 'all or nothing' phenomenon; targeting a particular group or area will inevitably result in needy people being missed. Furthermore, as we have already seen, social exclusion is a dynamic process and, as Burden notes, many people living on the margins of disadvantage fall in and out of poverty as a result of small changes in their circumstances. This suggests that risk or insecurity might usefully be included in indicators of social exclusion. Third, targeting can exacerbate negative perceptions of particular areas or groups. For example, Campbell and Hutchinson discuss 'post-code discrimination' on the part of employers; Hawtin and Kettle discuss the possible stigmatization of people living on 'the worst estates' and of disabled people living in 'special needs housing'; and Burden discusses the stigmatizing effect of claiming means tested benefits. Fourth, targeting of groups in effect assumes a degree of homogeneity among members of that group. Burden and Hamm highlight the dangers of assuming homogeneity among minority ethnic groups. There are significant differences in the experiences of people from different ethnic groups which have important implications for policy. A number of other contributors to this volume stress the importance of differentiating within groups in order to meet needs effectively. Finally, targeting can conflict with the principle of universalism which is embedded in certain aspects of welfare policy.

Walton questions whether current policy interventions aimed at young people are likely to reach those individuals who are most disaffected – the 'status zero' group who are not in education, training, employment or involved in any of the targeted initiatives. She notes the tendency to focus policy on those groups where the possibilities for a successful outcome are greatest. Similarly, Campbell relates the possibility of success in relation to labour market policies to the characteristics of the local economy: successful policy is more difficult in areas where there is little employment growth. Hutchinson draws attention to the tension in regeneration policy between targeting resources on those areas in greatest

need and targeting resources on those areas which put forward the most competitive bid in terms of the likelihood of achieving desired outcomes. Percy-Smith notes the difficulties of involving in policy and decision making those groups who are probably most in need of an effective voice. This issue also relates to the timescales allowed for effective intervention. Typically the problems and policies discussed in this book require long-term intervention. In relation to health, Moran and Simpkins argue that there are 'no quick fixes' for reducing health inequalities; intervention needs to be linked to long-term community development. As a result, as Sanderson argues outcomes need to be assessed over the long term. However, it may also be the case that some of the processes involved in tackling social exclusion (for example, building up community activity and networks) should be seen as an end in themselves not just as a means of delivering a specific policy outcome.

The final theme that runs through this book is the moral agenda that seems to underpin many of the policy interventions discussed. This has a number of different aspects to it. First there is the importance attached to independence as a primary requirement of social inclusion. This is most evident in relation to labour market policy and is epitomized in the slogan 'welfare to work' which might be recast in terms of 'dependence to independence'. This has important implications for the status of, and attitudes towards, those who may be unable to achieve full independence – for example, people with disabilities or those who do not want 'independence' on the terms that it is being offered to them. An important example here is lone parents who are subject to enormous pressure to enter the labour market, a pressure that is not generally applied to mothers in two-parent households.

A second aspect to this moral agenda is the intolerant attitudes towards and punitive treatment of those who are considered to be deviant or nonconforming. There are clear echoes here, as Burden notes, of the Victorian notion of the 'deserving' and 'undeserving' poor. Those who wilfully refuse to conform to the activities and behaviour considered to be 'normal' or desirable may be subject to punitive interventions or interventions that are in some way conditional on 'good behaviour'. This can be seen as a threat to diversity. However, as Burden and Hamm note,

there are contradictory aspects to New Labour's approach: on the one hand there is evidence of liberalization in relation to some aspects of the law relating to homosexual activity, while at the same time there is increasing emphasis on the two-parent, heterosexual nuclear family as the 'first choice' for bringing up children. This normative element to policy raises important questions in relation to how to address those who are deemed to have voluntarily excluded themselves. There is a strand in New Labour thinking which suggests that such voluntary self-exclusion itself constitutes a social problem and as such is the legitimate target for possibly punitive action. A good example of this is the policies aimed at 'clearing the streets' of rough sleepers and beggars. This final question – whether, how and on what terms policy interventions can reach the most excluded groups – brings us back to the definitional and normative issues raised earlier. If policy interventions are successful in integrating *some* of those who are currently excluded into the norms and activities of mainstream society, what then is the situation of those who are left behind? Will it be the case that the definitions and parameters of social exclusion will simply have been shifted in such a way that such people are constituted as a more or less permanently excluded group, an 'underclass' which is deemed to be outside the scope of effective policy interventions? This remains a question which is largely not addressed and certainly not answered by current policy interventions.

Roskilde International Symposium (1995) on "From Social Exclusion to Social Cohesion: Towards a Policy Agenda."

International Symposium organised by Per Homann Jespersen held at Roskilde University in 1995 was an encounter between the scientific community and decision makers with the operational experience of non-governmental organisations and the United Nations. An in-depth review of complex policy issues on the agenda of the Social Summit.

The three days long debate included themes such as from social exclusion to social justice, changing life styles in North and South, from

welfare state to caring society, public and private—new partnership, making cities liveable, from concepts to action. The symposium witnessed the following deliberations.

1. Social exclusion, poverty, unemployment and growing inequalities within and among countries have become a worldwide problem. Achieving social justice lies at the base of all changes that need to be made in the world. A more just society, social equality, equity and human rights need to be accepted as important societal goals. The achievement of these goals can contribute to the wealth of a society. A new conceptual framework (like the "social exclusion" concept being elaborated by IILS) is needed to bring social and environmental problems in the focus of economic and political decisions.

2. The concepts of work, leisure and full employment have been changing over time. One of the major manifestations of social exclusion in Europe is the high rate of unemployment. A number of measures can be adopted to generate more productive employment. These include tax incentives supporting employment and penalising speculations; sharing of work; and new more environmentally benign production systems. There is need to clarify the nature of the trade off between economic growth and solving social and environmental problems.

3. The way people live in local communities, cities, regions and countries determines the nature of life styles and consumption patterns. Particular life styles are both cause and result of social exclusion. Wasteful consumption styles are the opposite of sustainability. Achievement of the goal of sustainable development calls for changes in life styles particularly in the North. New forms of relations are needed between producers on the one hand and consumers as individuals, on the other. Value systems need to change if life styles are to change. Changes in life style can also be ensured through the realisation of the potential of local communities.

4. In the South, consumption patterns of the rich are very similar to those in the North. However, a large majority of the population in the developing countries lives in poverty, and their consumption levels have to be raised. This will not only raise labour productivity but also make a better utilisation of human resources possible.

5. The existing models of the welfare state in Western Europe are no longer sustainable: They are paternalistic, bureaucratic and centralised. The shift to more market-oriented economic systems makes it necessary to redesign those models. However, rethinking of the welfare state should not result in its total demise. Left to itself the market cannot remove economic and social inequalities. In both industrial and developing countries, the state has still a role to pay in the realm. However, it is necessary to envisage the strengthening of institutions which can provide incentives to people to become active citizens and to reduce their dependence on the state. Experiences from formal and non-formal institutions in developing countries should be strengthened and transferred. In general, the new system must stress incentives to keep people alert and active.

6. A caring society needs to provide for a balanced relationship between the state, the civil society and the individual. Such a society needs to ensure individual and community participation in decision making. The Roskilde Symposium reviewed a number of policy actions which can contribute to overcoming social exclusion.

7. New forms of partnerships between the state, the market and the civil society have to be found, given the failure of each of them considered separately. Tripartism must be expanded to associate the wider civil society into the decision making process. Popular participation and democratic governance can serve as important tools of planning and of "negotiated" economy, at a time when the legitimacy and the public support of social partners is openly being questioned in many countries.

8. In the necessary "collaborative triangle" established between the public sector, private business and civil society, social movements may build up elements of resistance. In this respect, the links between scientific "expert" knowledge and popular knowledge are of primary importance. But the problem of the "limits of democracy" is also raised because of the complexity of the mediations between a too much participatory consultation process and the process of decision making itself. There is a strong need for balance mediation between the two. The role of the state should be further explored. A strong presence of the state is needed as a complement to and a correction of the market.

9. Mankind is in transition, especially in cities. Social development is being determined to a growing extent by the opportunities that cities offer to people, half of the world's population is already living in cities and ten cities have each more than ten million inhabitants. As a result of globalization and other macro trends cities are changing in the way they function as major habitats for their people. In many instances, cities no longer provide the basic conditions for human development. Within cities, underprivileged populations are being excluded from opportunities for development. Cities continue to attract people from rural areas for economic reasons as well as for social and cultural reasons. More and more, cities are the refuge for displaced people.

10. A number of considerations for keeping and making cities liveable have to be kept on the agenda for development in order to guarantee a good quality of life for citizens and to apply to all sub-populations. Such criteria would refer not only to basic human rights but also to the need to be part of the community in economic, psychological and social senses, and to have the opportunity to enjoy "the fruits of freedom". Positive functions of the city must be retained and must be strengthened. This will require new forms of organisation within cities and between cities. This requires another role of central governments and international agencies.

Recommendations to the sponsoring organisations:
- Boosting up community-based social support systems is needed to compensate for the growing ineffectiveness of the welfare state and the fragility of the social sector in many parts of the world.
- To recognise and support community-based social welfare linking to the state sponsored system will create a more caring society that is more sensitive to the needs of the marginalised and the excluded.
- We need new partnerships between government, the market and civil society. The state has the responsibility to enable people to be empowered.
- Social scientists should take part in policy making. They should go beyond the traditional role of only providing data and actively

influence policy formulation. Social scientists should devote more attention to providing assessments of programmes and 'projects which have failed', and the circumstances and processes which explain this failure and the implications for the society.

- Important actions against poverty and social inequalities include provision of a 'basic income' to all people in society as well as fiscal incentives to employment creation and environmentally-benign production systems.
- More effort must be made to hasten the 'period of transition' from marginalisation and social exclusion and to protect the vulnerable and disadvantaged of society from the negative effects of social transformations.