

The formation of state policies for the management of damaging feedback from impoverished populations is influenced by the point of view of the people who are describing the problems to be solved. How that framing is constructed shows considerable variation according to the source.

Descriptions of the problems

From the viewpoint of the state:

a clustering of selective metrics of acutely negative patterns of lived experience impinging on people

From the viewpoint of the impoverished:

a clustering of acutely negative social processes impinging on people often producing personal de-valuation, dis-empowerment, dis-engagement and dysfunctional behaviours.

From the viewpoint of the state:

Poverty

From the state commissioned academics:

“We must first know what poverty is before we can identify where and when it is occurring or attempt to measure it; and before we can begin to do anything to alleviate it” (Alcock, 1997, p.57)

In his 1979 account of Poverty in the United Kingdom Townsend sets out the case for defining poverty in terms of relative deprivation. Thus his definition of poverty is: *‘Individuals, families and groups can be said to be in poverty if they lack the resources to obtain the types of diet, participate in the activities and have the living conditions and amenities which are customary, or at least widely encouraged or approved in the societies to which they belong’* (Townsend, 1979, p.31). Though ‘poverty’ and ‘deprivation’ have often been used interchangeably, many have argued that a clear distinction should be made between them (see for example the discussion in Nolan and Whelan, 1996). It could be argued that the condition of poverty means not having enough financial resources to meet needs. Deprivation on the other hand refers to unmet need, which is caused by a lack of resources of all kinds, not just financial.”

Page 9, *The English Indices of Deprivation*, Michael Noble, David McLennan, Kate Wilkinson, Adam Whitworth and Helen Barnes, Social Disadvantage Research Centre, University of Oxford, Chris Dibben University of St Andrews, March 2008, Communities and Local Government: London ¹

Income inequality

“The problems in rich countries are not caused by the society not being rich enough (or even by being too rich) but the scale of the material differences between people within each society being too big. What matters is where we stand in relation to others in our own society.”

p25,

“It has been known for some years that poor health and violence are more common in unequal societies. However, in the course of our research we became aware that almost all problems which are more common at the bottom of the social ladder are more common in more unequal societies. It is not just ill health and violence, but also, as we will show in later chapters, a host of other social problems. Almost all of them contribute to the widespread concern that modern societies are, despite their affluence, social failures.

To see whether these problems were more common in more unequal countries, we collected internationally comparable data on health and as many social problems as we could find reliable figures for. The list we ended up with included:

- level of trust
- mental illness (including drug and alcohol addiction)
- life expectancy and infant mortality
- obesity
- children's educational performance
- teenage births

- homicides
- imprisonment rates
- social mobility (not available for US states)

p18 – 19, Wilkinson , *The Spirit Level*, Penguin, 2010 ²

Social exclusion

Government definition:

'Social exclusion' is a term that covers, but is broader than, poverty. It relates to being unable to participate fully in normal social activities, or to engage in political and civic life.

This may be because of the people themselves, or the areas where they live. They are often experiencing high crime, poor housing, high unemployment, low incomes and so on. Rather than focusing on these areas individually, the government is trying to approach social exclusion as a whole. The Social Exclusion Task Force (SEU) has this aim.

Social inclusion

Social inclusion is the inverse of social exclusion. It relates to the ability to fully participate in normal social activities, and engage in political and civic life. This term is often used to describe the process of combating social exclusion.

Index of Multiple Deprivation

The IMD 2007 contains seven Domains of deprivation:

- Income deprivation
- Employment deprivation
- Health deprivation and disability
- Education, skills and training deprivation
- Barriers to housing and services
- Living environment deprivation
- Crime

p13, English Indices of Deprivation, 2007

Academic definitions

Understanding Social Exclusion and Social Inclusion in the Nepalese Context: Some Preliminary Remarks, Rajendra Pradhan, Social Science Baha, 2006 ³

Abstract

The concepts of social exclusion and its twin, social inclusion, were first popularised in social policy discourse in Europe in response to the crises of the welfare state and then used in other regions, especially in developmental discourses, probably in response to the failure of development paradigms based on poverty reduction. These terms have now become mainstreamed, with even the World Bank, the National Planning Commission of Nepal, and the Social Inclusion Research Fund Secretariat using the terms for different purposes. Yet, as several commentators have pointed out, social exclusion and social inclusion are contested terms, used in a variety of ways and in a variety of contexts, such that questions have even been raised as to whether it is possible to define these terms in a manner acceptable to all.

This paper attempts a preliminary and cursory survey of the literature, mainly articles in journals available to the author (and keeping in mind the fact that not having access to the literature is itself a form of exclusion), on social exclusion and inclusion. It will discuss how these concepts have been understood and used by several authors from different disciplinary fields. Finally, the paper will make some preliminary remarks about how the terms could be understood in the Nepalese context.

Social Exclusion Framework

A Social Exclusion Framework is compatible with human capital and life course approaches to youth but encompasses and transcends them. Social exclusion is a multidimensional process of progressive social rupture,

detaching groups and individuals from social relations and institutions and preventing them from full participation in the normal, normatively prescribed activities of the society in which they live (see Silver and Miller 2006; Silver 1994).

Whatever the content and criteria of social membership, socially excluded groups and individuals lack capacity or access to social opportunity (Sen 2000). From the perspective of the larger society, exclusion breaks the larger social bond holding groups together. Thus, exclusion is at once a macro and a micro phenomenon. The theoretical orientation of social exclusion can be distinguished from the previous two approaches in that it considers trajectories of group relations as well as relations between individuals and examines not only those excluded but also the excluding institutions and individuals that benefit from the process.

P15, *Social Exclusion: Comparative Analysis of Europe and Middle East Youth*, Hilary Silver, 2007⁴

From the viewpoint of the impoverished:

Pressure

“It is you
Oh yeah

It is you
Oh yeah

I say
Pressure drop
Oh pressure
Oh yeah
Pressure gonna
drop on you

And when it drop
Oh you gonna feel it
All that you will do
Is wrong

Pressure
Pressure”

Toots Hibbert, Pressure Drop, The Maytals, 1970

“One of the most common sayings in Shanty Town [St Pauls in Bristol]– indeed in the entire black community – is that the reason black people are what they are, emotionally speaking, is because of 'pressure' i.e. because of the pressure of unfortunate circumstances in their lives. The people of Shanty Town, therefore rightly attribute their hot temper and irascibility to economic and social pressure.”

p95, *Endless Pressure*, Ken Pryce, Penguin, 1979⁵

“It seems to me, looking back over the past half century of nationhood, that Jamaica inherited a particularly vicious legacy from England. I do not mean slavery and colonialism and all the other abominations that we are accustomed to speak of. I am thinking instead of the chronic obsession with class, the way that the poor are devalued as having no political life, no history worth writing, no voices worth listening to. It was against this raft of assumptions that I wrote *Born Fi' Dead*. When I moved to Jamaica, I was told over and over again that race was not the dominant issue in the Caribbean, as we know it to be in my own country [US] ; that because of the region's unique dispensation – intermarriage, the historical importance of a mixed-race elite, and so on – it was not race that dominated the political agenda, but class. Eventually, even though I learned too much about the subtle hierarchies of colour in Jamaica to fully believe this fiction, I realized that it was partly true: that indeed the most vicious and intractable divisions in the society were around class, and that this was why no Jamaican had already written a book like *Born Fi' Dead*. No one had written it because no one thought that the sufferers mattered enough to be worth such a book.

For this is really the nastiest legacy of colonialism: this entrenched belief that only the rich, the literate, the

metropolitan-minded - only the ones who attain to the birthright of that England which Linton Kwesi Johnson so rightly calls "A Bitch" - only they matter. That they are the only true political class and somehow the rest, the ones who live below Crossroads, are like India's Untouchables. This unspoken hatred - for it is hatred, no matter what polite sociological phrase we assign to it - allows the Jamaican police to gun down as many victims as they do. This hatred allows politicians to behave as they do, accountable to no one. For it is not really so much to ask that we speak the true-true names of politicians who murder their own people; that the identities and crimes of their mercenaries be revealed, as Trevor Phillips [Yardie informant] dared to do. It is not unthinkable that political violence be spoken and written about and openly debated without those who speak out being afraid for their lives. But none of this can happen, and therefore neither can tribalism end, until the ghetto poor are counted as members of Jamaican society and their voices are heard. They are, after all, the vast majority. There can be no solution to the problem of political violence until the lives of the sufferers are seen to matter to the lives of the rest. This is not a matter for politicians to decide. It is a shift in the collective thinking of a people, but first it must occur in individual hearts and minds."

Laurie Gunst, *Born Fi' Dead*, A journey through the Yardie underworld, Canongate, 1995, p259 - 260

Junior doesn't want to think about home: "The fuck you think it was like, bruv? Mum living off benefits, me and my sister...you do what you gotta do. I dunno - maybe not even what you gotta do, just what you think you gotta do. Mum knew what I was doing... just didn't want to ask. We've grown up seeing those brothers with the flash cars with satellites outside their Momma's flats...we know what's possible. One cat across my way's got a Porsche. A fucking Porsche Carrera. How many fucking doctors can afford one of those? Every night, in I come. Bang - a couple of hundred on the table. Yeah I'm sleeping with a gun under the pillow, yeah I go out and every night Mum doesn't know if I'm coming home or not, but you do what you gotta do. It's that or...having fucking nothing wears you down too. But I ain't. I'm earning serious P's every week. I dunno what I'm gonna do with that money; it's all under my bed, the paper I'm not spending on bitches and booze and gear...till one day I'm gonna be pushing a Porsche too. And you know what? Most use the other guy's got shotting [retailing] crack. That thing must've eaten petrol even in first."

p50, *One Blood*, John Heale, Pocket Books, 2009 ⁶