

Introduction to inclusive governance

Good Governance and Peacebuilding



The Hague Academy *for*
local governance

Learning objectives



At the end of the module participants will be able to:

- ▶ Explain the characteristics of inclusive governance
- ▶ Propose strategies to improve inclusive governance

Speaker's note:

Explain the learning objectives of this session.

Time: *to be added by trainer according to planning*

Background information:

Discuss in pairs



Take five minutes to discuss the following question with your neighbour:

In the context of local governance:

- ▶ **What do we mean when talking about inclusion?**

Speaker's note:

- Let the participants discuss the question in pairs (10 min)
- Ask participants to share what they discussed and write this on a flipchart (10 min)
- Link this to the definitions shared on the next slide

Time: *to be added by trainer according to planning*

Background information:

Inclusive governance: definition

Goal: Equal ability and opportunities for participation in society, regardless of identity.

Process: The process of improving the ability, opportunity, and dignity of people, disadvantaged on the basis of their identity, to take part in society.

(World Bank)

broadcast sign
def·i·ni·tion n. 1.
The teacher gave d
... new words.

Speaker's note:

- Link the input of the participants during the discussion in pairs to these definitions and to the whole session.

Time: *to be added by trainer according to planning*

Background information:

Find below a few more thoughts of inclusion:

“Inclusion is messy. It is about constant vigilance, constant negotiation, learning to deal with things we take for granted... It is not about bringing outsiders into the existing mainstream culture – it is about creating a new and negotiated culture together.”

--Shakir, 2005

Equality when translated into governance, means that all those who have a stake in governance processes and who want to participate in them can do so on a basis equal to all others. In short, governance is inclusive, not exclusive. Inclusive governance maintains mechanisms to define and to protect the basic rights of

everyone, and it provides remedies and recourse guaranteed by a rule of law. Rights include fairness and tolerance among the people themselves, and good governance means those rights are protected. Rights also include how governments treat the people, and good governance means that governments treat everyone with equal rights before the law and without discrimination and ensure equal opportunities to access the services provided by governments.

<http://siteresources.worldbank.org/EXTSOCIALDEVELOPMENT/Resources/244362-1193949504055/4348035-1298566783395/7755386-1298566794345/7755368-1298577272873/better-governance.pdf>

The extent and way the views and needs of parties to conflict and other stakeholders are represented, heard and integrated into a peace process (2012 UN SG report *Peacebuilding in the Aftermath of Conflict*)

To be inclusive is a core value of democratic governance, in terms of equal participation, equal treatment and equal rights before the law. This implies that all people – including the poor, women, ethnic and religious minorities, indigenous peoples and other disadvantaged groups – have the right to participate meaningfully in governance processes and influence decisions that affect them. It also means that governance institutions and policies are accessible, accountable and responsive to disadvantaged groups, protecting their interests and providing diverse populations with equal opportunities for public services such as justice, health and education (UNDP, Towards Inclusive Governance UNDP Regional Centre in Bangkok Promoting the Participation of Disadvantaged Groups in Asia-Pacific)

“Immediately familiar anywhere, without being imposing, inclusiveness is a term that lacks religious baggage or Western origins. It surpasses the idea of treating minorities well or giving greater autonomy to breakaway populations; goes beyond the idea of elite pacts and accepted rules of the game; is contingent on neither a homogeneous or heterogeneous population, nor a wealthy or impoverished one; and transcends the realm of human rights, which is founded on the rights that groups and individuals have against the state, but not the consideration they require in relation to each other. As such, inclusiveness, as used in this publication, offers a uniquely powerful vector for improving the results of transitions out of conflict and repression.”

(Inclusive Transitions Framework, Seth Kaplan & Mark Freeman, The Institute for Integrated Transitions: <https://www.ifit-transitions.org/publications/major-publications-briefings/inclusive-transitions-framework/ifit-inclusive-transitions-framework.pdf>)

Inclusion Matters: The Foundation for Share Prosperity (2013) World Bank: <https://openknowledge.worldbank.org/bitstream/handle/10986/16195/9781464800108.pdf?sequence=1&isAllowed=y>)

“Social inclusion may well be about reducing poverty—but it is often about more than poverty, and in some cases, it is not about poverty at all.”

“Social inclusion is also not the same as equality. The term social inclusion can add to the idea of equality, but much more importantly, it can explain why some inequalities exist or why some are particularly durable (Tilly 1999).”

WHY

INCLUSIVE GOVERNANCE

Speaker's note:

Time: *to be added by trainer according to planning*

Background information:

Inclusive governance: a universal value



“empower and promote the social, economic and political inclusion of all, irrespective of age, sex, disability, race, ethnicity, origin, religion or economic or other status” (SDG 10.1)



“All human beings are born free and equal in dignity and rights” (Art. 1)
“Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind” (Art. 2)

Speaker’s note:

Explain that inclusiveness has been recognised as a universal value, something that has intrinsic moral value, regardless of its outcomes (2 min)

Time: *to be added by trainer according to planning*

Background information:

Exclusion is costly



Speaker's note:

Explain the exclusion has major socio-economic costs (5 min)

Time: *to be added by trainer according to planning*

Background information:

Inclusion Matters: The Foundation for Share Prosperity (2013) World Bank:

<https://openknowledge.worldbank.org/bitstream/handle/10986/16195/9781464800108.pdf?sequence=1&isAllowed=y>

“Measuring the cost of exclusion has methodological challenges, but the costs—whether social, political, or economic—are likely to be substantial. Occupational segregation can restrict the free movement of talent and resources, resulting in productivity losses to an entire economy. One study found that exclusion of the ethnic minority Roma cost Romania 887 million euros in lost productivity. Studies in Bolivia estimate that ethnic exclusion reduces agricultural productivity by up to 36 percent.”

Members of excluded groups are often disadvantaged by the discrimination they face

in the education system, access to public services or employment opportunities. The result is that they also become economically marginalized. Often there is also the intersection of inequalities that cause people to suffer from so-called 'double discrimination'. For example, being a woman and having a disability will dramatically increase the number of social and economic barriers that this person will encounter

Exclusionary politics is an important driver of conflicts



Speaker's note:

Explain that exclusion a major contributor to conflict (5 min)

Time: *to be added by trainer according to planning*

Background information:

Being excluded from access to power, opportunity, and security creates fertile ground for mobilization to violence, especially in areas with weak state capacity or legitimacy or contexts of human rights abuses. Excluded groups that suffer from multiple disadvantages may come together when they have unequal rights, are denied a voice in political processes and feel marginalised from the mainstream of their society.

2011 World Development Report analyzed all post-Cold War cases of civil war and relapse, and found that the only cases that avoided relapse (with one exception) were cases that had adopted an inclusive political settlement



UNDERSTANDING EXCLUSION

Speaker's note:

Time:

Background information:

How do people become excluded?

- ▶ Open and deliberate
- ▶ Unofficially, but deliberately
- ▶ Subtle and unintentional
- ▶ Spatial exclusion



Speaker's note:

Explain these mechanisms of exclusion (10 min)

Time: *to be added by trainer according to planning*

Background information:

How do people become excluded (Reducing poverty by tackling social exclusion: A DFID policy paper, 2005:

https://www2.ohchr.org/english/issues/development/docs/social_exclusion.pdf)

- Sometimes this is open and deliberate, such as when state institutions deliberately discriminate in their laws, policies or programmes. In Lesotho, for example, women have until recently been disadvantaged through the law. They could not inherit land or property, get a job or sign a contract without the permission of their husbands. In Pakistan, the evidence in court of a Muslim woman is worth half that of a man. In many countries, certain state benefits are denied to non-citizens, leaving them vulnerable to destitution. In other cases there are rigid social systems that decide people's position in society on the basis of heredity, as in the South

Asian caste system.

- More often, institutions perpetuate exclusion unofficially. Public sector workers who reflect the prejudices of their society may institutionalise some kinds of discrimination. In many Indian schools, for example, teachers expect Dalit children to do menial tasks such as cleaning the classrooms
- Exclusion is frequently more subtle and unintentional, for example when disabled people are excluded from services, markets and political participation through a lack of awareness of their needs or by social attitudes, or when minority groups are excluded by language barriers. In addition, the resulting sense of powerlessness can rob people of their self-confidence and aspirations and their ability to challenge exclusion.,
- other aspect of exclusion is disadvantage on the basis not of who you are but where you live, known as 'spatial' exclusion. People who live in remote and isolated areas may be prevented from fully participating in national economic and social life. People from the 'wrong part of town' can find it harder to get a job because of the social stigma that can be attached to the 'places of the poor' (for instance, the favelas of Brazilian cities). And people who move from one part of a country to another, or across borders, can suffer exclusion because they are 'in the wrong place'. For example, in China and former Soviet countries, men and women who migrate for work have long been unable to register locally as citizens and are often excluded from welfare and access to public services

Prejudice and stereotypes

- ▶ **Prejudice** – the attitudes and feelings—whether positive or negative and whether conscious or non-conscious—that people have about members of other groups.
- ▶ **Stereotypes** – specific beliefs about a group, such as descriptions of what members of a particular group look like, how they behave, or their abilities.
- ▶ **Discrimination** are often actions based on group stereotypes and prejudices

Source: <http://www.oxfordbibliographies.com/>

Speaker's note:

- Briefly explain these three concepts, using examples from your context (5 min)
- Make the distinction clear between prejudice and stereotypes, which describe internal psychological processes, while discrimination describes actions. You can discriminate without intending to (without prejudice or stereotypes) and you can have stereotypes without discriminating.

Time: *to be added by trainer according to planning*

Background information:

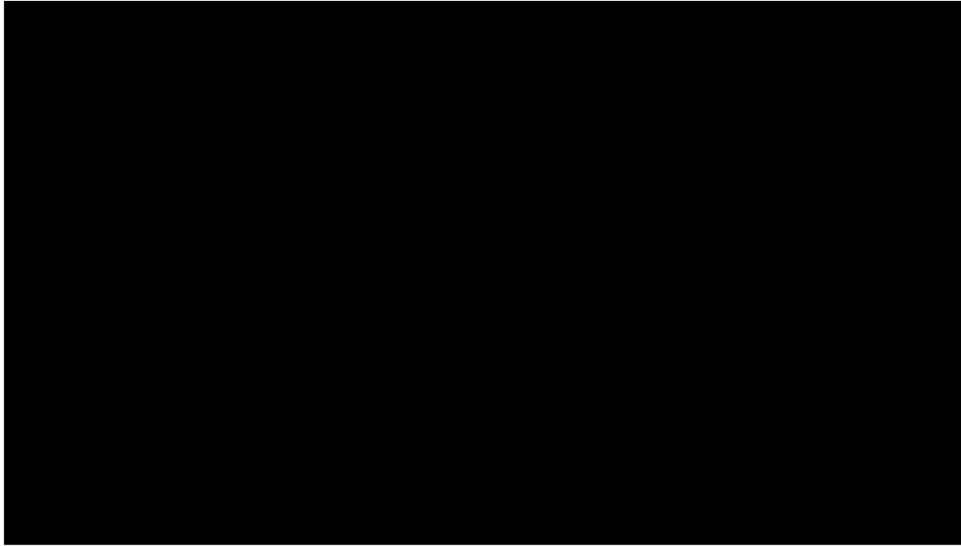
<http://www.oxfordbibliographies.com/>

(<https://www.oxfordbibliographies.com/view/document/obo-9780199828340/obo-9780199828340-0097.xml>)

- Prejudice and stereotyping are biases that work together to create and maintain social inequality. Prejudice refers to the attitudes and feelings—whether positive or negative and whether conscious or non-conscious—that people have about members of other groups. In contrast, stereotypes have traditionally been defined as specific beliefs about a group, such as descriptions of what members of a particular group look like, how they behave, or their abilities. As such, stereotypes

are cognitive representations of how members of a group are similar to one another and different from members of other groups. Importantly, people can be aware of cultural stereotypes and have cognitive representations of those beliefs without personally endorsing such stereotypes, without feelings of prejudice, and without awareness that such stereotypes could affect one's judgment and behavior. Prejudice and stereotyping are generally considered to be the product of adaptive processes that simplify an otherwise complex world so that people can devote more cognitive resources to other tasks. However, despite any cognitively adaptive function they may serve, using these mental shortcuts when making decisions about other individuals can have serious negative ramifications. The horrible mistreatment of particular groups of people in recent history, such as that of Jews, African Americans, women, and homosexuals, has been the major impetus for the study of prejudice and stereotyping. Thus, the original conceptions and experiments were concerned almost entirely with conscious, negative attitudes and explicitly discriminatory actions. However, as the social acceptability of prejudice and stereotypes has changed, the manifestations of prejudice and stereotypes have also changed. In response to these changes, and given that people who reject prejudice and stereotyping can still unwittingly internalize stereotypic representations, the study of prejudice and stereotyping has recently moved to include beliefs, attitudes, and behaviors that could be considered positive and not obviously or overtly prejudiced. Importantly, even when prejudice and stereotypes are ostensibly positive (e.g., traditional women are wonderful and adored), they preserve the dominance of powerful groups: they not only limit the opportunities of stereotyped groups but also produce a litany of negative outcomes when those group members defy them. Because of these new conceptions of bias, there have also been methodological adaptations in the study of prejudice and stereotyping that move beyond the conscious attitudes and behaviors of individuals to measure their implicit prejudice and stereotypes as well.

Paul Bloom: Can prejudice ever be a good thing?



Speaker's note:

Watch the video until minute 9:12

Time: *to be added by trainer according to planning*

Background information:

Discussion questions

- Is it possible to be free of prejudice? Have you ever met anyone who was?
- Are *you* prejudiced? If so, what are some recent instances in which you behaved in a prejudiced way? If not, how do you know that you're not prejudiced?
- If you've behaved in a prejudiced way, what caused the prejudice, and what might reduce it? How did other people respond to your behavior?
- If a close friend or family member were to make a prejudiced comment, would you protest? Why or why not? What about a stranger or acquaintance -- would you respond in that situation?
- If you were to make a prejudiced comment at a party or among a group of friends, would your friends say something?
- **Does the categorization of people always result in prejudice? What about categorizing people in a positive way -- does that result in prejudice?**

- Are stereotypes ever a good thing? Have you ever tried to get people to stereotype you, either positively or negatively?
- Does the very categorization of people -- for example, as female, a college student, African-American, or Texan -- necessarily rob them of individuality?
- At a psychological level, what are the common denominators that link all forms of prejudice?
- In general, which forms of prejudice seem to be declining over time, and which forms seem to be persisting or increasing?
- Which forms of prejudice most socially acceptable, and which are least acceptable? Why are some forms more acceptable than others?
- **When, if ever, is it best to remain colorblind to race and ethnicity? When, if ever, is it best to celebrate multicultural differences? Do the goals of colorblindness and multiculturalism conflict with each other?**
- What do you think the most difficult aspect is of being a racial, ethnic, or religious minority member? What is the most difficult aspect of being a majority group member?

Who

- ▶ Race
- ▶ Nationality
- ▶ Sexual Orientation
- ▶ Socio-economic status
- ▶ Geography
- ▶ Professional status
- ▶ Religion
- ▶ Gender
- ▶ Disability
- ▶ Age
- ▶ Language



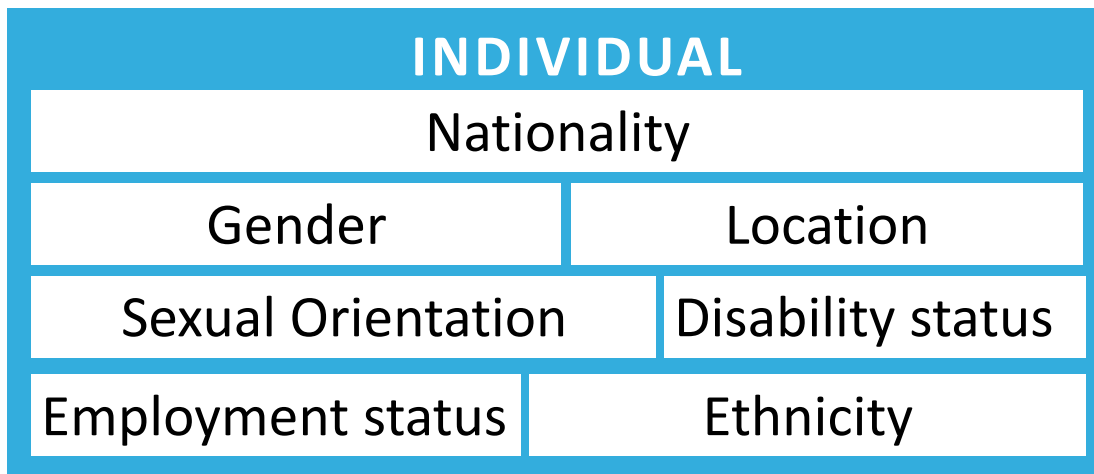
Speaker's note:

- Ask participants to share the common grounds on which exclusion takes place
- Write their input on a flipchart
- Compare it to this non-exhaustive list of grounds for exclusion that are common across the world

Time: 15 minutes

Background information:

Multiple identities



Speaker's note:

- Use this slide to explain how individuals “are members of different groups at once and may be excluded through one of their identities but not another. The importance of an identity can vary across individuals, groups, and even the same individual over time.” (5 min)
- You may want to explain the notion of ‘intersectionality’

Time: *to be added by trainer according to planning*

Background information:

(Inclusion Matters: The Foundation for Share Prosperity (2013) World Bank:
<https://openknowledge.worldbank.org/bitstream/handle/10986/16195/9781464800108.pdf?sequence=1&isAllowed=y>)

The notion of ‘intersectionality’, “which is based on the understanding that people are simultaneously situated in multiple social structures and realms. However, when they intersect, identities can produce a multiplication of advantage or disadvantage. For instance, the intersection of gender, age, ethnicity, and place of residence can have significantly more deleterious effects than the effects of gender alone.”

(Inclusion Matters: The Foundation for Share Prosperity (2013) World Bank:
<https://openknowledge.worldbank.org/bitstream/handle/10986/16195/9781464800108.pdf?sequence=1&isAllowed=y>)



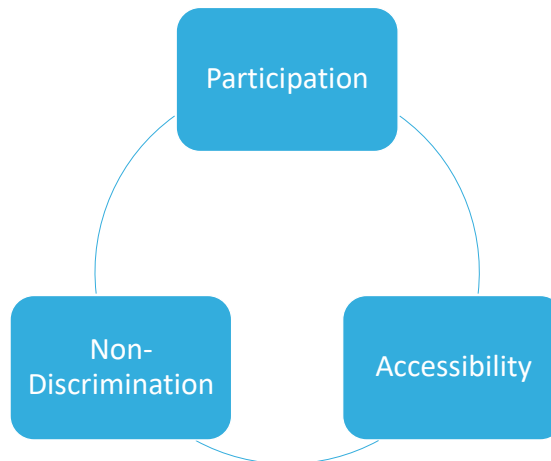
PROMOTING INCLUSION

Speaker's note:

Time:

Background information:

Key principles of inclusive governance



Speaker's note:

Explain the key principles of inclusive governance.

Time: *to be added by trainer according to planning*

Background information:

Participation is essential to ensure relevance and sustainability of governance processes. The active involvement of marginalized people is particularly important to overcome their isolation and invisibility. Overcoming barriers, especially social barriers, is only possible if there is a proactive effort to include marginalized people. This requires positive participatory action.

Example of participatory action

- When designing a market building, the needs of women, men, boys, girls, people with disability and other marginalized groups were considered by inviting them to different dialogue sessions. They were asked to share their ideas and these were taken into account for the final design.

Non-discrimination is related to the concept of equal opportunities. It is essential to ensure an equal chance for all to access an opportunity, taking into consideration that

people do not have the same starting point. Non-discrimination therefore means to ensure that no action contributes to create new barriers.

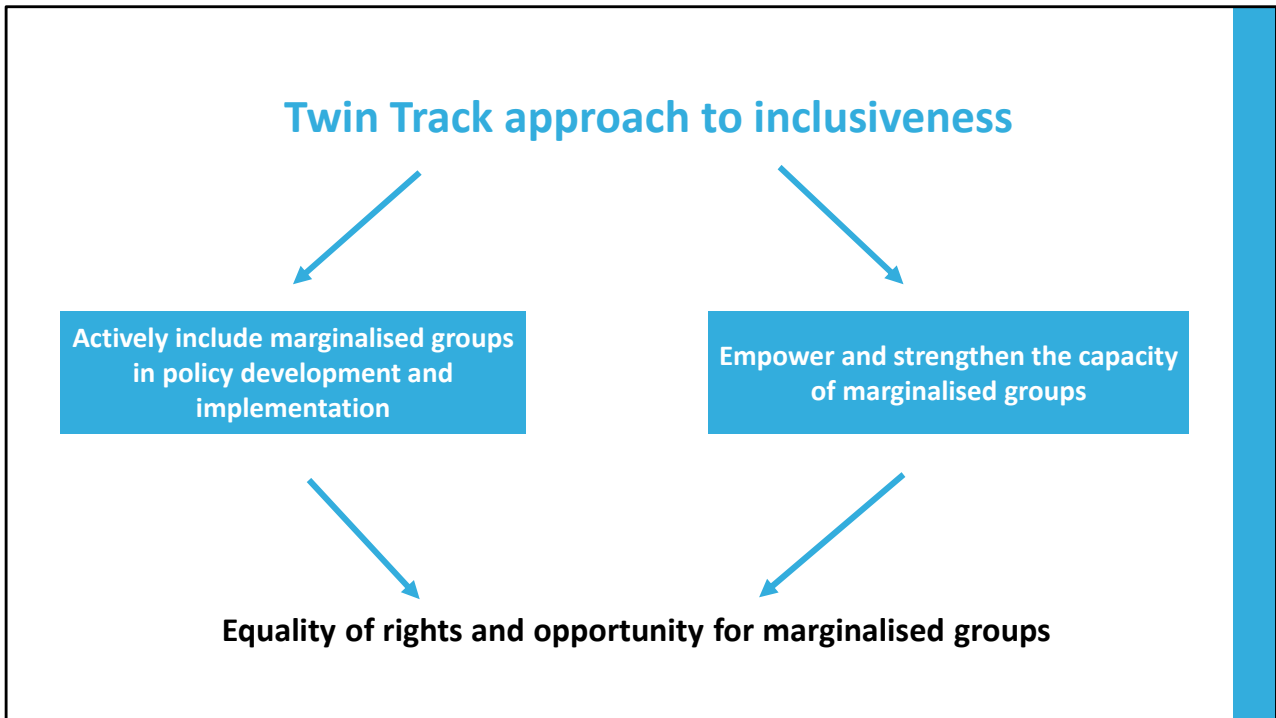
Example of a non-discrimination action

- Removing the name or the photo from CV's when presenting them to the selection committee to ensure discrimination cannot take place on the basis of the name or physical image of a person

Accessibility must enable persons (marginalized groups) to access and participate fully in all aspects of community life. Appropriate measures should be taken to give the marginalized groups equal access the majority of the population (e.g. in regard to physical environment, transportation, information and communications)

Example of an accessibility action

- Ensure that governmental decisions are published in the local language in different (local) papers to make sure that at least a large part of the population can access the information in their language and can physically access the information.



Speaker’s note:

Explain the Twin Track approach to inclusiveness.

Time: *to be added by trainer according to planning*

Background information:

To implement inclusive development effectively, a twin-track approach is necessary. Adapted from the movement to promote gender issues, it requires the concurrent association of two components. To better understand how this could work in practice, let us look at how to ensure the inclusion of people with a disability.

- First component: Mainstreaming: this means that disability should be considered in all programming. For example, ensuring that people with disability can access vocational training education and encourage employers to hire people with disabilities. Its about making sure that people with disability are included in all activities just like other people in society. To be able to reach this goal a proper analyses of the barriers needs to be conducted, to ensure programs are designed for all people including people with disability.

•Second component: Targeting: in contrast to the first component, the second component specifically focuses activities on people with disability. This means designing disability specific programs or initiatives to overcome particular barriers. For example, organizing an entrepreneurship training for a group of people with a disability and making funding available to people with a physical impairment to purchase a wheelchair

Build social cohesion

Social cohesion

- ▶ The extent of connectedness, trust and solidarity within and amongst groups in society
- ▶ An ongoing process to reach common values, shared challenges, and equal opportunities



Speaker's note:

Explain that it is insufficient to combat exclusion, but that you also have to build social cohesion (5 min)

Time: *to be added by trainer according to planning*

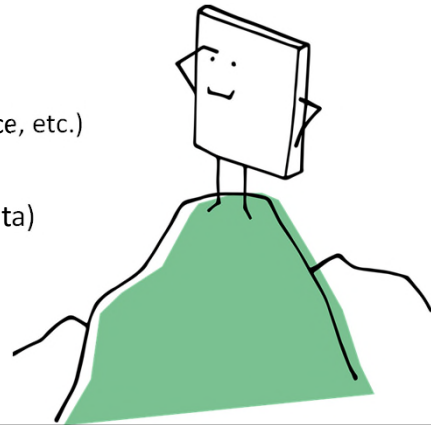
Background information:

This definition is adopted from: *Social Cohesion Network (quoted by Stanley 2001; see Council of Europe 2004, p. 25) and Manca A.R. (2014) Social Cohesion. In: Michalos A.C. (eds) Encyclopedia of Quality of Life and Well-Being Research. Springer, Dordrecht. https://doi.org/10.1007/978-94-007-0753-5_2739.*

A cohesive society works towards the well-being of all its members, fights exclusion and marginalisation, creates a sense of belonging, promotes trust, and offers its members the opportunity of upward mobility. While the notion of 'social cohesion' is often used with different meanings, its constituent elements include concerns about **social inclusion**, **social capital** and **social mobility**. [*Perspectives on Global Development: Social Cohesion in a Shifting World*](#)

What can we do about it?

- ▶ Understand who is excluded, why and how
- ▶ Integrate inclusion as a value in your organisation and work
- ▶ Work on:
 - ▶ Awareness raising
 - ▶ Capacity building
 - ▶ Participation (consultative councils, self-governance, etc.)
 - ▶ Representation (quotas, proportional democracy)
- ▶ Monitor and evaluate inclusion (disaggregated data)



Speaker's note:

Time: *to be added by trainer according to planning*

Background information:



Add exercise (if time)

Speaker's note:

Time: *to be added by trainer according to planning*

Background information:

Questions/reflections?



Speaker's note:

- Summarise the content of the session
- Ask if there are any outstanding questions

Time: 5 minutes

Background information: