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SOCIAL EXCLUSION: A LITERATURE REVIEW

Abstract

The social problem phenomenon has put a lot of pressure on social life since the beginning of human history. The social exclusion situation, which arises with social problems, necessitates that this concept should be emphasized. In general, the concept of social exclusion is used as the opposite of social integration, which means being a part of society and adapting to society. Social exclusion prevents participation in social life but it also raises the reason why individuals are pushed out of the usual production methods by the society. The inability to adapt to social life and not taking part in existing production processes include factors that prevent society from living in peace and undermine the culture of coexistence. "Social exclusion", which has become one of the important concepts of sociology and which is likely to occur in every period and area of life, constitutes the basic framework of this study.

Keywords: Social Exclusion, Social Inclusion, Poverty, Social Work.

SOSYAL DIŞLANMA: LİTERATÜR İNCELEMESİ

Öz

Sosyal sorun olgusu, insanlık tarihinin başlangıcından bu yana toplumsal yaşam üzerinde çok fazla baskı oluşturmuştur. Sosyal sorunlarla birlikte ortaya çıkan sosyal dışlanma durumu bu kavramın üzerinde durulmasını zorunlu kılmaktadır. Genel olarak sosyal dışlanma kavramı, toplumun bir parçası olmak ve topluma uyum sağlamak anlamına gelen sosyal bütünleşmenin karşıtı olarak kullanılmaktadır. Sosyal dışlanma, toplumsal yaşama katılımı engellemekle birlikte bireylerin toplum tarafından alışılmış üretim yöntemlerinin dışına itilmesinin nedenini de gündeme getirmektedir. Toplumsal yaşama uyum sağlayamama ve mevcut üretim süreçlerinde yer almama, toplumun barış içinde yaşamasını engelleyen ve bir arada yaşama kültürünü zedeleyen etkenleri içermektedir. Sosyolojinin önemli kavramlarından biri haline gelen ve yaşamın her döneminde ve alanında ortaya çıkması muhtemel olan “sosyal dışlanma” bu çalışmanın temel çerçevesini oluşturmaktadır.

Anahtar kelimeler: Sosyal Dışlanma, Sosyal İçerme, Yoksulluk, Sosyal Çalışma.

INTRODUCTION

Since social exclusion is a fairly new concept, there is no generally accepted definition of it. Although it was initially used as a concept involving a disruption between the individual and society, social exclusion has a multifaceted and complex meaning that is not simple. For this reason, it is difficult and risky to define a concept that is complex and includes many elements. However, in general, the concept of social exclusion is used as the opposite of social integration meaning to be a part of society and adapting to society. Social exclusion therefore means the separation of individuals and groups from the mainstream society (Commins, 2004; Moffatt and Glasgow, 2009). While social exclusion is evaluated together with poverty and inequality in some studies, it is associated with social segregation and breaking social ties in some studies.

CONCEPTUAL FRAMEWORK OF SOCIAL EXCLUSION

Social exclusion used as the opposite of social inclusion, is also used synonymously with various concepts such as marginality, marginalization, and stigmatization (Goffman, 2018: 30). As it can be understood from the above statements, when the concept of social exclusion is used as the opposite of social integration, it is seen that it is used to express that the person lacks the basic necessities necessary for the integration with the society.

In general, it is seen that there is a consensus that social exclusion is a concept that can be defined and used in two ways, narrow and wide. Social exclusion can narrowly be used synonymously with income poverty, and it refers specifically to people excluded from the labor market, poor, underprivileged and low-wage working people. Social exclusion refers broadly to the inability of citizens or groups to participate in decision-making processes related to the political, social and economic functioning of the society in which they live. Social exclusion means much more than poverty, income inequality, deprivation or lack of employment (Tsakoglou, 2002: 211-212).

The proverb 'the one who has power gets what he/she wants' has been a proverb used by people for ages. This sentence was contextually correct for the times when humans were primitive, and the individual who wanted to win and conquer the weaker sections was the strongest person at that time. Globally, civilizations began to grow with the agricultural economy, and landlords dominated agricultural workers at that time. There was similar evidence of practice during the dynastic period. Surprisingly, as time passed, civilizations carried social problems and atrocities from one generation to the next and eventually led the world community to grasp such social issues as social exclusion towards the beginning of the information age. Today, it is widely accepted that social exclusion is always felt. Currently, villages and rural hamlets are socially excluded from urban areas, the illiterate are excluded from the rest of the world, women are excluded and exploited more than men, and educated and uneducated youth unemployment is alienated. Social exclusion in any way affects a range of individuals, affecting economic growth and thus causing national waste. Today, the issue of cohesion is being discussed more and more in almost all countries (Mohanty, 2014).

It is known that the origin of the concept of social exclusion, which has become one of the important concepts of sociology today, is based on French sociologists. It is stated that it was first used in the 1960s. In the economic development periods after the Second World War, it was not seen that the social exclusion problem was widely mentioned. As a result of the economic crisis in the 1970s, this concept gradually began to attract the attention of all countries. In 1974, Rene Lenoir, the minister responsible for social affairs in France, said that one tenth of the French people were excluded from the society in which they lived (Silver, 1994: 531). These people, who constitute one tenth of the French people, whom Lenoir declared as excluded, also have difficulties in obeying the rules introduced by the industrial society (Bombongon, 2010: 5).

It is seen that the concept of social exclusion began to be used in the political discourses of the UK and other European countries, apart from France, in the 1980s and 1990s. When the literature is examined, it is understood that England made social exclusion an important policy issue in 1997. In the UK, the Social Exclusion Unit (SEU) was created to provide a cross-departmental approach to the complex problems of specific groups, with an initial focus on employment or skills training, homeless people, uneducated youth, young pregnant women and the youth excluded from school.

According to SEU, social exclusion is an abbreviated term for what may happen when people or regions suffer from a combination of interrelated problems such as unemployment, poor skills, low incomes, poor housing, high crime environments, poor health, and family breakup (SEU, 1997).

This definition captures the multidimensional character of the problem addressed by the government, albeit impressionistic, though based on subjective reactions presented unsystematically. However, the effectiveness of government policy in this important area cannot be assessed without appropriate data; this increases the relevant indicators of social exclusion. Discussions in academic, policy and think-tank circles between 1998-99 led to the production of two series of indicators known as the New Policy Institute's Poverty and Social Exclusion in the UK and the British Government's Opportunities for All series from existing statistics. The government has also made a commitment to eradicate child poverty with specific intermediate targets. The European Union has placed poverty and social exclusion at the heart of its social

policy, provided that each member state prepares a national action plan on social inclusion every two years, together with some criteria set at the Lisbon Summit in 2000 and Nice in 2001. The Nice criteria contain a specific reference to vulnerable groups at a particular risk of exclusion. The European Union has also produced a package of 'primary' and 'secondary' indicators on exclusion, while recommending the development of appropriate 'tertiary' indicators at the national level. Britain had already done most of this work and in its 2001 national action plan on social inclusion, it comprehensively illustrated them on the Opportunities for All reports and was then able to build them (Levitas et al.2007: 13).

It is seen that later in the 1980s, the unemployed and the poor were added to the very large groups excluded from the society that Lenoir counted regarding the French society in 1974, and since then, the concept of social exclusion has been mostly explained with the facts of inequality and poverty.

When the literature is examined, it is seen that mostly poverty and social exclusion are dealt with together. However, most efforts to define social exclusion clearly distinguish it from poverty on the basis of its multidimensional, relational and dynamic character. Because, unlike social exclusion, poverty is portrayed as a concept of distribution/sharing related only to resources or, in some cases, simply to low income. As a simple indicator of poverty, there may be some confusion that occurs with the habitual use of low income and does not require a conceptual identity. The distinction between poverty and social exclusion is less easy to maintain in the context of some poverty-related literature. However, due to reasons such as limited data on poverty, more than one indicator group should be used in order to understand poverty in all its dimensions (Aktan and Vural, 2002: 12).

The Copenhagen World Social Development Summit defines poverty including social exclusion as:

Lack of income and productive resources necessary to provide sustainable livelihoods; hunger and malnutrition; bad health; limited access or lack of access to services; increase in the number of patients; homelessness and inadequate housing; unsafe environments and social discrimination and exclusion. It is also characterized by a lack of decision-making and participation in civic, social and cultural life (UN, 1995).

It is clear that the literature on poverty emphasizes questions of recognition and respect (Lister, 2004). More and more is being written on the development of capacity and capabilities based on Amartya Sen's work (Nussbaun and Sen, 1993; Sen, 1995, 2001). To some extent these differences are semantic because they all relate to multiple disadvantages. However, definitions and policy approaches to poverty and social exclusion raise causality questions in some cases (Levitas (2005). British public policy defines three different orientations of social exclusion, implying different models of causation and different policy interventions. In the first of these, the redistributable model, the lack of financial resources is accepted as the main reason. In this model, individuals, families and groups can be said to be in poverty when they lack the necessary resources to obtain the food they need, to participate in activities, and to have habitual living conditions and opportunities. Or at least, the resources that these individuals have in the societies they live in are significantly lower than those of the average individual or family, and these individuals are de facto kept away from the ordinary life styles, traditions and activities in their society (Townsend, 1979: 32).

The second model that prevails in both the European Union and the UK is a social integrative approach that focuses on employment. In this model, in particular, access to employment takes precedence over access to resources in the Nice criteria. Here, wage work is seen as important as an integrating factor in itself, not as the most effective form of material poverty. Bhalla and Lapeyra (1997: 413-433) argue that the social aspects of social exclusion have three main categories as access to social services such as health and education, access to the labor market, and social inclusion opportunity. However, they emphasize the importance of uncertainties in the labor market and unemployment in economic and social terms.

The third model determined by Levitas (2005) is a moral subclass discourse that focuses on the behavioral and attitudinal characteristics of those who are excluded and their inadequacies attributed to them. Silver (1994) also argues that there are three dominant approaches to social exclusion. Those are solidarity, compromise and monopoly paradigm, which she argues are linked to different models of the welfare state. The significance of these arguments is that different people can understand quite different things with the term "social exclusion" and can accept quite different causal processes, and the causal relationships between factors need to be determined empirically without being buried in definitions.

Although the economic situation of individuals is generally emphasized when defining social exclusion, the political, social and cultural dimensions of social exclusion should not be ignored (Şahin, 2009: 22). However, since deprivation is one of the most important causes of social exclusion, particular attention is drawn to the importance of inadequate income. In this context, Walker and Walker define the concept of social exclusion as the inability and deprivation of some disadvantaged people and groups to the civil, political, economic and social rights necessary for social integration (Walker A. and Walker C., 1997: 8). The concept of social exclusion goes beyond focusing on income poverty by providing a conceptual network to capture processes of marginalization and exclusion on the basis of race / ethnicity, gender and ability (Diemer and Ortega, 2010: 13). In postindustrial society, there is a difference between defining the poor as "lower class" and social exclusion. Because the definition of the "lower class" of the poor describes their situation as spontaneous (Byrne, 1999).

Since it is quite complex and contains many elements, various explanations have been made regarding social exclusion, from the narrowest to the broadest. For example, according to Saraceno (2002: 17), social exclusion is the denial of social citizenship rights such as work, education and health. According to Levitas (2000: 359), social exclusion carries a moral and cultural quality far beyond the denial of social citizenship rights.

According to another definition, social exclusion occurs where different factors combine to limit individuals and spaces as a disadvantageous spiral (DSS, 1999: 23). Social exclusion is a process that causes individuals or groups geographically residing in a society to be unable to participate in the normal activities of citizens in this community (Hine and Mitchell, 2001: 3).

According to another definition, the processes of polarization, social differentiation and inequality of individuals and their communities are called social exclusion (Smith et al. 2004).

Social exclusion is the process of depriving a person from any of the social, economic, political and cultural systems that determine their social integration with the society they live in (Walker A. and Walker C., 1997: 8).

Not being able to access social relationships, social traditions and activities in which the vast majority of people in a society participate is also social exclusion. In this usage, social exclusion is generally accepted as a "process" rather than a "situation", which helps to determine its relation to poverty in a constructive way (Gordon, et al. 2000: 73).

If a person resides in a society geographically but cannot participate in the normal activities of the citizens in that society due to reasons beyond his control, he / she is socially excluded (Burchardt, Le Grand, and Piachaud, 2002: 30-32).

According to a brief definition made by Room (1995), inadequate social inclusion, social integration, and lack of power are social exclusion. Lack of adequate institutions to provide social support can also lead to social exclusion.

The fact that the level of material and moral deprivation of people is at a level that will keep them away from social life and the lack of institution and social support to guarantee the rights and lives of individuals can be defined as social exclusion (Çakır, 2002: 1).

Social exclusion is a broader concept than poverty and includes not only weak material means but also the inability to participate effectively in economic, social, political and cultural life, and in some definitions it covers the issues of alienation and removal from mainstream society (Duffy, 2005).

Seyyar (2008: 423) defines social exclusion in the Encyclopedic Dictionary of Social Politics Terms as follows:

"Social exclusion (social insulation; isolation; social exclusion) is a comprehensive and multidimensional concept that can be defined as the inability of individuals or groups to participate in production activities and decision-making processes and not to be able to benefit from education, health and cultural opportunities due to reasons such as unemployment, poverty, lack of education, and disability" "Social exclusion is a process that grows exponentially to the extent that people are in a level of material and moral deprivation that will keep them away from social life, they lack any institution and social support that will protect their rights and lives, and support them".

The term social exclusion means changes that affect only a fraction of the people in society through an ongoing process rather than a timeless situation. Some of the symptoms of social exclusion may include unemployment, loss of income and bargaining power, and inability to participate in a wide variety of social services (Mawson, (2001). Social exclusion is an accumulation of processes that gradually push away and place individuals, groups, communities and regions in a lower position than resources, power centers and dominant values, with successive rips off arising from the heart of the economy, politics and society (Estivill, 2003: 19).

According to a relatively broad definition made by Karataşoğlu, social exclusion is the inability of an individual to feel him/her fully belonging to the society he/she lives in, the inability to have opportunities to exist in society and not being able to participate in the production stages that continue normally in the natural flow of life. Social exclusion is the name of a process that has a socio-economic and psychological infrastructure (Karataşoğlu, 2014: 196).

The inability of individuals or groups to benefit from education, health and cultural opportunities sufficiently due to various reasons such as unemployment, poverty, lack of education, disability, old age, illness and gender, cannot participate in production activities and decision-making processes, with a general approach, can be defined as social exclusion. Apart from the reasons mentioned above, the individual being excluded from the society, confined to the common traditional culture and kept away from innovations are also expressed as social exclusion (Seyyar and Genç, 2010: 645).

If social integration cannot be achieved in every society, the ties of individuals with the society are severed and they cannot sufficiently benefit from the civil, political, economic and social rights necessary to create their own future. This causes individuals to feel themselves socially excluded.

In general, it is seen that the concept of social exclusion is used to mean that the individual is excluded from social activities in the place where he/she lives. In almost every society, poverty, inequality, unemployment and related deprivations are encountered, which are the phenomena that prevent individuals from integrating with social life. In addition to these, there are various examples of social exclusion such as inadequate education, disadvantaged situations in the labor market, having to live in unhealthy housing conditions, not being able to have a shelter, being illiterate, being in insecure and risky environments. However, by looking at the existence of these phenomena, it is not easy to say that every person who is poor, unemployed or faced with any kind of inequality is socially excluded in every society and to the same extent. Because the problems faced by unemployed people with different levels of economic and social situations in developed countries and the problems faced by and the level of deprivation felt by unemployed people in developing countries may be different and who will be considered deprived and what type and level of social protection will be provided will vary from country to country (Şenol, 2010: 54). As a matter of fact, it is a generally accepted reality that the concept of social exclusion can be perceived and defined in different meanings and ways in different societies. For example, while social exclusion is generally understood as long-term unemployment, excessive migration and loss of vested social rights in developed countries, it is understood in many more and various ways in developing countries. However, a definition such as “people's inability to meet their needs due to various deprivations” can be accepted almost everywhere in the world (Sapanca, 2003: 20-21).

From all this, it can be seen that there are many faces of social exclusion. In school, workplaces and online social networks, from the cradle to the retirement home, people face a constant risk of a threat to their social belonging. For centuries, philosophers and scientists have argued that humans are essentially social beings, that is, they are naturally driven by the desire to establish and maintain social connections (Baumeister and Leary, 1995). It is therefore not surprising that social exclusion represents one of the most worrying and unpleasant experiences for humans.

Social exclusion is also generally defined as the experience of being physically (e.g. social isolation) or emotionally (e.g. being neglected or unwanted) separated from others. The phenomenon of social exclusion is also directly linked to the field of social psychology, which is the scientific study of how the real, implied or implicit presence of others affects other people's feelings, thoughts, and behaviors (Allport, 1985). Classical experiments show that people are willing to accept other people's obviously wrong reactions in order to be liked and

accepted (Asch, 1951). Likewise, people may be willing to refuse to help out of fear of being negatively evaluated or judged (Darley and Latane, 1968). However, in the last two decades alone, social psychologists have done a significant amount of theoretical and empirical research on this phenomenon. The tendency to connect and maintain social connections with others is human brain-centered. The interdisciplinary field of social neuroscience searches how the brain mediates social interactions. (Cacioppo and Berntson, 1992). The young field of social neuroscience has rapidly focused on social exclusion by conducting studies that have had a great impact on the scientific community, even outside the field of social neuroscience (Eisenberger, Lieberman, and Williams, 2003). However, these studies have also caused controversy. The most heated debate in the field of social neuroscience is about how the brain perceives and responds to threats of social belonging. Many scientists are of the opinion that the brain is the fundamental organ that creates, monitors, maintains, repairs, and changes social connections, and that different social exclusion states such as loneliness, exclusion, and romantic rejection have neural correlates. Early theories suggested that a child's bond with the caregiver is based specifically on the child's need for food (Dollard & Miller, 1950).

However, after Bowlby's (1953) research on human attachment and Harlow and Zimmermann's (1958) research on baby monkeys in social isolation, scientists agreed that children were born with an innate predisposition to connect with others. The contribution of developmental psychology focuses on the consequences of social exclusion in the early stages of human development. Studies on this topic have expanded the knowledge of the developmental roots of social exclusion by emphasizing the relationship between stereotypes, social norms, social identities, and prejudice to understand social exclusion among children, adolescents, and adults. According to these studies, as children grow up, peers become increasingly fundamental to their lives and development. Educational psychology has made great efforts to understand the impact of social exclusion in the school context. The notion that exclusionary phenomena such as bullying, indifference, and social exclusion are negative for a child's ability to learn and develop at school has become almost indisputable. After school, the workplace becomes a suitable context for many adults. Cases such as rejection and exclusion are recorded as common behaviors also in the workplace. Studies have shown that exclusionary phenomena such as timidity, rejection, and harassment negatively affect job performance and lead to harmful behavior and health problems. Thus, social exclusion in the workplace can harm not only employees but also organizations. In recent years, clinical psychologists have begun to investigate the effects of social exclusion in clinical samples to reveal psychological conditions associated with lower or higher sensitivity to social threats. Indeed, there seems to be a level of sensitivity that is functional to accurately detect the signals of social exclusion, and the inability to properly detect exclusionary signs and hypersensitivity to them can have negative consequences. Moreover, clinical psychologists suggest that social exclusion may contribute to the onset and maintenance of various psychological disorders such as anxiety disorders, depression, and personality disorders (Williams, 2009).

Social exclusion can occur at any age. Older adults are at risk of social isolation (i.e. being physically isolated from other people), which has been found to increase the likelihood of death even after controlling for other deep-rooted health risk factors (House, Landis, and Umberson, 1988).

Final reports on the European Union Poverty Programs (Andersen et al., 1994) systematically expressed social exclusion in a complex form. This series of 12 reports identified

exclusion as multidimensional and a dynamic process involving lack of resources and / or denial of social rights. In the United Kingdom, Northern Ireland and Scotland embedded social exclusion, which is a complex and dynamic process, into definitions referring to individuals, households, families and communities. Concepts such as participation and social inclusion are very common in their definitions.

Social exclusion has been defined in Northern Ireland as follows:

Social exclusion is a set of processes, involving the labor market and the welfare system that depends on the pushing of individuals, families, communities or even whole social groups to the boundaries of society. It includes not only material deprivation, but also inhibition of opportunities to participate in wider social and civic life (Democratic Dialogue (DD), 1995).

The Scottish Office argues that:

Social exclusion is complex; its causes are interdependent, and its effects themselves become causes of exclusion; for example, poverty is both a root cause and the most important consequence of social exclusion. Hence, the action promoting social inclusion should be both comprehensive and coordinated: it should address all of the issues facing an individual, a family or a community (The Scottish Office, 1999, cited in Peace, 2001: 27).

The UK Department of State Secretariat for Social Security, effective in the UK, tended to focus more on individuals in its initial statements and define exclusion more in traditional terms of poverty discourse. Therefore, complexity has been defined in terms such as "connected problems." Social exclusion is a brief description of what can happen when individuals or regions suffer from a combination of interrelated problems such as unemployment, poor skills, low incomes, poor housing, high crime environments, poor health, and family collapse (DSS, 1999).

A definition commonly referred to in the early interpretations of the European Union states that social exclusion has three faces as economic, social and political.

Economic: The excluded are the unemployed, those who lack access to assets such as property or credit.

Social: It is the loss of an individual's connection with mainstream society.

Political: It is the deprivation of some or all political and human rights of certain groups of the population, such as women, ethnic and religious minorities or immigrants (Bessis, 1995).

In a ILO report (Rodgers et al., 1995), a multi-faceted approach is proposed to understand social exclusion by defining the distinctions between types of social exclusion as an attribute of individuals or groups and social exclusion as the property of societies. Here, when it is said the self-attribute of individuals, beyond a narrow definition of poverty, such as a lack of income or assets, excluded individuals or groups are seen as at a disadvantage. In some cases, they are socially isolated. They have poor social relationships or have experienced poor social relationships before. Connections with the family, local community, voluntary associations, trade unions or even the nation may have been lost. They may be at a disadvantage in terms of the scope of their legal rights. This definition brings together both the consumption-related and business-related aspects of disadvantage. When we say the property of societies, we mean an institutional perspective in which individuals and groups live in the society in which the ongoing institutional arrangements and social exclusion are accepted as a feature of the basic

institutional framework. If markets where people make a living are divided, or if public goods are semi-public, if there are racial, sexual or other forms of discrimination, social exclusion is a property of society.

Another useful definition is made by Burchardt et al. (1999). In the United Kingdom in the 1990s, these authors speaking about social exclusion discourse, propose a limited, two-subject definition. According to them, a person is socially excluded if he/she lives in a society geographically and does not participate in the normal activities of citizens in that society. Burchardt and colleagues have continued to address the problematic issue of what normal activities are by identifying five dimensions of participation that are deemed arguably important to individual and social well-being. According to them, these dimensions include:

1. Consumption activity: concerned with traditional measures of poverty.
2. Saving activities: includes retirement pension, saved money, and home ownership.
3. Production activity: defined as performing an economically or socially valuable activity such as paid work, education or training, retirement or caring for a family.
4. Political activity: defined as participating in some collective effort to improve or protect the immediate or wider social or physical environment.
5. Social activity: It is defined as having significant social interaction with family or friends and associating with a cultural group or community (Percy-Smith, 2000: 8).

The elements of this definition with a certain value are two-way. First, dimensions indicate the multidimensional nature of social exclusion and allow the definition to extend beyond factors related to production and income. Second, dimensions interpret the productive, political and social aspects of exclusion very broadly.

In general, it is seen that many thoughts and discussions are made to find the "ideal" definition of social exclusion. It is clear even from this brief summary that there is no consensus yet.

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 illegitimate and undemocratic social processes in which certain groups are denied access to fundamental rights, primary opportunities and important resources, and are kept away from the mainstream of social development and social cohesion. Historically, the concept of social exclusion resulting from marginalization and disadvantage reflects the important kinship associated with poverty and alienation. Social exclusion refers to bad social processes and practices that form the basis of a barrier between the mass excluded and national development. It involves the systematic denial of rights granted in relation to resources and services, and the denial of the right to participate in social relations on equal terms in economic, social, cultural or political spheres. Exclusionary processes can occur at various levels within and among households, in villages, cities, states, and globally (Mohanty, 2014).

In Latin American countries such as Argentina, Brazil, Mexico, Venezuela, Peru, and Uruguay, the concept of social exclusion is approached in the context of deprivation, poverty and inequality. Deprivation of individuals from social and political rights, that is, their inability to participate in social integration, causes social exclusion. Excluded populations in South American countries are mainly examined in three categories as urban poor, urban adolescent

population and children, and homeless and immigrants. In addition to these, cultural exclusion and exclusion from the political sphere, which are defined as property, social protection and deprivation of benefiting from basic public services, are observed among the social networks in the society (Faria, 1995: 117-128).

It is seen that the concept of social exclusion is used in a limited way in Asian countries. In Russia, which is one of the important countries in Asia, the term social exclusion includes those who live in the countryside, the paid class in the middle class of the society and those who are unemployed for a long time (Tchernina, 1995: 131-140). In Thailand, another Asian country, this term includes ethnic minorities, farmers who cannot receive education, women, informal sector workers and homeless people living under the bridge (Saith, 2001: 9). In India, which has a very large land and a very large population in the Asian continent, social exclusion is used in the meaning to be deprived from certain welfare rights such as education, health, housing, access to healthy drinking water and social security. In addition, the concept of social exclusion is used together with social problems such as problems arising from the caste system unique to this country, problems arising from child labor, and increasing poverty due to exclusion from minimum income and basic rights and services (Appasamy, 1995: 237-252).

Social exclusion in Africa is generally perceived as exclusion from some basic welfare rights such as housing, drinking water, education, health, sanitation and social security. The most common form of exclusion met in this region is experienced in the form of exclusion from property in rural areas. The situation is quite different in Arab countries. Because in these countries social exclusion is accepted as a marginal situation. It is thought that excluded individuals are excluded because of their unique flaws and disabilities (Sapancalı, 2003: 21).

The concept of social exclusion in Turkey has come up with the participation studies to the European Employment Strategy, after becoming a candidate country for the European Union. In Turkey, especially after 1980, foreign companies gaining a very large place for themselves caused structural and long-term unemployment and the ensuing income inequality put the country in a very troubled situation. Turkey first prepared an Employment Situation Report and then a Joint Assessment Paper and forwarded to the European Commission. In both of these reports, social exclusion was not included as the main heading, but it was located in the section of basic employment policies deemed necessary to be taken (Kenar, 2004: 12).

DISCUSSION

It is easily understood from the above statements that social exclusion is not used completely in the same way in all countries where used and it is a controversial concept. This concept seems to be used not only to refer to a wide range of phenomena and processes related to poverty, deprivation and distress, but also in relation to a wide range of excluded people and places of exclusion.

The contexts in which the concept of social exclusion emerges are often ambiguous and contradictory. Although the term social exclusion has been used in the European Union (especially in France), England and Ireland for more than 20 years, there are debates about the meaning of this concept and how it is best used in rhetorical and political contexts. Regardless of the level of argument, this concept is widely used and attracts producers of social policy discourse (Peace, 2001: 17).

In a situation where a difference in social power relations arises, the question of who has the power to define, who is the descriptor, and who is defined becomes a place of conflict. Social exclusion is about some people's being alienated or segregated within a society. It depends on people's social class, educational background, and relationships in childhood and living standards. It also applies to some extent to disabled people, the female and male minorities of all races, the elderly and the (unemployed) youth. Individuals who deviate in any perceived way from the norm of any society may be subject to forms of social exclusion that reflect a brute or subtle intelligence. According to sociologists, there is a strong link between crime and social exclusion in industrialized / modernized societies. Rising crime rates may reflect the fact that an increasing number of people do not feel valued in the societies they live in. The socially excluded population cannot meet the rising economic situation and consumption standards within the society. Therefore, legitimate ways are skipped in favor of illegal ones. Crime is preferred over the political system or community organization. Increasingly, young people grow up without guidance and support from the adult population. Moreover, young people come upon increasingly dwindling job opportunities to earn a living. This situation can lead to a feeling of turning to illegitimate means to lead a desired lifestyle. Although exclusion is related to the social sphere, its kinship with social issues and problems makes it difficult to comprehend because of its negative effects on psychological, mental, emotional and physical health (Mohanty, 2014: 7).

The effects of social exclusion, which are difficult to grasp and define, are also varied. Weir argued that in "the pain of social rejection" the brain's anxiety about a broken heart may not be much different from worrying about a broken arm. As Weir points out, rejection also has serious implications for a person's psychological state and the society in general. She states that social rejection can affect emotion, cognition and even physical health (Weir, 2012: 50).

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