

**broken windows in the
big brother house**



environmental justice

**how to sell snow to
the Eskimo**

By Alan Woods, Sue Nelson and David Pickering
Environmental Campaigns Limited



Broken Windows in the Big Brother House

Written by Alan Woods, Sue Nelson and David Pickering

This publication is an occasional series of papers researched, written and produced by ENCAMS and funded by the British Cleaning Council. It attempts to highlight the issues of local environmental quality and anti-social behaviour.

www.encams.org

www.britishcleaningcouncil.org

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Foreword by the Chairman of The British Cleaning Council

Britain's multi-million pound cleaning industry established the British Cleaning Council (BCC) in 1982. Membership of the council is open to any recognised trade association, institution, research or educational body concerned with industrial, commercial and institutional cleaning.

BCC has a number of objectives. Primarily it coordinates the common activities or interests of the British cleaning industry, promoting it to UK based institutions and associations, and to local and central government. It provides a forum for all constituent bodies to meet and work together to further the aims of the industry as a whole. BCC actively supports research, education and training and has played a key part in the "upskilling" of the industry's workforce.

BCC undertakes sponsorship of exhibitions and seminars connected with all aspects of cleaning. In particular we have been involved in the Cleaning Show for some time. This important event is run every two years at the National Exhibition Centre in Birmingham, and has become the focus for the promotion of cleaning industry services and equipment in the UK.

Whilst we feel we have made much progress on all the above issues, we would like to see BCC more actively strive towards the achievement of two further objectives. First, to increase local and central government's awareness of the cleaning industry's huge contribution to the economy. This is a multi-million pound industry, and yet it still remains unrecognised as a major part of the UK economy or as a major employer.

Secondly, cleaning is traditionally seen as a low-level, low-impact activity which the public prefers to ignore or forget. But the truth is, within days our factories, hospitals, schools, offices and transport systems would not be able to function if cleaning services were withdrawn. I am proud to be in the cleaning industry. Health and hygiene are a fundamental right in our society, and the million or so people who are involved in cleaning deserve a higher status and recognition for their important, but underrated work. We would like to see the public gain a greater understanding of the role of our unsung cleaning heroes, who often labour unseen late at night or early in the morning.

Given BCC's remit and our new push on the above two objectives, we were keen to sponsor this series of occasional papers which are being sent to key government and institutional opinion formers and influencers. We have had a long relationship with ENCAMS, which has been an active member of BCC for some time, and we want to highlight the issues surrounding good quality environments. Be assured these are important issues and we feel that they deserve greater consideration and recognition.

I hope you will find the contents stimulating and thought-provoking, and next time you're in a hospital or pub, or on a train or in your office, or even just walking along the street – spare a thought for the people who clean up after the rest of us!

Paul Pearce

Chairman, British Cleaning Council



Foreword by the Chief Executive of ENCAMS

ENCAMS is the organisation which runs the Keep Britain Tidy campaign, and manages a number of local environmental quality programmes such as the Blue Flag for beaches and Eco-Schools. It produces the annual Local Environmental Quality Survey of England for government which measures the state of our streets. ENCAMS is best known for its campaigns and public information on litter including car litter, gum deposition, drugs related litter, fast food litter and youth litter. However, we have also campaigned on a number of other anti-social behaviour issues such as flyposting, fly-tipping, dog fouling and neighbour noise.

We are funded by Defra in England, and work closely with other government departments in the ODPM and the Home Office. We have recently produced the Fast Food Code of Practice for Defra, which is a voluntary code for the industry and local authorities to better tackle the increasing problem of fast food litter. We are currently working on a revision to the Code of Practice on Litter and Refuse which is expected to be completed in 2005. But ENCAMS' work doesn't just cover England. We have offices in Northern Ireland, Wales and Scotland funded separately from those devolved administrations. After all, litter, waste and anti-social behaviour do cross international boundaries and are not just a problem in one country.

ENCAMS has been a member of the British Cleaning Council for as long as I can remember, because our individual remits are so complementary. Broadly, we try to deal with the sources and causes of environmental degradation, whilst the cleaning industry has to cope with the consequences. However, I am particularly impressed by the current BCC Board's intention to "up the ante" and raise the status and profile of the industry, and their determination to launch a number of new initiatives in the next couple of years.

This series of occasional papers is an example of one of BCC's new initiatives, and shows how the two organisations are working together to gain more recognition for some of the issues. ENCAMS is therefore fully committed to increase its support for BCC's work and objectives, and begin to get the profile of the industry raised and appreciated. If ENCAMS can get behind BCC and do more to support the role of cleaning and cleaners, maybe your organisation can too.

Alan Woods

Chief Executive, ENCAMS





Broken
windows

in**thebigbrother**house

Sue Nelson
Marketing Director
ENCAMS

I'm a celebrity get me out of here!

It wasn't until I began working in the field of local environmental quality, that I heard of the Broken Window theory. As the title suggests it rests on the premise that if a window is broken in a neighbourhood, it can be the start of a downward spiral in environmental quality, which in turn invites residents or visitors to carry out other crimes or anti-social behaviour. Just that one act leads to another and then another and then another – the beginning of a chain of events. I recently researched this theory in more detail and it reminded me so much of my views on reality TV shows. Big Brother and I'm A Celebrity Get Me Out Of Here! are living proof that Broken Windows is not a theory but a proven reality.

I didn't watch the first Big Brother with "real" people, but I did watch the one with the "celebrities" (although I think there is room for the invention of another word that properly describes people who are stuck in the wilderness between anonymity and real fame). I like to think that I was incapacitated at the time with a dislocated hip and ten broken fingers so that I couldn't use the remote and change channels, but of course this is not true. I intended to watch it just for five minutes so that I could engage my children in (albeit) one topic we could actually chat about using the same vocabulary – they not being interested in my world and me not understanding the mysteries of rap music and hair extensions. I was appalled that I found the celebrity situation compulsive viewing. I wondered if I had a previously unsurfaced sadistic streak delighting in the creeping tensions that led to relationship breakdown and destructive behaviour. Or had I just wandered into senile dementia early, happy to let dumbed down, cheaply produced television wash over me? I found it fascinating and just had to watch the whole series.

How embarrassing. I resolved never to reveal this to my friends or neighbours, in case it decreased my social standing.

I knew my addiction had taken hold when I secretly looked forward to the rival version set in the Australian jungle.

I'm A Celebrity Get Me Out Of Here!; an ironic title when those involved had clearly instructed their agents "I'm A Celebrity Get Me In There!" Hard cash and promises of a phoenix-like rebirth of their careers too tempting to reject.

But why was I so hooked on being an armchair voyeur? The main reason is my overwhelming feeling of superiority when I'm watching it, because I know that eventually the dark side of their characters will come seeping through, however hard they try. It's the dead certain knowledge that despite their wealth, beauty or fame, they all go in there convinced they can maintain their carefully orchestrated public persona, no matter what the external circumstances. Well they can't. This makes me feel so good, because I think I can. But could I in the same circumstances? Those circumstances meaning the external environment, that is to say, the behaviour of your peers and the actual physical environment in combination. It takes an incredibly special person to remain unaffected by that double whammy. You just know that the rebellion against the total environment – behaviour and surroundings – is going to surface spectacularly at some point. Witness the eventual emergence of reactionary behaviour: arguments, resentment, underlying aggression and tit-for-tat tactics. No one's in charge, and there is no social fabric to hang on to. My God, in that jungle environment I swear there is a chance of grievous celebrity harm. Not only that, examine how they look before they go in. They're used to making a real effort. It's their livelihood. How do they look when they come out? Their beauty regimes are habitual, but you can see personal pride beginning to slip as the programme progresses. The external environment affects their behaviour towards others and their respect for themselves.

To illustrate this point. Take the most properly brought up people in the land: the inhabitants of the royal House of Windsor. We could get them to inhabit the Australian jungle instead of celebrities.

Make them carry out inane tasks (they're used to that), and call it I'm A Majesty Get Me Out Of Here! Even Edward could sell the TV rights to that. There wouldn't be one person in the country who wouldn't watch it. We could add a bit of spice by saying the length of stay in the jungle determines the level of their civil list income. Can you imagine dropping Fergie into a swamp and getting Phil to wade through crocodiles to stuff her bikini with ugly fruit, or Madge in a sleeping bag and Princess Michael without make-up and tiara? No matter how well trained and experienced at putting on a public face, it wouldn't be long before the ermine would fly. I bet that even the Princess Royal would take to eating horses if the environment demanded it. Such environmental pressure would change even experienced royal personas: from pomp to circumstance.

**litter as an
invitation to men
behaving badly!**

This ridiculous flight of fancy led me to understand the Broken Window theory, the brainchild of the criminologists James Q Wilson and George Kelling. They argued some time ago that if a window is broken and left unrepaired, people walking by will conclude that no one cares and no one is in charge. Inevitably more windows will be broken, and the sense of lawlessness will spread from that building onto the street, sending a community message that anything goes.

They believed that in a city, relatively minor problems like graffiti, flyposting, litter, public disorder, are all the equivalent of broken windows. That is to say, invitations to more serious crimes:

"Muggers and robbers, whether opportunistic or professional, believe they reduce their chances of being caught or even identified if they operate on streets where potential victims are already intimidated by prevailing conditions. If the neighbourhood cannot keep a bothersome panhandler [beggar] from annoying passers-by, the thief may reason, it is even less likely to call the police to identify a potential mugger or to interfere if the mugging actually takes place."

This is an epidemic theory of anti-social behaviour: something that is catching and contagious. It can start with a broken window and spread to an entire community. The epidemic aspect of this disease is not like gonorrhoea, transmitted through actual physical contact with a physical visual manifestation you can see, it is more like SARS.

Anti-social behaviour, they insinuate, is transmitted through the air, infecting you without you realising, secretly invading your body. You can come down with the anti-social behaviour virus both literally and socially. But the catalyst for the epidemic is not how you were brought up, it is environmental. The logical conclusion of the argument, therefore, is that in general, local environment is the starting point for anti-social behaviour, not the person themselves. Litter as an invitation to men (and women) behaving badly. Could this be true?

Kelling was asked to put his Broken Window theory to the test by the New York Transit Authority (NYTA), the organisation that runs the city's subway system. At the time it was believed that the system was at the point of collapse, all the trains were covered in graffiti, fare dodging was rife, trains didn't run on time and there was serious crime on a daily basis.

Surely this meant that NYTA should concentrate on the big things, like serious crime and train reliability to stand any chance of success. But Kelling along with David Gunn, the director responsible for rebuilding the subway system, decided to focus on the small things instead.

Gunn insisted that the immediate environment of the train carriage was a key determinant of the whole system as the public saw it, and a factor in their subsequent behaviour. Against all advice he strongly felt that graffiti in particular signalled the wrong environmental messages, and was the start of a "broken window chain". He believed that if he were to rebuild the organisation and staff and public morale, he had to win the battle against graffiti. Without winning that battle, all the management reforms and physical changes would be short-lived, and he wanted long-term sustainable improvement.

Gunn set up a cleaning station. If a carriage came in with any graffiti it was removed during its changeover period and cleaned. Every night carriages were examined and cleaned before they were back in service the next morning. How annoying is that to a tagger who has put themselves in danger of being caught, only to see that the next day their artwork does not exist? At the same time William Bratton head of the American version of the British Transport Police in New York, used the same approach, even though serious crime was at an all time high. He decided to tackle fare dodging. An estimated 170,000 people a day were entering the subway system without paying. Kids just jumped over the gates, other people leant back on the turnstiles and forced their way through. Once people were so obviously cheating the system, others who would not normally consider doing so, joined in. They reasoned that if kids and others weren't going to pay why should they? The problem was exacerbated by the fact that the fares averaged just \$1.25 so the transit police didn't think it was worth pursuing, particularly as there was so much serious crime that they barely had time to deal with.

Bratton first picked stations where fare dodging was at its worst, and put as many as ten plain-clothed transit police at the turnstiles.

The team would nab fare dodgers one by one, handcuff them (to show how serious the offence was), and make them stand in a line on the concourse until they had enough to fill a bus and take them to the police station. This gave an unequivocal message to all transit users that the police was now serious about cracking down on crime. The transit police also found that one in seven of those arrested had outstanding warrants for previous crimes, and one in twenty was carrying a weapon.

The number of ejections for drunken or improper behaviour from the subway system tripled within the first three months, again it was signalled that such behaviour would not be tolerated.

Bratton was later to be employed by Rudolph Giuliani, the Mayor of New York, to do the same on the streets. Again he used similar strategies, cracking down hard on quality of life crimes – graffiti, public urination, minor damage to property, littering.

how can we
"sex-up" bin
men?

Much has been written about the reasons for criminal behaviour: criminals are the victims of a complex set of socio-economic circumstances – social injustice, economic inequity, lack of status, unemployment, racism, institutional neglect and so on. Having been brought up in such a world, I can see this argument has its merits, but I don't entirely buy it. Not all people living in inner cities where the quality of the local environment is low, are naturally criminally inclined or deprived or have had an unsupportive upbringing.

I think that there are professional criminals – hardened bastards known by the police in every town in the country, almost beyond redemption, systematically lawless, but they constitute a small percentage.

Criminal acts, especially anti-social low-level ones are often carried out because of the context of the local environment. You just don't feel you have much worth if you step outside your front door and where you live is full of litter, dog crap, graffiti, flyposting and the odd broken window. You know that no one in authority cares about you or your family, and that no one is in charge. If the kids down the road break a car window and no one bothers, you might as well nick something out of the local shop or scrawl some graffiti, and of course it certainly won't matter if you drop litter.

If you're still not persuaded and think that argument just applies to deprived areas and the people who populate them, and that the environment has no bearing on how you feel and act, consider this: would you feel, behave and act the same if you were in a church, or in a football crowd, or in the boss's office, or the pub, or in a beautiful country garden or in a really rough inner city street with youths hanging around with nothing to do? We are all very responsive to the local environment; our research shows that if you are at a huge public event you will drop litter because you know hordes of people will be there to clear up when everyone's gone home, but you wouldn't do it if you were with your Mum or outside your own house. You will be hushed and respectful in a church even if you are an ardent non-believer; and you wouldn't feel comfortable in clothes that weren't smart because it would somehow feel disrespectful. In a pub you would be much louder, more likely to laugh and certainly wouldn't feel comfortable wearing a suit. If I found myself on business somewhere in inner city London strewn with litter and graffiti, I would hold on to my briefcase and cover up my watch and jewellery. I would even exaggerate my cockney accent in the vain hope that anyone dodgy might think I was a local girl made good, all the less likely to smack me in the mouth and nick my handbag. I certainly change my behaviour depending on the environment. Which brings me back to where I started – I'm A Celebrity Get Me Out Of Here!

The idea seems hard to believe but I am persuaded that by tackling the environment first, you will eventually have less crime and probably better educational attainment too, maybe even better health because your self-worth is restored. Perhaps local transport is less likely to be damaged, or the new playground the council has just installed at incredible expense won't be mutilated. I don't believe in the over-the-top, much quoted, Robocop zero tolerance approach, but there must be a softer version of that, which is practical and sends out the right messages.

So where does all the local money go? It is prioritised towards education (education, education), even though only one third of residents have any contact with schools. Towards public transport, even though the majority never uses it. Towards hospitals even though we only use them sporadically, (please God, if we're lucky). And towards policing and social services. It is an indication of priority that of the 201 Best Value Performance Indicators that councils have to file to central government every year, just one (and that was only introduced this year), is devoted to local environment. When you look at it from a council chief's point of view, environment just isn't glamorous. Think health and you think George Clooney in ER or nurses in sexy uniforms, think police and you've got thrusting car chases and gritty crime dramas. Think local environment and you've got bin men with bum cleavage. I guess there's no competition in the hearts, minds and genitalia of decision-makers. Perhaps we need a Campbell to "soup up the profession so that we can influence local councillors" decisions on funding allocations. He must be looking for a job at the moment. Let's sex up bin men (not literally you understand).

The public consistently rates the quality of their local environment as their Number One priority. It's the thing they notice most if the service isn't right. You'd know within a day, maybe hours, if your wheelie bin or bin bags weren't collected. Within days if your street wasn't swept.

Research by ENCAMS shows that litter, neighbourhood noise, graffiti, fly-tipping, abandoned vehicles, discarded syringes and dog fouling are “top of mind” for local residents. MPs and government ministers will testify to the number of letters they get in their postbags on local environment. How many do they get on the relative merits of grammar schools versus comprehensives, or the length of the waiting list at the local hospital? A fair few, and these are very important issues of course, but they are dwarfed by what people think as they open their front door and encounter the street where they live. And everyone has a view on this. Everyone. If we do any radio or TV interviews on litter and dog fouling, we know that this will generate more debate, phone-ins and letters for that radio or TV station than any other issue they might cover in the next six months.

I think it is the Number One voting issue, because I wouldn't know if social services got any better where I live, because I don't engage with it. To be honest I wouldn't know if our local hospital or local transport got better, I don't currently use them, and I'm lucky not to engage with the police either, except for speeding fines. The prevalence of litter and dog fouling says far more about where I live, ergo about my community and my social status, than my local school's SATS results, or how many buses run on time. It influences my mood, my behaviour, my self-worth and my house price. What a vote winner if you could get the quality of the street right. Not only would no one expect you to do this, they would notice immediately!

My personal thoughts are that a political party could get voted into power on that single issue, and the corresponding benefits would spill into the other key areas.

This is validated by MORI research that found the public expected hospitals and education to get better in the next few years, but they were expecting the quality of their streets to get significantly worse. How terrible. The electorate resigned to being ignored by the elected on their most important priority. No point in voting if that is the case.

environmental equality for all (except on Sundays)

Yes I know, I can be accused of working my way into the boring middle-classes and not needing those other services much, and aren't I lucky, but our work shows that if anything, local environment is even more important in deprived areas. In March 2003 ENCAMS conducted some research into environmental quality in a deprived area of one of the UK's biggest cities. It was an awful time; some youths had been shot, presumably by accident, over the Christmas period, and a community used to terrible events was in shock. We spoke to a representative range of local residents and were overcome by their real sense of community spirit. Support for each other, no matter what race or religion, was overwhelming. Comments such as “there is a fantastic spirit here and it should be nurtured”, and “the community is brilliant, we're solid and we stand together” were typical.

However the contrast between community spirit and the actual state of the local environment was truly shocking. Much work had been done on schools and amenities, and even young people agreed that they had a good school, sports centre and youth club.

But they were resigned to living in a tip. In group discussions we held, validated by photographs we took of the area, the majority of negative comments were to do with local environment: “People just throw rubbish everywhere.” “You get mattresses, settees, televisions, fridges, tyres, beds and all kinds of stuff outside your house and up against your front door.” “When I wake up in the morning and look out of my house, it's an eyesore.” “People dump stuff outside my house and it makes me look bad when it's not my fault.”

The residents felt strongly that where they lived had developed a bad reputation and lack of respect from people living outside their area, and this had added to the environmental problems. When outsiders travelled through or visited, they assumed bad behaviour was OK and threw litter and dumped rubbish, when they probably wouldn't have done it on their own doorstep. The main road is well known for being the city's dustbin. Try getting a job, bank loan or insurance if you have the name of that road on your personal details – can't help when you're trying to chat up members of the opposite sex either.

It was evident that the relationship between the council and the local residents had completely broken down. There was obviously an impasse between the two sides. Residents said they had complained dozens of times, but were shunned, pleas kept falling on deaf ears: "We're fed up of it, it's been highlighted time and time again and the council just doesn't listen to us." "There have been two [abandoned] vehicles near us for months and I've reported them but no one has collected them." "One man has been ringing the council for four weeks to move some rubbish and nothing has happened." I know it's not easy engaging a community that is multi-cultural and multi-lingual, with historic, religious and cultural practices that are alien to local authority managers. But can't they take it more seriously? Try a bit harder? Everyone has a right to good local environmental quality: in fact environmental equality should start to take greater precedence in every council hierarchy.

Again during our research, the Broken Window Theory was being articulated even though residents had never heard of George Kelling: "If there is rubbish in one particular area people think they can add to it without making a huge difference, then graffiti and fly-tipping adds up, then the area becomes run down." Councillors and council chiefs must give environment more attention, but of course they will claim this requires extra funds from government – but that's not true . . .

In the posh street in which I live there are around six houses to a postcode. No one drops litter during the week, but it's a route back from town on a Friday and Saturday night and gets its fair share of chip wrappers and Stella cans in the early hours. In council flats there can be up to sixty dwellings to a postcode, maybe even a hundred. Surely the area around the council flats needs sweeping and looking after at ten times the rate? My street gets swept every day except on Sunday, but it doesn't need it (except on Sunday). I know because we analyse litter deposits at ENCAMS all the time. Why does the council waste its time and money doing this every day when it's not needed? There are probably two reasons: political expediency and the simplistic one-size-fits-all mentality.

I suspect there is political motivation regarding my street as councillors live there, so it makes the chief executive look good to have big boys' toys humming away at six every morning (except on Sunday) without fail. My street needs sweeping three times a week, no more, but a council area should be done maybe three times a day every day. I'm not being an armchair socialist, this is looking at it from a pure dispassionate business perspective. Please clean my street less because there will be no difference to its appearance. With the money and effort saved please go round the corner and look after the areas where it would make a real difference and where they really need it. Same amount of money, just using it differently.

And when a council started to do this, could they, please benchmark their crime, schools and health stats from that date and see if there is a positive move in the right direction on those too.

**gettoughon
thestreet**

An uncared-for street can set off a whole chain of events. It gives a hint of lawlessness and shouts out that no one cares.

I'm not suggesting that a littering offence will cause someone to spiral headlong out of control, to eventually become a chainsaw murderer or chronic drug abuser (although interestingly Fred West's first offence was for littering). But I'm sure it affects our mood and our self-esteem and over time leads us to behave in a different, more destructive way.

If we put more effort and focus on litter, dog fouling, graffiti, flyposting and general street cleanliness, surely people will react and behave differently towards their local surroundings? If it is prioritised, will it not mean less crime? Environment undoubtedly affects our behaviour and may lead some, who would not consider it in other circumstances to commit low-level crimes. No one wants to live on a street that everyone else knows is a tip – it says something about you. If government made councils get tough on the street, the police wouldn't need to.

To make that commitment, areas that are run down must have more regular services than other areas. I know this isn't one-size-fits-all, and could lead to a council being accused of inequality on a "per metre of street" basis. But it would be equal on a population basis. More people are squeezed into inner cities, so their servicing should be equal to the number of residents.

We should measure the state of the nice tree-lined suburban area, and make it our priority that the same standard is upheld in every other part of the borough.

This would be environmental justice, with the outcome being environmental equality.

The huge majority of the population is clearly unhappy with the state of their street, and rates this as their highest local priority. They don't expect it to get better and are resigned to the stark political reality that no party is going to do anything about it. Ironically this is at a time when our political parties are in turmoil, have lost touch with the populace and are searching for vote-winning strategies. I can't really put a cigarette paper between Tories, New Labour and Lib-Dems now, I don't know what they stand for – not in one sentence anyway. New Labour appears to be more Tory than the Tories.

Tories want to be New Labour and the Lib-Dems are just glad if someone mentions them in the same breath as the other two. If a party stood up and really committed itself to cleaning up the UK within the next three years, so our streets sparkled and our parks and buildings were clear of graffiti and flyposting, I'd vote for that and I'm sure I'm not the only one.

Sue Nelson, 2003

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environmental

Justice

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Deprivation-definitions and insights

The Social Exclusion Unit (SEU)¹ was established by the Prime Minister in 1997 against the background of a wide and widening gap in the 1980s and 90s between Britain's most deprived neighbourhoods and the rest of the country. It aims to help improve government action to reduce social exclusion by producing "joined-up solutions to joined-up problems". The Unit, which is now located in the cross-cutting Office of the Deputy Prime Minister (ODPM), understands social exclusion as the outcome of people or areas suffering from a combination of linked problems such as unemployment, poor educational attainment/low skills, low incomes, poor housing, high crime environments, poor health and family breakdown.

In January 2001 the SEU published: A New Commitment to Neighbourhood Renewal: National Strategy Action Plan², which includes a picture of poverty in England. Using statistics from 1998, the report identified in the 10% most deprived communities a range of issues relating to income, employment, education, crime, housing and health. Some highlights are illustrated as follows:

- a twice than average reliance on means-tested benefits (44% in deprived communities compared with national average of 22%)
- the employment rate was 25% lower in Tower Hamlets (55%) than the national average (74%)
- under 2% of schools with more than 35% of pupils receiving free school meals attained the national average level of GCSE passes
- burglary in North Manchester was approximately 3 times the national average (24.8/1000 population in North Manchester, 8.7/1000 national average) and violence against people was over 3 times the national average (37.8/1000 population in North Manchester, 11.4/1000 national average)

- poor housing occurs in many areas, but in the 10% most deprived communities the incidence is nearly 50% higher than the national average (housing not in a decent state: 43% of housing in the 10% most deprived areas compared with 29% national average)
- in 1999 the rate of death from coronary heart disease was 26% higher in the 20% most deprived health authorities than the national average

Deprivation is not a state that people are in or not, there are sliding levels; nor is it always easily defined geographically. Generally deprivation is most clearly seen on a local geographical basis, as pockets of deprivation can be masked by relatively more affluent communities on a wider basis. However, the following statistics reveal some trends:

- the poorest 10% of neighbourhoods include 841 wards
- 82% of the most deprived wards are in 88 local authority areas
- most of these awards are in urban areas, many post-industrial, though 16 of the 88 have substantial rural areas
- some regions have more areas of deprivation, as the table shows

Region	% of nationwide deprived wards	% of the local population living in these wards
NW	25.7	18.8
NE	19	28.4
London	18	18.8
Yorkshire & Humberside	9.4	21.6

- 70% of all people from ethnic minorities live in the 88 most deprived local authority districts compared with 40% of general population
- 18% of England's children live in the most deprived 10% of wards

It is also clear that ethnic minorities suffer deprivation disproportionately. Logically, working with and through ethnic minority communities offers a means to focus resources in the most disadvantaged areas and to the most disadvantaged communities.

the increasing political focus on local environmental quality

A 2002 Sustainable Development Commission report³ noted the indications from political leaders of the growing interest in the area of environment and poverty:

"We need stronger local communities and improved quality of life ... where the environment in which we live fosters rather than alienates a sense of local community and mutual responsibility"

Prime Minister Tony Blair, April 2002

"Historically, environmental awareness in Britain has not been much of a civil rights matter. Instead it has largely focused on conservation... but we need to address the broader debate. We need to address the issue of environmental equity."

Rt. Hon Michael Meacher MP, January 2002

The report also noted the Prime Minister's speech in April 2001 introducing the "liveability" agenda, which included local environmental issues as a key component of a satisfying life in urban communities. The swell of political commitment to tackle the deprivation and the importance of liveability which, by its nature is a cross-departmental responsibility, has continued since the commission report was published. The importance of liveability by its nature is a cross-departmental responsibility. This is illustrated by the Deputy Prime Minister, John Prescott's speech at the autumn 2002⁴ Urban Summit in Birmingham, in which he stressed the importance of creating liveable urban areas:

"We've also got to include what former Vice President Al Gore described to me as 'liveability'. People care about their communities. They want cleaner, safe streets, good parks ... a good quality of life."

The Department for Environment, Food and Rural Affairs (Defra) has a Minister for Local Environmental Quality, the Rt. Hon. Alun Michael MP, and a Local Environmental Quality team which oversees the sponsorship of ENCAMS. In an agenda setting speech at the Urban Summit⁵ Gordon Brown highlighted the importance of environmental protection and enhancement as a part of regeneration policy:

"And I will secondly suggest that in modern economic regeneration our aims – high and stable levels of economic growth and employment – can best be met by protecting and enhancing the local environment."

This growing political swell has led to and supported the development of a succession of key policies and initiatives, including:

- 1999 Report of the Urban Task Force chaired by Lord Rogers of Riverside, entitled: "Toward an Urban Renaissance". This, in turn, was influential in the production of:
- November 2000 Urban White Paper, "Our Towns and Cities: The Future – Delivering an Urban Renaissance"⁶.

The White Paper led to:

- January 2001 National Strategy for Neighbourhood Renewal Action Plan implemented by the Neighbourhood Renewal Unit (NRU)⁷ delivering:
 - Neighbourhood Renewal Fund working with Local Strategic Partnerships (LSPs), focusing on the 88 most deprived local authority areas
 - Neighbourhood Wardens Team
 - New Deal for Communities (NDC) programme
 - Neighbourhood Management Programme
- Autumn 2002 Urban Summit⁸
- October 2002 Government published a vision and action plan entitled "Living Places – Cleaner, Safer, Greener"⁹ aiming to deliver better parks and open spaces.

local environmental quality and faith

ODPM also supports the work of the Inner Cities Religious Council (ICRC)¹⁰ whose membership includes representatives of five of the largest faith communities in England: Christians, Hindus, Jews, Muslims and Sikhs and is chaired by a government minister. ICRC provides a forum where religious representatives can discuss issues, policies and programmes with the government, and work on urban renewal and social inclusion.

ICRC published an interim report entitled "Involving faith communities"¹¹ drawn from "Involving Communities in Urban and Rural Regeneration: a Guide for Practitioners", (published in 1997 by DETR) pending updating in line with new policies and programmes. The report identifies the potential contribution of faith communities in neighbourhood renewal, noting:

- churches, mosques, temples, synagogues and gurdwaras are often well resourced and have as much right to be involved in neighbourhood renewal as other voluntary groups, such as residents associations
- most places of worship are linked to a variety of local groups and comprise local people from a broad spectrum of the community and across generations; they are an effective and generally respected and trusted gateway to other sectors of the community
- they often organise/support a range of activities and initiatives
- faith communities are often relatively well resourced compared with other voluntary bodies and many have paid staff, e.g. ministers, imams, rabbis. Some have youth or community workers, and together with volunteers, they possess a range of managerial skills
- they may have access to funding not widely available including trusts
- they usually have their own premises which are a base for a variety of faith and community activities
- they generally operate within legal and constitutional frameworks and can draw on the support of regional/national networks/institutions

ICRC also supported the Local Government Association in the production of 'Faith and Community; a good practice guide for local authorities'.

ENCAMS' work has further identified that faith communities bring a philosophical conviction derived from religious motivation to speak out against poverty. Their faith makes them naturally inclined to speak out about discrimination and lack of stewardship of a world where we are tenants with responsibilities, rather than owners with freedom to act as we like. Churches of all denominations undertake practical initiatives to improve local conditions and people's welfare as a matter of course.

Notwithstanding the advantages of working with faith communities, ICRC identifies that there are sometimes local tensions within and between faith groups, and that many sense that they are struggling to maintain their existence, so don't fully recognise their strengths. Further, that the potential of working with and through faith communities is not fully reflected in practice with a patchy picture reflecting enthusiasm and reluctance in different localities.

The government is increasingly focusing on social and economic issues, and the role local environmental improvement plays as a key component of regeneration.

The ICRC recognises the tremendous, and currently underutilised potential of faith communities to act as effective locally-based channels to target resources at the 88 most deprived local authority districts.

Environmental initiatives through faith networks and communities can prove an effective way of targeting the most disadvantaged communities and engendering neighbourhood renewal from the grass-roots level of local communities.

the joseph rowntree foundation and groundwork

The importance of maintaining a good quality local environment is demonstrated by both research and practice.

The Joseph Rowntree Foundation is one of the largest independent social policy research and development charities in the UK. It supports a wide programme of research and development projects in housing, social care and social policy. Its 2001 report "Rainforests Are A Long Way From Here" reveals that "small environment" problems (litter-strewn streets, graffiti, dog fouling, etc.) are of a greater concern than "big environment" (pollution, global warming, etc.), and that many residents are relatively ambivalent about the concerns of environmental organisations and charities.

In part this is because the jargon used is often technical, "big environment" is just too far away and the methods of campaigning are often naive. The public accepts some detrimental aspects of their local environment, seeing a link between economy, employment, industry and waste – a sort of "where there's muck there's brass" attitude. They know that thriving, economically vibrant communities come with a price tag of pollution, factories, busy roads and other (as they see it) necessary facilitative infrastructures.

However, of particular concern was the appearance of streets around their homes which resulted in their community being perceived or stigmatised as dirty. This was not seen as a necessary result of economy, employment and waste, it was just seen as preventable and a lack of street management.

Amongst the conclusions, the research highlighted that:

- cleaning up buildings, derelict sites and streets would considerably improve the quality of life in deprived areas
- long-term solutions to local environmental problems require policy makers to take a joined-up approach to environmental, social and economic policies that recognises the way that they affect each other

Another 2001 report, entitled "The Groundwork Movement: Its Role In Neighbourhood Renewal" traces the development of Groundwork from 1981, noting the aim of bringing waste land into productive use in deprived communities in England, Northern Ireland and Wales. The activities of Groundwork include skills training, job creation, daycare provision, youth work and environmental improvement. Recognising differences between local Groundwork trusts, the report highlighted successful intervention in some of the most difficult and disadvantaged neighbourhoods where other agencies had been reluctant to operate, often leading to a change of attitude by agencies about particular neighbourhoods. It identified the following ingredients leading to successful outcomes in, and with, deprived communities:

- **capacity building**: maximising community involvement, equipping people with skills and rebuilding confidence enabling residents to play a full part in regeneration
- beginning with the relatively quick, cheap and effective fixes of **litter and graffiti removal**, so encouraging residents to participate in longer-term community development
- **community involvement** which promoted a holistic approach and enhanced local organisations
- **multi-agency approach**, including local government departments, Training and Enterprise agencies, further education colleges, transport operators, the police, local business organisations, housing associations and other voluntary sector bodies

Noting the often unrealistic desire for quick fixes, the report revealed that Groundwork recognises the importance of equipping communities in areas of deprivation with the confidence and skills to play a full role in regeneration, and the time to achieve this.

new economics and the church urbanfund

The Church Urban Fund (CUF) working with the New Economic Foundation has produced a report exploring if, and how, faith communities can bring hope and genuine community participation to the renewal debate¹². It explores how faith groups contribute to neighbourhood renewal, why it is beneficial for local authorities and faith groups to work together, how faith groups working together can be more effective and how they can enable genuine and not token participation. Amongst the outcomes, the report notes that faith groups:

- offer a holistic view of renewal – tackling roots of problems and not just symptoms and addressing community issues as well as physical changes
- are motivated both by their faith conviction and their location in areas of deprivation and exclusion
- can bring hope – without glossing over local situations, they balance prophetically calling for justice with engendering a pride in their community and empowering people to make a difference
- can push for genuine participation – they expect and can facilitate involvement and subsequently ownership by members of the local community in regeneration

- are most effective when they work together – failure to do this can lead to competition for resources and a more divided community; conversely collaboration can unite and deflect criticism that they are merely trying to win converts
- have more in common with local authorities and renewal experts than is imagined – many public services encompass some of the values of faith groups and in some instances may owe their foundation to such groups (e.g. education, health and social housing). However, a suspicion can remain because deeply held views relating to equality, tolerance and respect are not always seen to be practised, particularly by fundamentalist wings of faith groups. Having said that, there is much that faith groups and local authorities can learn from each other in policy and approach.

environmental justice

Poverty and deleterious environmental conditions are linked historically, going back to the plague that devastated Britain in the mid-fourteenth century, spreading as a consequence of poor residential conditions with the close proximity of animals. Society has responded to this insidious link in different ways through time.

The Victorians identified that access to clean water and disposal of dirty water were key, and sought to engineer their way out of the problem with mains water and drains. Post Second World War Britain sought solutions through slum clearance and redevelopment.

In 2003 ENCAMS conducted a community-led clean up in Lozells Road, a deprived part of Birmingham that had a high ethnic mix, and a gun culture. The findings of the project and the attitudinal surveys completed before and after its completion revealed that heavy littering and fly-tipping were primarily due to a lack of education regarding the appropriate disposal of waste by residents.

However, there was clear evidence of a failure by the council to provide a cleansing service of an equitable standard to other parts of the borough.

Residents articulated this very strongly in the research:

"[we] pay Solihull rates but don't get a Solihull level of service"

Differences between Lozells Road and Solihull include the religious, cultural, economic and racial make-up of the two communities. The council's tolerance of, and inability to get to grips with, the persistent poor environmental quality of Lozells Road and the sense amongst the residents that they were not being adequately served suggested to them an apartheid of service provision. Apartheid being separation based on political, economic, cultural, spiritual and racial factors rather than just geography.

This apartheid situation was largely due to a breakdown of the relationship between the council and the local residents, with communication being almost non-existent. It could be argued that environmental services for Lozells Road should be more consistent and intensive than a desirable area such as Solihull, but in reality the opposite is true. Those who are most articulate and powerful have stronger voices in the request for environmental servicing.

ENCAMS' work with the Lozells Road community also produced strong links between the state of the local environment and the self-worth of the residents within it.

conclusions

There are three clear messages that run through this paper:

First, that regeneration is vital if the deprivation experienced by the most disadvantaged communities is to be addressed; this is clearly recognised by ministers and explicit in government policies.

However, the importance of tackling environmental issues as a key factor in regeneration in the most deprived communities is often seen as or considered to be the cinderella of initiatives by policy makers/regeneration professionals, subsumed below economic and social initiatives.

At a local level, the most deprived communities place a clean and tidy neighbourhood as a top priority in improving the local environment and there are relatively quick and cheap gains to be made through initiatives to improve the local environmental quality.

Secondly, whilst central government is committed to regeneration and increasingly realises that “small environment” is important, there is evidence that local government sometimes operates a differential in service delivery, tackles symptoms of poor environmental quality inadequately and fails to appreciate or deal with the causes. ENCAMS believes there is all too often a lack of a holistic professional managerial responses to street servicing. There may therefore be a central political imperative, but that is not necessarily shared or understood at a local political level. This is most starkly shown in the budget allocations where environmental services is woefully behind health, social services, education and transport.

Thirdly, many reports have been published with essentially the same message – partnerships with faith groups are vital to achieve regeneration in the most deprived communities. Case studies and independent research reveal that by working with and through faith communities regeneration can address the issues of the most disadvantaged and work with the most disadvantaged. This is primarily because the faith groups comprise of members of local communities who have a commitment to the area, and alongside other groups within the voluntary sector are relatively well organised and resourced. They also have well-established networks in areas which are traditionally hard to access, indeed they are often the only network.

Tackling the blight of deprivation requires both the alleviation of the symptoms and the identification and tackling of the causes. A key part of this agenda is improving and maintaining a good quality local environment – a vital approach for people or organisations who care about environmental justice.

Dr David Pickering, 2003

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how to sell to

snowtotheEskimo

Alan Woods

Chief Executive ENCAMS

Selling snow to the Eskimo

There is a British saying that some things are so tough to “sell” that the equivalent would be like trying to sell snow to the Eskimo. The point being of course that the Eskimo have so much snow that why would they want to pay for something they don't need? Leaving the frozen climes of the arctic tundra behind we also face the same problem when we try as waste managers and professionals to sell public participation in recycling schemes, environmental improvement programmes and acceptance of the waste incinerator or landfill site on their doorstep. Unless we live in a totalitarian regime where such inconveniences of public and individual opinion can be ignored then we are left with the problem of trying to convince people to do something. More often than not this is a request from us, the professionals, to them, the uninformed, moaning, “don't know what's good for them”, irrational public, for them to compete – in what the marketing guru Phillip Kotler would call a negative behaviour (the service being offered means more work).

We all know that to recycle that jar inevitably means more work. We have to wash it, we have to separate the lid from the jar, we have to store it (and where in our cramped city flat?), we have to remember to put it out on the right day, and not on the same day as the newspapers because that's another day or that's because on the third Sunday of each month in a leap year the council comes to take the compost away from all the vegetable peelings we have been collecting over the past year. Exaggeration? Maybe, but scale this up to opposition to the plans for a waste incinerator in an area and we can see that unless we, as waste professionals, can get people to participate in simple recycling schemes, what hope have we got to get them to accept major industrial waste processes? Unless we pay them to shut up.

This paper will first look at some examples of how ENCAMS in the UK has classified people in behavioural clusters. Perhaps this can give us an insight as to how people want to be communicated to, what their needs are, and what's going to turn them on or off with regard to waste. Secondly, the paper is going to report on the use of the MOSAIC database which has been traditionally used in the UK by the private sector where attitudes to a product or store are layered onto a sophisticated classification system and geographical maps are produced. ENCAMS has utilised this best practice from the private sector to develop a large piece of research focusing on the delivery of environmental services in general and waste services in particular. Finally, the importance of communication in the really big issues of incinerator and landfill site location are addressed. Christoph Scharff (2003) in his recently published article on the NIMBY syndrome in “Waste Management World” stated that “it is up to the facility planners and waste managers to create and promote acceptance for a project. The key word in this context is ‘communication’.” That's okay as far as it goes. Communication that is relevant to the individual, in the right medium and appeals to their needs adds another complex level of detail.

ENCAMS waste segmentation research 2002

The research objectives which this piece of work set out to achieve were:

- to identify the attitudinal sub-segments that exist within the broader group of people who are sympathetic to or unaware of waste issues but who still “do” the wrong thing

- to validate the five attitudinal segments and to ascertain the best means of encouraging them to be concerned with recycling, reusing and over-packaging
- to quantify the size of each segment
- to profile the chief characteristics, demographic, attitudinal and behavioural, for each segment

The research was carried out in three stages:

1. Identification of segments –
12 standard length focus groups in city, urban and rural locations. 2 x “young” (18–40) and 2 x “old” (41–64), 2 x socio-economic group ABC1, 2 x C2DE
2. Validation of segments –
10 standard length focus groups
3. Qualification of segments – 1000 street interviews with representative sample of adults in England

One of the most startling initial results from the research was that respondents found it almost totally impossible to separate the general issue of “waste” from the specific issue of “recycling”. And almost without exception respondents agreed that the UK had a very poor image with regard to waste and recycling in particular in comparison to other countries. “The UK is known as the dirtiest country across Europe.” It would seem that on this one area the English would concede that Germany was a particularly good example, across all types and ages. From the initial information a propensity map was devised for recycling.

At the same time information was gathered regarding people's views as to what prevents them from partaking in good recycling behaviour. This establishes a thought process that starts with an intention to recycle and then proceeds with a set of barriers, including the hassle issue and the “lure of the bin” and finally ending up with so many barriers that people dump the waste into the normal bin. The research then identifies ways in which, according to the respondents themselves, these barriers could be overcome.

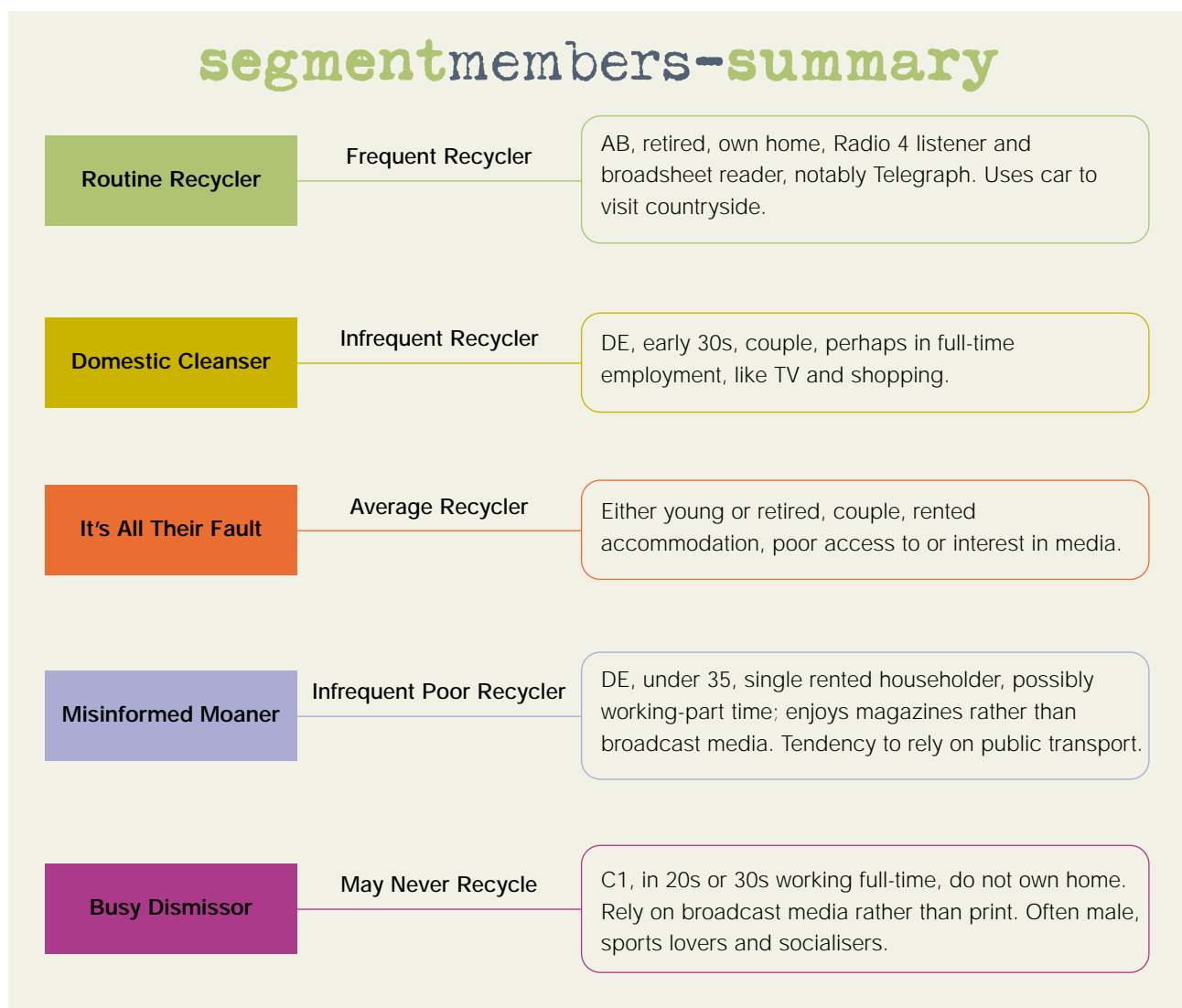
Specific sub-issues were also identified including packaging, who was to blame for packaging and respondents' views of packaging. Most expressed little concern on this point and were perfectly at ease with the amount of packaging they encountered. They also remarked that recycled goods were overpriced and elitist.

The research then proceeded to develop lifestyle segments for the views expressed in terms of current behaviour, general attitudes and life stage/style.

These attitudinal segments were defined as:

- “the Routine Recycler”
- “the Domestic Cleanser”
- “the It's All Their Fault”
- “the Misinformed Moaner”
- “the Busy Dismissor”

A summary of their characteristics are illustrated in the table below.



Information was constructed about the attitudes of these segments to waste issues and a strategy was devised to see what communication messages needed to be employed to encourage participation in recycling and what ways could be employed to switch behaviour.

barrierstorecycling... andwaystoswitchbehaviour



This initial investigation was then taken further by an investigation into the world of geodemographics.

Geodemographics

Every municipal authority has a variety of people with differing needs, attitudes and expectations living within it, yet in many cases councils deliver a blanket service. This is not surprising, however, as research is expensive and time consuming, and it is often not feasible to carry out large-scale studies in each local authority. Municipal authorities also have to ensure that they are able to act on the findings of such research, and even if attitudinal research is carried out, there is often a gap in knowledge remaining, in terms of how then to communicate to the residents regarding the new or revised services.

Decisions are made in the private sector every day using systems such as the one outlined in this paper, where attitudes to a product or store are layered onto a sophisticated classification system and geographical maps produced. For example, before a large retail chain decides where to site a new store, they would first establish what type of people shop in their stores. They would then establish where their potential customers are throughout the country, and overlay where they currently have stores. The new store would be located in the most appropriate gap.

ENCAMS has utilised this best practice from the private sector to develop a large piece of research focusing on the delivery of environmental services. How does it work? Due to their wide usage in the private sector, there are various sophisticated classification systems available in the UK. ENCAMS investigated these systems and chose to base this study on one particular system called MOSAIC. This system categorises every postal code in Great Britain into distinct lifestyle classifications. These classifications are created using a wide variety of data sources such as housing type, composition, electoral role and census information, and socio-economic factors such as share holdings, unemployment and motor vehicle ownership. They are updated on an annual basis.

MOSAIC labels these classifications as follows:

- High Income Families
- Suburban Semis
- Blue Collar Owners
- Low Rise Council
- Council Flats
- Victorian Low Status
- Town House and Flats
- Stylish Singles
- Independent Elders
- Mortgaged Families
- Country Dwellers

These names are used to provide a "feel" for the groupings, however they should not be taken literally. For example, a family with a home loan could belong to "Suburban Semis", "Victorian Low Status" or even "High Income Families" and not necessarily to "Mortgaged Families". These labels are part of the system provided by MOSAIC and have not been created by ENCAMS.

The advantage of using data which is layered onto this type of system is that a huge amount of information, regarding lifestyles of these groups, is already known and can provide valuable information with regards to the marketing of any services. For example, if a category which is prominent in a council's area is very unlikely to shop at Sainsbury's then it is not a good idea to utilise this store for promotion of any services aimed at this category.

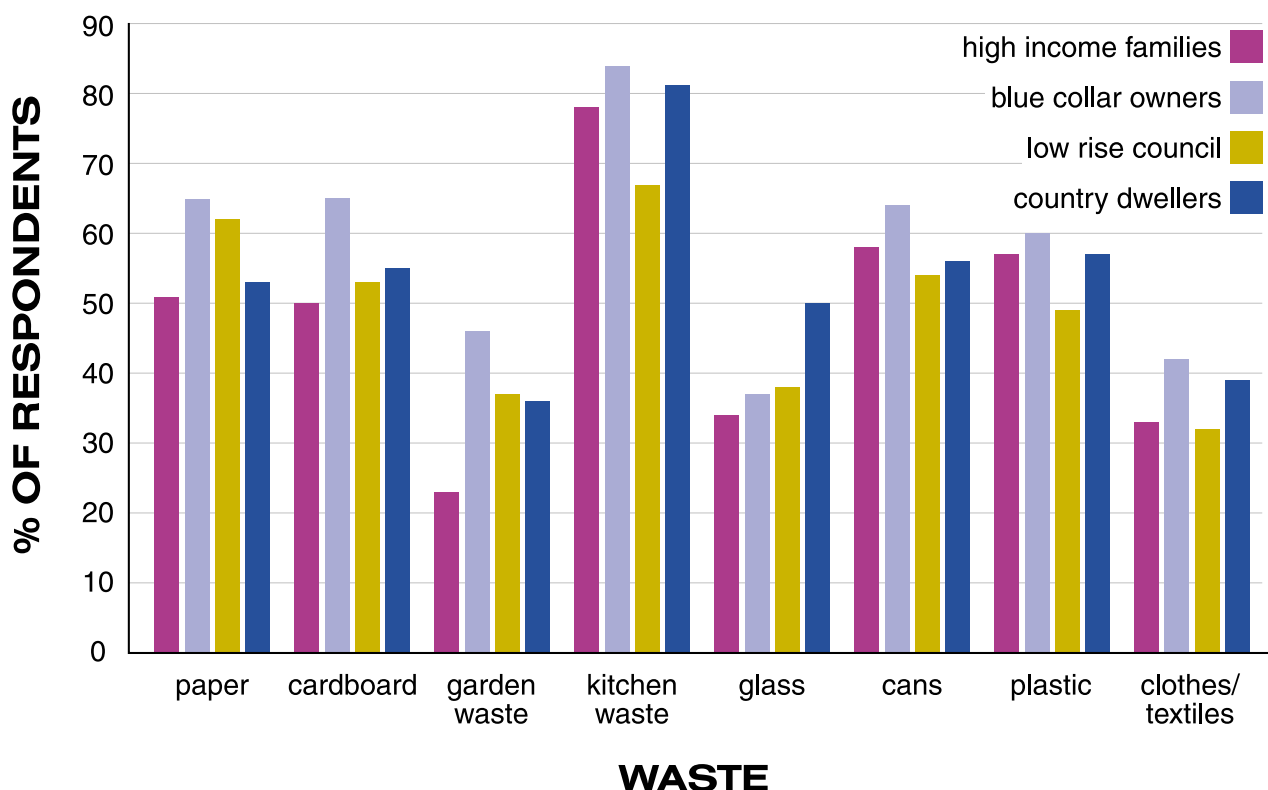
ENCAMS has carried out research with a sample of each of these groupings to determine their attitudes towards local environmental quality issues and services.

What did the study provide to the local authority?

- street level maps of the local authority area with MOSAIC classifications identified down to postcode level (around 15 houses)
- descriptions of predominant MOSAIC groups in the authority (any group which is greater than 10% of residents)
- the ability to offer local environmental quality services based on requirement as opposed to blanket service provision
- the knowledge to enhance services in areas of the authority where required and similarly reduce other services if perception of services was exceeding expectation

The study utilised data collected on a national basis and modelled the responses to represent an individual local authority. It provided accurate classifications of residents within boroughs, their locations and the way in which clusters of residents think differently from other residents. This enabled local authorities to deliver more targeted services. Although, the study provided data on differences in attitudes and behaviour, it did not provide a method of monitoring performance of specific initiatives implemented by individual local authorities. For example the chart below shows which items of waste householders think they should put in their normal bin.

Which of these items of everyday waste do you think you are meant to put in the bin?



- Overall, householders are much more likely to think that glass, clothes and garden waste should not be placed in their normal bins rather than the other everyday items.
- Blue Collar Owners are more likely than the other groups to think that everyday wastes should be placed in the normal bin, with the exception of glass.
- Country Dwellers are more likely than any other category of householders to think that glass should be put out with normal refuse collections.
- High Income Families are the category most aware that paper, cardboard, garden waste and glass should not simply be thrown away, whereas for kitchen waste, cans and plastics, Low Rise Council residents are more aware.

not in my backyard "nimby"

If, then, we are better at communicating and we can target specific groups and we have the technical expertise as communications professionals to get people to change their behaviour, especially if they are undecided on the issues, then why don't we? What can we do to stop people becoming "NIMBYists"?

Blowers (1985) suggests that "environment is an expression of the distribution of power within society". He further states, "the exercise of power by one social group over another involves conflict. Social conflict over resources creates and maintains social inequalities which are expressed geographically in the variety of environmental conditions." And of course the term environment itself embraces a number of concepts.

Goodin (1976), in fairly anthropocentric terms, describes environment as having four components: amenity, public health, survival and resource depletion.

issues and interests in conflict

Environmental conflicts are not just a matter of conservation versus development, or of the environment and economy. Economic interests underlie both sides of the argument. Environmental interests are, in part at least, economic interests and vice versa. This includes the interests of privileged groups in maintaining or enhancing their amenity which is part of their economic wellbeing. Blowers (ibid.) further states that:

- different issues may attract different groups whose interests may otherwise be in conflict [managers and workers uniting around a cause]
- issues have a differential impact on the same social group
- the impact of issues varies from place to place [geographical space can be used for social advantage]

The explanation of the social outcomes of environmental conflicts is not a matter of calculation based on principles of rationality or equality; it is a matter of power. And here lies the key for me. If we as communications professionals within the waste management industry want to change the balance of power held by campaigning environmental organisations, then we need to alter the balance of power by our use of communications. This will not be easy.

The steps outlined above in the waste segmentation and geodemographics research can all be used to market and communicate our point in sophisticated and powerful ways to people who are broadly sympathetic to the messages. But environmental NGOs use the press in particular ways. Lowe and Flynn (1989) identify that within the UK we have not seen radicalised green movements. This is because the NGOs have relatively easy access to government, but unlike more federalised countries, access is by custom and discretion.

Consultative status is gained and maintained by adhering to an unwritten code of moderate and responsible behaviour. Activism within the UK environmental movement inclines towards practical environmental action, inspired by voluntarism and a "liberal ideology sceptical of state action". NIMBYism is, then, about local issues in our waste world and there are many examples of it being overcome. But not many examples of us using the same armoury of environmental NGOs – which is about communications in general and the media in particular.

Schwarz, in an unpublished paper, described the NIMBY situation in a few selected countries including the USA, Germany, France and the UK. With regards to solid waste incineration he states the main risks in incineration plants in terms of NIMBYism are: health risks due to ash and stack emissions; the negative impact on real estate values; and the social stigma of having an incinerator in the back yard as opposed to not having one. NIMBY responses usually become fewer if:

- the citizens have an interest of their own in the activity (employment) (see above)
- the distance to the waste incinerator increases
- in construction, a pleasant visually pleasing exterior has been specified

Schwarz is clear that it is essential that one does not primarily start from the goals desired (note the waste segmentation research above) but rather the consequences to be expected should be the starting point for the process. Therefore qualitative research, mediation and conflict management resolution strategies have to be very pronounced. All of these have at their heart communication. Of course there are other ways. But none so effective as communicating and using communications in a strategic manner. Strategic information as used here means sharing, planning with the community, and breaking into and breaking down vested interest groups.

conclusions

It is possible then to sell snow to the Eskimo. But it comes from having a deep understanding of people's wants, needs, fears, pressures and interests. It also derives from having a knowledge about the target group and in what ways they wish to be communicated to. It is also a realisation that all facts are social constructs – there is no indisputable truth. Truth can be what we as individuals want it to be. But our construct of truths is based on our experiences and those of our close circle of friends. And those wider experiences which construct our view of the world are very much based on communications which market products, ideas and political ideology. It is only by engaging with a concept of communications as a strategic issue, that we can challenge NIMBYism, but also realise that outcomes may have to be negotiated and not imposed from the start.

Alan Woods, 2003

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