The Intersectionality between Right to the City, Informality and Waste Management in Masvingo City, Zimbabwe

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Abstract

The COVID-19 pandemic has come at a time when local authorities are struggling to offer services to their residents and this spells disaster to the cities, especially those in the Global South. Most cities in the Global South have resource constraints and it affects their responses to curtail the spread of the COVID-19 disease. The situation becomes more dire in the informal sector where local authorities have been struggling to provide basic services. This article analyses waste management in the informal sector and its implication on people's right to the city as well as the general safety and sustainability of urban areas with specific reference to Masvingo City in Zimbabwe. The article uses a mixed-methods approach, where both qualitative and quantitative methods are employed. It reveals that waste management in the informal sector is not taken seriously. Within the context of the COVID-19 pandemic, this is exposing people in this sector to an elevated risk of contracting the disease. Waste management services are not offered at the same level as done in the formal settlements and this constitutes a denial of the right to receive services from the city. This article, therefore, recommends that city authorities should incorporate informality into their service delivery system in order to improve overall safety and hygiene at large. This will guarantee people in the informal sector their right to the city and also show the inclusivity of urban policies and practices.

Keywords: *informality, inclusive cities, right to the city, waste management*

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INTRODUCTION

Informality has been growing in cities, not only of the Global South, but even in the Global North (Alijev, 2015). As a result, informality has become a permanent feature of urban development. This, therefore, calls for the integration of the informal sector into the development of cities. This inclusion will lead to inclusive and sustainable cities. The importance of the informal sector is not only centred on its magnitude in cities, but it has been very critical in providing livelihoods to a number of city inhabitants that were supposed to be destitute because the formal sector has been failing to provide adequate livelihoods to all citizens (Kamete, 2007). Waste management is one of the important services that should be offered by the city authorities and it should be enjoyed by every resident as a right to the city.

This article examines waste management in the informal sector and its impact on the hygiene of spaces occupied by the informal sector in particular and the city at large. It analyses waste management practices in the informal sector and evaluates its implications on people's right to the city. Waste management in this sector has different ramification on the city's general hygienic conditions and also reflects the inclusivity of the city in terms of diversity of urban inhabitants, apart from its service delivery systems. This research is important in the sense that it studied the rights of city inhabitants through the lens of waste management in Masvingo City. The article begins by exploring the theoretical framework before explaining methodological issues. It then discusses and analyses research findings, makes recommendations before giving a conclusion.

THEORETICAL FRAMEWORK

The study employs the 'Right to the City' theory as its underpinning theoretical framework. This City theory was first coined in 1968 by the French sociologist, Henry Lefebvre, after realising the disenfranchisement of some sections of urban society in the development of cities. His main concern was that some groups were denied the right to receive services offered by the city authorities and he considered it to be tantamount to a denial of their right to the city. The disenfranchised people were living in cities without access to housing, city centre and environmental justice. Their livelihoods and ways of

life were not allowed expression in the city, despite contributing significantly to its economic growth.

In propounding the theory, Lefebvre (1968) argues that all urban inhabitants have the right to access the city centre and use it for their benefit. The city management systems were widely criticised for failing to serve the diversity of their urban inhabitants as they were just concentrating on some sections of the city, especially the few privileged elites. In this way, cities were viewed as disenfranchising the less privileged groups of their right to the city. In most cities, there was conspicuous marginalisation of some social groups in areas of housing, employment and environmental justice and this prompted scholars like Lefebvre (*ibid.*) to advocate for their inclusion and involvement in the management and running of urban areas as a way of providing them their right to the city.

According to Lefebvre (*ibid.*), the right to the city is a call for all urban inhabitants to have unencumbered entitlements to city services, with a strong emphasis on the right of the less privileged groups to access the city centre and its services. The theory of 'the right to the city' (Lefebvre, *ibid.*; Simone, 2005; Harvey 2008, 2012) calls for urban authorities to offer their services to all inhabitants of the city so that they enjoy and also contribute to its cultural image. A city is perceived as a collective artwork of all of its inhabitants. Therefore, cities are expected to reflect this diversity in their service delivery system (Lefebvre, 1968; Harvey, 2003, 2008; Marcuse, 2009). In light of this, it is, therefore, prudent for city authorities to provide systems that acknowledge all the city inhabitants and offer services without discrimination.

In many cities, however, there is conspicuous disenfranchisement of the urban poor of their right to enjoy urban life, especially the right to express their life in the city centre and access to services, such as housing, labour and environmental justice (Lefebvre 1968; Harvey 2012, 2008). In many cases, people such as migrants, informal workers and people of colour are not allowed to enjoy urban life the same way other urban inhabitants do because they have limited access to city spaces and services (Lefebvre, 1968). The theory of 'right to the city' therefore calls for all city dwellers to enjoy urban life the way they like it, hence cities are viewed as conduits for realising

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different aspirations (Simone, 2005). Lefebvre (1968, 1996) argues that marginalised city inhabitants are denied access to city space and services and this is equivalent to a denial of their right to the city. He calls for all city inhabitants to participate in public spaces as a way of expressing their entitlement. This participation is very critical as an expression of their right to the city and can be realised only if there is a complete restructuring of management systems so that city space is given user values which allow all citizens to utilise it (Lefebvre, 1968; Boer and de Vries, 2009).

The 'right to the city' is therefore a call for all city inhabitants to influence decisions made on city space (Lefebvre, 1996; Boer and de Vries, 2009). Cities are a collective artwork of all urban inhabitants and every citizen has the right to participate in shaping the urban space they live in according to the desires of their heart (Lefebvre, 1968, 1996; Harvey, 2003, 2008). Simone (2005) further argues that the 'right to the city' provides city inhabitants the entitlement to demand certain services that will allow them to enjoy city life. The right to the city is an indispensable right and is the same as any other human rights that should be enjoyed by every citizen. However, state capitalists have institutionalised the disenfranchisement of the urban poor by sidelining them in metropolitan development discourses and deprived them of receiving urban services (Marcuse, 2009).

The urban poor, according to the theory, should actively participate in decision-making regarding a city's public spaces and economic life (Lefebvre 1968, 1996). Lefebvre views a city as an oeuvre, an expression of urban life. That means that all city inhabitants have the right to participate and appropriate urban space (*ibid.*). This inclusion will allow the urban poor and their livelihoods to be recognised as city space users and it will go a long way in democratising urban space because it will open urban spaces for use by all citizens (Wang, 2000; McCann, 2002; Boer and de Vries 200).

The disfranchised urban poor usually end up living in very hazardous environments characterised by poor housing and poor muddy roads (Wang, 2000). This research, therefore, examined the waste management system in Masvingo City's informal sector to see how the service of waste management has been extended to these marginalised groups as a way of providing them

their right to the city. As alluded to by Lefebvre (1968, 1996), every citizen has the right to enjoy urban life. Urban life can be enjoyed when people work, live and play in safe and habitable environments.

LITERATURE REVIEW

Most cities across the Global South are characterised by skewed distribution of benefits between the formal and the informal; where the urban informality and other marginalised groups suffer social and environmental injustices. In this way the marginalised groups do not have the right to the city because they are denied the right to receive services from the city. Schlosberg (2004) has argued that urban areas should be seen making efforts to reduce economic and social inequalities that are prevalent in urban areas. In this way, cities will be addressing social inequalities that may cause social strife and contestations. Addressing social inequalities will also call for adoption of a development agenda that is inclusive, and incorporates the diversity of urban areas (Fainstein, 2005; UN-HABITAT, 2010a, 2010b). Urban informality has for long been sidelined in the development of cities and this is a disenfranchisement of their right to the city (Simone, 2005). The shift towards inclusive development initiatives should start with changing the planning practices that have for long been characteristically taxonomic and exclusive in their nature and have been used to create social injustice in urban areas. The traditional planning systems, which remained mainly physical planning, have not been able to address social issues such as urban poverty, so the livelihoods of the poor of such urban informality remained unprovided for. Contemporary cities need to adopt the new more inclusive planning paradigm. In the new world order, cities are becoming too diverse and this diversity needs to be provided for. Urban informality has developed to be a permanent city phenomenon hence the need to include it in city development (Roy, 2005; 2009; Huchzermeyer, 2011). According to UN-HABITAT (2010a, 2005), the diversity of cities of today requires a paradigm shift, because it is no longer possible to do business as usual but acknowledge the diversity and plan for it. Urban informality has become an urban reality which, therefore, requires its inclusion in the city's development agenda (Sandercock, 1998; Fainstein, 2005). The inclusion of urban informality calls for new planning theory that recognises the activities of the urban poor.

Inclusive planning takes care of the needs of all city inhabitants, including the new land uses such as urban informality that are considered as livelihoods of the vulnerable and disadvantaged groups (Sandercock, 1998; Gerometta *et al,* 2005; Roy, 2005; Watson, 2007; Gondwe *et al,* 2011; Huchzermeyer, 2011). Sustainable development calls for the promotion of the needs of the vulnerable groups of the society such as urban informality and ensuring that development benefits are targeted at improving their conditions (Chambers and Conway, 1992; Ellis, 2000; World Bank, 2010; UNDP, 2012). In so doing, development initiatives will be addressing the critical issues of sustainability by addressing the inequalities that are characteristic of economies of cities of the Global South. It will also expand the capabilities and opportunities of the poor, thereby availing to them livelihood strategies that will enable them to improve their well-being (Berdeque, 2005; Chambers and Conway, 1992; Cozzen, 2010; Gerometta *et al,* 2005). Cozzen (2010) further argues that inclusive development initiatives are more effective strategies for reducing inequalities and poverty. Therefore, the inclusion of urban informality in the development of the city should result in inclusive and sustainable cities (UN-HABITAT, 2005).

Inclusive cities should, therefore, allow all city inhabitants to participate and benefit from development initiatives. Cities of the 21st century should recognise the values of ethnography; promote inclusiveness and participation of all stakeholders for them to be regarded as inclusive (UN-HABITAT, 2010a, 2010b). Planning practices of the 21st century, therefore, call for a move away from the illusions of the scientific rational comprehensive planning, which is very taxonomic, top-down, supply driven, ineffective and unresponsive, to the needs of the poor (Sandercock, 1998; Fainstein, 2005; World Bank, 2010; Kamete, 2013). Rational planning is the traditional planning approach that does not recognise livelihoods of the poor such as activities of urban informality, because of its insistence on universal citizenship. It is, therefore, divorced from the realities of cities, especially those of the Global South which are experiencing rising incidence of urban informality and poverty (Roy, 2005, 2009; Matamanda, 2020). The neo-liberal urbanisation policies pursued by many cities in the Global South have also been marginalising the urban informality because of their obsession to create a world-class city (Devas, 2001; Huchzermeyer, 2011). The neo-liberal

urbanisation processes have resulted in exclusion of urban informality in the provision of essential services such as water and sanitation as these services are concentrated in gated communities. Therefore, urban informality has been disenfranchised of their right to receive essential services from the city. In some cases, the exclusion of urban informality from the city is characterised by a hostility, contestations and coalitions, where regulatory instruments are crafted to push urban informality out of the city centre (Huchzermeyer, 2011; Kamete, 2017, 2020; Matamanda, 2020). Such hostilities are caused by neo-liberal urbanisation policies that are focused on city order and cleanliness with very little regard to social order (Kamete, 2013).

The neo-liberal planning system is therefore accused of focusing mainly on issues of physical planning and place making which have very little to address social issues such as urban poverty, social justice, equity, environment injustice and governance (Roy, 2005, 2009). These aspects are critical in addressing the urbanisation of poverty is good as a concept which is an urban reality in contemporary cities (Roy, 2005, 2009; Fainstein, 2006; Gondwe *et al*, 2011). Contemporary cities can no longer afford to develop without urban informality because urban informality has grown to be a permanent feature of city development (Huchzermeyer, 2011; Alijev, 2015). Cities should recognise that urban societies are socially and culturally diverse, hence the need to cater for that diversity (Sandercock, 1998; Fainstein, 2005; Watson, 2007; Loukaitou-Sider, 2012). Most problems in cities of the Global South including physical disorders, unsustainable urban growth and environmental problems, are, therefore, a result of failure by the city planning system to recognise and incorporate disadvantaged groups such as urban informality (Jelili and Adedibu, 2006; Roy, 2005, 2009). The urbanisation of poverty is a reality in most urban areas, which therefore calls for a paradigm shift, where the new planning paradigm should recognise livelihoods of the poor and plan for them. The new urbanism calls for right to the city and inclusive urbanism, where the diversity of urban inhabitants is provided and incorporated in the development of the city (Brown and McGrananhan, 2014; Rogerson, 2004; Alijev, 2015; Kamete, 2013, 2017; UN-HABITAT, 2018). For example, in Zimbabwe, the informal sector is contributing more that 60% of Gross Domestic Product (GDP) and it is now regarded as the virtual economy (Kamete, 2013; Magure, 2015). In other cities of the Global South, it is

producing goods that have accessed international markets. In the city of Masvingo, urban informality is now occupying between 80-90% of the City space (Chigwenya, 2020). The informal sector is a very important player in economic development of cities, which, therefore, calls for its inclusion in the development of cities and should also be included in the service provision of the city for the sustainability of the city.

RESEARCH METHODOLOGY

The research was done using a mixed-methods approach where appropriate qualitative and quantitative methods were employed. The mixed-methods approach was adopted to mix qualitative and quantitative methodologies in order to get more reliable data (Feilzer, 2010). The mixture of methods enabled the research to compensate the weakness of one approach with the strengths of another (Descombe, 2010). This comes after realising that a single approach will not enable the research to test the reliability of data without corroborating with the other (Descombe, 2010, 2008; Feilzer, 2010). So, in the research, questionnaires were used to collect quantitative data from people working in the informal sector using systematic random sampling from various sites in the city. These respondents were collected from a register of informal sector practitioners, who were numbers and systematically selected. The sites for selecting respondents for questionnaires included the city centre, Mucheke high-density suburb and the industrial areas. The questionnaire collected information from participants on issues about the availability of waste management practices in the informal sector and how they impact people in the informal sector. It also solicited information on initiatives undertaken by people in the informal sector to manage waste in their work places.

The target population was 5000 informal practitioners and the sample size was 500 people in the informal sector, heads of various departments of health, planning and the council chambers in the municipality of Masvingo.. The questionnaire was complemented by in-depth interviews and field observations that were done in the city. Interviews were done with key stakeholders who were leaders in various departments in the city council and other organisations representing urban informality. The key stakeholders

were purposively selected so that people with the right information were selected for the research. In government, the department of physical planning and environmental management agency were chosen while from the civic organisations the organisation representing urban informality was chosen. A total of six stakeholders was the target of the research and six key stakeholders were interviewed. Observations were done in areas occupied by urban informality to see the environments under which they were working in. These environments were captured in photographs. Data collected in the interviews was on waste management practices in the city and how they affect people in the informal sector. Data collected from questionnaires was analysed using a computer package called Special Package for Social Sciences (SPSS) and that that was collected from qualitative methods was analysed qualitatively using thematic analysis.

ANALYSIS AND RESULTS
WASTE MANAGEMENT IN THE INFORMAL SECTOR IN MASVINGO CITY
The growth of informal activities in Masvingo City, an example of cities of the Global South, is associated with many problems, most of which are to do with the management and delivery of services. In most cases, the informal sector is found to be operating in areas where city services do not reach them. As observed, most informal activities are found operating with minimum or no services. Waste management is one of the services that have been neglected in areas where inhabitants in the informal sector are working and living. The City of Masvingo has been providing erratic services to these areas and, in some places, such services are non-existent. The interviews and observations showed that they are working in very fragile environments that expose their lives to the risk of contracting diseases. Preference is given to more affluent areas at the expense of disadvantaged groups, such as the informal sector. This marginalisation denies people in the informal sector their right to the city. Observations show that this might be as a result of neo-liberal urbanisation policy pursued by the city authorities that does not recognise the urban poor

as bona fide city inhabitants. The focus on the formal at the expense of informal shows neo-liberal urbanisation policy.

Observations further show that most of the service delivery is found in the formal sector while the informal sector has been neglected. Asked his opinion as to why the city authorities are providing such poor service to the informal sector, one of the representatives of the informal sector said:

> The city does not recognise the informal sector as citizens of this city, they just pay a lip service to issues of informality, they only agree to provide services but in practice, there is nothing they are doing.

Such marginalisation is happening, despite the fact that informality has proven to be a permanent feature in contemporary cities because of the urbanisation of poverty, which has seen livelihoods of the poor being part of the urban fabric. Most cities in the Global South are managed by rigid regulatory frameworks that take very long to reform to accommodate new land-uses that are coming up due to urbanisation of poverty (Roy, 2005; 2009; Chirisa and Dumba, 2011). As a result, issues of informality have been kept on the periphery of the urban service delivery system. Most of management systems in cities, especially of the Global South, are transplants from developed countries who happen to be their erstwhile coloniser with limited experience of the phenomenon of informality (Kamete, 2007; Potts, 2008). As a result, they rarely tolerate any unplanned activities in their areas. For example, Zimbabwe has borrowed the strict engineering type of planning from the British government and this type does not tolerate any unplanned activities. As such, informal activities are always regarded as illegal activities (Potts, 2008).

Some cities like Harare have, however, somewhat loosened on their perceptions about informality and they are incorporating it into their development. The city has provided for a development committee in the city council that looks into the affordability of the informal activities. Discussions with people in the informality, which was also confirmed by the city authorities shows that Masvingo city is still in denial mode because it does not have a policy on informality. As already alluded to in the above interview, the

city appears to be paying lip service to issues of informality, but no concrete implementation process is put into practice. This denial is obtaining despite the fact that the informal sector has grown to be the major driver of the economy of cities of the Global South (Kamete, 2007, 2017a, 2013; Potts, 2006, 2008; Yaw, 2007, Devey *et al*, 2006). In Masvingo, the informal sector is occupying more than 80% of the spaces in the city centre (Chigwenya, 2019), but most of these spaces rarely receive waste management services. Table 1 shows the perceptions of people in the informal sector in Masvingo City on the frequency waste collection in various informal activities

Table 1: Perceptions on Frequency of Waste Collection Informal areas

Frequency of waste collection	Sector of informality				
	Repairs (%)	Manufacturing (%)	Retailing (%)	Services (%)	Total (%)
No collection	23	13	30	4	60
Weekly	0	0	0	14	14
Monthly	10	10	6	0	26
Total	33	23	36	18	100

Table 1 shows that in most areas, people in the informal sector are not receiving waste collection services as 60% of them have been left out in the provision of waste collection services. In areas where they are receiving the service, it has been very erratic because some indicated that they are receiving it only once a month and others, especially those in the city centre, only once in a week. Evidence shows that the city has, therefore, been struggling to embrace informality in waste management and the people in the informal sector are working in hazardous environments, thereby exposing their lives to the possibility of contracting diseases. Such kinds of working environments are not only dangerous to the people in the informal sector but the city as a whole as they put them at the risk of disease outbreaks. The denial of people in the informal sector access to waste management services is a denial of their right to the city because, according to Lefebvre (1968, 1996), every city inhabitant has the right to receive services that will allow him or her to enjoy urban life. This exclusion is not sustainable and also does not augur well with key tenets of 'right to the city', that call for all urban inhabitants to receive city services for them to fully enjoy urban life (Lefebvre, *ibid.*).

In order for the city to be sustainable, it should be able to cater for the welfare of the marginalised groups of the city. Failure to provide waste-management services in the informal sector, therefore, contradicts the provisions of environmental justice, that stipulate the need for fair distribution of both environmental ills and benefits throughout the city (Schlosberg, Agyeman and Evan, 2004, 2004). A city can enjoy environmental justice if only everyone in it enjoys the same degree of protection from environmental and health hazards (Laurent, 2011). Observations and interviews showed that the situation in Masvingo City, where service delivery operations favour the formal sector at the expense of informal sector, contradicts the environmental justice principle. Table 2 compares the schedule for waste collection in the formal and Informal sector.

Table 2: Waste collection in the Formal and Informal sector in Masvingo City

Area	Formal	Informal
City centre	5 times a week	Once a week
Mucheke high-density residential area	5 times a week	Not collecting
Industrial area	4 times a week	Once a month
Rujeko high-density residential area	4 times a week	Not collecting
Mucheke bus terminus	6 times a week	Once a month

The need for safe and habitable spaces in the informal sector has been neglected by city authorities who prefer to provide waste management services to the more affluent groups of the urban society while neglecting the disadvantaged groups, such as the informal sector as indicated above. In some sections, especially in the city centre, the waste management section provides daily waste collection service while an informal market in the same area receives the same service only once a week. Other sites of informal activities in Mucheke high-density residential areas are not receiving such services and are resorting to unorthodox means of waste disposal. Plates 1 and 2 show some of the waste management practices in areas occupied by informal activities. They are resorting to burning and just dumping waste everywhere, thereby creating a health time bomb. People in the informal sector in Masvingo City appear not to enjoy the right to the city and right to environmental justice that

entitles them to receive waste management services from the city (Laurent 2011).

Plate 1 and 2: Some waste disposal methods in the informal sector (**Source:** Fieldwork, 2019)

These waste disposal methods create very hazardous working environments for the people in the informal sector and other residents of the city. Asked to comment on their working environments, one of the practitioners in the informal sector said,

> The city council does not believe that the informal sector is an important sector in the city… How can they allow us to work in such appalling environments we are working in? There are no ablution facilities, no bins and, you can imagine what is happening to the environment!

These comments come from people who are working under a very constrained environment that is putting not only the lives of the people in the informal sector at risk of disease contraction, but also the city residents as a whole. Observations carried out by the researcher show that some of them are working in sites without ablution facilities and this poses a serious environmental hazard. Most people in the informal sector are, therefore, exposed to an elevated risk of contracting diseases due to lack of waste management services and this is a denial of their right to the city as propounded by Lefebvre (1968, 1996). Such practices are not only common in Zimbabwean cities, but are prevalent in most cities in sub-Saharan Africa where people in the informal sector are commonly found to live in sites with minimum services and are mostly confined in areas without important services (Kamete, 2017a).

Kamete (2017b) further argues that people in the informal sector are always found in spatialised enclaves where the rights of the inhabitants are completely stripped off to resemble people in a detention camp. Cities do not have a budget for the provision of services in the informal sector and this exposes these people to inadequate services, thereby denying them a right to proper services (*ibid.*). Lack of waste management services in areas occupied by informality has resulted in most informal activities operating and living in sub-human conditions and this is contrary to the provisions of environmental

justice that call for fair distribution of environmental costs and benefits (*ibid.*). Plate 3 shows one site occupied by the informal sector that is completely covered by a cloud of smoke as people burn waste and this exposes them to respiratory diseases and also contributes to global warming.

Plate 3 Cloud of smoke covering area occupied by informal sector
(Fieldwork, 2019)

Such working environments are very dangerous and are a result of the denial of the people in the informal sectors of the right to receive services from the city. Masvingo City Council authorities must recognise informal sector workers as citizens who have the right to receive waste management services so that they fully enjoy urban life the same way as any other citizen. Cities need to adopt pro-poor development initiatives, where they will be promoting development interventions that uplift the welfare of the less privileged for a sustainable city. The poor have the right to enjoy urban life like any other city inhabitant, but in most cases; informal activities are found in areas that rarely get services from urban authorities (UN-HABITAT, 2010a, 2010b; Kamete, 2017, 2018). Neglect of the urban poor in the provision of waste management services, like what is obtaining in the City of Masvingo is

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unacceptable in modern cities characterised by informality due to the urbanisation of poverty. Proponents of the 'right to the city' theory call for ideal environmental justice where all city inhabitants work, play and live in safe and habitable spaces (Ageyman and Evan, 2004).

The situation obtaining in the informal sector where they work without minimum sanitation facilities such as ablution facilities is a denial of their right to the city and in times such as the COVID-19 outbreak, it exposes them to high risk of contracting the disease. Environments such as areas covered with a cloud of smoke indicated in Plate 3 are not conducive working environments as they escalate chances of contracting COVID-19 and other respiratory diseases. The principles of 'right to the city' and 'environmental justice' call for every citizen to have environmental protection. Right to the city, according to Fisher *et al* (2013), aims to deliver, among other things, environmental justice and access to city services. This right is not offered selectively, but each and every city inhabitant has to enjoy it and special attention should be given to marginalised groups of urban communities who should be prioritised (Lefebvre, 1996; Harvey, 2003, 2012).

When the marginalised people of the city are included in the development initiatives of the city, it will result in sustainable development (Chambers and Conway, 1992; Ellis, 2000). Environmental injustice experienced by the urban poor is characterised by the unfair distribution of environmental bad and good, where the urban poor are forced to live in areas characterised by vulnerable ecological environments, while the affluent groups of the city enjoy the environmental good (Masika and Joekes, 1997; Ageyman and Evan, 2004). Such practices are exclusionary, unjust and unsustainable. It is elitist and likely to cause class struggles as the disadvantaged people strive for social justice. It also creates an urban under-class, which is a group of people that have been denied access to mainstream opportunities and services (Wilson *et al*, 2008).

WASTE MANAGEMENT INITIATIVES BY THE INFORMAL SECTOR IN MASVINGO CITY

Findings from interviews and questionnaires show that people in the informal sector are doing all they can to manage waste in areas they are working. Table 3 summarises the waste management initiatives that are carried out by the people in the informal sector in Masvingo City to try and keep their areas safe and habitable.

Table 3: Initiatives taken by the informal sector to create safe and habitable work spaces

Initiative	Percentage	Frequency
Use own trucks to ferry waste away/burn waste	8	8
Just throw waste way	36	36
Organise ourselves to carry waste to dump sites	5	3
Recycle our waste	51	51
Total	100	100

Source: Field Survey

People in the informal sector are making various endeavours to manage waste at their work places. Some of these efforts include using their trucks to ferry waste to dump sites, recycling and others just throw the waste away. The last method is the one that is causing environmental degradation in areas that are occupied by the informal sector. Recycling is the most popular way of reducing waste in the informal sector, where people, especially those in the metal and wood carving industries, are recycling most of their waste so that they reduce the amount of waste metal and wood at their work places. One of the practitioners in metal fabrication said:

> Nothing is thrown away here. We collect all the off-cuts for reuse and as a result, there is very little waste that is thrown away…. we haven even created a dump site here where we collect all the off-cuts for re-used.

However, others, like those in the car-breaking business, are just disposing of their shells all over the place and this is posing real environmental danger as they can be breeding places for mosquitos and other disease vectors. In this way, it exposes people not only in the informal sector, but the whole city to

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diseases outbreaks. Observations and interviews showed that some are organising themselves into cleaning groups, where each group is given a duty to clean its area. They also make sure that each operator has a bin at his place to collect all his waste to be deposited at one central place for burning. Plate 4 shows some of the motor shells that were just heaped at places near sites occupied by the informal sector.

Plate 4 Shells of motor vehicles dumped close to informal activity sites.
(Source: Fieldwork, 2019)

 The initiatives taken by people operating in the informal sector to help in the management of waste are very noble if they are complemented by the city authorities. They encourage collaborative and inclusive management of waste in the city. If such initiatives could be supported by injecting resources from partnerships, either private or public, it could go a long way in creating safe and habitable work places for people in the informal sector. Such collaborative initiatives would encourage the informal sector to participate in the management of waste in the city and will result in the sustainable management of the environment. It will also be a cheap way of providing the people in the informal sector with their right to the city. However, these efforts are not

complemented and are yielding nothing because the people in the informal sector have insufficient resources that will lead to effective waste management. They can be critical players in waste management and their participation defines the sustainability and inclusivity of the city (Hahn, 2009).

It is further argued that there are great opportunities in involving the urban poor in initiatives for sustainable development of the city, but these opportunities are often neglected, resulting in unsustainable urban development (Hahn, 2009). Sustainable development means that all the people in the city are given the chance to contribute ideas to development. Complementing the efforts of the informal sector, therefore, can create partnerships between the informal sector and city authorities. In this way, the informal sector is included in the running of the city. This, therefore, provides them their place to participate in the development of the city and is also a way of providing their right to the city (Fisher *et al*, 2013). Such partnerships will help to create safe and habitable environments, not only for people in the informal sector, but also for the city as a whole.

As already alluded to, waste collection in areas occupied by the informal sector is done either once a week, or once a month and, in some areas, services are not available. Efforts by the informal sector can be handy in creating safe and habitable spaces in the informal sector. Such small efforts also become a good way of creating sustainable management of waste because it includes people in the informal sector who will be directly involved in creating better environments for themselves. If partnerships are forged, they will allow the people in the informal sector to enjoy environmental justice, just like any other citizen of the city, as it will create safe and habitable workspaces for them. Environmental justice is a fundamental component of the right to the city because every urban inhabitant has the right to an equitable share of the environmental good and ills (Schlosberg, 2004; Wilson *et al*, 2008). The urban poor are, however, often found in environmentally hazardous places and such practices cause environmental injustice to them. Environmental justice calls for the reduction of pollution and the elimination of all atmospheric threats that harm people (Schoenfish and Johnson, 2010).

Schoenfish and Johnson (*ibid.*) further argue that environmental justice is for all citizens but environmental discrimination exposes the discriminated groups to a high risk of harm. Reduction of such environmental risks will go a long way in improving the lives of the poor because they always find it difficult to access city services, thereby exposing their lives to environmental dangers (Rocha, 1997, Satterhwaite *et al*, 2018). According to Wilson *et al* (2008), the urban poor are always found working and living in risky landscapes, where they are exposed to environmentally hazardous environments, such as air pollution and urban decay. Such practices do not augur well with the dictates of environmental justice that call for fair distribution of the environmental good and bad among city inhabitants. This also violates the dictates of sustainable development that prioritises poverty alleviation efforts among the poor and the vulnerable groups through improving their living conditions.

Environmental justice is a right for all urban citizens and it calls for protection from environmental degradation and advocates for every citizen to live, work and play in healthy environments (Schoenfish and Johnsen, 2010; Agyeman and Evans, 2004). The involvement of the urban poor is again a critical component for an inclusive city that calls for all citizens to be included in the city's provisioning systems as it allows social inclusion and social justice. Right to the city ensures that all urban dwellers are accorded the same treatment in terms of service provision, while environmental justice guarantees fair distribution of the environmental good and bad (Agyeman and Evans, 2004).

Coggin and Pietersen (2012) argue that exclusionary practices divide the city between the propertied and privileged on one hand and the property-less and underprivileged on the other. This is not healthy for a city as it creates class struggles. Cities of the 21st century should celebrate urban diversity, an ideal condition where all city inhabitants are given equal treatment in service delivery. Coggin and Pietersen (*ibid.*) further argue that the right to the city does not promote divisions, but it endeavours to dismantle all structures that produce exclusionary practices in the city by allowing every citizen access to services such as waste management.

Exclusion of the informal sector in the delivery of waste management services is a denial of the people's right to the city, especially the entitlement to work

in a safe and habitable environment. Contemporary cities are not only meant for the propertied and the affluent people, but also for the urban poor. As such, the informal sector has the right to receive city services. A city is a political collectivity and a place where public interests are defined and realised (Simone 2005; Mustafa and Leitte, 2002). It means, therefore, that all the people in the city, including in the informal sector, should be allowed to access waste management services so that they have safe and habitable urban spaces. Failure to embrace informality in waste management can be blamed on the insistence on elitist neo-liberal urbanisation policies that do not recognise the urban poor and hence exclude them as urban space users. Masvingo City provides waste management only in formal areas while the majority of spaces occupied by people in the informal sector rarely get such services.

These urban policies need to be reformed so that they embrace new forms of urbanism that accommodate urban poverty and diversity (UN-HABITAT, 2010a, 2010b; Roy 2005, 2009; Chirisa and Dumba, 2011). They are restrictive as these urban planning policies have failed to provide for the urban poor because they do not embrace livelihoods of the poor and, as such, promote segregation in urban societies (Potts, 2008; Fainstein, 2005; Coggin and Pietersen, 2012; Chirisa and Dumba, 2011). New urbanism calls for the transformation of the way cities do their business because traditional urban planning systems have long been overtaken by events of the 21st Century that demand an urbanisation process that caters for the urban poor because of the urbanisation of poverty. Masvingo City authorities should, therefore, include the informal sector in their waste management services so that the concerned people are allowed to enjoy the right to the city. Urban poverty is a reality, especially in cities of the Global South. This calls for cities to plan for the livelihoods of the poor. The new land-uses that are providing livelihoods to the informal sector need to be included in the provision of services that will allow practitioners in these sectors to enjoy urban life.

CONCLUSION
The situation obtaining in the City of Masvingo, where preference in the waste collection is given to the formal sector at the expense of the informal sector, means that there is discrimination of the latter in waste management

and this exclusion is disfranchisement of their right to the city. Since they are not receiving proper waste management services from the city, people in the informal sector are making some initiatives to manage waste. Some of the methods include recycling their waste, using their resources to take waste to dumpsites, just throwing them around and burning them. Such initiatives are, however, constrained by resources and as a result, waste is always found in areas occupied by the informal sector.

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