Culturally Excluded Guide

A resource to support sports providers to engage an untapped market

Sporting Equals

Promoting ethnic diversity across sport & physical activity

INTRODUCTION

Black and minority ethnic (BME) communities often face disadvantage and social exclusion due to a number of factors and barriers which impede their participation in sport.

Often BME identities are influenced by a wide range of interlinking factors that determine individual behavior. Distinctions need to be made in light of diversity, social structures and factors such as gender which all may have a direct influence and impact on participation behaviour and how people engage with sport.

To support sport providers such as National Governing Bodies, Local Authorities and leisure providers and to help with understanding of how to engage BME communities in sport, Sporting Equals have developed five key archetypes. These BME archetypes were developed as a result of research by Sporting Equals over a number of years through desktop research, focus groups, questionnaires and consultation with local communities.

Sporting Equals will continue to conduct further research into these archetypes over the year to share a deeper understanding of these communities and develop learning.

This resource is packed with advice and guidance to enable you to help sports providers think about and begin planning interventions to engage BME communities

Key Archetypes

'Culturally excluded' – those who face cultural or religious barriers to participation.

'Interested but inactive' – passive 'couch potatoes' who may be sport fans but do little sport themselves.

'Occasionals with potential' – those engaged with sport but who could be pushed to do more sport.

'Fragile regulars' – their sporting habits drop off as lifecyle changes or they face diminishing opportunities in sport settings.

'Early sporting drop outs' – those who drop out of sport once they leave full time education.

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1. Culturally Excluded

This group has an appetite for sport and high latent demand but due to cultural barriers this often does not translate to participation. This group represents an opportunity and untapped market for sports providers.

Members of these groups are interested in sport but their experience of exclusion may vary depending on location, strength of local identities and local practice. Regional and location difference may be a key feature. Traditional identities may impact on this group and they may face language, cultural or faith barriers to participation which impacts on confidence and motivation. It is likely more women will fall under this segment and face greater barriers than men.

Our latest consumer research has suggested that traditional, formal sports offers (such as sports clubs) do not appeal to the culturally excluded, and that there is a need for more informal or social based sports programmes in familiar settings such as faith centres, schools or community centres.

'I would love to do more sport however I get disregarded and feel unwelcome as I wear traditional dress'.

Interview respondent

Those who are practicing their faith
(inc. Muslim, Sikh, Jewish and Hindu)

East African
(e.g. Somali)
communities

South Asian Females

Key groups that fall into the culturally excluded BME archetype will include:

Older BME communities

Emerging communities who may face language or literacy issues

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This guide specifically focuses on identity and lifestyle factors which influence behaviour for the 'culturally excluded' archetype

2. Identity

The culturally excluded group categorises 'identity' by their ethnic and religious background;

Individuals with the greatest concerns were Asian Muslims who advised that their identity had a major impact. They felt that being a Muslim had implications on the way they looked and acted through religious duties and obligations, e.g. they felt their identity as an Asian Muslim was stronger through their outward appearance due to having a beard or wearing the hijab (head scarf) – as a result they had experienced negativity and strange behaviour.

People from other religions such as Hindu or Christian did not feel that their faith has an impact on their ability to participate in sport as they felt that their religion does not stop them, but the cultural side of being from a different ethnicity such as Indian – where education and social status are given significantly higher priority than recreation, health and sport – does have an impact.

Many Asian females fall into this segment as culturally they are not expected to take part in sport by family and the wider cultural society. Sport is considered a male activity and families are often uncomfortable sending females to sports clubs due to concerns around safety and male dominated environments.

Many 'culturally excluded' categorise their identity through family, e.g. as 'mothers', 'fathers', 'sisters' and this has a strong influence on behaviour as many feel their main focus is fulfilling their role in the family first, everything else is secondary.

Women in particular have fears about feeling out of place, doing sport in settings dominated by men; and both men and women have concerns about fitting into predominantly 'white' establishments and fears about discrimination and racism. The 'culturally excluded' feel a lack of connection with the formal mainstream sports systems as this is currently not meeting their needs or expectations. They are more likely to do sport if it is in community based settings - some express a need for sport in faith based settings such as mosques, gurdwaras, temples and churches so they can fit in religious obligations around prayer, fasting etc.

'Gr
comp
commu
and heal

PRIORITIES
★ Family & Caring Responsibilities
★ Work
★ Education
★ Recreation
★ Health
★ Sport

TRIGGERS
★ Diversion / Release
★ Social / Belonging
★ Exertion / Fitness
★ Having Fun
★ Health & Wellbeing

GENERIC BARRIERS
★ Cost
★ Childcare
★ Transport
★ Time
★ Conflicting Priorities

CULTURAL BARRIERS
★ Dress
★ Modesty
★ Attitudes of Families
★ Parental Influence
★ Gender
★ Lack of Single Sex Sessions
★ Lack of Female Coaches/Instructors
★ Facilities (Sufficient Privacy)

'owing up you're often
pared to everyone in your
nity based on grades, sport
th often takes a back seat'.

Focus group respondent
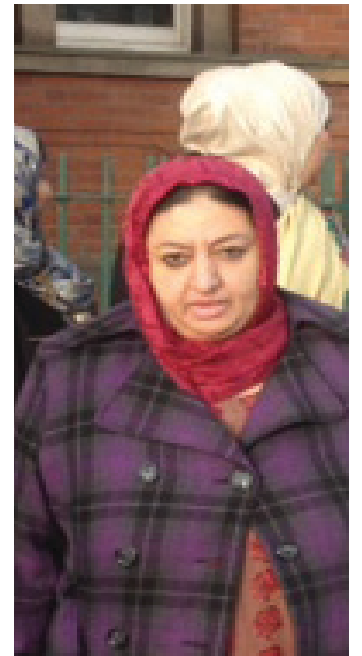
3. Lifestyle Choices

For the 'culturally excluded' archetype, family and work are the main influences for lifestyle choices. Mothers and fathers lifestyles work around the needs of other family members and children.

In particular, for men, work is a priority and fitting in sport is often difficult due to conflicting priorities. E.g. those who work as taxi drivers or in take-aways claim that long and unsociable hours often make it difficult to participate in sport. Women on the other hand face other barriers such as dress and privacy and would like to do more sport if environments were accessible

Married housewives identify that their lifestyle choices are often based on their husband's and children's needs.

Married housewives claim that the best time for sport for them would be between 10am and 2pm and they would enjoy it if other women joined them but often nothing is available to meet their need.

Lack of childcare while playing sport was also an issue raised by women alongside dress and segregation. Parental influence also impacts on wider family choices around recreation and sport. If the adults are not involved

it is very unlikely the children will be involved and encouraged. Sports like football and cricket are viewed as a recreational past time which often takes place with friends at a local park or at school. Often lifestyle choice will not involve joining a club unless another family member is involved and already taking part.

'I work in my phone shop all day and the pressure of my business requires most of my ti often I feel too tired or exhaus to play sport.'

Focus Group Bradford

'I would get involved more in sport if more female environments were available'

Focus Group respondent

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4. Accessibility to Sport and Barriers

The 'culturally excluded' often find it easier to access sports such as football and cricket which can be played recreationally with family and friends and can be played almost anywhere.

Sports which are less accessible are ones which need equipment and access to suitable facilities such as netball, badminton and swimming. Barriers include facility providers not being culturally receptive to the needs of faith communities in light of segregation, privacy and space for prayer.

Some sports are identified as 'posh' and inaccessible particularly tennis and golf as these environments are perceived to be 'white upper class' and 'exclusive'.

Older communities find it difficult to get involved in team sport and often feel excluded as most activities are focused on young people. They often see clubs as for the 'young' and 'energetic'

and may feel intimidated about getting involved. Often faith centres hold the key to community engagement and are well placed to offer outreach services such as sports, as well as having untapped potential in available land and facilities which could be utilised for the benefit of the community.

Clubs are often considered male dominated areas and unless single sex activity is provided some clubs are inaccessible to a lot of 'culturally excluded' women.

'Sports such as cricket, football and basketball are easy, you don't need much as you can play anywhere, its quick for us to set up and start playing'

Focus Group Respondent

Key Barriers for 'culturally excluded' women

★ Most women in this segment will not want to participate in activities with men or will be reluctant if men are present and they can be observed.

★ Women in particular have issues with sports such as swimming, gymnastics and netball where dress is considered a barrier as many women find it inappropriate to expose themselves even in front of other women. They may wish to wear loose fitting clothing which covers the arms and legs.

★ Women may wish to carry out sport in traditional dress and some may not want to remove the hijab (head scarf) whilst undertaking activity.

★ Facilities may pose a barrier in light of privacy, cameras and windows which can be peered into.

★ Women may only wish to take part if a female is coaching/instructing.

★ There should be sufficient privacy in changing and showering areas.

★ In some cultures 'big' is beautiful the focus on communications should be on health and fitness.
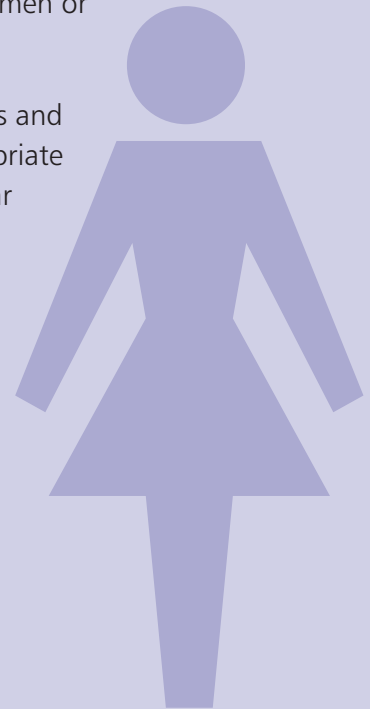
Key Barriers for 'culturally excluded' men

★ Some men may also have a problem with undressing in front of other men and showering in communal showering facilities.

★ Most males in this segment may not wish to take part in mixed activities with women particularly with sports which may involve physical contact.

★ Some males may wish to wear longer shorts so as not to expose anything above the knee.

★ Males of Sikh religion may not want to remove the turban or may wear a patka head covering instead.

Other generic barriers for both males and females include: cost, transport, and suitable local facilities.

5. Club Environments

Being part of a club or team - Clubs were generally perceived negatively by the 'culturally excluded' who often hold negative views around environments being inclusive and the skills needed to take part.

Clubs are perceived as 'expensive' and not always set up to meet the needs of local communities.

Most people know where the local football clubs are however there is lack of awareness of where clubs are for other sports.

Most people feel that clubs are insensitive to cultural/ religious issues. For example not recognising the need for female only sessions, the need for female coaches/ instructors and consideration in relation to timing and privacy.

Lack of language sensitivities – failing to recognise the language needs of local communities also results in lack of participation.

Drinking culture of sport – this can be particularly off-putting to some BME communities where drinking is not a part of their culture and therefore feel they will not fit in if they avoid the drinking and socialising aspects of a lot of sports clubs.

All white establishments and lack of membership diversity – the lack of visible diversity often discourages people from joining as the club is perceived to be 'non welcoming'.

Workforce and volunteer profiles need to reflect the diversity of the local demographics.

There is a need for community engagement models at a local level to connect with community and faith based establishments.

Ethnic media resonates with 'culturally excluded' - they are receptive to TV, Newspaper and Radio messaging. The older generation in particular will regularly access information through ethnic media to keep up to date with what's happening with their own community, country of origin and because English may be their second language. Younger people may use a variety of media.

Use adverts specific to the audience, e.g. Asian playing tennis. Encourage lifestyle programmes to cover sport. Link sport to health and wellbeing messaging. Ensure role models are promoted and imagery is inclusive and diverse.

Use local media for adverts and features. Many faith and community centres produce information so tapping into them may serve better than some mainstream media. Some people may be able to read more fluently in their own community language than English, other people may not read newspapers at all due to literacy issues.
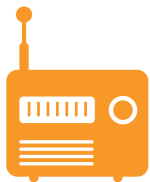
Use radio and link sport to health messaging and the need to stay active. Get involved in promoting sport through interviews and what is happening at a local level. Use community language radio stations to help get messaging out to those who experience language or literacy issues.

Highlight role models and success stories through these mediums to inspire others who are 'culturally excluded' to get involved. Make case studies relevant to particular target audiences e.g mums and toddlers and provide local information on how they can get involved as well as who else is taking part.

Promote sport in relevant places such as faith centres, community centres, taxi ranks, restaurants and use key community members such as Imams etc.. to drive 'word of mouth' for any key initiatives or events.

The drivers for the 'culturally excluded' archetype fall into four key areas:

Facilities

★ Privacy

★ Prayer room

★ Offering single sex sessions

Timing

★ Flexibility

★ Longer opening hours

★ No commitment

Family Influence

★ Education

★ Parental involvement

★ Influence from GPs, teachers etc...

Support

★ Knowledge

★ Information

Support - clear information is required regarding how people can get involved and take part. Some people may need support through taster sessions or group activities to help break down barriers and build confidence.

Facilities - facilities should be considered in terms of privacy in changing and showering areas, room or private area for prayer and the ability to run female only sessions away from cameras and windows.

Family Influence - parents and families have a strong influence particularly on female participation where sport is generally viewed as a male activity, education is therefore important along with linking to health messaging. A good way of doing this is through people in the community such as teachers and GPs.

Timing – timing should be flexible and fit around other responsibilities such as school runs, people working long hours and not being able to commit.

TEACHERS

FRIENDS

**COMMUNITY WORKERS**

MOTIVATORS

GPs

ROLE MODELS
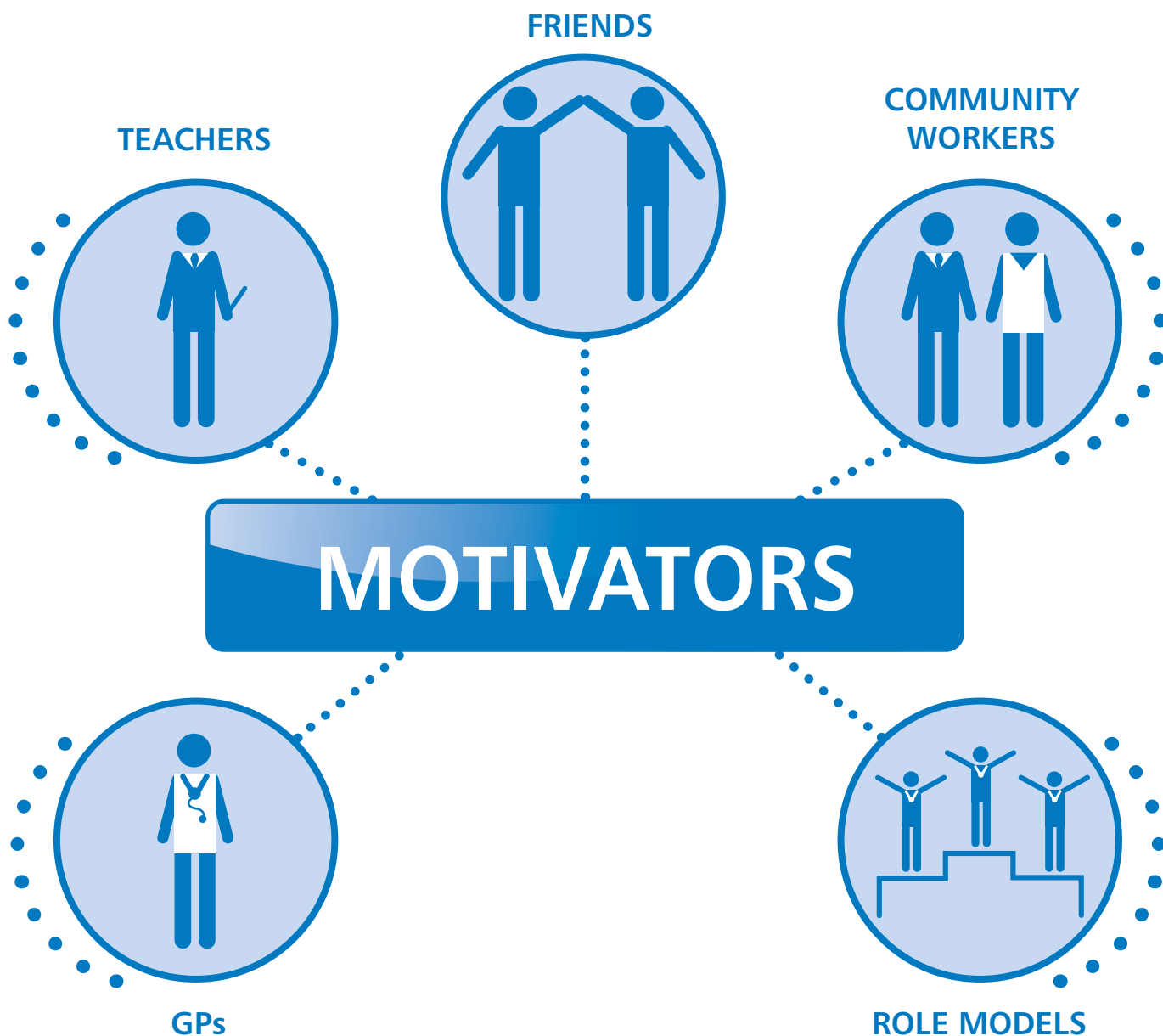
★ Putting on group activities would help break down barriers and provide reassurance to families particularly for women.

★ There is a need to link health messaging to sport and promote this through GPs, teachers, community workers, etc.

★ Parents could be encouraged to get involved if activities were offered for parents and children at the same location as a lot of parents have time pressures and conflicting priorities.

★ Females in this segment may get involved if childcare is available and separate sport activities are available in female only areas with female coaches/instructors.

★ Encouragement through teachers, friends and role models is key to help motivate this segment and change behaviour - links to schools, social clubs and volunteers can all help and encourage.

★ Allow people in this segment to do activity in traditional dress provided it does not compromise health and safety.

★ Familiar community or faith settings are more attractive than formal clubs particularly for BME older people who may be uncomfortable accessing a club.

It must be noted that a 'one size fits all' approach cannot be taken for all BME groups falling under this segment and consultation is key.

★ Offer subsidised rates to increase sustainability.

★ Encourage family time to allow busy families to fit sport into hectic schedules.

★ Focus on the flexibility and health messaging in relation to 'feeling good, diversion, release etc.

★ Build a rapport and feeling of trust with participants.

★ Involve the community in the development of the project – use local volunteers for outreach and community engagement.

★ Employ respected community champions to re-inforce the importance of sport and the need to be physically active.
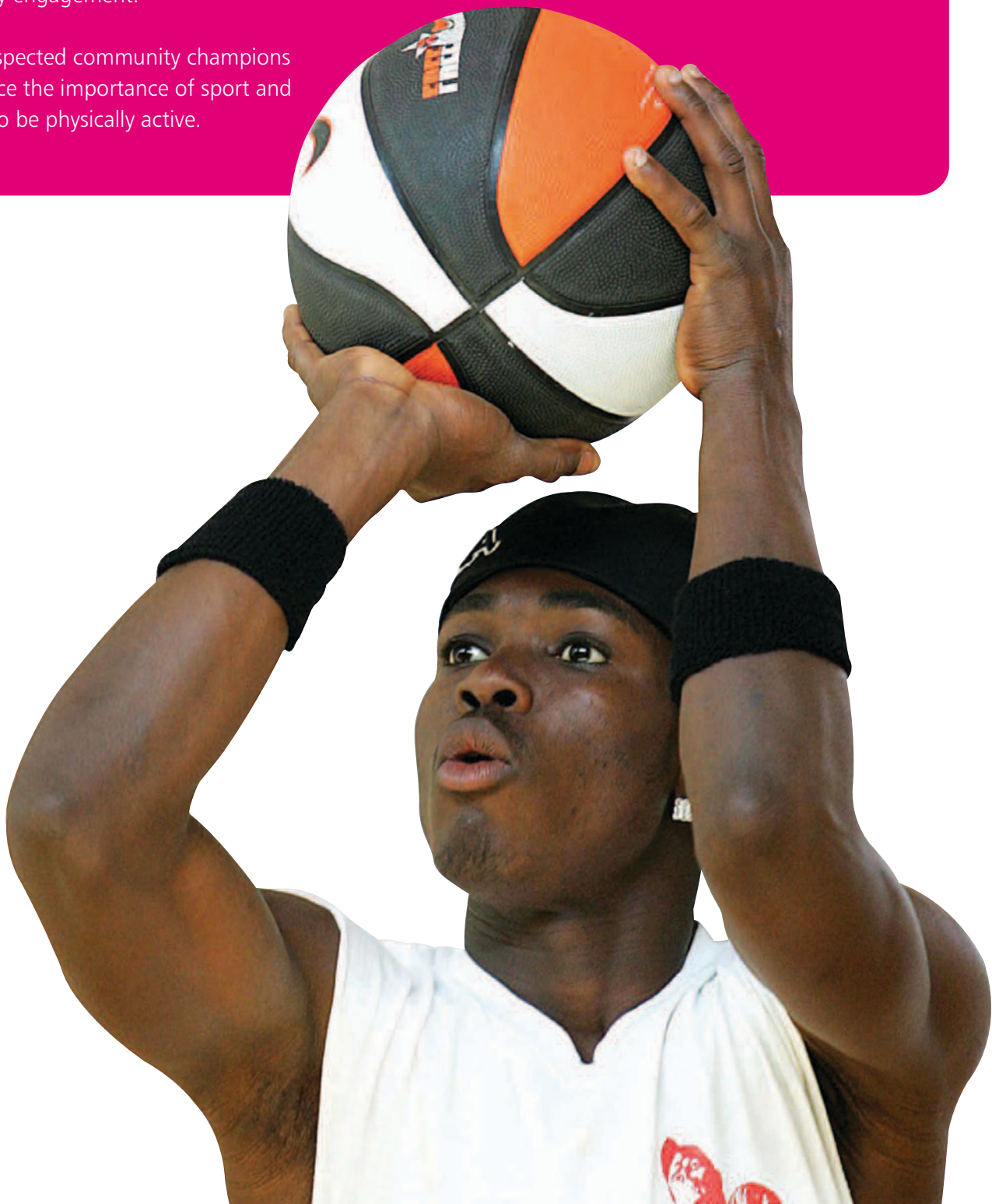
Key tips for service providers to engage the BME 'culturally excluded' segment

1 Try offering sport in informal settings such as schools or community and faith centres to encourage the 'culturally excluded', who are more receptive in familiar, comfortable settings, to participate.

2 Try offering group activities such as mums session so women can attend together, they are more likely to keep an activity up if they have somebody else attending and families are often more comfortable knowing that other women will also be doing activities.

3 Ensure single sex sessions are provided with the same gender coaches and instructors.

4 The coach is critical to the success of the informal sports setting - participants expectations of coaches may be different than in other settings and emphasis should be on engagement and being culturally receptive e.g. clothing and privacy – try and encourage participants to become coaches which will help develop long term sustainability of groups.

5 Ensure that marketing materials communicate the key features. Ensure that the appropriate language, tone and imagery are used – keep it simple - emphasis on friendly, fun, flexibility.

6 Advertise opportunities in a range of places. Consider who you are trying to reach and where they are likely to see your messaging. Use community and faith based venues to promote activity.

7 Make use of social networking opportunities, use group emails, add to the 'sociability' and 'inclusiveness' of the offer, and enable participants to 'keep in touch' even if they miss a week.

10. Reference & Acknowledgements

Focus groups took place in London and Bradford in faith based settings with local communities. Qualitative interviews were also carried out at the Global Peace and Unity event in London Excel on Sunday 24 November, 2013 as well as a selection of interviews over the telephone with individuals.

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