

**Sport and Ethnic Minority Communities:
Aiming at Social Inclusion**

Research Report no. 78

A report for **sportscotland**

by

Scott Porter Research and Marketing Ltd

Edited by **sportscotland's** Research Manager

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The research was conducted and this report was written by Scott Porter Research and Marketing Ltd. Scott Porter's team who undertook the work comprised Menekse Suphi (Managing Director), Rachael Butler and Lynn Worthington. Kash Taank acted as consultant to the team.

sportscotland's project team for the study included Jon Best, Heather Lowden and Gavin Macleod.

The report was edited by Jon Best.

Further Information

This report is available on **sportscotland's** website:

www.sportscotland.org.uk

A summary version of the report has been published (**sportscotland** Research Digest no. 58) and is also available on the website.

Scott Porter were also commissioned by **sportscotland** to undertake a parallel investigation into issues and barriers around sports participation by people with a disability. The main (Research Report no. 77) and summary (Research Digest no. 57) reports have been published by **sportscotland** and are available on the website.

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CHAPTER 1: INTRODUCTION

Background

One of the three visions of *Sport 21*, the national strategy for sport in Scotland, is to develop “a country where sport is more widely available to all” (Scottish Sports Council, 1998). Part of this vision is the targeting of particular population groups in order to increase the numbers participating in sport by 2003. One focus is people from ethnic minority backgrounds.

Whilst it is known that those from various ethnic minority backgrounds are disadvantaged in terms of participation in sport, whether competitive sport or more recreational sports activity, only a limited amount of investigation into the issues has been undertaken and little is currently known about the barriers faced in Scotland. Accordingly, **sportscotland** commissioned research to explore the overall issue of participation in sport and physical recreation by people from ethnic minority backgrounds. It was intended that the research would provide **sportscotland** and associated organisations with clear directions for strategies to encourage participation in sport. This report describes the findings from this research study.

Research Aims

The main aim of the research was to provide direction for increasing access to sport amongst people from ethnic minority communities in Scotland. This remit includes the wide spectrum of sports participation, from the ‘elite’ sports person to someone partaking in light physical activity for recreational purposes.

Five elements were identified as essential for **sportscotland** in terms of delivering against this overall objective. The first was identified by **sportscotland** as the key output of the research:

- To provide **sportscotland** with an insightful and actionable strategy that will eliminate the current barriers to sports participation amongst people from ethnic minority backgrounds.

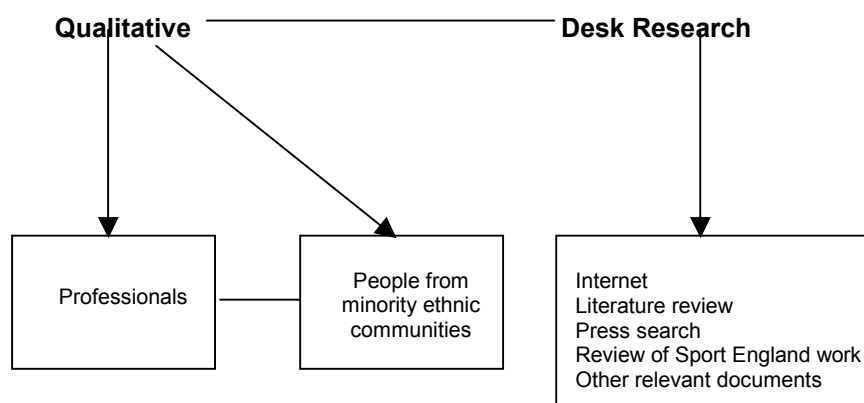
Other specific outputs of the research were to provide **sportscotland** with the following:

- An understanding of the barriers faced by people from ethnic minority communities with regard to participation in sport.
- Examples of good practice.
- A comprehensive list of key indicators of good practice in relation to encouraging participation amongst the target groups.
- Guidance on future research needs in terms of collecting baseline data for monitoring participation levels amongst the target groups.

Methodology

Given the nature of the research objectives, a qualitative approach was considered most appropriate in terms of meeting the bulk of the stated research objectives. The research programme also included a desk research component.

An overview of the methodology is provided below in diagram form:



A series of individual depth interviews was undertaken with respondents from ethnic minority communities. These depth interviews lasted for 1-1½ hours and were conducted either at the respondent's home, a community organisation or a central meeting point. Both male and female researchers were available to conduct the interviews.

In addition to the above, individual depth interviews were also undertaken amongst 'professionals'. These interviews lasted 1-1½ hours and were conducted at either the respondent's place of work, their home or Scott Porter's offices in Edinburgh.

The desk research component was undertaken both prior to and during the qualitative stage of the research programme. The information gathered during this stage, in conjunction with the interviews of 'professionals', was used to identify examples and key indicators of good practice. In doing so, information channels included the Internet, the press, libraries and other published materials.

In approaching this study, it was recognised that the quality of the research programme could be enhanced by input and guidance from those directly involved in the provision of sport for people from minority groups. Accordingly, Scott Porter worked alongside a consultant, Kash Taank, who provided input on:

- advice on recruitment and interviewing methodologies;
- provision of contacts and introductions for networking;
- general assistance, where required, in the understanding of ethnic minority issues raised within the research; and
- strategic input into the research recommendations.

Sample

Following discussions with **sportscotland** it was decided that the sample should address the need for an in-depth understanding of specific communities, rather than a 'surface' look at the ethnic minority population as a whole. As such, both the size of the population of different ethnic minority groups within Scotland, as well as the prevalence of health conditions within different communities (which could potentially be improved by participation in physical activity), was taken into consideration in determining the final sample structure. This was as follows:

Ethnic Minority Group	No. of Interviews
Black African/Caribbean	10
Indian	10
Pakistani	10
Chinese	10
Total	40

In addition, the following criteria were applied across the total sample:

- A mix of first and second generation individuals.
- A range of ages (12–40+ years).
- An even mix of males and females.
- Within each of the four ethnic minority groups, 6-8 respondents were non-participants in sport with 2-4 currently participating at a low level – such as a social team. Also, three elite athletes were interviewed across the total sample.
- A range of social class.

In accordance with the Market Research Society Code of Conduct, parental consent was obtained for all interviews with children.

For the sample of professionals, five interviews were conducted with representatives from a range of organisations:

- Local authority
- Sports association
- Coach
- Community relations council
- Community group

The Demographic Context

The Census data were nine years out of date at the time of the survey, so the following figures¹ should be seen as only indicative for current populations².

¹ Source: General Register Office for Scotland, Population Statistics Branch.

- In 1991 the ethnic minority population of Scotland was some 62,600, representing 1¼ per cent of the total population.
- The numbers and proportions in the four cities and rest of Scotland were:

Glasgow	21,508	34.3%
Edinburgh	9,690	15.5%
Aberdeen	2,857	4.6%
Dundee	2,844	4.5%
Rest of Scotland	25,735	41.1%

- The numbers and proportions in each of the Census categories were:

Black Caribbean	934	1.5%
Black African	2,773	4.4%
Other Black	2,646	4.2%
Indian	10,050	16.0%
Pakistani	21,192	33.8%
Bangladeshi	1,134	1.8%
Chinese	10,476	16.7%
Other Asian	4,604	7.4%
Other ethnic minorities	8,825	14.1%
All ethnic minorities	62,634	100%

- Comparisons between ethnic minority and white populations in Scotland for three of the key factors that relate to sports participation were:

Ethnic Minorities White
Percentage of the population

Sex		
Male	52.2	47.8
Female	47.8	52.2
Age		
0 to 4	11.4	6.3
5 to 15	22.7	13.8
16 to 29	26.2	20.7
30 up to pensionable age	36.8	40.9
Pensionable age and over	2.9	18.4
Limiting long-term illness	6.7	13.8

These figures have to be treated with some caution, not just because they relate back to 1991. A study of the 1981 and 1991 Census data for England and Wales indicates that the impact of immigration (and emigration) on ethnic minority demographics means that population trends cannot be predicted in the same way that they can for the population as a whole:

The main message is that one cannot assume that current demographic profiles will persist without change. The membership of certain ethnic groups is changing so rapidly that the

² The website version of this report will be updated from the 2001 Census data.

assumed relationship between current and future characteristics, based on 'demographic ageing' and the certainties of the indigenous population, do not hold. (Blackwell, 2000, p9)

On the face of it, the demographics of age alone indicate a profile where higher proportions of the ethnic communities would be sports participants than of the white community. In the lowest participation group only three per cent of ethnic minorities were of pensionable age or older compared with 18 per cent of whites, with commensurately higher proportions in the most active 5-29 age group. Similarly – and related to their lower proportions of elderly people – ethnic minorities had half the proportion of their population whose activities were limited by long-term illness.

However, a briefing sheet (Brown, 2000) summarising survey data on ethnicity and poverty in Scotland highlights a range of factors associated with poverty – and therefore equally associated with lower sports participation rates – that particularly affect ethnic minorities, including the following:

- **Self-employment.** This is associated with long hours (itself a barrier to sports participation) and, for ethnic minorities, low income:

In 1991 the rates of self-employment were 5 times higher for ethnic minority communities than for the white population. Most of those self employed worked in the catering, retailing and distribution industries. Over the last ten years the number of self-employed who earn below half average earnings (used as a poverty line) has increased.

- **Employment.** For ethnic minorities this is linked with long hours and low pay:

Many people from ethnic minority communities work in sectors where low wages are common... Ethnic minority employees tend, on average, to work longer hours and are more likely to work unsocial hours.

- **Unemployment.** Ethnic minorities in the UK in 1999 had a 13% unemployment rate, and were almost twice as likely to be unemployed as the white population:

You are less likely to be in a job and more likely to be unemployed if you come from an ethnic minority background.

- **Low Income.** Associated with the above, low incomes are particularly significant among ethnic minorities:

In 1991 ethnic minority households had lower incomes than white ones, supported more dependants and were more likely to send money to dependants abroad.

- **Health.** Certain diseases are associated with poor housing and low income, and with ethnic minorities:

Information for Britain shows that ethnic minority people are at much greater risk of coronary heart disease, hypertension, non-insulin diabetes and haemoglobin disorders.

In terms of the health of specific ethnic groups in England, Rowe and Champion's (2000) report on sports participation and ethnicity quoted significant information:

The 1999 'Health Survey for England' commissioned by the Department of Health, showed that Black Caribbean and Indian men were two thirds more likely to have a stroke than males in the population as a whole and that all male minority groups apart from Chinese men had higher rates of heart attack than the general population. The incidence of diabetes was also found to be high for many groups with the highest rates of diabetes found among South Asians: for example the rates of diabetes among Pakistani and Bangladeshi women were over five times higher than in the general population. While levels of obesity were generally lower amongst

ethnic minority groups compared with the population average, this was not the case for Black Caribbean or Pakistani women who were respectively 1.8 and 1.5 times more likely to be obese than women generally.

Sport is only one of a range of activities that can improve health, and the evidence for this broader context shows that participation in health-enhancing activities varies by gender and age among different ethnic communities, and that ethnic minority groups are less likely to take part in these activities than the population as a whole:

Participation in Health-enhancing Activities*, by Gender and Age 1992

	Black Caribbean	Indian	Pakistani	Bangladeshi	UK Population
	Percentage of respondents				
Males					
16-29	65	61	62	59	67
30-49	63	50	39	33	60
50-74	48	53	44	36	59
All 16-74	59	54	49	45	62
Females					
16-29	48	37	31	27	61
30-49	59	33	30	29	57
50-74	45	50	43	38	63
All 16-74	51	38	32	29	62

*Respondents who said that they did anything in particular to keep or improve their health. Includes participation in sports, general physical activities, dietary changes or improvements and medication.

Source: Health Education Authority: *Black and ethnic minority health and lifestyle survey*. Published as Table 5.4 in Office for National Statistics *Social focus on ethnic minorities* (1996, p53).

The Scottish briefing paper (Brown, 2000) concludes:

Ethnic minority people are more at risk of poverty, primarily as a result of discrimination in the labour market, service provision and the social security system. For many ethnic minority people, poverty is caused and reinforced by racial hostility.

This conclusion suggests that there are demographic data, largely related to poverty and known to be strongly associated with low participation rates in sport, that are equally associated with ethnic minority communities. It also suggests that racial discrimination in society – whose significance for sport is highlighted in this report – is a significant factor in causing or exacerbating deprivation among ethnic minorities.

CHAPTER 2: PREVIOUS RESEARCH ON BARRIERS

Although this is the first substantive study in Scotland to explore issues and barriers relating to sport for people from ethnic minority communities, the research was informed by work undertaken elsewhere, particularly south of the border. An overview of selected earlier research is provided here.

Throughout roughly the past two decades a body of literature has been slowly documenting the barriers faced by ethnic minority groups, and whilst this can only be regarded positively, researchers and authors are still calling for more research and discussion to increase the current levels of understanding (Verma and Darby, 1994; Rai and Finch, 1997). Closer to home there has been a recent call for a more in-depth understanding of the issues causing low participation levels in sport among people of ethnic minority origin in Scotland (Coalter, Allison and Taylor, 2000, Chap 8).

An analysis of the literature highlights some notable gaps. For example, a lack of treatment of the differences among ethnic minority groups, most notably people of Chinese ethnic origin, is evident. In addition, whilst the literature exposes and discusses the impact of gender on the ability of people of ethnic minority origin to participate in sporting activities (Carroll, 1993), the treatment of barriers tends to be imbalanced towards Muslim girls and women.

In spite of this, an analysis of the literature to date is beginning to paint a picture of some complexity in terms of the type and nature of barriers faced by people of ethnic minority origin and would seem to suggest that, rather than facing one single obstacle, people from ethnic minority communities tend to face a combination of barriers (Rai and Finch, 1997).

Cultural Barriers

Cultural traditions have been identified as one of the main barriers causing low participation in sporting activities amongst people from ethnic minority communities (Carroll, 1993; Carroll and Hollinshead, 1993; Lyons, 1990; Rai and Finch, 1997).

Modesty

One of the key cultural issues for Muslim school-aged children – particularly for girls – is modesty. Carroll and Hollinshead (1993) studied Muslim children in a north England comprehensive school and found that schoolchildren were put off participating in sporting activities, even to the point where some children were skipping classes, due to a requirement to shower communally after sports classes and wear clothing in physical education classes that was ‘inappropriate’ to the children’s cultural traditions and beliefs. The authors found that:

for the devout Muslims there is a real feeling of guilt and shame at exposing their bodies and legs, which had not been fully appreciated by the teachers. (p65)

Ramadan

The issue of Ramadan has also been highlighted in the research literature as a religious barrier specific to Muslim children, that affects their participation levels in

sporting activities (Carroll and Hollinshead, 1993; Carroll, 1993). Research shows that Muslim children are reluctant to participate in school sporting activities during the period of Ramadan because of reduced energy levels resulting from fasting. Research by Carroll and Hollinshead (1993) highlighted the problem swimming poses for Muslim children during the period of Ramadan due to the belief that water should not enter the mouth.

Attitudes of Parents

The attitudes of ethnic minority parents towards their children's involvement in sporting activity has also been raised as one of the key reasons for low participation in sport (Lyons, 1990; Gallop and Dolan, 1981; Carroll and Hollinshead, 1993). Research has shown that parents of ethnic minority origin do not always recognise the value or worth of their children participating in sporting activities, and much has been written about the emphasis placed on academic achievement and the pursuit of a 'good' job instead of involvement in sporting activity (McGuire and Collins, 1998). Gallop and Dolan (1981) provide further clarification of this issue in their examination of the different attitudes of first and second generation parents. They found that first generation parents see sporting recreation as:

a locally based, casually organised pastime, generally lacking sophisticated facilities and usually without the encouragement of any central agency... Organised and funded recreation as we have seen it develop in Britain since the War is simply foreign to the experience of this parental generation. (p62)

McGuire and Collins (1998), in their study of boys from Asian heritage, found that parental influence had the most significant influence on levels of participation in sporting activities. Moreover, they found that the parental influence on behaviour increases as boys progress through to secondary school. Asian heritage parents' priority for their sons was about achieving academic success at school, as a means to acquiring 'good' jobs later on; as such, sporting activities were seen to lack academic credibility:

The influence of the family upon career choice was demonstrated to exist throughout the child's life. This much was clear, as AH [Asian Heritage] boys both at primary and secondary age levels commented upon the strong effect which their parents' aspirations for them had upon their lives. Sadly, these plans did not involve sport in any form, save an encouragement by some parents to send their children for tuition in martial arts by way of providing self-defence. (p82)

The attitudes of parents can often be in conflict to those held by their children, which as Carroll and Hollinshead (1993) have explained, can cause a dilemma for the children of Muslim parents:

Muslim children feel they are caught between the school values and the community values... and they often feel their parents' cultural values are restrictive, sexist and grossly unfair. They appreciate the moral and cultural code set by the community but resent it at the same time. For some children there is a clear crisis of identity. (p73)

Attitudes of Teachers

The types of cultural traditions and beliefs of ethnic minority groups described above present a barrier when they are inconsistent with or conflict with the norms of the prevalent society. If that society is unaware or unwilling to find a solution deemed mutually acceptable, then the barrier will continue to exist for the 'disadvantaged'

group. One of the key barriers discussed in the research literature is the attitudes and beliefs of teachers.

Carroll and Hollinshead (1993) in their qualitative study of Muslim children found that the 'traditional' attitudes of teachers were unwittingly acting as barriers.

The teachers themselves showed different levels of understanding of the importance of religion and cultural values and the impact of their PE policies upon the children. (p71)

Participation Levels

Overall Levels

The only study in the UK of sports participation rates by ethnic minorities was undertaken recently in England (Rowe and Champion, 2000). It found that the overall participation rate for adults in ethnic minority communities was 40 per cent compared with 46 per cent for the adult (16+) population of England as a whole.

Differences Among Ethnic Groups

The English study (Rowe and Champion, 2000) found that on average Black Caribbean (39%), Indian (39%) and in particular Pakistani (31%) and Bangladeshi (30%) populations had rates of participation in sport below those of the average (46%) for England. Only the 'Black Other' group (60%) had participation rates higher than found in the adult population of England as a whole.

Whilst the literature highlights different participation levels across the various ethnic minority groups, to date there appears to be little explanation of the specific barriers faced by different ethnic minority communities, most notably people of Chinese or Afro-Caribbean ethnic origin.

Differences Between Males and Females

Different experiences by males and females of ethnic minority origin are also beginning to be documented (Verma and Darby, 1994; Carroll, 1993; McGuire and Collins, 1998), although the literature appears to be weighted towards the issues as they pertain to Muslim girls and women and less about the issues facing other ethnic minority backgrounds (Carroll, 1993; Lyons, 1990; Verma and Darby, 1994; Rai and Finch, 1997).

The research into gender differences shows that girls and women of ethnic minority origin in general are less likely to take part in sport than their male counterparts. This has led Carroll (1993) to conclude that:

the combination of gender and ethnicity have a much greater effect on general participation in some groups rather than others... To be female and Bangladeshi, Pakistani, African and Indian accentuates the difference in participation. (p59)

The English study (Rowe and Champion, 2000) found that the overall participation rate for male ethnic minorities was 49 per cent compared with the 54 per cent for the male English population as a whole and for female ethnic minorities was 32 per cent compared with 39 per cent for women generally in England.

Black African men (60%) and 'Black Other' men (80%) had higher participation rates than the national average for all men in England (54%) while Indian (47%), Black Caribbean (45%), Bangladeshi (46%) and Pakistani (42%) men are less likely to participate in sport than men generally in England.

Overall participation rates in England for women (39%) were matched or exceeded by women from 'Black Other' (45%), 'Other' (41%) and Chinese (39%) ethnic groups while women who classified themselves as Black Caribbean (34%), Black African (34%), Indian (31%), and Bangladeshi (19%) had participation rates below the English average for all women.

The gap between men's and women's participation in sport was greater amongst some ethnic minority groups than for the English population as a whole. The overall 'inequality gap' between men and women in England was 15 percentage points whereas for the 'Black Other' ethnic group it was 35 points (although this is a relatively high participant group), for Bangladeshis it was 27 points, Black Africans 26 points, and Pakistanis 20 points.

Carroll (1993) explains that in comparison to men and boys of ethnic minority origin, girls and women suffer a greater lack of time to participate in sporting activities due to other commitments, and in explaining why this occurs he writes:

Women accepted domestic and family duties and responsibilities as part of their lives in ways which males did not. These duties and responsibilities clearly restricted females' participation in leisure activities. (p57)

In addition, Carroll and Hollinshead (1993) showed that girls faced greater restrictions than boys in terms of their involvement in extra-curricular activities due to the attitudes of parents.

The barriers faced by boys/men of ethnic minority origin generally receive less treatment in the literature compared to girls/women. According to Carroll (1993), the main barriers to boys' participation in sporting activities are: lack of time, lack of or inconvenient facilities, lack of knowledge and expense. In addition, McGuire and Collins (1998) cite the negative attitudes of parents, where physical education and sport were afforded low status, as a key barrier.

Relevance

These barriers were also identified in this Scottish study, and the issues surrounding them and possible means of overcoming them are discussed in the study findings in Chapters 4 and 5 below.

CHAPTER 3: FRAMEWORK FOR ANALYSING FINDINGS

In order to meet the key research objective of providing **sportscotland** with actionable strategies to increase sports participation amongst people from ethnic minority communities, Scott Porter worked with the principles of 'social marketing'. Social marketing is an approach that uses the rules of commercial marketing and applies them to social issues in order to affect behaviour change (Andreasen, 1995). The analysis framework is based on a model of consumer change in social markets, that works on the key premise that high-involvement change comes about in stages. That is, consumers do not simply switch from one behaviour to another

instantaneously (such as moving from being a non-participant in sport to participating regularly). They move through different stages in the process – from complete indifference through to the realisation of, and commitment to, the behaviour.

The model used in this study is based on Prochaska and DiClemente (1986) and Andreasen (1995) and can be broken down as follows:

Prochaska and DiClemente's Stages	Marketing Task
<p>Precontemplation</p> <p><i>Consumers are not thinking about the behaviour as being appropriate for them at this point in their lives</i></p>	<p>CREATE AWARENESS</p> <hr/> <p>CHANGE VALUES</p>
<p>Contemplation</p> <p><i>Consumers are actually thinking about and evaluating recommended behaviours</i></p>	<p>PERSUADE, MOTIVATE</p>
<p>Preparation</p> <p><i>Consumers have decided to act and are trying to put in place whatever is needed to carry out the behaviour</i></p> <hr/> <p>Action</p> <p><i>Consumers are doing the behaviour for the first time or first few times</i></p>	<p>CREATE ACTION</p>
<p>Confirmation</p> <p><i>Consumers are committed to the behaviour and have no desire or intention to return to earlier behaviour</i></p>	<p>MAINTAIN CHANGE</p>

Within this, a number of key factors are involved in the consideration of altering behaviour:

- **Consequences.** People make decisions on the basis of the consequences that are expected to follow from the choices made.
- **Tradeoffs.** Consequences are both positive and negative, people are therefore faced with tradeoffs between expected 'costs' and expected benefits.
- **'Significant others'.** People are also influenced by what they think 'significant others' want them to do.
- **Confidence in own ability.** People's level of confidence in carrying out the behaviour will influence their decision.
- **Competition.** This can also have an impact when provided by other/previous behaviour or attitudes.

The key to achieving successful behaviour change lies with understanding which stage the target audience is at, and subsequently implementing appropriate strategies designed to move them on to the next stage.

In utilising this model there was the opportunity to gain this level of understanding and, as a consequence, identify the issues that stand in the way of increasing participation in sport amongst the target groups.

Attitudinal Types

In exploring the barriers that people from ethnic minority communities face in accessing sport, it became clear very early on in the research that there were some clear divisions across the sample. This was in terms of how individuals viewed sport as well as the barriers they faced.

These tended not to be related to which ethnic community the individual was from, but rather to how strongly they identified with or adhered to their ethnic culture. This in turn drove their attitudes and behaviour with regard to participation in sport and impacted on the nature of the barriers they perceived or encountered. Importantly, this variation of beliefs and attitudes was evident across the total sample and not confined to specific ethnic minority communities.

Within the research three key segments were identified, with the following working titles:

- Security Seekers
- Harmony Seekers
- Independence Seekers

By way of background, it is also important to highlight the fact that many of the barriers faced were common across each of the ethnic minority communities included in the sample. Where there were differences, however, these are indicated within the relevant sections.

Outlined below are a summary of the attitudes, needs and behaviour of the three core segments of attitudinal types.

Security Seekers

For 'Security Seekers', their ethnic origin, culture (and religion for some) is a fundamental part of their life. In essence, it defines who they are and is something that underpins every aspect of what they do. Compared with 'Independence Seekers', they tend to be far more traditional in their approach to life and may not be comfortable with some facets of the Scottish culture such as revealing parts of the body.

These people are more likely to have had low or limited personal exposure to sport. They may not have played any sport at all in their country of origin or their culture may not value such behaviour. They tend, therefore, to have a lack of confidence in their sporting ability, particularly in the context of Scottish sport. Additionally, Security Seekers tend to see limited value in participating in sport – particularly in comparison with other priorities in their life such as family or work commitments. For

some, also, it is felt that the face of sport in Scotland is at odds with their own culture.

Given the above, this group is least likely to be participating in sport. If participating, it will only be in a 'segregated' environment – with others from their ethnic minority community. They also tend to be less confident in accessing mainstream information channels.

In terms of their needs in relation to sport, these people are looking for the reassurance and security provided through participating with people 'like them'. This is likely to include those who are similar in terms of gender and ethnic origin as well as level of sporting ability. Additionally, a key requirement of Security Seekers is that all sporting activity takes into account any cultural or religious considerations.

People in this segment were generally older, first generation individuals, although some younger Security Seekers were identified in the research.

Harmony Seekers

'Harmony Seekers' are similar to Security Seekers in that their ethnic origin and culture is an important facet of who they are. These people, however, tend to be slightly more integrated into the Scottish way of life (although not to the same extent as Independence Seekers). They are often, therefore, looking to balance these two distinct aspects of their identity. This philosophy or approach to life is clearly an issue in relation to sport.

Harmony Seekers may have had some exposure to sport, although it often tends to be fairly limited. They may, therefore recognise some value or benefits in participating in sport. If participating, this will generally be via another channel such as through a youth club or a temple. It can sometimes be that sport is also meeting a social need in this context.

Harmony Seekers also feel most comfortable being with people 'like them' – particularly if they are new to sport. Like Security Seekers, they do not feel comfortable actively seeking mainstream information channels or sources. They tend to look for familiar 'safe' activities – ones that are traditionally linked with their culture such as badminton in the Chinese community – and often also prefer to participate in a segregated environment.

Independence Seekers

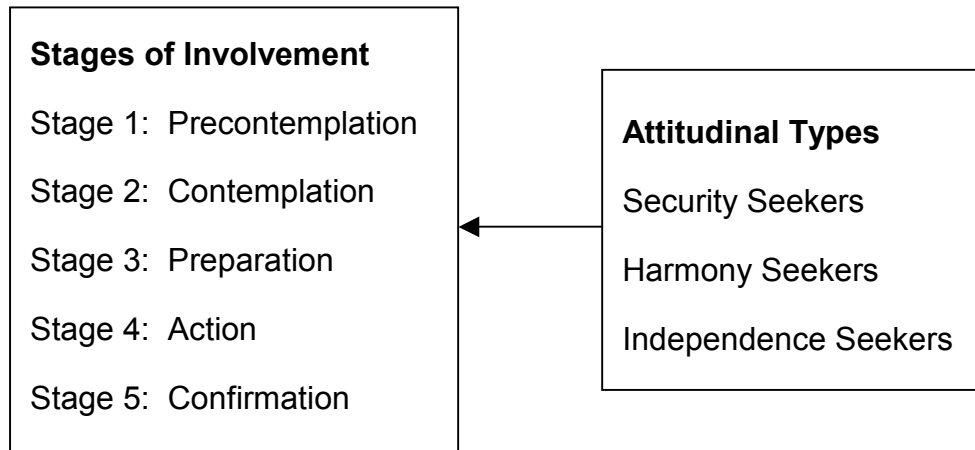
'Independence Seekers' tend to view themselves and conduct their lives as primarily Scottish, rather than as individuals from an ethnic minority community. That is, they do not strongly adhere to their ethnic culture and instead lead a lifestyle that reflects the Scottish culture. This is generally evident in many facets of their life – including the way in which they dress, the types of pursuits they undertake in their leisure time, as well as their overall priorities. These people are most likely to be second or third generation Scots, and therefore may have little or no direct experience of their family's country of origin. As such, many of the teenagers who took part in the research were in this Independence Seekers segment. It should be noted that these attitudes do not mean that Independence Seekers reject their ethnic culture outright – for some it is simply a case of a lack of familiarity with or exposure to it.

These people believe that sport is (and without question, should be) available to everyone. Given the above, and their integration in the Scottish culture and way of life, they are more likely to have been actively supported at some level or encouraged to participate in sport. They also tended to be more aware of the value and benefits of taking part in sport and were more likely to be participating, although not necessarily so.

If participating, they tended to be taking part in a wide range of activities – not just those traditionally linked with their ethnic community. In addition, these people were least likely to be attending (or seeking) ‘segregated’ sporting events, such as Asian football competitions. For Independence Seekers, unless there is a social element involved, they simply do not see the need for such activities. Given their approach to life, cultural and religious considerations are also not an issue in relation to sport.

CHAPTER 4: BARRIERS TO SPORTS PARTICIPATION

The barriers and issues surrounding participation in sport by those from ethnic minority communities are examined here, using the five-stage model of stages of involvement outlined in the previous chapter and relating the three attitudinal types to that as appropriate:



Stage 1: Precontemplation

At this stage in the process, individuals will not be participating in sport at any level. For these people, sport is not even considered a possibility. Of the three attitudinal types identified above, Independence Seekers are the least likely to appear in this stage.

The key barriers faced at this stage can be summarised as follows:

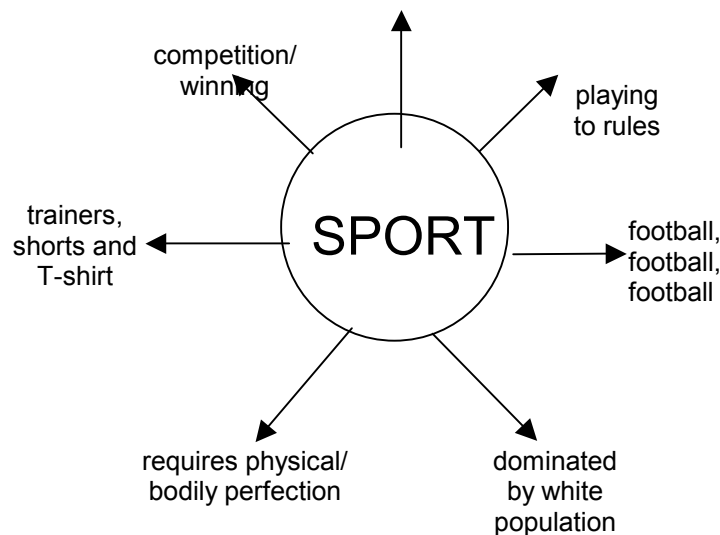
- The 'accepted' face of sport in Scotland
- Cultural/religious beliefs and expectations
- No perceived value in sport
- Lack of awareness of others 'like me' participating in sport
- Lack of awareness of facilities/activities available

The 'Accepted' Face of Sport in Scotland

As a starting point, it is important to explore the 'accepted' face of sport in Scotland: people's perceptions of what sport is and what it involves. This provides a basis for understanding how some people from ethnic minority communities view sport per se, and how this can create a barrier at this early stage.

The face of sport in Scotland, as identified in the research, presents the picture of sport illustrated below. For some, therefore, who did not see themselves as fitting into this picture, sport was rejected as a possible behaviour at this early stage. It was not even considered as an option. These people were most likely to be Security Seekers and Harmony Seekers.

serious



I think most Asian women say 'oh, that's something that Western people do'... It's never discussed... It's never really something that has been highly talked about.
 (Female, 40+ years, Indian community)

Cultural/Religious Beliefs and Expectations

A key barrier at the Precontemplation stage in behavioural change is the cultural and/or religious beliefs of some ethnic minority communities. For some, these beliefs are seen to exclude the possibility of participation in sport at any level. This tended to be more of an issue for women, in particular those of Muslim faith and (married) Indian women.

For some Muslim women, it was felt that their religion stipulates that women are not to undertake sport in any form whatsoever. This can be related both to the undertaking of sport per se (seen as appropriate for males only) as well as to what the activity may entail (such as wearing 'inappropriate' clothing).

Within the Indian community, this was an issue for married women only. For some, there was an expectation that the running the household and caring for the family should take precedence over and possibly exclude any extra-curricular activities, including sport. Within this, there was a belief that participation in sport was not an appropriate activity, given these other priorities.

The girls are restricted to a certain time they have got to be in and lots of other things... There's much more freedom for the guys.
 (Female, 16-40 years, Pakistani community)

It is important to highlight that not all women from the above communities faced this barrier. Indeed, the research identified a range of attitudes and behaviours relating to this issue. This was generally dependent on the degree to which individuals upheld traditional beliefs and on their own personal circumstances.

For others, also at this stage, sport was a low or non-existent priority within the context of other aspects of their life. These individuals tended to be first generation Scots, who may have immigrated to Scotland for financial or educational

advancement. As such, their priorities were very much focused on establishing a secure and prosperous life within Scotland.

These people tended to be working long hours to provide for their family, both on a daily basis and often at least six days a week. In addition, they could also be strongly encouraging their children to study to further their education, with the aim of securing a financially rewarding profession. There was an expectation that these factors should take priority above everything else.

They have their own restaurant and work most days of the week until half one. When they get home they go to sleep by half two or three o'clock in the morning.

(Male, 40+ years, Chinese community)

Asian boys are pushed by their parents to get good jobs and they spend their time studying for exams to get good jobs or go on to uni.

(Male, teenager, Pakistani community)

For sport you need to do training outside school time so my father thinks it would affect my school work.

(Male, teenager, Chinese community)

These individuals often stated that they had no free time available for sport but, importantly, they were also likely to perceive little value or benefit in undertaking such activities. (This is discussed in detail below.) As highlighted above, this barrier was more likely to be an issue amongst older, often first generation individuals, in particular Harmony Seekers and Security Seekers.

However, given the influence of 'significant others' such as parents, siblings and elders, such beliefs and expectations also impacted on younger age groups. Given that individuals do not make decisions wholly without outside influences, these significant others have very important roles to play in shaping what people do. They can participate in the decision, act as an information source or even apply social pressure. At this stage in the process, however, it was most likely to be the general outlook and mind-set of significant others that filtered through to those close to them rather than an overt stance on the issue (given that, at this stage, people are not even thinking about taking part in sport).

No Perceived Value in Sport

For some individuals, there was a lack of awareness of or – importantly – a lack of acceptance of the value of participating in sport. This barrier was often an issue in conjunction with cultural expectations of some ethnic minority communities.

For these people, attitudes towards sport tended towards the negative. It was often viewed as a frivolous undertaking, for entertainment only and lacking in any 'real' benefits. As such, it was seen to be appropriate for children only, or as an occasional one-off activity. Particularly compared to other aspects of their lives such as earning a living and family commitments, sport was seen to be a low priority.

Individuals who perceived sport in this way often tended not to have had any direct personal experience of or exposure to sporting activities. They may, for example, have grown up in an environment where sport was not played at all and had,

therefore, no experience of it at any level. As such, they were often not conscious of any real health or other benefits associated with participating in sport.

In Hong Kong the people don't think that sport is important... Even if you are good at sport, when you are getting old you cannot find a job.

(Male, 16-40 years, Chinese community)

They didn't have access to this kind of thing anyway in India, so when they come over here, it's always been something that Western people do and it has never been something they have encouraged their children to take part in.

(Female, 40+ years, Indian community)

This barrier was most evident amongst older (first generation) individuals. Again, however, the attitudes of significant others impacted on younger individuals.

Lack of Awareness of Others 'Like Me' Participating in Sport

A key barrier preventing individuals from even considering taking part in sport was a lack of awareness of others from their ethnic minority community participating. This was apparent both within a personal context and on a wider scale. In some cases, individuals were simply not aware of others close to them, such as peers and family members, participating in sport.

Alternatively, a lack of role models at a higher level can also create a barrier at this stage. This issue was raised across all the communities interviewed in the research, except for the African community where it was acknowledged that there were a number of visible sports personalities.

At this stage in the process, when individuals are not even considering taking part in sport, this lack of awareness of others 'like me' participating can mean that people are not exposed to the possibility of taking part. Some people felt that sport was simply not done within their community. The knock-on effects of this were twofold:

- It can reinforce the belief that it is not an appropriate activity to undertake.
- It can also be interpreted as an inherent lack of ability.

You never see the Chinese playing rugby, we don't have the stature for it.

(Male, 40+ years, Chinese community)

This barrier was most evident amongst (older) Harmony Seekers and Security Seekers where there was more likely to be an absence of others participating within their immediate community. However, the lack of high-profile role models had greatest impact amongst younger individuals, regardless of their attitudinal type.

The thinking in Chinese culture is more that if a friend goes, then you go.

(Male, 16-40 years, Chinese community)

Lack of Awareness of Facilities/Activities Available

At the Precontemplation stage, individuals cannot even start to consider sport if they are not aware that it is an option available to them. At this stage, it is more about a general lack of awareness of facilities or activities available. That is, people are not actively seeking information at this point, nor are they consciously rejecting sport as a potential behaviour. It is more that sport has no profile in the context of their lives – it is not part of their 'world picture'.

In general, this barrier was only experienced by Harmony Seekers and Security Seekers. For these people, the mainstream 'face' of sport in Scotland was often at odds with their individual needs. Where people were, therefore, unaware that facilities or activities existed that could cater for their needs, they were prevented from even considering taking part.

In addition, this lack of awareness also reinforced the perception that people from ethnic minority communities 'don't do sport'.

Stage 2: Contemplation

At this stage in behavioural change, there is a raised awareness of the possibility of participating in sport. Individuals may, for example, have come into contact with others doing sport or may have been asked if they would like to participate.

Consequently, they are now aware of possible benefits and start to consider the behaviour. They have not yet, however, made the decision to take part and are in the process of evaluating potential benefits against the 'costs' of doing so: 'What am I risking if I take part?'

The key barriers at this stage are as follows:

- Fear of racial discrimination
- Attitudes and expectations of 'significant others'
- Perceived lack of ability
- Lack of confidence
- Lack of awareness of 'appropriate' sporting environments

Fear of Racial Discrimination

A fear of racial discrimination can act as a key barrier at this stage. Whilst some people interviewed were at the stage of considering doing sport, they were not participating due to the concern that in doing so they would put themselves at risk.

This fear can stem from a number of reasons. Firstly, many people had experienced discrimination in other aspects of their lives, including at school, at work or in the general public arena. They therefore expected that it might also occur within a sporting context. Additionally, some had anecdotal evidence from others who had actual experience of such attitudes and behaviour when playing sport themselves, or had experienced it when watching games.

Importantly, also, some people had taken part in sport in the past and the very reason they had stopped participating had been because of some form of racial discrimination. These people were, understandably, reluctant to put themselves at risk of this happening again.

Overall, there was a fear of the potential for discrimination on a number of levels. These included:

- **Overt racial abuse.** This could be either physical or verbal. People feared that they would be targeted because of their ethnic background.
- **An underlying sense that ethnic minority groups are not welcome to participate.** This was a barrier for some who were reluctant to visit sports centres that were seen to be catering for and used by the white population only. These people felt that, whilst direct comments may not be made, there was the potential for a sense of discomfort in such an environment given that they were in the minority.

You'd walk in there and be the only black face. You'd think 'everybody's looking at me – maybe they don't want me here'. (Female, 40+ years, African community)

- **Service providers' lack of understanding of or sympathy with specific cultural or religious needs.** Some individuals felt that they would not be catered for at mainstream sporting venues such as leisure centres and expected that mainstream service providers would have little or no understanding of their needs.
- **Being viewed as not having the ability to do a particular sport.** Some people were concerned that others may expect them to have little or no ability to undertake specific sports. This was generally related to sports that specific ethnic groups were not traditionally linked with, such as Asian people and football, Chinese people and rugby.

A fear of racial discrimination tended to be more of an issue for Harmony Seekers and Security Seekers. It could also be a barrier for some Independence Seekers – in particular those who had previous experience of this in other aspects of their lives.

Attitudes and Expectations of 'Significant Others'

At this Contemplation stage, an individual may be prevented from moving to the next stage by the attitudes and expectations of 'significant others'. As discussed previously, these people have an important role to play in influencing the attitudes and behaviour of those close to them.

This generally occurred when the significant others themselves did not consider sport to be an appropriate behaviour – either due to cultural or religious considerations or a perceived lack of value in participating in sport. Their attitudes, therefore, often filtered down to those around them. At this stage, this tended to be manifested in two ways:

- either an underlying sense of disapproval was communicated; or
- there was a refusal to let the individual even consider sport as a possibility.

Indeed, the research identified situations such as where the parents or grandparents of teenagers were strongly encouraging (or pressuring) their children/grandchildren to concentrate on their studies. Alternatively, for some it may have been their mother-in-law who felt that it was an inappropriate behaviour, given family and household commitments. Consequently there was evidence of a lack of encouragement – or even a refusal to allow them – to participate in sport in any form.

Even if you're good at football your family won't back you because they don't see a future. (Male, teenager, Pakistani community)

Some children don't participate in school – mainly girls... There might be pressure from the family that you can't wear shorts when you get to a certain age.

(Female, 40+ years, Indian community)

My Dad was strict and he wouldn't let me do a lot of sports, mainly because of the uniform that you had to wear... I used to give a lot of sick notes rather than join in and get such a fuss made and all that. (Female, 16-40 years, Pakistani community)

This barrier was experienced by both older and younger individuals (first, second and older generations) but was most likely to be experienced by Harmony Seekers and Security Seekers.

Perceived Lack of Ability

For some, there was a reluctance to take part in sport given their own self-perception that they did not have the ability to do so. Whilst this can be a general issue relating to non-participation in sport across all sectors of society (regardless of ethnic origin) there were some issues specific to ethnic minority communities.

Importantly, when thinking about participating in sport, for many people the immediate and predominant association was with mainstream 'Scottish' sports such as football, rugby or aerobics. Some people simply did not see beyond these sports, as they felt that this was all that was available.

For some, these were sports that they either had no experience of whatsoever, or were generally not familiar with. They may, for example have come from a country where these sports were simply not played. As such they were deterred from participating, given their view that they would not have the necessary skills to take part. Other issues raised in relation to this included a perception that their stature or physical make-up did not lend itself to such sports.

We just can't compete with them [the Scots]. (Male, 40+ years, Chinese community)

There is a perception that Asians are good at cricket and maybe hockey, but not football. (Male, 16-40 years, Pakistani community)

People for whom this was a barrier feared that the consequence of participation could be either of two problems:

- Self-consciousness: looking 'stupid', feeling inadequate when participating.
- A risk of injury: given their perceived lack of ability, they may be hurt or injured whilst participating. For some, this also translated into concern that this may

subsequently impact on their earnings and prevent them from providing for their family.

This issue was most often raised amongst first generation Scots from an ethnic minority background, as well as Harmony Seekers and Security Seekers.

It is also important to note that a lack of role models in some sports can also cultivate this perception. The example most often cited in the research related to the lack of Asian people playing high-profile football. This was felt by some to contribute to a general perception that people from the Asian community lack the necessary skills to participate in this sport – thereby preventing some from even considering it as a possibility.

Lack of Confidence

Linked to the above barrier, an overall lack of confidence can also prevent people from ethnic minority communities from participating in sport. Again, this relates specifically to issues relevant to this target group rather than the general population as a whole. The lack of confidence was often experienced in relation to the following:

- **Appearance.** Looking different from the ‘majority’ when participating in sport, both in terms of physical attributes such as colour of skin, body shape as well as the clothing which is worn during the activity. Examples raised in the research included Muslim women feeling self-conscious about wearing a scarf and young Sikh males embarrassed about wearing their “bunnet” whilst playing football.
- **Communication.** With those for whom English was not their first language, some lacked confidence in their ability to communicate with others whilst playing sport.
- **Ability.** Perceptions of a lack of overall sporting ability, as discussed previously.

Individuals who lacked confidence with regard to the above – and who felt that the potential for embarrassment or self-consciousness as a result of this was too great – were reluctant to participate in sport. These were often ‘Harmony Seekers’ and ‘Security Seekers’ given, for example, the greater likelihood of these groups wearing more traditional clothing. However, this barrier was also an issue for younger people from ethnic minority communities such as teenagers who were often at a fairly self-conscious stage in their personal development.

Lack of Awareness of ‘Appropriate’ Sporting Environments

At the Contemplation stage, where there is a raised awareness of the possibility of taking part in sport, a lack of awareness of appropriate sporting environments can act as a barrier. That is, some people were not aware that there were sports on offer that could cater for their specific needs. Examples of this included a need for a female (or male) only environment, as well as a desire to be with ‘people like me’ such as other Asian people playing football together. Additionally, it also involved a lack of awareness of the existence of types of sport that people were either familiar with, or felt comfortable participating in.

In general, this barrier was only experienced by Harmony Seekers and Security Seekers. Given the importance of cultural or religious considerations in their life, the mainstream 'face' of sport in Scotland was often at odds with their individual needs. These people were also more likely to be seeking a segregated environment.

Stage 3: Preparation

At this stage people are still not participating in sport. They are, however, beginning to value the potential benefits of taking part and have made a decision to investigate what is available. A number of barriers can prevent the actual decision to participate from taking place, however. These include:

- Difficulty in accessing information
- Racial discrimination
- Lack of 'appropriate' facilities or activities
- Cost

Difficulty in Accessing Information

Some people had experienced difficulties in accessing information about the nature and level of sporting activities available. This could be due to a number of reasons, but was often due to a lack of knowledge of where to look for information, even within people's own community. It was, however, also an issue in mainstream environments such as leisure centres. For some, there was an overall lack of confidence in gathering or seeking out information, given their ethnic origin. They either felt uncomfortable being in the minority, or were unconfident about asking for specific needs such as a women-only environment. In particular, this was an issue if they were seeking out this kind of information for the first time or if they were on their own.

In addition, some had experienced difficulties in communicating their information needs. This was only a barrier to those for whom English was not their first language. Particularly where individuals felt unconfident, they were reluctant to risk being misunderstood or being embarrassed by not being able to fully understand the information provider. It should be noted that those who had overcome this barrier had often accessed information via other networks or through people or channels they were familiar with. Some, for example, had gathered the information 'second hand' – either through work colleagues or via other family members.

The difficulties in accessing information are often due to the information not being supplied in an accessible format or distributed through appropriate channels. This may include either information which is not provided in an individual's first language or is only disseminated in a limited range of locations – ones that are not likely to reach ethnic minority communities.

This barrier was felt most strongly amongst older (first generation) individuals for whom English was not their first language. It was also more likely to be an issue for Harmony Seekers and Security Seekers.

Racial Discrimination

In exploring sporting options, a very real barrier at this stage was the attitude or behaviour of 'others' – including general information and service providers such as leisure centre staff as well as the general public.

Some had experienced negative attitudes or behaviour from these groups on a number of levels. They may have come across a general reluctance from information-providers to give specific help or information, often felt to be due to a lack of knowledge on their part or inherent racism.

In addition, some had found that information/service providers lacked understanding of or sympathy with their cultural or religious needs. In particular, this was an issue for some Muslim women, who had found that their need for a segregated environment or need to wear more covering clothing was not always understood or acknowledged.

Additionally, at this stage in the process some had experienced more overt racist incidents. Whilst enquiring about sporting activities, some either felt that they were not welcome or had received direct negative comments.

Importantly, experiencing this type of attitude or behaviour so early on in the process can serve to reinforce what was originally feared might happen. As such it can easily prevent people from proceeding further and actually starting to participate in sport.

Lack of 'Appropriate' Facilities or Activities

At this Preparation stage, a lack of facilities or appropriate activities can prevent an individual from taking part in sport. Some had found that what they were looking for simply did not exist. Again, this was generally in terms of:

- an activity that was at their sporting level;
- an activity that allowed them to participate with others from the same ethnic minority community; or
- an activity that catered for their cultural or religious needs, such as a segregated environment closed off from others.

In addition, there was evidence that a lack of facilities in the area in which the individual lived was also a barrier for some. This meant that they were either forced to travel longer distances (with cost implications) or to an area where they did not feel comfortable – one where they felt there was too great a risk of racial abuse.

People are kind of wary of areas where they think there might be racists.
(Female, 40+ years, Indian community)

Cost

At this Preparation stage, individuals may be finding out about the associated financial cost of participating in sport. For some this was a barrier. The costs of

participating in sport were not wholly about the charges for a specific activity, such as entrance to a leisure centre. Other issues raised included the following:

- The need to purchase new sporting gear, such as clothes appropriate for taking part in sport that the individual may not have ever had need for previously. In particular, given some people's uncertainty about whether participation will be long term ('will I like it?'), there was sometimes a reluctance to make a financial outlay for this.
- The potential need to travel to a location out of their neighbourhood.

The barrier was more of an issue for those on a low income, which included a proportion of the sample interviewed. They tended to be people who had either been in Scotland for a shorter period of time or who were earning a fairly restricted income.

In addition, given the low priority of sport amongst some individuals, it was sometimes felt that these costs could not be justified relative to other commitments. However, it was also used by some as a rationalisation for not doing sport: 'I can't afford it'. For these people, there were often more personal, underlying reasons for not participating.

Stage 4: Action

Individuals at this point have now started participating in sport. They are experiencing the behaviour for the first time or first few times and are, therefore, still at a delicate stage in the process. Key barriers that may be experienced include:

- Racial discrimination
- Lack of confidence
- Inappropriate facilities or activities
- Cost

Racial Discrimination

At the stage where individuals are doing sport for the first time or first few times the attitude or behaviour of others can very easily prevent further participation. In particular, this was an issue when the individual was feeling unconfident or apprehensive.

As discussed previously, 'others' may include service-providers or the general public. The types of negative attitudes or behaviour experienced by people from ethnic minority groups included:

- **A lack of understanding of or sympathy with cultural or religious needs.** Specific examples included Muslim women being told they were not allowed to wear certain types of clothing in the swimming pool. However, they were not offered alternatives or given advice on what was appropriate, but simply told they were not allowed to swim in the gear that they had brought along. There was also evidence of this happening within a school environment.

The teachers weren't very happy and I don't think they really tried to work with the parents... It was a case of 'take it or leave it' even though at the school I went to there was a very high ethnic minority. I think a lot of the teachers felt: 'well you have to do it, everybody else is doing it, that's it'. Rather than maybe speaking with the parents, you know, getting a middle ground somewhere.

(Female, 16-40 years, Pakistani community)

Because it was such a big deal, I used to give a lot of sick notes in rather than join in and get such a fuss made.

(Female, 16-40 years, Pakistani community)

The older women wouldn't take their jewellery off when they were going into the pool and the lifeguards didn't like this. So there was a need to explain to the lifeguards that for these women – especially these older women – their jewellery is a part of their lifestyle, it's their culture, they were married in that jewellery.

(Female, 40+ years, Indian community)

- **Overt racial abuse.** This included both verbal and physical abuse such as name-calling and being singled out in a football game.

Even the boys in my own team were calling me names – they also try to tackle you hard and get your legs away.

(Male, teenager, Pakistani community)

It does happen in some clubs. I joined a football club and there were a lot of racist names going on. The ref told me 'if he says one more thing, just come and tell me' but they don't do anything...

(Male, teenager, Pakistani community)

- **More covert racism.** In going to a sports facility, some people had experienced more covert forms of discrimination. Many felt that they were stared at or treated rudely simply because of their ethnic origin.

You get funny looks... Everybody else was wearing shorts and T-shirts and we weren't allowed to wear that and people stared, so again we felt a bit uncomfortable.

(Female, teenager, Pakistani community)

For people who had experienced such behaviour when doing sport for the first time or first few times, it often reinforced what they had originally feared. The impact of this was to make them question the value of doing sport – for some, it simply wasn't seen to be worth the 'hassle'.

However, an individual's reaction to the above occurring was generally dependent on their own levels of confidence. For some it resulted in an immediate withdrawal from the activity. Others who had experienced this consequently sought out a segregated environment, where they would be with people 'like them' and would not be at risk of this kind of behaviour. Additionally, there were examples of individuals who felt that they did not want to or should not have to be forced to change their own behaviour and subsequently continued with the activity. In this way, some felt that by proving themselves in a sporting context they would gain respect from those who were displaying a negative attitude or behaviour towards them.

It makes you want to try harder and beat them – and then you get their respect at the

Lack of Confidence

Lack of confidence can also act as a barrier when trying sport for the first time. In line with the previous stage, this can relate to:

- An individual's appearance
- Their ability to communicate
- Their sporting ability

However, at this stage, fears can become reality – with a potentially greater negative impact. Indeed, some people had been put off taking part in sport due to the following types of incidents:

- Not being able to understand directions from a sports instructor, such as taking part in an activity and not being able to keep up because of a lack of familiarity with the English language.
- Being the only one in a swimming pool wearing covering garments.
- Being sniggered at for wearing a “bunnet” during football, or for being uncoordinated during an aerobics class.

Unlike the previous stage, as individuals are in the presence of others 'not like them' a lack of confidence at this stage can have a very negative impact. Some people felt that others stared or laughed at them, which made them feel stupid or self-conscious.

Overall, this tended to be more of an issue amongst those who had never done the sport before. Additionally, it was also an issue for those who adhered more strongly to their cultural or religious beliefs. These were more likely to be first generation, Harmony Seekers and Security Seekers.

Inappropriate Facilities or Activities

It may only be at this stage, when an individual begins participating, that they become aware that the facilities or activities do not meet their initial expectations. Examples identified in the research included the following:

- **Inappropriate facilities.** Some had found when they went to participate that the facilities did not fully meet their needs. They may, for example, have been promised a women-only environment, but found on arrival at a leisure centre that there was a male instructor or lifeguard present. This was also an issue in a school environment, where some young girls had been told their swimming classes would be female-only, but had found that this wasn't the case.

We were told that the swimming class would be girls only, but it didn't turn out that way and my Dad found out – he wasn't very happy.

(Female, teenager, Pakistani community)

- **Inappropriate level of activity.** Some people had found that the activity was not at the level they expected. In particular, this was an issue for those who

were new to sport or to a specific activity and were seeking an environment that catered for their lower level of ability.

Cost

Whilst cost can be an issue when finding out about potential sporting activities (ie, at the previous stage), once undertaking sport the reality of what it involves financially can prevent further action.

Again, this is in terms of one or more of:

- Activity charges
- Equipment and clothing
- Travel

Importantly, it may not be until this stage that an individual realises the need for – and cost implications of – issues such as equipment, clothing and travel.

Stage 5: Confirmation

At the Confirmation stage people will be actively participating on a regular basis. Sport has been integrated into their lifestyle. As such the value and benefits of sport have been verified. However, whilst the majority of barriers have been overcome, even at this late stage in behavioural change there is the risk of the sporting behaviour not continuing. Key barriers include:

- Racial discrimination
- Cultural beliefs and expectations
- Discontinuation of facilities or activities
- Loss of support and encouragement
- Lack of role models
- Lack of infrastructure to support development in sport

Racial Discrimination

Whilst individuals at this stage are participating on a regular basis and are generally committed to the action, the attitude or behaviour of 'others' can still create a barrier. At this stage, it is more likely to be overt racial abuse that poses the greatest threat to continuing participation. As an individual's level of confidence with regard to taking part in sport is likely to have increased over time, more covert negative attitudes or behaviour are less likely to have an impact.

Alternatively, however, it may be that the attitudes or behaviour have prevailed over a significant period of time. Whilst the individual may have been prepared to put up with it initially, or had hoped that it would stop in time, they may reach a point where they simply do not want to or cannot endure it any longer.

I was able to blank it out to a certain extent, but it did sometimes get to me.

This barrier was evident across all individuals, regardless of attitudinal type.

Cultural Beliefs and Expectations

Cultural beliefs or expectations, whilst important throughout, can also create an additional barrier at this final stage. Whilst individuals may be fully committed to sport, there was evidence in some cultures of an expectation that there was a 'shelf-life' to such activity. That is, once a certain age or lifestage was reached, it was expected that other priorities should take precedence, and it was no longer appropriate to continue participating in sport.

This tended to be more of an issue within the Indian and Pakistani communities. For example, some Indian women had found that upon getting married their in-laws expected them to focus on caring for the family, household and husband. Within this context, sport was seen to be an unnecessary or inappropriate aspect of a woman's lifestyle. As such, they had faced considerable pressures to stop doing any sport.

We didn't really have much choice – I mean you were kind of training to become a housewife and mother and things like that... When you got married you couldn't do what you like, you were restricted even more because you had all this extended family – the mother-in-law, etc.

(Female, 40+ years, Indian community)

Not surprisingly, this was a key barrier for Harmony Seekers and Security Seekers who adhered more strongly to cultural beliefs or expectations. In addition, they were more likely to be first generation, although not exclusively as some younger (more traditional) individuals also faced this barrier.

Discontinuation of Facilities or Activities

Outside influences, beyond an individual's immediate control, can also prevent the continuation of sporting behaviour.

In these circumstances, the individual's commitment cannot be questioned. It is the on-going provision of or lack of appropriate facilities or activities that impacts on their ability to do sport. This may include the discontinuation of a specific activity such as Chinese youth badminton, or the closure of an appropriate facility such as the local leisure centre.

As such, this can have an impact on any individual, regardless of their age, gender, or ethnic origin. However, their ability or desire to seek an appropriate alternative will depend on which behavioural segment they fall into. Security Seekers, for example, will be most likely to have greater barriers to overcome in seeking out new options.

Loss of Support and Encouragement

Loss of support or encouragement can also act as a barrier at this stage. Support may be provided by a number of sources, including 'significant others' such as family and friends as well as those involved in the sport itself such as teachers and other participants.

This may be both in terms of emotional support and practical support. If, for example, an individual does not receive confirmation from others that they are doing 'the right thing' they may start to question the appropriateness – or value – of their behaviour.

They might feel comfortable, but the pressures from within the community and family are such that they feel that if they are seen doing something like swimming – and it is mixed – people will talk. So there's all of these kinds of things going on behind it all.

(Female, 40+ years, Indian community)

Alternatively, if they are dependent on another to provide emotional support whilst taking part in sport (such as someone to attend a sports activity with) the loss of this may prevent their participation continuing. This is particularly relevant where individuals do not feel comfortable or confident participating alone. Similarly, where an individual depends on the practical support of others such as a lift to an activity, the loss of this may mean that they are no longer able to continue.

The continued emotional support from others is likely to be more of an issue with those for whom cultural considerations are important: Harmony Seekers and Security Seekers.

Lack of Role Models

A lack of role models can act as a barrier at the initial stage of behavioural change, Precontemplation. It can, however, also have an impact during the final Confirmation stage.

This tended to be more of an issue for individuals who were looking to develop further in their sporting activity. It could affect those who were playing a sport within a segregated context but who were looking to move into a more mainstream environment. Alternatively, an individual may have reached a stage where they were looking to move up to a higher level of sport in a more competitive environment.

A lack of role models on these fronts can, therefore, signal to the individual that the behaviour is either not appropriate or not achievable within their community. Examples of this in the research included a lack of (or lack of media profiling of) Asian football players and of athletes within the Chinese community. It did not appear to be as relevant a barrier amongst the African community, where there were felt to be far more (high-profile) role models visible across a range of sports.

Lack of Infrastructure to Support Development in Sport

An additional barrier faced by those looking to move to a 'higher' level of sport – or for those seeking a different role within sport such as a move into administration – can be a lack of infrastructure to support this development. It should be noted that this barrier was identified by professionals working in the area of sports provision for ethnic minority communities, rather than the general sample.

This prevention of people from ethnic minority communities developing further in sport was felt to be due to a lack of the following:

- Appropriate – and overt – development avenues, such as the absence of activities available at this level.
- Support from official bodies, such as the governing bodies of some sports not recognising the needs of ethnic minority communities.
- Role models, as discussed previously.

Implications

There are a number of key conclusions to be drawn from the range of barriers identified amongst this target group. These must be carefully considered, in order to develop an effective and actionable strategy to overcome current low levels of participation in sport amongst ethnic minority communities. They can be summarised as follows:

- There were relatively few community-specific barriers. Generally, the issues raised in relation to non-participation in sport were evident across the total sample.
- In addition, whilst the cultural or religious beliefs of ethnic minority communities can impact on an individual's attitude towards sport, there was no evidence that they overtly disallow participation in sport at any level.
- There are few cases where the needs of ethnic minority communities differ from those of the majority of the population. Where there are differences, these generally relate to the carrying out of the activity such as the nature of the facilities or dress requirements.
- At the core of the issue, and creating by far the largest barrier, is an experience or fear of racial discrimination. Racial discrimination is not just about physical or verbal abuse but also includes institutional racism³. In terms of providing sport to this target group this encompasses a range of issues, including:
 - The availability and dissemination of information in an accessible format.
 - The attitudes and level of knowledge of service and information providers.
 - The provision of appropriate facilities and activities in a welcoming environment.
 - The acceptance that the needs of ethnic minority communities are legitimate, not 'special'.

³ The Chairman of the Stephen Lawrence Inquiry defined institutional racism as: "The collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture, or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people." (MacPherson, 1999, para 6.34)

The survey touched on experiences to do with racial discrimination in sport. Although variable in the extent to which this was identified as a problem, at its highest as many as one in five said that they had had a negative experience in sport associated with their ethnicity. However, even if only one percent of a group say that they had negative experiences in sport related to their ethnicity it is one percent too many and should be of concern to policy makers and providers of sporting opportunities.

Conclusion of the report on a survey of sports participation and ethnicity in England (Rowe and Champion, 2000).

In order to address these barriers, specific initiatives should work towards achieving the key aims outlined on the following pages. These are segmented by the different stages in the behavioural change process, to allow for a more focused, targeted strategy. This approach also recognises that “only through a series of steps will any consumer reach the social marketer’s goal of permanent behaviour change” (Andreasen, 1995).

CHAPTER 5: TARGETS AND THEIR IMPLEMENTATION

Stage 1: Precontemplation

Target	Implementation
<ul style="list-style-type: none"> • Establish a governing/coordinating body of sport for people from ethnic minority communities to: <ul style="list-style-type: none"> ○ provide a strategic planning and policy role; and ○ increase awareness of the sporting needs of people from ethnic minority communities. 	<ul style="list-style-type: none"> • Define role and aims. • Develop a written policy on racial equality in sport. • Work with officers at all senior policy-making levels to implement an inclusive approach to racial equality policy implementation. • Define guidelines for service delivery. • Establish and evaluate needs of different ethnic minority groups. • Establish links with local authorities, sport governing bodies and voluntary organisations to instigate partnership working in sports development planning and programmes. • Advertise activities in relevant and accessible media and venues.
<ul style="list-style-type: none"> • Communicate benefits of sport and physical activity. 	<ul style="list-style-type: none"> • Promote benefits of participation as part of a long-term strategy through mass media campaigns that portray people from ethnic minority groups as part of the wider community. • Consider partnership with HEBS in undertaking such campaigns. • Employ community-specific vehicles for promotions, including radio and TV stations, word of mouth, community representatives, medical professionals, leaflets, posters, local and community press and relevant magazines.
<ul style="list-style-type: none"> • Address concerns over perceived incompatibility of sport with cultural 	<ul style="list-style-type: none"> • Elicit endorsement of community religious representatives in

and religious mores.	<p>acknowledging benefits of sport.</p> <ul style="list-style-type: none"> • Provide respected role models from within the community who can act as spokespeople.
<ul style="list-style-type: none"> • Raise awareness of athletes and 'ordinary' people from ethnic minority communities participating in sport. 	<ul style="list-style-type: none"> • Role models from each community, both male and female. • Images to include 'ordinary looking' people engaging in sport. • Increase representation of people from ethnic minority groups in health and exercise programmes and videos, etc.
<ul style="list-style-type: none"> • Increase awareness of range of activities available locally. 	<ul style="list-style-type: none"> • Communicate the breadth of activities available at a local level that are tailored to the needs of people from ethnic minority groups. • Establish key links with community representatives to communicate opportunities. • Monitor levels of dissemination of information.

Stage 2: Contemplation

Target	Implementation
<ul style="list-style-type: none"> • Create an environment where racial discrimination is recognised and addressed. 	<ul style="list-style-type: none"> • Use the medium of education to instigate awareness of the issue of discrimination and racial stereotyping (develop educational packs). • Instigate preventative initiatives with young people to counteract racist peer pressure, etc. • Develop a 'Chartermark' for governing bodies of sport with guidelines for achieving racial equality in their sport. • Develop a code of practice for sports clubs and other sports associations to address racist behaviour amongst their athletes and supporters.

	<ul style="list-style-type: none"> • Deliver specific anti-racist messages in a variety of forms including the media, sports facilities and local community centres.
<ul style="list-style-type: none"> • Educate service providers to: <ul style="list-style-type: none"> ○ address any negative attitudes; and ○ encourage positive consideration of integrated and equal service provision. 	<ul style="list-style-type: none"> • Provide race discrimination awareness training for all staff, including coaches and officials. • Establish guidelines for appropriate service delivery and ensure these are publicised and monitored. • Establish non-discriminatory practices in the recruitment of sports development and sports facility staff. • Provide guidelines on addressing the enquiries and issues raised by participants from ethnic minority groups, such as acceptable clothing.
<ul style="list-style-type: none"> • Develop a range of sporting activities, both community based and integrated into existing facilities. 	<ul style="list-style-type: none"> • Focus on establishing an understanding of community recreational and sporting needs. • Address needs of particular priority groups: 'people like me'. • Consult fully with the target community prior to development and implementation of initiatives. • Raise awareness of women-only programmes through appropriate channels including community organisations, organised talks and taster sessions. • Ensure funding for sustaining activities once interest has been raised. • Establish dedicated clubs to provide 'safe', comfortable (introductory) environments. • Develop strategies for group-based involvement at this stage. • Put in place and communicate strategies for addressing specific concerns such as appropriate

	clothing and skills development.
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Stage 3: Preparation

Target	Implementation
<ul style="list-style-type: none"> • Provide readily accessible information on sporting activities in order to allow for informed choices, using: <ul style="list-style-type: none"> ○ a variety of channels and media; and ○ centralised and local access points. 	<ul style="list-style-type: none"> • Provide multi-lingual literature in a range of formats about sports programmes and educational and training opportunities. • Provide access through local, familiar channels and individuals. • Produce materials with specific customer targets and information aims. • Publicise central points of information access. • Establish comprehensive database of activities and contacts, both in community recreation and mainstream clubs. • Establish a programme of outreach work to provide information and ‘taster’ sessions on community facilities.
<ul style="list-style-type: none"> • Ensure availability of appropriate facilities: <ul style="list-style-type: none"> ○ at different levels; and ○ with different aims. 	<ul style="list-style-type: none"> • Provide support and advice for establishment of grassroots community facilities through strong networks and partnerships and grant aid. • Provide access to training and coaching at appropriate levels. • Provide recreation-only approaches alongside competitive activities. • Ensure flexibility is provided for access times, venue, etc.
<ul style="list-style-type: none"> • Ensure information materials contain positive and appropriate images in relation to participation in sport by ethnic minority communities. 	<ul style="list-style-type: none"> • Depict involvement in different environments (integrated vs exclusive), as well as in target-specific contexts (taking into consideration specific priority groups).

Stages 4/5: Action/Confirmation

Target	Implementation
<ul style="list-style-type: none"> • Provide a welcoming and comfortable environment for people from ethnic minority communities to play sport. 	<ul style="list-style-type: none"> • Where appropriate, incorporate a 'traditional' packaging in the delivery of activities, such as music. • Ensure external and internal signage addresses the needs of (and extends welcome to) those from ethnic minority groups, such as use of first language. • Establish community clubs in response to local needs and, where appropriate, linked to a governing body of sport. • Ensure training provision for club management by people from ethnic minority communities as part of overall development of these clubs. • Establish programmes of sporting activities at council sports facilities in appropriate areas that cater to specific needs (private changing rooms, screened activities for women, crèche, appropriate times and venues). • Support the development of 'traditional' sports and games at appropriate council sports facilities, as well as at special clubs. • Raise awareness of sport and leisure education programmes among ethnic minority communities by providing positive images of people from ethnic minority groups in such roles. • Raise profile of employment in sports and leisure to encourage leaders and coaches from ethnic minority groups.
<ul style="list-style-type: none"> • Involve participants in the running of activities and clubs at local level. 	<ul style="list-style-type: none"> • Provide opportunities for participants in the development of future activities. • Provide scope for mentors and role models to influence perceptions of future participants and the wider community.

<ul style="list-style-type: none"> • Ensure facilities are within easy reach for regular participation, in terms of: <ul style="list-style-type: none"> ○ cost; and ○ transport. 	<ul style="list-style-type: none"> • Adopt a charging policy that facilitates regular, independent access, whilst remaining economical. • Where possible, subsidised provision should be considered. • Provide adequate transport for all activities beyond the immediate area (especially for women) with a community trusted driver. • Ensure that council facilities targeted at people from ethnic minority groups are sited in non-threatening locations and consistently provide the necessary facilities.
<ul style="list-style-type: none"> • Ensure that those who wish can develop their skills in a competitive context or at an elite level. 	<ul style="list-style-type: none"> • Develop procedures for establishing coaching needs of individuals and methods for attaining them. • Develop an infrastructure to support higher levels of attainment, such as intermediate satellite coaching centres with links between clubs, local teams and schools. • Ensure coaches have responsibility for 'scouting' in local ethnic minority communities. • Develop strong links with mainstream clubs to encourage integration into their coaching programmes. • Set up a system of scholarships to allow development in both elite and professional capacities.

CHAPTER 6: FUTURE RESEARCH

A key objective of the study was to provide guidance on future research needs, in terms of collecting baseline data for monitoring participation levels amongst the target groups. In order to recommend an appropriate approach for collecting these data, there are a number of key areas to consider:

- The nature of the **information to be gathered**: what needs to be measured.
- The optimal approach for collating this information: **methodology**.
- The structure of the **sample**.

Information to be Gathered

As a starting point, it is important to acknowledge the long-term nature of the strategy of increasing participation in sport amongst the target groups. As highlighted in the research, changing behaviour is not a case of people simply switching from being a non-participant to suddenly participating in sport. Given the different stages that people go through in the behavioural change process, there are also important shifts in attitude that can indicate a greater propensity towards participating in sport (even though they may not actually be undertaking the activity).

We would, therefore, recommend that any research undertaken in relation to monitoring and measuring participation levels takes this into account. As such, whilst it will be important to quantify actual levels of participation, just as essential will be an assessment of the attitudes held by the target groups. This may include, for example:

- Attitudes towards sport per se, such as level of importance in life, level of appeal of participating.
- Perceived value of participating in sport.
- Key associations made with sport.
- Reasons behind non-participation.
- Levels of awareness of what is available and perceived appropriateness of this.

In identifying the range of attitudes held in relation to the types of issues outlined above, it will be possible to determine what stage the target groups are at, and how close (or otherwise) they are to considering participation. Additionally, there will be the opportunity to monitor this over time, with the ability to identify shifts in attitude across set time periods.

Aside from attitudinal issues, we would also recommend that data are collected in relation to actual behaviour, including the following:

- Levels of participation, broken down by variables such as age, gender, social class, urban vs rural, and ethnic community group.
- The nature and frequency of participation.
- The types of sport the target groups are taking part in.
- Who they are participating with.
- Where they are participating.

Methodology

In terms of collecting baseline data for monitoring participation levels amongst the target groups, a quantitative approach will clearly be the most appropriate. This would provide the opportunity to target a wide audience in order to provide a robust measurement of attitudinal and behavioural patterns.

This approach will also allow for subsequent monitoring, whereby shifts in behaviour and attitudes can be measured over time. Within this, there will be the opportunity to explore the impact of initiatives and policy changes that may be put in place. It must

be remembered, however, that given the long-term nature of the strategy, such changes may not be immediately evident.

Within this quantitative approach, the methodology adopted needs to be carefully considered and to take into account the specific nature of the different target groups. Accordingly, we would recommend the following:

- A self-completion questionnaire, offering not only a cost-effective approach but also providing greater privacy to the research participant.
- Distributed through central points in the community, utilising relevant channels such as mosques, temples, community advice/information centres and schools.
- Available in different languages, appropriate to the range of ethnic minority communities.
- It will also be important to ensure that people not linked with community organisations are included in the research. We would recommend working in consultation with representatives from each community who have access to this harder to reach sub-group.
- Additionally, there may be a need for additional support in filling out a questionnaire for those (older) individuals who may not be literate.

Sample

A sample structure would need to be developed in accordance with more specific objectives for this project. However, assuming that the purpose of the research was to provide an overview of the target groups' behaviour and attitudes in relation to participation in sport, it will need to reflect general population trends. This may, for example, be in terms of mirroring the population size of different ethnic minority communities. Key criteria may include a representation of:

- a rural/urban mix;
- both males and females;
- a range of ages;
- a mix of social class and related indicators such as highest educational attainment;
- different generations of residence in Scotland; and
- different ethnic communities.

Additional Issues

We believe that there may be the opportunity for further research in other areas to complement the need for monitoring future developments. These include:

- **Research amongst the general public.** Given that the attitudes and behaviour of the general public can be a key barrier to participation in sport for people from ethnic minority communities, monitoring their attitudes towards these groups may provide useful insights. Again, however, this would prove most fruitful in the context of a long-term strategy.

- **Monitoring the progress and development of initiatives put in place to increase participation in sport amongst the target groups.** In registering every programme or initiative that has been developed there would be the opportunity to:
 - evaluate the success levels of each initiative;
 - obtain measurement of numbers participating within specific programmes;
 - assess which sub-groups are well-catered for, such as the Indian community;
 - identify where gaps in provision exist; and
 - share the information amongst interested parties, such as those looking to start up a new initiative.

The examples of good practice documented in the Appendix may prove a useful starting point for such an exercise. The way forward beyond this would need to be carefully considered, but could involve the distribution of self-completion questionnaires to relevant organisations or initiatives. This would allow structured data to be collated that in turn could be entered into a database, thereby creating a substantial pool of information.

APPENDIX: EXAMPLES OF GOOD PRACTICE

This Appendix provides summary details of 35 examples of good practice in Scotland and England. It should be stressed that these examples are a selection only and not necessarily representative of all, but they do illustrate a range of projects on the ground that are helping to overcome various barriers to participation in sport by people from ethnic minority communities. Specific good practice criteria are identified for each.

- 1 Asians in Football Project (London)
- 2 Sporting Equals (England)
- 3 Charlton Athletic Race Equality Partnership (Greenwich)
- 4 Blackburn Asian Women's Project
- 5 Keep Active, Keep Healthy Video (UK)
- 6 Zindagi Project (Huddersfield)
- 7 Look After Yourself Project (Greenwich)
- 8 Look After Yourself Project (Bradford)
- 9 Sandwell Asian Women's Exercise and Recreation Activities
- 10 Bradford Encouraging Exercising Programme
- 11 Asian Women and Physical Activity (Buckinghamshire)
- 12 Cricket Demonstration Pilot Project (Yorkshire & Humberside)
- 13 Tackle Racism in Rugby League Campaign (Bradford, Keighley)
- 14 Lets Kick Racism Out of Football Campaign (UK)
- 15 South London Initiative
- 16 Football Unites, Racism Divides (Sheffield)
- 17 History of Black Footballers Exhibition (UK)
- 18 Leicester Asian Sports Initiative
- 19 Guru Nanak Football Club (Kent)
- 20 Foxes Against Racism (Leicester)
- 21 Show Racism the Red Card (UK)
- 22 Basketball Rejects Racism (England)
- 23 Equality Goal Seminar (Glasgow)
- 24 Scottish Asian Sports Association Competition (Glasgow)
- 25 Women's Learn to Swim Sessions (Glasgow)
- 26 Women's Netball (Glasgow)
- 27 Family Health, Sport and Leisure Day (Oldham)
- 28 Keep Fit Classes for Women (Glasgow)
- 29 Sikh Boys' Football at Kelvin Hall Arena (Glasgow)
- 30 Badminton Club (Glasgow)
- 31 Asian Football Championships (Glasgow)
- 32 Match Day Visits to Celtic Park (Glasgow)
- 33 Youth Against Bigotry Programme (Glasgow)
- 34 North West Action Sports Group (Glasgow)
- 35 Black Community Development Project (Edinburgh)

1: Asians in Football Project (London)

Aims

To assist Asian people to gain access to and benefit from specific aspects of participation in football.

The Project Overall

Organised by West Ham United in partnership with Sport England, this project consists of a range of programmes operating across the London Boroughs of Newham, Tower Hamlets, Redbridge and Hackney. Each of the programmes, including its aims and good practice criteria, is outlined below.

Programme One: Schools PE

Aims

To teach basic football skills and techniques to children in a supportive environment.

The Project

This is a structured programme of coaching football at grassroots level and is consistent with the requirements of National Curriculum Key Stage 2/3.

Good Practice Criteria

- Aimed at grassroots level
- 'Dedicated' clubs provided in a safe and supportive environment, ie Asian only
- Coaching linked to national educational criteria

Programme Two: Upton Park Open Days

Aims

To gain the trust, respect and support of wider sections of the local Asian community.

The Project

Children who attend the Schools PE programme are invited to Upton Park with their families to take part in consultative discussions about the scheme and to have a guided tour of the club.

Good Practice Criteria

- Encouraging total family participation
- Eliciting the confidence and support of parents

Programme Three: Intermediate and Advanced Coaching Sessions

Aims

These sessions enable players to develop their football skills further.

The Project

Operated in conjunction with the Schools P.E. programme, players who demonstrate potential are referred to play for local amateur teams where they can receive more advanced football training.

Good Practice Criteria

- Provides an opportunity for skills development
- Where appropriate, seeks integration with mainstream clubs

Programme Four: Coaches Development Scheme

Aims

To enable young Asian football players to take on the responsibility for providing coaching and function independently.

The Project

Young Asian football players are taught the appropriate skills to progress and attend the FA Coaching Certificate course.

Good Practice Criteria

- Seeks to engender a sense of responsibility and ownership within participants by providing them with an opportunity to become coaches themselves
- Helps to create positive role models

Programme Five: Girls' and Women's Football

Aims

To encourage the participation of girls and women in football in both player and coaching roles in a supportive environment.

The Project

Girl and women only sessions have been provided in four Tower Hamlets schools. In excess of 120 sessions were provided for over 350 girls over an intensive six-week period throughout October and November 1999.

Good Practice Criteria

- Addresses a gap by providing activities for girls
- Provides a safe and supportive environment
- Addresses cultural concerns by providing sport for girls in a culturally sensitive and acceptable context, ie girls only

Programme Six: Learning through Football

Aims

To encourage integration via participation learning, where football serves as common ground for young people from various backgrounds.

The Project

Using football as a vehicle for learning, West Ham United Football Club provide local Newham school-aged children with practical football coaching and a tour of the Club's grounds as well as information about the Club's history and players' routines on match days. In addition, they watch a video on 'Show Racism the Red Card' and discuss the issues raised in the video.

Good Practice Criteria

- Helps to create an environment where racial discrimination is recognised and addressed
- Provides a good role model for the community at large
- Communicates the benefit of participating in sports activities

2: Sporting Equals (England)

Aims

To develop policies and working practices that promote racial equality by working with the governing bodies of various sports, local authorities, the National Coaching Foundation and Sport England.

The Project

Based in the Leeds office of the Commission for Racial Equality and funded by the CRE and Sport England, Sporting Equals is working in a wide range of areas, including: coaching and development, developing education and training materials, providing examples of good practice, and collating research and information about ethnic minority participation in sport. In addition, Sporting Equals is currently developing a charter for racial equality in sport, a checklist for organisations to audit their position and performance on racial equality, a standards document for sport and racial equality, and fact sheets.

Good Practice Criteria

- Helps to create an environment where racial discrimination is recognised and addressed
- Aims to establish strong working links between relevant organisations
- Provides a comprehensive programme of change
- Sets clear and measurable targets

3: Charlton Athletic Race Equality Partnership (Greenwich)

Aims

The purpose of the Charlton Athletic Race Equality (CARE) Partnership is to use sport as an effective way of uniting people irrespective of their race, sex, disability or origin. The partnership seeks to combat racism and promote equality through an anti-racist sporting context with young people in a range of educational and leisure institutions in the London Borough of Greenwich. Through innovative work programmes in seven key areas, CARE's aims are:

- To increase young people's involvement in sport especially from ethnic minority groups
- To empower individuals through the development of their vocational skills
- To promote sport as an effective and powerful medium to challenge prejudices and counteract stereotypes
- To enhance good community relations in the Greenwich

The Project

Jointly led by the Charlton Athletic Football Club and Greenwich Council, the CARE Partnership was set up in 1992 and involves over 30 organisations including the Charlton Athletic Supporters Club, educational institutions, Metropolitan Police local divisions, Victim Support Greenwich and a wide range of ethnic minority organisations. Some of the initiatives they have promoted include:

- Establishing a range of sports courses in schools, youth and community centres, colleges and leisure centres that are reflective of the needs of the young people
- Using recent research about young people and racism and videos to educate young people about race issues
- Organising sports events through youth clubs, schools and community groups to bring young people together in multicultural settings to break down barriers
- Providing free coaching for the local community and youth groups
- Helping young people, especially ethnic minority groups, to obtain coaching qualifications
- Providing young people with an exit route from their sports courses onto employment through the Charlton Athletic Football Club community scheme

- Making links with employers in all sports so that those people acquiring coaching qualifications can be offered employment opportunities
- Developing a Sports and Race Equality educational pack to deliver to schools
- Providing staff training opportunities with follow-up support
- Ensuring CARE coaches act as positive role models by reflecting the multicultural community of Greenwich
- Developing a programme of sports that are played by minority groups in countries abroad, such as Kabaddi and Karamboard
- Developing course participants as mentors and role models for the rest of the community
- Using Charlton Athletic football players to help deliver the anti-racist messages to young people
- Setting up and helped to coordinate an Ethnic Minority Forum
- Promoting Charlton Athletic Football Club as an anti-racist environment in which to come and play or be a spectator
- Increasing the number of black groups that attend Charlton Athletic games through advertising the CARE sports courses and encouraging participants to come along
- Holding an annual anti-racist day, called 'Red, White and Black at the Valley' to promote equality and cultural diversity in the local community
- Ensuring that a wide audience of supporters' needs are catered for with regards to race awareness issues by working with Charlton Athletic Supporters Club
- Ongoing contact with Charlton Athletic Football Club's community liaison officer to ensure that the CARE partnership is accepted and valued by all

Good Practice Criteria

- Creates an environment where racial discrimination is recognised and addressed
- Ensures the sporting activities offered reflect the needs of the participants
- Encourages integration
- Makes activities accessible (by providing free entry or subsidising entrance fees)
- Empowers people to continue to experience the benefits of involvement in sporting activities as players, coaches and employees of sports organisations
- Provides adequate support
- Adheres to the principles it promotes, so that sports staff reflect the ethnic population makeup of the community and 'traditional' ethnic sporting activities are offered as well as others
- Uses advertising to communicate messages

4: Blackburn Asian Women's Project

Aims

To facilitate the participation of Asian women in sport and active recreation.

The Project

Established in 1989, the Blackburn Asian Women's project was a three-way partnership between Blackburn Borough Council, Lancashire County Council Youth Service and the Sports Council (now Sport England). Regular activity sessions were established and included swimming, keep fit, multi-sports and outdoor activities.

Good Practice Criteria

- Full-time development worker appointed to spearhead project
- Participants educated about the importance of an active lifestyle

- Participants encouraged to take an active role in organisation of sports groups and develop leadership skills where appropriate
- Checklist outlining 'special' needs of Asian women to participate in sport created
- Approval and confidence of Asian community sought
- Publicity and credibility of community sought
- Acceptance of the need for targeted programming to provide for equal opportunity sought from leisure providers

5: Keep Active, Keep Healthy Video (UK)

Aims

To increase physical activity amongst Asian women.

The Project

Funded by the Department of Health, a video was produced by the UK Asian Women's Conference. The video promotes physical activity as a way of contributing to good health.

Good Practice Criteria

- Addresses language barriers by providing the video in various languages, including Bengali, English, Gujarati, Hindi/Urdu and Punjabi
- Promotes good role models by showing women of all ages involved in a wide range of physical activities participating in physical activity
- Offers 'traditional' activities such as dance and yoga as well as non-traditional physical activities
- Addresses the key cultural concerns of Asian women by illustrating women-only swimming sessions and providing information about what to wear for women who prefer to keep their legs covered

6: Zindagi Project (Huddersfield)

Aims

To overcome the barriers to active participation, stimulate a lifelong interest in leisure and health-based activities, and stimulate and support community empowerment amongst girls and women in the Huddersfield area, particularly in Asian communities and amongst other ethnic minority groups.

The Project

In October 1998 a full-time worker was appointed to the Zindagi Project. Activity sessions, including aerobic exercise to music, self-defence classes, swimming, walking, sauna, small team games and confidence building activities were developed in schools and community settings. Eight coordinators were appointed to the project and they helped to promote the sessions and maintain the continued attendance of participants.

Good Practice Criteria

- Coordinators trusted and accepted individuals within the targeted ethnic minority communities
- Sessions held during daytimes when children in school
- Crèche facilities made available at some facilities
- Local facilities made available so that transport was not a barrier to participation
- Community worker spoke the same language as the participants
- Free access made available to most groups

- Activities aimed at an appropriate level for the intended audience, ie focused on fun, enjoyment and social interaction

7: Look After Yourself Project (Greenwich)

Aims

To enable women from ethnic minority communities to take part in healthy lifestyle activities.

The Project

This is a Healthy Alliance Project run by the Healthy Alliance Partnership that incorporates Greenwich Leisure Services, Greenwich Community College and Greenwich Leisure Ltd. The project targets women not currently taking part in any form of regular exercise or doing very little physical activity. The programme offers swimming lessons, gym instruction, exercise to music, stress management and nutritional advice.

Good Practice Criteria

- Meets need by targeting 'non-sporty' ethnic minority women
- Addresses cultural concerns by offering women-only swimming sessions
- Recognises possible language barriers by providing interpreters when necessary
- Affordable – courses are subsidised and participants are offered a year's free membership as an incentive to continue physical activity
- Well publicised – programme activities are published in the local press and posters placed in libraries and leisure centres
- Encourages integration – the project was developed further to make sessions available to all women
- Promotes health benefits of sport

8: Look After Yourself Project (Bradford)

Aims

A programme that supports the training of 'Look After Yourself' tutors in Bradford so that they can provide structured courses to the Asian community.

The Project

Training focuses on tutors learning a comprehensive range of exercises and participating in a number of health-based group discussions.

Good Practice Criteria

- Educates service providers
- Tutors able to speak a diverse range of Asian languages
- A range of venues used throughout the community increases ease of accessibility
- Programme delivered at appropriate level, ie social and gentle exercise

9: Sandwell Asian Women's Exercise and Recreation Activities

Aims

The Sandwell Asian Women's Exercise and Recreation Activities (SAWERA) project aimed to develop partnerships between Sport England, the local authority, voluntary organisations and others with the view to increasing the opportunities for participation in sport and recreation by Asian women.

The Project

SAWERA provided a diverse range of regular activities including swimming, keep fit, aerobics, Bhangra aerobics and Giddah dance.

Good Practice Criteria

- Accessible – activities held at various centres so that the venues would be appropriate and acceptable to women
- Working partnerships developed between relevant sporting organisations
- Identifies and addresses needs of ‘at risk’ groups
- Acknowledges and addresses cultural needs by offering ‘traditional’ Asian sports activities and providing women-only sessions
- Provides a welcoming and comfortable environment

10: Bradford Encouraging Exercising Programme

Aims

To encourage people in the Bradford area to participate in exercise, particularly those living in disadvantaged areas which were identified as having a high health risk.

The Project

The Bradford Encouraging Exercising Programme (BEEP) is part of Bradford’s Exercise on Prescription Scheme, of which forty GPs in twelve practices and ten leisure centres, sports facilities and private gyms are involved. BEEP ensures that people in the community, particularly those disadvantaged and who are identified as having one or more health risk factors, are encouraged and supported to participate in exercise.

Good Practice Criteria

- Targets the needs of people and communities most disadvantaged
- Individual support provided by the Community Health and Fitness Officer for those patients who are least sure or confident about what exercise to take and about using leisure facilities

11: Asian Women and Physical Activity (Buckinghamshire)

Aims

To develop physical activity opportunities for Asian women in Buckinghamshire.

The Project

This project was developed and implemented by the Buckinghamshire Health Authority in two phases. Phase one involved reviewing the local leisure opportunities available to Asian women and establishing their needs with regard to appropriate leisure provision. The second phase of the project included liaising with leisure providers and recommending ways of improving access for women and establishing exercise programmes on an inter-agency basis.

Good Practice Criteria

- Addresses the needs of a particular priority group
- Seeks to establish the needs of local women through a consultative process
- Works in partnership with service providers

12: Cricket Demonstration Pilot Project (Yorkshire & Humberside)

Aims

For ethnic minority men and women to be given the same chances to take part in, progress and succeed in all levels of sport.

The Project

Initiated in 1990 by the Sports Council's Yorkshire and Humberside Region and the Yorkshire and Humberside Council for Sport and Recreation, this project was established in response to the issues presented by ethnic minority communities in the region at the time. Several initiatives started under this project, including: coach education and qualifications, junior player development and coaching, representative matches, scholarships, and management and administration of cricket. In 1993 the scheme was passed on to the Yorkshire Cricket Association who incorporated the working group into their structure and continued the work of the scheme.

Good Practice Criteria

- Offered young ethnic minority cricketers the opportunity to assess themselves objectively in terms of their skills and knowledge of the game and their own style, customs, values, behavioural norms and attitudes; and to compare these to those of mainstream cricket
- Young cricketers given a 'real' opportunity to assess their cricketing potential against the YCA standards of excellence and the YCA development programme
- A partnership approach was adopted, that sought an atmosphere of trust and a willingness from all parties to participate in a constructive and non-judgemental manner
- Participant-centred approach adopted – a preparedness to move away from a traditional organisational approach and to focus on the needs and interests of participants
- Support sought and obtained from ethnic minority community leaders, respected in their own sporting and wider community
- Places secured for ethnic minority administrators in the administration and decision-making of the mainstream governing body
- Segregation seen as desirable in early stages of skills development but intended to be a precursor to integration into mainstream participation in sport

13: Tackle Racism in Rugby League Campaign (Bradford, Keighley)

Aims

To promote racial equality in amateur rugby league by addressing the issue of under-representation of ethnic minority groups in the sport.

The Project

Supported by the Sporting Equals project (see example 2 above) and jointly funded by the Commission for Racial Equality and Sport England, amateur clubs in Bradford and Keighley adopted a club equal opportunities policy and equality programme. The programme required clubs to implement an internal complaints procedure for racial incidents, issue a club statement against racism, make regular contact with local ethnic minority groups, remove any racist graffiti from club premises and appoint a club representative to oversee the programme's implementation.

Good Practice Criteria

- Helps to create an environment where racial discrimination is recognised and addressed
- Provides a good role model for the community
- Targets grassroots and competitive rugby league
- Progress targets set

- High level support obtained
- Given priority – a dedicated person in each club assigned to implement programme
- High profile rugby sports ‘stars’ lend their support
- Programme details and achievements outlined in ‘Tackle It’ magazine

14: Lets Kick Racism Out of Football Campaign (UK)

Aims

To highlight and campaign against racism in football at all levels.

The Project

Launched in 1993 by the Commission for Racial Equality and the Professional Footballers Association (PFA), ‘Lets Kick Racism Out of Football’ was established as an independent organisation with funding from the PFA, the Football Trust and the FA Premier League. The organisation employs three people to undertake a work programme in the areas of professional clubs, young people, amateur football, Asians in football, black communities and European football. A ten-point plan of measures that clubs should take to challenge racism in their stadiums was developed.

‘Kick It Out’ produces informative and educational resources such as an exhibition, an eight-page magazine for young people, a tape exploring the issue of racism in football and regular newsletters.

Good Practice Criteria

- Helps to create an environment where racial discrimination is recognised and addressed
- Provides a good role model
- Provides readily accessible information
- Ensures information materials contain positive and appropriate images in relation to sports participation by ethnic minority groups
- Partnerships developed that bring together football organisations with local communities
- Representative groups come together at both national and local levels

15: South London Initiative

Aims

To build on individual campaigns in the region to put across a message of unity from the clubs through coordinated action. This campaign focuses on the grass roots of the game.

The Project

This regional initiative focused on taking anti-racism work in individual football clubs a step further. Three clubs were brought together: Charlton Athletic, Crystal Palace and Millwall. The launch of the initiative involved the production and distribution of a free eight-page spread on racism in football and was distributed to 20,000 homes in the area. In addition, 5,000 tickets were distributed free to local Black community groups and free coaching was been set-up whereby young Black and Asian youth were given the opportunity to become qualified coaches.

Good Practice Criteria

- Creates an environment where racial discrimination is recognised and addressed
- Provides readily accessible information
- Provides an opportunity for ethnic minority groups to become coaches and thereby provide employment opportunities
- Supported by senior management of football clubs

- Sought involvement between local communities and the football clubs
- Provides a good role model

16: Football Unites, Racism Divides (Sheffield)

Aims

To challenge racism in and around Barnell Lane and to increase the participation of Black and Asian communities in football as players, spectators and employees.

The Project

Based in the Sharrow area of Sheffield, the Football Unites, Racism Divides (FURD) project is funded by Sheffield United Football Club, the European Commission and Sheffield City Council. FURD's initiatives are aimed at local, national and international levels:

- At a **local** level an appointed coordinator seeks to develop a close relationship with the football club who, in turn, contribute by allowing the group to use its facilities and by offering free tickets to games. FURD have also begun running coaching courses with young Asian and Somali women. In addition, educational resources have been developed and used in schools and youth clubs utilising the appeal of football to explore anti-racist ideas. The project uses a variety of means of getting its message across, including a 12-page spread called 'Fanzine', a website, and a resource centre of books, fanzines and magazines on sport, football and race.
- At a **national** level, FURD contribute to national programmes such as 'Kick It Out' and have been involved with the government's Football Task Force report on eliminating racism. They also run a supporters' membership scheme for fans to show their support, an anti-racist Resources and Information Centre and, wherever appropriate, publicise the story of Arthur Wharton.
- **Internationally**, FURD run a website that includes a discussion page, maintain links and exchange ideas with similar fan-based projects across Europe, and help teams to participate in international tournaments.

Good Practice Criteria

- Helps to create an environment where racial discrimination is recognised and addressed
- Provides readily accessible information to support aims of the organisation
- Partnerships developed with relevant organisations and government bodies
- Specifically addresses needs of women
- A supporter-led campaign that utilises fan culture to challenge racism
- Existence of a full-time coordinator, made possible by funding, enables anti-racist initiatives to be driven forward
- Established links with similar projects in other countries and information sharing

17: History of Black Footballers Exhibition (UK)

Aims

To demonstrate the significant contribution of black football players to the game of football in the United Kingdom.

The Project

Managed by the 'Football Unites, Racism Divides' (FURD) project, the exhibition records the achievements of black players in Britain from 1886 onwards. It is available for libraries, schools, museums and football clubs to borrow free of charge.

Good Practice Criteria

- Raises awareness of discrimination in sport
- Provides good role models
- Creates perception that people 'like me' participate in football
- Made affordable by being offered free of charge

18: Leicester Asian Sports Initiative

Aims

To redress some of the key issues at the local level in the lack of development of Asian football players.

The Project

Set up in 1996, the Leicester Asian Sports Initiative (LASI) delivers football coaching sessions to Asian youth. Four Asian youth workers were employed within the local council and qualified with FA coaching certificates to act as coaches and role models and to liaise with parents. Prior to the scheme beginning, a consultation process whereby the support of key 'players' was sought, begun within local schools and community colleges and included pupils, teachers and parents. The scheme runs four weekly coaching sessions at two facilities in inner city areas with high Asian populations. Coaching is delivered according to ability, and talented young players are referred to local amateur clubs or the school of excellence for further development.

Good Practice Criteria

- Free and reduced price tickets offered to young people who receive coaching from LASI
- Dedicated coaches, qualified to coach, recruited from within the Asian community
- Confidence and support of teachers and parents obtained through initial consultative process
- Offers coaching in a safe and fun environment
- Procedures in place to encourage sports development at the highest level

19: Guru Nanak Football Club (Kent)

Aims

To enhance Asian involvement in football throughout the region and to ensure the identification and progression of young football talent into professional streams.

The Project

One of the biggest clubs in Kent, Guru Nanak Football Club set up a partnership with Charlton Athletic Football Club to develop a school of excellence with direct links to Charlton's Academy. Guru Nanak FC is one of the oldest Asian football clubs in the country and is also part of one of the biggest Asian football federations – the Khalsa Federation. By assisting through funding, Charlton Athletic provide coaching and run a school of excellence at Guru Nanak FC that feeds directly into Charlton's Academy.

Good Practice Criteria

- Acknowledges the contribution that Asian talent can make to football
- Provides an avenue for sports development for talented Asian players
- Provides a welcoming and comfortable environment
- Provides a good role model

20: Foxes Against Racism (Leicester)

Aims

- To directly oppose racism in professional football, especially at matches involving all the representative clubs of Leicester City Football Club
- To try to ensure all supporters and rival fans can attend matches without fear of witnessing or experiencing racism
- To promote inclusive forms of involvement in football and in activities of the club
- To promote anti-racism in football in Leicestershire through educational and other outlets
- To work towards the eradication of racism in local, non-professional football and to help to improve representation of ethnic minority groups on football bodies in Leicestershire
- To ensure equality of opportunity for ethnic minority people in their appointment or employment in football in Leicestershire either as players, officials, coaches or administrators

The Project

Following the National Football Task Force's visit to Leicester in 1997, Foxes Against Racism (FAR) was set up. Initially two working groups were established to look at combating racism on match days and working against racism and for inclusion. Soon afterwards the two groups combined to produce one, FAR. FAR now has four small sub-groups which look at publicity and promotion, spectating, combating racism in local football, and educational and community initiatives. The main FAR group meets every five or six weeks. They receive funding mainly from a range of sources including Leicester City Football Club, Kick It Out, the Professional Footballers Association, Leicester City Council, Sir Norman Chester Centre for Football Research, University of Leicester and UNISON.

Good Practice Criteria

- Helps to create an environment where racial discrimination is recognised and addressed
- Provides a good role model for the rest of the community
- Provides anti-racist information and materials
- Links in with national campaigns such as those organised by 'Kick It Out'
- Constitutes a comprehensive campaign against racism that spreads across professional players, spectators, administrators and people involved with local football

21: Show Racism the Red Card (UK)

Aims

To address racism in society and football and thereby promote the presence of ethnic minority groups in all aspects of the game of football.

The Project

Show Racism the Red Card evolved from the development of an anti-racist magazine for schoolchildren by a north east of England group called Youth Against Racism in Europe (YRE) in 1994. It produces anti-racist materials that are directly accessible to young people and uses well-known professional footballers to promote the anti-racist messages of the organisation. Produced to date has been a video and education pack for teachers to show to pupils, and a magazine. In addition, the project has been involved in direct anti-racist work with young people and training sessions for youth workers. In 1997 a European anti-racist video was produced in English, French, Italian and German. The video has also been used at a number of anti-racist events and trade union conferences and featured in a number of anti-racist exhibitions.

Good Practice Criteria

- Helps to create an environment where racial discrimination is recognised and addressed

- Provides a good role model for the rest of the community
- Provides an anti-racist educational tool
- Harnesses the popular appeal of professional footballers to communicate the anti-racist message

22: Basketball Rejects Racism (England)

Aims

To reduce the barriers to anyone who wishes to play, coach, officiate, administer or be involved in decision-making processes relating to basketball.

The Project

In March 2000 the English Basketball Association (EBBA) signed up to the Sporting Equals Charter as part of a nationally coordinated programme. Through the Sporting Equals Programme EBBA has begun to assess an action plan entitled 'Basketball Rejects Racism'. The programme addresses four key areas including policy development, training and education, publicity and information, and positive action initiatives and pilot schemes.

Good Practice Criteria

- Helps to create an environment where racial discrimination is recognised and addressed
- Provides a good role model for the rest of the community
- Initiatives contain clear and measurable targets for behaviour change

23: Equality Goal Seminar (Glasgow)

Aims

To analyse the prevention of social exclusion and address developmental policies driving the promotion of social inclusion.

The Seminar

Sponsored by Celtic Charity Fund, the charitable arm of Celtic Football Club, with the support of Rangers Football Club, the Scottish Asian Sports Association, the Ethnic Business Forum, **sportscotland** and Glasgow City Council's Cultural and Leisure Services, the Equality Goal sport and social exclusion seminar was held at Celtic Park in Glasgow in April 2000. Six representatives, including various organisations involved with abolishing racism in sport, local government, Celtic and Rangers Football Clubs spoke at the seminar and delegates were given the opportunity to ask questions of a contributory panel, comprising representatives of the two Glasgow football clubs, the Glasgow City Council and an academic. The seminar was repeated in May 2001.

Good Practice Criteria

- Helps to create an environment where racial discrimination is recognised and addressed
- Provides a good role model for the rest of the community
- Representation and support from a wide range of key influencers
- Open forum for all seminar delegates to discuss the issues and ask questions of the Contributory Panel

24: Scottish Asian Sports Association Competition (Glasgow)

Aims

To encourage the participation of the Asian community in sports and related activities in a competitive environment.

The Project

Held annually for the past ten years, the Asian Games is organised by the Scottish Asian Sports Association and Glasgow City Council. The competition provides an opportunity for Asian youth to participate and compete in a range of sporting activities including badminton, squash, table tennis, football, swimming, hockey, netball, athletics, tug of war, kabaddi and basketball.

Good Practice Criteria

- Provides a 'safe' and supportive environment
- Meets the need for both competitive and recreational sporting environments
- Offers a range of sporting activities to choose from, including some 'traditional' Asian sporting activities such as Kabaddi

25: Women's Learn to Swim Sessions (Glasgow)

Aims

To provide women in Glasgow, particularly those of ethnic minority origin, with an opportunity to attend swimming sessions.

The Project

Weekly swimming sessions are offered to Asian women every Tuesday evening from 5pm to 6.30pm at the Govanhill swimming baths in Glasgow. These are part funded by Glasgow City Council's Cultural and Leisure Services.

Good Practice Criteria

- Acknowledges and addresses cultural concerns of people from ethnic minority groups by providing a female-only environment and female coach
- Acknowledges and addresses the need for staff who can speak Asian languages
- Emphasis on fun, enjoyment and social interaction
- Promotes integration, ie offered to all woman

26: Women's Netball (Glasgow)

Aims

To provide women in Glasgow, particularly those of ethnic minority origin, with an opportunity to play netball.

The Project

Weekly netball sessions for women take place at the Gorbals Leisure Centre in Glasgow. The activities are part funded by Glasgow City Council's Cultural and Leisure Services. A coach is also provided.

Good Practice Criteria

- Acknowledges and addresses cultural concerns of people from ethnic minority groups by providing a female-only environment and female coach
- Acknowledges and addresses the need for staff who can speak Asian languages
- Emphasis on fun, enjoyment and social interaction
- Promotes integration, ie offered to all woman

27: Family Health, Sport and Leisure Day (Oldham)

Aims

To offer advice and information on how to have a healthier and safer lifestyle.

The Project

Staged in Oldham in April 2000 by Oldham Council, the Family Health, Sport and Leisure Day covered topics ranging from aromatherapy to domestic violence. In addition, health professionals appeared as guest speakers on the topic of the importance of sport and leisure. Issues around the health needs of the ethnic minority communities were specifically addressed on the day and representatives from the Afro-Caribbean Oldham and Glodwick Community Outreach Projects were present. Admission to the event was free and open to all residents of Oldham.

Good Practice Criteria

- Promotes the benefits of participating in physical activity
- Uses well-known ethnic minority 'personalities' to communicate its message
- Accessible to all, ie free entry
- Provides a welcoming and comfortable environment for people from ethnic minority groups by incorporating 'traditional' packaging in the delivery of activities, such as providing Afro-Caribbean music

28: Keep Fit Classes for Women (Glasgow)

Aims

To provide women in Glasgow, and particularly those of ethnic minority origin, with a facility to undertake keep fit classes.

The Project

Weekly keep fit sessions are offered to women every Wednesday evening at the Pollockshields Multi Cultural Centre. The sessions are free and funded by Glasgow City Council, Cultural and Leisure Services.

Good Practice Criteria

- Promotes the benefits of sport and physical activity
- Acknowledges and addresses cultural concerns by providing a female only environment
- Addresses mothers needs for childcare by providing crèche facilities
- Local authority ensures the sessions are accessible to women by providing subsidies

29: Sikh Boys' Football at Kelvin Hall Arena (Glasgow)

Aims

To provide Sikh boys with an opportunity to play football in a supportive environment.

The Project

Organised by the Scottish Asian Sports Association (SASA), young Sikh boys in Glasgow are invited to attend a weekly football game every Friday at the Kelvin Hall International Sports Arena.

Good Practice Criteria

- Provides a 'safe' and supportive environment for young Sikh boys to gain skills in football and participate in a competitive environment
- Emphasis on fun and enjoyment

30: Badminton Club (Glasgow)

Aims

To provide badminton coaching for Asian children in a safe and supportive environment.

The Project

Run in conjunction with Glasgow City Council's Cultural and Leisure Services and SASA, the badminton club meets weekly each Sunday at Bellahouston Leisure Centre in Glasgow. The club has been in existence since 1995.

Good Practice Criteria

- Provides a 'safe' and supportive environment
- Local authority ensures the sessions are accessible to women by not charging an entrance fee
- Emphasis on fun and enjoyment

31: Asian Football Championships (Glasgow)

Aims

To provide Asian football players with the opportunity to compete against one another in a national event.

The Project

First held at Scotstoun Leisure Centre, Glasgow in September 1999, the Asian Football Championships were the first of their kind in Scotland. Eight teams participated in the competition that ran over two days. The championships were funded and supported by Glasgow City Council, SASA, Celtic FC and Celtic Charity Fund.

Good Practice Criteria

- Local authority ensures the sessions are accessible to women by providing subsidies
- Provides athletes with a safe but competitive sporting environment

32: Match Day Visits to Celtic Park (Glasgow)

Aims

To increase participation by people from ethnic minority groups in all aspects of football including as players, spectators and employees.

The Project

This is a joint project between Glasgow City Council's Education Support Services and Celtic FC that has been running for the past several years. Children from the Glasgow area are invited to Celtic FC, given a tour and invited to watch a football match.

Good Practice Criteria

- Closer links made between Celtic FC and the wider community, particularly ethnic minority groups within that community
- Seeks to address the concerns of ethnic minority groups about racism and football and actively promotes a inclusive anti-racist football environment
- Provides a good role model

33: Youth Against Bigotry Programme (Glasgow)

Aims

To educate children in Glasgow about racial tolerance using football as the medium; to improve relations between the local community and Celtic FC; and to increase participation in all aspects of football amongst the local ethnic minority population.

The Project

This is an ongoing joint project between Glasgow City Council's Education Support Services and Celtic FC. Each year boys and girls of mixed ethnic origin from two different schools are brought together to take part in workshops with a view to developing anti-racist materials. By hosting the workshops, Celtic FC hopes to demonstrate the club's anti-racist attitude and thereby improve relations with the local community as a whole and in particular with the local ethnic minority groups.

Good Practice Criteria

- Specifically targets the attitudes and beliefs of young people
- Helps to create an environment where racial discrimination is recognised and addressed
- Uses education to instigate awareness of the issue of discrimination and racial stereotyping and provides a very practical programme of education
- Uses a relevant and motivating educational medium: football
- Provides a good role model

34: North West Action Sports Group (Glasgow)

Aims

To encourage Asian people in Glasgow to participate in sport.

The Project

The North West Action Group operate out of Partick Sports Centre in Glasgow. The group provides the opportunity for people from the local community to play and receive coaching in badminton once a

week. The sessions are subsidised by Glasgow City Council's Cultural and Leisure Services who also provide the funding for coaching staff.

Good Practice Criteria

- Sensitive to the needs of the ethnic minority community – separate girls/women's and boys/men's sports groups operate, Asian female coach provided for girls, Asian male coach for boys
- Promotes integration by offering sports to all people
- Affordable through provision of subsidy by local authority

35: Black Community Development Project (Edinburgh)

Aims

To provide community support to the ethnic minority population of West Pilton, Edinburgh.

The Project

Every Sunday ethnic minority individuals and families from the West Pilton area meet to participate in leisure activities.

Good Practice Criteria

- Provides a 'safe' and comfortable environment
- Addresses cultural concerns by providing women's sessions separately from men's
- Fun, enjoyment and social atmosphere encouraged
- Takes place on a Sunday therefore whole family more likely to be able to attend

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