

# HARD TO REACH: EASY TO IGNORE



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## Engaging and Working with Black and Minority Ethnic and Faith Groups

**George Equality and Diversity Workshop:  
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South West Funding Adviser's Network



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## 1.0 Background and Introduction

**Hard to reach: Easy to ignore** is a report based on an interactive workshop held by George and hosted by Creating Excellence. This facilitated workshop was funded by South West Strategic Infrastructure Partnership. George members identified the need for a workshop focusing on overcoming barriers to communication with Black and Minority Ethnic (BME)\*\* groups. The same gap was expounded in *Funders Footprints: Impressions from the Voluntary and Community sector of funding and its delivery* (Footprint No 10, South West Foundation, 2006).

An experienced facilitator, Susan Price-Rajah, guided the workshop. Four speakers kindly gave short presentations: Muhammad Ali, Council for Ethnic Minority Voluntary Organisations (CEMVO); Colette Bennett, Equality South West (ESW); Jordan Mullard, Black South West Network (BSWN); Angelique Palombo, Robert Barton Trust. The workshop speakers and supporters are mentioned by name whilst the participants remain anonymous. Generically the pronoun “you” used in this report refers to funding advisers, community development workers and interested parties. The term BME also encompasses Black, Asian and Minority Ethnic (BAME) groups.

This report includes informal, shared experiences from participants, which were an integral part of a dynamic day. The title of this report: *Hard to reach: Easy to ignore* is a phrase used by Muhammad Ali (CEMVO) which struck a chord.

## 1.1. What's George got to do with it?



### **South West Funding Advisers Network**

George is a regional forum, the voice of Funding Advisers Networks (FANs) throughout South West England. Each county has a FAN with members who give funding advice, free at the point of delivery to voluntary and community organisations. Members belong to both the statutory sector and the Voluntary and Community Sector (VCS). FAN representatives regularly attend bi-monthly George meetings.

## 1.2 Workshop objectives and discussion points

The workshop objectives were:

- To gain wider understanding of cultural differences when working with BME groups
- To overcome barriers to communication between BME groups and funding advisers
- to benefit from funding advisers' experiences and assist funding advisers on best practice when giving funding advice to BME groups
- To provide a short report

Each speaker gave a short presentation, followed by a discussion in small groups or as a whole group. The group discussion points were:

- What did we learn?
- What was of interest?
- How will we incorporate these in our work?
- Please share your experiences with the group. . . and all of us



### 1.3 Regional coverage

The workshop participants, speakers and supporters came from throughout the South West region. Attendees came from Bristol and each county. Certain counties, such as Devon and Somerset, had 3 participants each. However some unitary authorities were not represented (eg no-one from Plymouth or Torbay).

6 of the speakers and supporters worked on a regional basis.

### 1.4 Participants' Organisations

The participants attending came from a wide range of organisations with a fair distribution between the statutory sectors and voluntary and community sectors (VCS). The statutory sector participants were mostly local council officers, with experience in giving funding advice and community development work.

The voluntary sector participants (10) represented a wide range of organisations including:

- a county level Racial Equality Council (REC);
- a housing association;
- grassroots voluntary groups, working closely with BME groups
- Community action organisations (2) and an umbrella body (ECI)

### 1.5 Workshop participants

The workshop participants represented a “good mix of experience – grants officer, community development, community capacity and development, social housing and regeneration” drawn from both statutory and voluntary and community sectors.

Participants :	17
Speakers and supporters:	8

Total	25
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The participants also represented a balanced mix of male (7) and female genders. They covered the full range of ages from Jules, a young member of the travellers' community to older people or pensioners. One of the older people highlighted hearing difficulties, prior to the workshop.

The participants, speakers and supporters covered a wide range of ethnic origins including:

- Filipino
- Irish
- Bangladeshi
- Indian
- Mixed race

Religious faiths and backgrounds included:

- Hindu
- Seventh Day Adventist
- Muslim
- Christian

This diversity contributed to the rich variety of shared experiences and formed the basis of informed discussions.

## 2.0 Raising Barriers : Finding Solutions

A number of barriers to communication were discussed during the workshop. In this section each barrier is identified, potential solutions are offered and shared experiences, relating to the barrier, are recounted.

### 2.1 Finding or making initial contact with BME groups

#### **Barrier 1:** *“Anyone for tennis?”*

Initially, a major barrier may be finding or making first contact with BME groups. How do you find them? How do you approach them? What do you say? How will the groups or individuals respond? Finding BME groups may be a problem, particularly in rural areas with a scattered population. One participant claimed *“It took me 6 months to find my first BME person in Taunton”*.



#### **Potential Solutions:**

- **Word of mouth contact:** you may be dealing with tight-knit communities who have a predominantly oral culture. Just talk with individual members, they will know whom you should talk with and will lead you to others.
- **Find the community leaders:** certain people will be established leaders or elder members within their communities. If you can find the leaders and make contact with them, they will act as gatekeepers and lead you towards the groups
- **Via local businesses :** if you want to reach a particular community, you can start through contact with local businesses. Muhammad (CEMVO) recommended going to a restaurant for a meal, such as Bangladeshi, Thai, Indian or Chinese restaurant, and simply asking the staff “who is the main group contact?” As members of a close-knit community, the restaurant staff would know and tell you the best person to contact. Similarly you could try to make contact through a local shop or store (eg a Polish shop, international supermarket).
- **Attend and speak at AGMs** by offering to attend and/or speak at Annual General Meetings (AGMs) you will start to build up a rapport with local groups
- **Events, Community fairs, street parties, festivals:** by taking part in celebrations and events you will meet people, start to build up relationships and become more accepted within the BME communities
- **Direct action:** if you get “hands on experience” by being involved directly in a project, such as re-decorating a community building, you will build up a reputation which will quickly spread around the community.

**Shared experience:** Colette (Equality South West) told the workshop about a predominantly white tennis club who received funding but the funder suggested they might include a more diverse mixture of people. The tennis club therefore encouraged young girls from the travelling community to play tennis, provided coaching, found rackets for them and recommended other tennis clubs in areas where the girls travelled. When asked how they had managed to do this, the tennis club replied they had simply gone to (an authorized) site, held up a few rackets and shouted “*Anyone for tennis?*”

## 2.2 Overcoming inertia, lack of confidence, fear and anxiety

**Barrier 2:** “*hard to reach : easy to ignore*”

Muhammad claimed that BME groups were not really hard to reach, but they were easy to ignore, due to perceived difficulties in communication. The funding adviser or community development worker will need to feel confident and self-assured to approach BME groups. However, Muhammad suggested that this confidence did not come just from reading books or from studying different cultures.

Except for the travellers (barrier 8), the speakers thought that if you approach a BME group in an open way and make a genuine offer to help the group would willingly accept you. Most BME groups struggle to get funding advice, so they would not criticize you for ringing them up and offering to visit them. A major message was: go out, start working in the field, find a group and visit the community.

## Potential Solutions

- **Genuine approach:** if the funding adviser has a genuine desire to communicate and offer assistance they would be welcomed by BME groups.
- **Direct action:** make a start “just get out there and do it” (Muhammad)
- **go ahead** without too much knowledge or preconceived opinions. Generally the groups you are trying to reach will not be offended if you make mistakes due to ignorance or lack of knowledge of their customs.
- **learn from your mistakes:** people will tell you if you break a taboo or do not know about a custom such as a Muslim man might not make eye contact with a woman or shake hands.
- **Talk with people** and find out more about the cultural differences and taboos.
- **Read books and articles** to extend your knowledge and understanding Muhammad suggested a book as a “starting block”, but did not recommend this as the best way forward. Direct action was preferable. 4.
- **Opening doors** if you start to work with one BME group, it will open doors to others. As you become known in the community as a competent organization (word spreads quickly) other BME group will come to you for funding advice.

**Shared experience:** As Jordan said, “*Sometimes you need to put your shoes on, get your car keys and just go!*”.

### 2.3 Open door policy

**Barrier 3 :** “Never say “no” to an unexpected visitor (from a BME group) as they may never come back”.

In a close-knit community people do not always make appointments, they are likely to just turn up on your doorstep unannounced and talk with you.

Remember that many people may have come from areas of conflict, danger or extreme deprivation and have been disempowered. They may have lived a hand-to-mouth existence, so do not plan ahead. Their self-confidence may also be low and if you turn them away, you will lose their trust and they may never come back.

#### Potential solutions:

- **Be flexible** and adaptable. Alert your colleagues for unexpected visits
- **Outreach:** go to visit BME groups frequently (with or without appointments)
- **Establish communication methods** (eg see barrier 5)

**Shared experience:** Both Muhammad and a participant member of a BME group, told their experiences, living in a community - they cannot say “no” or close their door.

### 2.4 Understanding cultural differences

**Barrier 4:** “If you cook food, anyone that smells it has a right to eat it”

Several participants felt that they did not fully understand the cultural difference and this was a (perceived) barrier to communication.

#### Potential Solutions

- **Sharing food:** sharing food is a significant factor and hospitality rules are very strong. Remember that many people have come from situations of hunger, poverty and extreme deprivation, so food is very important. You will often be expected to eat and share a meal

and this is part of a human approach to people.

- **Allow time to build up trust :** if you know about a cultural difference it helps you to understand behaviour that may otherwise appear abrupt. However building up trust takes time. One participant said “Sometimes you need to build up a relationship with the husband first. It’s a process and takes a long time.”.
- **Go with the flow :** Accept cultural difference, accept cups of tea, share a plate of food, have your hands hennaed, as a way of reaching across cultural divisions
- **Understanding through experience:** Once you have contact with BME groups, you will begin to build up your understanding based on your practical experiences, cultural observations and mistakes.
- **Shared experience:** Muhammad related that there was a tradition that “If you cook food anyone that smells it has a right to eat it” so that if you cook curry in a crowded inner city area, like Bristol, lots of people may share your meal. . .



## 2.5 Effective Communication methods with BME groups

### **Barrier 5: "Forget the emails"**

Several speakers and participants made the point that emails were not an effective way to get in contact or communicate with BME communities. Many groups did not have internet access, did not read or respond to emails.

### **Potential Solutions:**

- **Face-to-face meetings.** Muhammad emphasized that you have to go to meet BME groups and the importance of making the time to leave the office and go to visit them face to face (and be prepared to eat!). Jordan affirmed she constantly made visits, as BSWN is a regional organisation,
- **New media:** Mobile phones, social networking sites for young people: Muhammad pointed out that when working with young people, CEMVO use their preferred medium which involves text messages via mobile phones and messages through social networking sites (eg You Tube, Face book). Text messages may also be effective with some travellers.

**Shared challenge** This message was challenging for several funding advisers who routinely send emails as their preferred means of communication.



## Languages and literacy

### **Barrier 6: "Are the English included?"**

Language can become a barrier to communication. Although many people speak or understand English, they may find it difficult to understand concepts or funders' language. BME cultures may follow an oral tradition without literacy and numeracy standards. They may be proud and not show that they cannot read when you present them with a piece of writing or travellers may feel threatened by printed words.

### **Potential Solutions:**

- **Translation services:** subscribe to translation services (via the internet) and have documents available in more than one language
- **Explaining funders' jargon:** Colette pointed out that funders often use words in a specific way and require certain key words in applications. Everyone experiences difficulties with this but if English is a second or other language, you really do need to try decodify or explain the jargon
- **Scribing:** Scribing or writing down another person's words then reading it back and making any corrections/alterations. Fill in a funding application form based on the scribing work
- **Shared experience:** one participant described organising an event for diverse ethnic groups and was asked the genuine question "Are the English included?". Of course, they were.

## Definitions of ethnicity and 'black' in a socio-political context

### **Barrier 7:** "What do you mean by Black?"

There was some hesitancy and confusion over the term 'black', as participants wanted a definition but did not want to be insensitive or politically incorrect due to a lack of knowledge. Susan Price-Rajah, the facilitator, asked is it politically incorrect to say "Black is not a reference to skin tone?"

Some participants questioned whether the topics Jordan raised were exclusive to the Black community. Questions included "Why is asset management different for Black or BME groups?"

### **Potential Solutions:**

- **Increased understanding of the historical context** and the emergence of black as an identity through the Civil Rights movement USA, the Black Power movement and the Brixton riots in the UK
- **Increased understanding of the term ethnicity.** Ethnicity is not race. Ethnicity is about culture, heritage, background, identity and nationhood. BSWN includes groups referred to as "ethnic minority" groups. A discussion followed about Polish and Lithuanian groups being classed as "ethnic minority"
- **Strive for equality** and try to find a common language so that everyone has the same access to the same services, including funding advice services.
- **Training session** Jordan proposed a further training session for funding advisers delivered in conjunction with BSWN

**Shared thoughts, comments and views** "Why are we segregating people?" "Our aim is the integration of all races. Why isolate yourself by saying that you are black, then you are isolating yourself from other groups?" "It is not the best

way to put all BME groups in one melting pot, there are different strategies" "The communities are as diverse as the strands of my hair".

## Respecting travellers' rights and choices

### **Barrier 8** "Chased by a dog and a man with a stick"

How do you safely make initial contact with travellers due to the perceived threats posed to travellers by authority figures, strangers and outsiders? Travellers are probably the most difficult minority ethnic group to engage with. Unless you follow a set structure, you will not be able to engage with them as they will not let you.

Many travellers are very suspicious of visitors they do not know. Some travellers can become threatening – if you arrive unannounced for the first time, do not expect a friendly welcome!

### **Potential Solutions:**

- **Third party agency:** Initially, liaise and act through another agency, such as: your local Gypsy and Traveller Liaison Officer (GTLO); a local charity or voluntary group that already has close bonds with travellers. Allow the intermediate agency to forge introductions.
- **Respect their rights and choices:** many travellers, especially New Age travellers have made a cultural and ideological choice to live in nature and not in bricks and mortar dwellings. Sometimes 3 or 4 families may want to live together. They do not want to live on a housing estate or in a car park. They are often live hidden away in fields and are hard to locate. One participant pointed out that this choice was part of their human rights.
- **Tread carefully:** Traditionally travellers choose to live on the margins of society for their own reasons. Gypsies and travellers have suffered a long history of

prejudice and stigma, which may still continue today - so they are wary of anyone outside their own community. Do not confuse or categorise travellers with homeless people.

- **Acknowledge multiple problems:** Angelique explained that travellers often have multiple problems eg drugs and alcohol, mental health issues, but are frequently disaffected from support services. There may also be child protection and domestic violence issues. Women may feel particularly vulnerable and isolated as they are estranged from conventional peer support groups and would not want to seek help from a women's refuge house.
- **Understanding and expectations:** You may go on to build your own trusting relationships. However, understand that travellers' lives are often chaotic, not routine or regular. For example, they may travel, disappear or be out of contact for periods of time and then suddenly re-appear. Basically, travellers like to travel!

**Shared experience:** Angelique claimed that : If travellers think you might be someone in authority arriving to serve a 28 day notice (that they must move their caravan or it will be squashed), you may be chased off the site by a dog and a man with a stick!

#### [Engaging with travellers: a genuine hard to reach group](#)

**Barrier 9** "Where do you put your horse in a hospital car park?"

Travellers do not easily fit within any category, especially New Age travellers, who may feel vulnerable and share a collective anger about their treatment and situation on the fringes of society. Gypsies are typically proud people, with a strong Romany cultural background,

#### **Potential solutions**

- **Approach with caution** (see barrier 8 above): be careful, patient and sensitive. Listen. Allow them to tell you their story in their own time – travellers value freedom.
- **Research their cultural beliefs:** New Age travellers safeguard collective truths within their own groups. They are creative making their own music and poems
- **Think about educational outlook:** Do not rely on a letter, the written word or expect computer skills; many travellers do not revere the state education system and may be reluctant to put their children through "tactical bullying sessions"
- **Be aware of their intrinsic skills** involving a high level of self-sufficiency such as working with mechanics, electrics, woodworking, handling tools, making music
- **Acknowledge their rights** and their practical difficulties in accessing basic services such as health care, GPs or a contact care address.
- **Tribal groups:** Understand distinctions within the travelling community and also the boundaries between travelling people, for example circus people and Gypsies do not always mix. Travellers can be hostile if you classify them with a group they do not belong to, so allow them to define who they are (self-classify).

**Shared experience :** Currently the local PCT is funding the Robert Barton Trust to assist travellers who are “hard to reach” but have health care needs. If a traveller has a hospital appointment, Angelique pointed out that they might want to travel by horse which is natural for them, but “*where do you put your horse in a hospital car park?*”

### Factions within ethnic and faith groups

#### **Barrier 10: “Do you believe in God?”**

Several speakers commented on internal divisions within the same ethnic groups. The Somalis, for example, have four distinct and separate clans. Similarly with faith groups, people who belong to the same church do not always agree. One participant mentioned the 7<sup>th</sup> Day Adventist church, which was governed by white people but people from different islands in the West Indies did not get along with each other eg the Antiguans did not get on with the Bermudans.

#### **Potential Solutions:**

- **Acceptance of a white person** or someone outside the culture/ethnic group is sometimes accepted more easily as they are not from a rival clan or faction. This could be an advantage for some funding advisers.
- **Innocence:** do not be afraid to appear innocent – if you are not aware of factions and rivalries, you may be able to avoid them and work with all parties
- **Tread carefully** and respect any known traditions. Religion need not be a barrier if you understand it.

**Shared experience:** One elderly Hindu lady asked “Muhammad do you believe in God?”. She maintained that if she knew that he believed in God, her conversations with him would be different. She wanted to only speak to CEMVO officers who also believed in God. This appeared to be a question of underlying faith, rather than allegiance to a religion.

- Acceptance from BME communities

**Lifting a barrier:** “*Can we call you Mummy?*”

After a time, a funding adviser or community development worker might be accepted within the BME communities, but this takes hard work, humour, perseverance and a friendly attitude.

### **Potential pathway:**

#### **be persistent and patient:**

An important message was to be persistent and not to be put off if someone from a BME group does not talk with you at the first meeting. Sometimes, it takes three or four meetings before they will begin to talk. One participant said “*You have to build a certain level of trust. If they trust you, they will work with you*”.

**Shared experience:** A community development worker was working with a group of Bangladeshi young people. She pointed out that she was old enough to be their mother. So a few members asked “Can we call you Mummy?”. Days later the development worker was delighted when she was shopping locally and a couple of youngsters from the group giggled and called out “Hello Mummy”.

### **3.0 Underlying messages and themes**

Several underlying messages and themes arose during the workshop.

#### **3.1 Perception**

Perception was an underlying theme. Muhammad pointed out that the majority of barriers are *perceived* barriers and that if you really want to make contact with BME groups the barriers will dissolve.

**3.2 Small differences count:** you might only make a small difference, but small differences count

**3.3 Generational issues:** within the BME communities elders are treated with respect. They may act as community gatekeepers, involved with governance issues for 25-30 years. Younger members of the community may cause difficulties but generally respect their elders. Remember that

within BME communities the average household or family may have around 5 children.

### **3.4 Limitations on volume of work**

There were advantages to limiting work to a closely defined area or working with a small number of BME groups to achieve the maximum impact.

Muhammad talked about a MBA tailor-made programme where students acted as consultants working intensively with BME groups on issues such as constitutional work, legal work and business planning. Each Consultant limited their work to 10 groups maximum. Similarly Colette mentioned a local authority that was very successful tackling equality and diversity issues because they focused their attention on just 3 key areas.

### **3.5 Lack of access to legal services for BME groups**

There was considerable concern over the lack of access to legal advice covering equality and diversity issues, particularly in rural areas, where there are few lawyers trained to deal with immigration issues. People often had to travel to a major city, such as Bristol and pay expensive fees to see a solicitor. One participant suggested that members of ethnic groups should join a union, such as Unison, as they would then have access to the union's lawyers over employment issues.

Participants wondered if this might be an area for Equality South West to provide a legal service or possibly to lobby politicians over access to legal services for BME groups.

### **3.6 Funding for Racial Equalities Councils (REC) and grassroots BME groups**

There was alarm at the decline in funding for Racial Equality Councils on a county level. Some RECs, such as Devon, faced difficulties. Several participants resented withdrawal of funding from organizations working with small

grassroots BME groups, possibly at the expense of funding allocated towards regional infrastructure bodies.

### **3.7 Need for statistical evidence**

Several people commented on the lack of accurate, up-to-date statistics on BME groups from official sources such as Office for National Statistics (ONS). Evidence, monitoring figures and data is essential to support some funding applications. Currently, the South West Observatory is looking at the equality and diversity demographics within the south west and possibly developing a social module.

### **4.0 Conclusions and recommendations**

Overall the workshop objectives were fulfilled and the workshop followed a facilitated structure, as outlined in the programme. The atmosphere during the day was lively, interactive and welcoming with plenty of opportunities to express opinions. Participants appeared engaged and enthusiastic. There was a huge amount of shared information from speakers, supporters and participants.

Several participants would have appreciated clearer definitions of the boundaries and definitions for working with BME groups in practical ways. The session on travellers provided clear guidance by working from the starting point that: if you have never worked with travellers before, what do you need to know? Barriers were discussed throughout the day, but in a holistic way, not always in a systematic or logical fashion.

It became apparent that BME groups have an overwhelming need for funding advice. Funding advisers (George members) provide funding advice which is free at the point of delivery throughout South West. Therefore it seems obvious that these two groups should meet up either individually on a case-by-case basis or formally in further

## Workshops, seminars, training or conference settings.

Practical suggestions to extend this work include:

- Training sessions: George working in conjunction with BSWN
- Mentoring scheme: funding advisers and CEMVO officers, who organize funding clinics for BME groups, working together on a mentoring scheme
- Developing a protocol for funding advisers, to give advice on best practice for working with BME groups.
- 

George will be well placed to proceed with further work, particularly if it secures additional funding and support, possibly from the South West Strategic Infrastructure Partnership.

A one day workshop, with several people who had never met or worked together before, provided a positive starting point for further co-operative work on this topic.

Participants networked informally, exchanged details and requested circulation for a full contacts sheet – which is highly appropriate for a forum that is the voice of county networks!

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**Appendix 5A: Feedback sheets from presentation by Muhammad Ali CEMVO (small group work)**

<p style="text-align: center;"><b>Group 1</b></p> <ul style="list-style-type: none"> <li>• Providing access routes for BME groups and individuals</li> <li>• Value of diversity and need to deal with it</li> <li>• Nuance and historical/political background of the communities</li> <li>• How to encourage consultation and agreement among communities of all kinds</li> <li>• Action planning to mainstream BME issues</li> </ul>	<p style="text-align: center;"><b>Group 2</b></p> <ul style="list-style-type: none"> <li>• Over reliance on electronic communications</li> <li>• Reassured where actively going into the communities</li> <li>• Spotted opportunities to work with other colleagues</li> <li>• How do we connect with 'scattered' individuals in rural areas (Parish Plans can be useful)</li> <li>• Growth of 'mixed heritage' groups</li> <li>• Being aware of cultural differences</li> </ul> <p style="text-align: center;"><b>Incorporate in work</b></p> <ul style="list-style-type: none"> <li>• Good mix of experience – grants officer, community development, community capacity and development, social housing and regeneration</li> <li>• Working with the Bangladeshi community following an assault</li> </ul>
<p><b>Group 3</b> <b>Learnt:</b></p> <ul style="list-style-type: none"> <li>• Visit restaurants to engage people</li> <li>• Go to places of work</li> <li>• Go to other organizations who know communities for advice</li> <li>• Don't generalize and 'group' nationalities</li> <li>• hard to reach : easy to ignore</li> </ul>	<p style="text-align: center;"><b>Group 4</b></p> <ul style="list-style-type: none"> <li>• Face to face contact is important</li> <li>• Differences between cultural groups</li> <li>• (not sensible) "to group all nationalities together under BME heading"</li> <li>• Did not realize the size of countries or the diverse groups/clans within each country</li> <li>• Generational attitudes</li> <li>• "hard to reach/easy to ignore" reflects statutory agencies attitude</li> </ul> <p style="text-align: center;"><b>Incorporate in work</b></p> <ul style="list-style-type: none"> <li>• Avoid tendency to rely on emails</li> <li>• Try to allocate out of office field days</li> </ul>

**Appendix 5B: Feedback sheets on Equality South West (ESW) presentation (small group work)**

<p style="text-align: center;"><b>Group 1</b></p> <p>Source of information for</p> <ul style="list-style-type: none"> <li>• Diversity groups</li> <li>• Legislation</li> <li>• Producing statistics @ regional an local level</li> <li>• Linking network groups</li> <li>• Possible funding avenues</li> </ul> <p>This raised a number of questions over the value of regional as opposed to national groups</p> <p>A lot of negatives:</p> <ul style="list-style-type: none"> <li>• No training</li> <li>• No consultancy</li> <li>• No legal advice</li> </ul>	<p style="text-align: center;"><b>Group 2</b></p> <p style="text-align: center;"><b>Learn</b></p> <ul style="list-style-type: none"> <li>• it exists – but why?</li> </ul> <p style="text-align: center;"><b>Interest</b></p> <ul style="list-style-type: none"> <li>• Useful to know there is a signposting service from ESW</li> </ul> <p style="text-align: center;"><b>Incorporate in work</b></p> <ul style="list-style-type: none"> <li>• Sign up to weekly bulletin as a good resource</li> <li>• Engage with people on their terms</li> </ul>
<p style="text-align: center;"><b>Group 3</b></p> <p><b>Learn:</b></p> <ul style="list-style-type: none"> <li>• LANGUAGE – PLAIN ENGLISH PLEASE! (South West Equality leaflets, LGB on front of leaflet)</li> </ul> <p><b>Interest:</b></p> <ul style="list-style-type: none"> <li>• Find your own way to communicate – from face-to-face visits, invitations</li> </ul> <p style="text-align: center;"><b>Incorporate in work</b></p> <ul style="list-style-type: none"> <li>• Communication (face-to-face) is particularly important - we will be mindful of this from now on.</li> </ul>	<p style="text-align: center;"><b>Whole group discussion</b></p> <p>Issue</p> <p>s raised included:</p> <ul style="list-style-type: none"> <li>• Funding crisis</li> <li>• Competitive funding arena</li> <li>• Allocation of funds to regional infrastructure bodies at the expense of local, grassroots organizations?</li> <li>• Difficulty of accessing legal advice at reasonable rates, especially in rural areas</li> <li>• Proposed merger between Equality South West and BSWN?</li> </ul>

## **Appendix 5C**

### **Feedback on Black South West Network talk, Jordan Mullard (whole group)**

#### **Feedback on BSWN as an organization**

- Easy to follow
- Hands on help from BSWN for a fledgling organization like ours
- Bottom up working . . . this is good
- Funding is being cut from Racial Equality Councils (RECs). . . we need to work with BSWN for this. . . let them be our "voice"
- (BSWN) highlights the lack of funding in the south west.
- Why don't BSWN and Equality South West merge to form one organization?
- BSWN and Equality South West are missing out on providing training opportunities for the voluntary sector, especially trustee training

#### **General**

Jordan's talk led to an interesting discussion on racism, segregation and equality. This formed the basis of barrier 2.7: Definitions of ethnicity and 'black' in a socio-political context

There is a problem spotting leadership potential within BME communities as potential leaders are not being targeted and developed: Jordan referred to the Black Leaders Association

#### **Partnership working: Training opportunities**

Jordan highlighted some advantages of George and BSWN working together on future training opportunities, dependant on funding and resources

## **Appendix 5D**

### **Feedback from the Robert Barton Trust Presentation, Angelique Palombo**

#### **Comments written on evaluation sheets about the travellers session**

- the travellers session was brilliant – informed and informative and very well delivered
- excellent info from the travellers session
- travellers session content and information ranked as excellent
- information about travellers – very insightful
- Angelique’s talk and attitude was very light-hearted and informative
- Really good session on travellers –excellent
- More informed about travellers
- Learnt about the difficulties of working with traveling groups
- Better understanding of travellers issues
- The practical “this is how it is” session (ie the last one on travellers) was really valuable and clearly demonstrated the barriers

#### **Comments written on post it notes, following the presentation: What did I learn?**

- Learnt about the different groups of travellers
- Learnt about their anger and cultural issues
- Learnt about not approaching them directly but to meet them through people they trust
- Sensitivity, injustice, health statistics
- the vulnerability and fragility of many travellers
- Listen and earn trust; be sensitive; use your time well - it is precious to all parties
- Awareness of different categories of nomadic people eg gypsy, new age traveler
- A whole other lifestyle and the difficulties and challenges they face because of their life choice – which does not “fit the mould” (conventional bricks and mortar)
- About the situation in the Mendips and the difficulties and barriers that people face to maintain their well being
- Travellers are a significant group in the population as a whole
- Discrimination, it seems is widespread and especially in government supported ventures, like local government, access to education and medical help, the courts of law
- That I already know some of the differences regarding travellers
- Gained more knowledge about the travellers community, has furthered my knowledge for another minority group

### **What was interesting?**

- What was interesting was the work they do (Robert Barton Trust) and how quickly people have to move on
- Fascinating – I will be researching and learning more
- It was really fascinating – and focused on engaging people (or the challenges of this)
- Travellers presentation was delivered well – really enjoyable

### **How will I incorporate this in my work?**

- Will use the advice/read the guides and be mindful to let them (the travellers) “lead”, so my motives are not misunderstood
- I intend to check out what traveling sites - authorized or not - there are in our rural area and what provision there is for access to services
- I'll find out who is our local traveller contact, so I can identify any funding needs
- I hope I will have the opportunity to share the information with colleagues

This report, and a summary, can be downloaded from the Creating Excellence website at this link:

<http://tinyurl.com/plpkdr>

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[www.creatingexcellence.org.uk](http://www.creatingexcellence.org.uk)