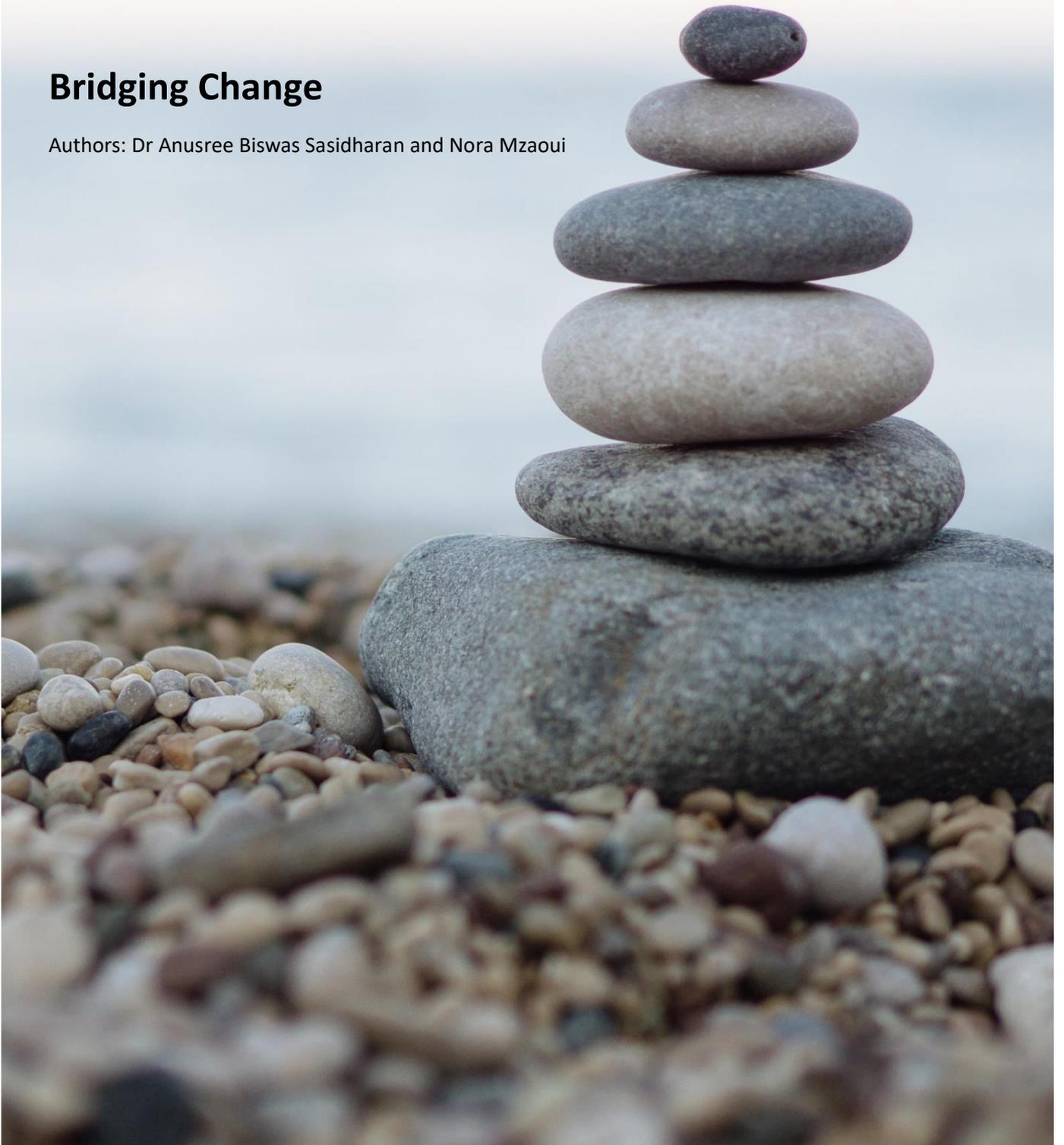


Adur and Worthing Councils Minority Communities Engagement Report

Bridging Change

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Executive Summary

This report was produced on behalf of Adur and Worthing Council as a part of the Contain Outbreak Management Fund. It represents a snapshot of the lives of minoritised ethnic respondents that engaged with this project within a relatively short time span and before the impending 2021 census. With trajectories of minoritised ethnic populations within Adur and Worthing set to grow, the data set will be interesting to view alongside this report. This research is a starting point of a journey into engagement to connect with the minoritised ethnic communities of Adur and Worthing.

Whilst this project was initially focussed on asset based approaches, minoritised ethnic individuals and groups were keen to share their stories, ideas and frustrations. The project had to make way to hear the voices of people. This project is the beginning of community engagement, which can be built on. It will need to be nurtured and given space to grow and flourish.

This report does not provide ready-made solutions, but suggestions of processes of future engagement and ideas generated by the community we spoke to. It will provide an overview of opinions and facts that will help inform next steps.

Recommendations

Community development

Community development (including outreach) takes time. This was short-term project with ambitious aspirations that would be best nurtured within a long-term programme. To flourish, community development needs to invest time and energy in the communities and grow trust. Genuine partnerships with existing minoritised ethnic groups as well as emerging and struggling groups, beyond short-term consultations will create opportunities and partnerships.

For these partnerships to grow there needs to be a more co-ordinated approach from Councils and voluntary groups towards minoritised groups and individuals. An overall strategy and action plan to drive a programme of work which is adequately resourced and funded would help establish meaningful partnerships. (See page 5 for more details.)

Involvement

In terms of involvement, several overarching themes emerged. There was a need to consider an integrated approach to working with minoritised ethnic groups, which meant different departments within the councils and community and voluntary organisations working towards partnership working. Creating a culture of openness towards a diversity of perspectives and insights in interactions with minoritised ethnic groups. Looking at how to co-produce in a **meaningful** way which approaching the top of the co-production ladder.

Where there have been difficult relationships with minoritised ethnic groups, looking to identify and repair relationships and grow cultural competence within the council.

Equalities, diversity and inclusion (EDI)

Consider how to grow EDI in Adur and Worthing Councils to adhere to statutory public duty.

The Public sector equality duty came in to force in April 2011 (s.149 of the Equality Act 2010) and public authorities like the Ministry of Justice are now required, in carrying out their functions, to have due regard to the need to achieve the objectives set out under s149 of the Equality Act 2010 to: (a) eliminate discrimination, harassment, victimisation and any other conduct

that is prohibited by or under the Equality Act 2010; (b) advance equality of opportunity between persons who share

These could include, learning and embedding EDI, developing strategies and action plans, leadership and organisational commitment, responsive services and customer care and diverse and engaged workforce. Perhaps embedding a EDI charter for councillors, officers and the public to have a tangible stake in which has associated action plans with SMART objectives.

Spaces and place

There is a growing need for an ethnic minorities community centre or safe space that can also act as a place for accessing advice and guidance relevant to ethnic minorities as well as promoting minoritised ethnic community activities and opportunities to help strengthen the community. Racist incidents were identified as a significant issue for minoritised ethnic people and a clear reporting pathway for racist incidents.

Teenagers and young adults were looking for spaces that were appropriate for their age, they were looking towards Chichester and Brighton and Hove as places that had activities and spaces aimed at their interests. Adur and Worthing Council looking for ways to welcome this age group, especially from minoritised ethnic people.

It would be helpful to relook and refresh the approach that community centres take towards their spaces, perhaps working in partnership with the council to create a more inclusive and welcoming space. Being creative with promoting spaces to groups not currently using the space or refreshing the offer.

Look at how Councils can bring back some of the well-established events such as Birdman and newer events that are more “multi-cultural” to attract people to Worthing and Adur and reinvigorate businesses.

Marketing Adur and Worthing

The lack of recognition of Adur and Worthing Councils and the services they provide really highlighted a need for growth of brand recognition and better promoting of what services are provided to wider community and ensuring that approaches to promotion are inclusive. Perhaps looking to build relationships with Adur and Worthing Chamber of Commerce.

Engaging and making connections - moving forward

BUILD ON THE MAPPING OF THE CAPACITIES AND ASSETS OF INDIVIDUALS, GROUPS, LOCAL ORGANISATIONS AND BUSINESSES

Adur and Worthing Councils could benefit from continuing the asset mapping journey to build and/or rebuild relationships with their localities. To learn and celebrate the contributions and talents of minoritised ethnic people locally.

RELATIONSHIPS BUILD A COMMUNITY

Create a culture of intentional effort to build and nourish relationships in the spirit of asset-based community development.

COUNCIL LEADERS SHOULD INVOLVE ACTIVE MEMBERS OF THE MINORITISED ETHNIC COMMUNITY

Leaders from the council would benefit from wider community engagement, this form of leadership enables stronger relationships and inclusion based on trust.

GENUINE ENGAGEMENT

Minoritised ethnic individuals and groups often feel unheard and undervalued. Building a culture of genuine co-production whereby Adur and Worthing Councils are demonstrating that they are listening to minoritised ethnic people.

MOTIVATION FOR ACTION

Good will and opportunities to act on ideas that are co-produced will give communities a sense of ownership and “motivation for action”.

LISTENING AND ASKING

One-on-one dialogue or small group conversations are ways of discovering motivation and invites participation. Asking and inviting are key community-building actions to acknowledge their lived experience and expertise.

ENGAGE CONNECTORS WHO CAN BUILD RELATIONSHIPS

Meaningful change comes from within communities. Using an Asset Based Community Development approach encourages the building of new relationships and strengthening and expanding existing ones.

LEVER KNOWLEDGE OF THE COMMUNITY'S ASSETS AND STRENGTHS TO SECURE INVESTMENTS AND RESOURCES NEEDED FROM OUTSIDE THE COMMUNITY FOR COMMUNITY-DRIVEN DEVELOPMENT.

Achieving a community vision begins with people that realise what internal and external resources are available. Looking at imaginative ways to access resource and investment that creates sustainable community development.

Background

The objective of this report is to highlight the observations gathered by Bridging Change of racialised people who live and work in Adur and Worthing. The brief was to connect with people who identified as minority ethnic, racialised or an ethnic group other than white British. Working as a community development partner to Adur and Worthing Councils, Bridging Change's role was to begin connecting with individuals, groups and organisations who considered themselves as a minoritised ethnic group – which for the purposes of this report are people who consider themselves as belonging to an ethnic group other than white British. The project objectives were to:

- a) connect Adur and Worthing Councils with Minoritised Ethnic Communities.
- b) collect qualitative data on minoritised ethnic communities' local experiences before and during the COVID-19 pandemic.
- c) facilitate inter-community connections between minoritised ethnic communities in the spirit of ABCD.
- d) identify community strengths and assets as a platform from which to build future collaboration.
- e) identify future collaborative partners and partner organisations.
- f) recommend future collaborative 'ways of working' with minoritised ethnic communities.
- g) facilitate deep listening and internal reflection on the part of A&W Councils that will inform new ways of working with minoritised ethnic communities.

This project follows has emerged in light of recent influential publications such as the Public Health England report *Beyond the data* (2020) which captures how COVID-19 did not impact all population groups proportionately and that older age, geographical area, the male sex and ethnicity had experienced higher rates of death. 'People of Chinese, Indian, Pakistani, Other Asian, Caribbean and Other Black ethnicity had between 10 and 50% higher risk of death when compared to White British' (Public Health England, 2020:4). *The Marmot Review 10 years on* (2020) similarly highlights how improvements in life expectancy has 'slowed dramatically' since 2011, noting that historical structural biases and systemic inequality interplay with ethnicity, resulting in poor outcomes for racialised groups.

The project also intended to draw attention to current and past assets in the community and current and upcoming challenges.

Engagement methods

The approach adopted was to research and analyse information obtained through four principal processes:

- 1) paper survey with open ended responses with individuals who identified as belonging to a minoritised ethnic individuals
- 2) one-to-one interviews with:
 - a. individuals who identified and minoritised ethnic
 - b. individuals who organised community groups
 - c. business owners, support organisations, interested parties
- 3) an online survey with community centres
- 4) Peer research: enabling peer researchers to conduct surveys with community members
- 5) Engagement events: small groups of participants

Participatory principles

A commitment to knowledge for action and growing capabilities of respondents, groups and businesses. This includes the Asset based Community Development (ABCD) approach where those who have a stake in the outcomes and possible outcomes of this project has a voice in person or by representation.

Peer researcher

As a part of participatory research methods, this project recognised the value that individuals within any community being researched are themselves competent agents, capable of participating in and conducting research.

Bridging Change heard feedback from 3 community centres in Adur and Worthing.

Bridging Change conducted one-to-one structured interviews with 24 community groups and organisations in Adur and Worthing.

Bridging Change conducted questionnaires with 53 individuals, followed with one-to-one questionnaires, informal interviews/conversations and focus groups

1 peer researcher with lived experience who accessed 5 respondents

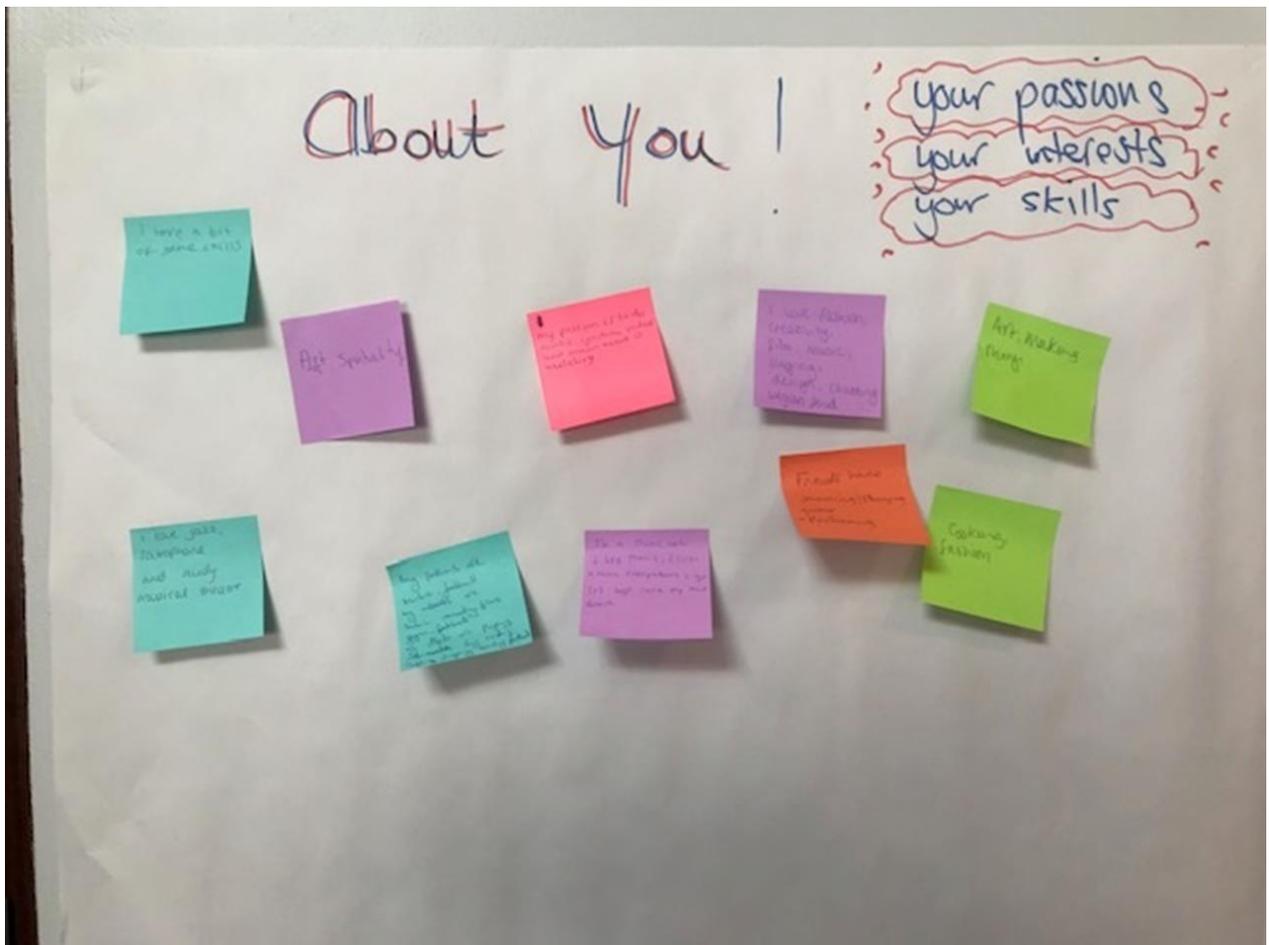
Bridging Change connected with 7 minoritised ethnic businesses and conducted online surveys and conversations with community centres.

Asset informed approach

Bridging Change considers assets as relationships to be discovered and connected.

Bridging Change’s approach is to support Adur and Worthing Councils to become agents of change. We use elements of theory of change to ensure that together we are moving toward long-term sustainable change. Our approach is intended to create sustainable community-driven development through Asset Based Community Development (ABCD). Bridging Change are committed to ensuring that individuals and communities can drive the development process themselves by identifying and mobilising existing strengths, community assets, skills, passions, and possibilities, realised or not. One of the key resources in the asset-based approach is relationships and the nurturing of emerging and old relationships.

With our approach we aimed to draw out strengths and successes apparent and hidden in the community as its starting point for change. We made connections with community groups, individuals and businesses to find out what makes community, what resources the community and individuals (can) offer when thinking about community cohesion.



Phases of the project

Phase 1

This will be around asset mapping, making connections, building trust and understanding of the project to potential participants. Preliminary fact finding will form part of our conversations so as to ensure best planning and implementation of later phases.

Milestones: mapping and making connections with BAME individuals, communities and groups. Starting to identify associations, relationship with A & W Council. Finding possible areas of development, mapping of relationship to the council, a very general sense of the different communities that are resident within A & W district.

Phase 2

Will be about growing and nurturing our connections with groups on the connections, having conversations to understand what people care about, then finding out the strengths and assets within the community. We will engage with the local community groups and associations and places where people come together and support each other.

Milestones: identifying possible community connectors/leaders – identifying opportunities which could lead to developmental action with A & W Council.

Phase 3

This stage will be about building connections through social interaction, activities, and creating spaces that are welcoming and create shareable moments.

Milestones: identification of connectors to work on possible projects and areas of interest that can be built on with A & W Council ABCD group with a view to build, expanding and/or strengthen relationships.

Phase 4

At the end of the research, a report will be produced to capture the findings of the community development engagement. Bridging Change will also support with creating the foundations for Adur and Worthing to work more specific. Feedback about the capacity building needs of the sector to engage with the planning and commissioning for services that meet the needs of Black Asian and minoritised ethnic people.

The research will identify strategies and approaches that can help Adur and Worthing Councils sustain stronger relationships with Black Asian and minoritised ethnic people in their locality and build deeper and more meaningful relationships. (In creating and sustaining of these relationships it would be encouraged to look at) in turn will encourage co-producing opportunities to embed and prioritise tackling wider health, social and socio-economic inequalities that many Black and Asian minoritised ethnic group experience.

Milestone: Report and feedback event with all parties (community and relevant CC services) to present findings and networking

Reflections on engaging

The project timeline being 3-4 months, required Bridging Change to adjust the community engagement approaches which might have been employed had this been a longer term project which requires ongoing engagement and re-engagement in order to build trust within community members from minoritised ethnic backgrounds. It became clear early on from initial engagement in exercises to explore assets, that most community members struggled to identify assets or resources that were “their assets” and indeed did not recognise themselves as belonging to “a community”. It became clear that factors such as cancellations of community events; lack of funding; isolation; dissolution of community and voluntary groups; PREVENT; Brexit and the COVID pandemic had impacted the connections that respondents may have had prior to the pandemic or for others exacerbation of isolation. As a result, many respondents have become less engaged and have lost trust in statutory and voluntary organisations. As a result community engagement, within the context of consultation to “gather views for the council” provided a rather transactional interaction in a bid to address the project outputs, however, the response from most respondents were generally positive and warm and constructive relationships were created.

This report’s purpose is for:

- **stakeholder identification** in the first instance, identifying people with an interest in Adur and Worthing and who may be impacted by Adur and Worthing’s future strategies and workplans in regard to Black, Asian and minoritised ethnic peoples and
- **stakeholder mapping** with respondents to map out their locality,
- **stakeholder analysis** which identifies the level of interest, how people would like to be involved, how these relationships might be developed.

However, this reports also captures the experience, skills, interests, concerns and passions of respondents:

- practical skills, capacity and knowledge of local areas e.g. many spoke more than one language, ran businesses, had skills gained from work and qualifications and skills from countries they had migrated from;
- passions and interests in improving local areas to bring about change;
- networks and connections – known as ‘social capital’ – in a community, including friendships and neighbourliness;
- awareness of local community and voluntary associations and/or
- awareness of resources of public, private and third sector organisations that were available to support them such as libraries, parks, West Sussex Mind and Citizens Advice Bureau.

The report will be helpful tool in laying the foundation for effective asset-based community engagement in Adur and Worthing whereby partnerships forged both minoritised ethnic communities living and working in Adur and Worthing as well as minority ethnic run businesses.

Although groups and individuals were identified and outreach conducted in Adur, relationships needed further time to develop. Certain groups needed more time to feel able to contribute to this project, but they were open to future engagement.

Demographics

(pre-2021 census publication)

Demographics of Adur and Worthing (pre-2021 census publication)

At the time of writing this report, ethnicity data from the 2021 Census was yet to be published and only 2011 Census data was available which would now be over 11 years old and out of date. The 2011 data captured 10.6 per cent of the population in Worthing who identified as an ethnic group other than white British, so this includes white Irish, white other and white Gypsy and Irish Traveller. Adur had 7.1 per cent of the population who identified as an ethnic group other than white British.

The research, gathered data through interviews, focus groups and surveys which paints a nuanced picture of racialised people in Adur and Worthing, which are made up of individuals, groups and households who self-identify in numerous ways, not as a singly monolithic “community” nor for many smaller ethnic groups. There was an expression that ethnicity was often not a single definer of their identity, but more than that, in Adur and Worthing, the majority of groups Bridging Change spoke to people who shared an ethnic group but did not necessarily feel they belonged to that ethnic group as a “community member” instead people chose to talk about having wider networks which may cross:

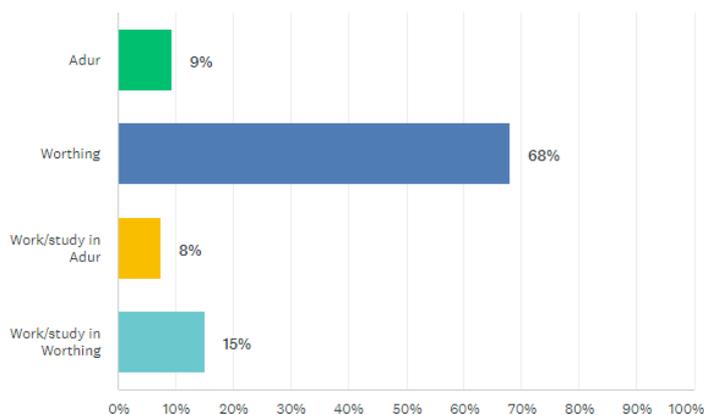
education
 occupation
 socio-economic
 background
 the gendered
 experience
 religion
 generational
 differences

migration status
 financial security
 experience of mental
 living conditions
 neighbourhoods
 networks
 politics
 social networks

proficiency in the
 English language
 access and knowledge
 to wider services
 intersectional identities
 urban/rural disparity
 wealth and income

Location

The majority of respondents (68 per cent, 36 people) lived in Worthing, followed by those who came to Worthing to either work or study (15 per cent) Together those who either lived, worked or studied in Adur were a relatively smaller group (17 per cent, 9 people) due to time constraints of the project and further time required to access specific minority ethnic individuals and groups, developing trust and stronger relationships. Together 77 per cent of respondents resided in either Adur and Worthing, the remain 23 per cent consisted of those who either worked or studied in the area.

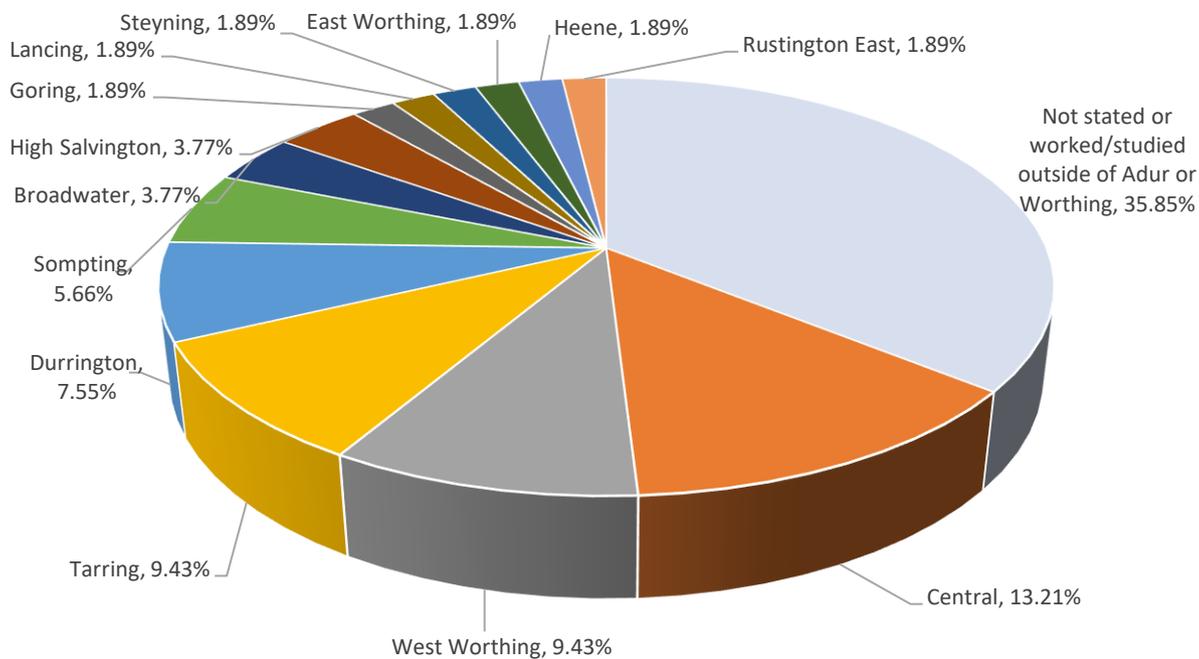


The table below shows the breakdown of location, broken down into areas, however most respondents found the ward names unrecognisable from their locations so there was some unpacking and discussion trying to establish some of the location names, which were not always resolved to align with ward names. This table show in descending order the distribution of locations of respondents where known in Adur and Worthing.

Sub-areas	Those who shared details of (%)	Number of people
Central	13%	7
West Worthing	9%	5
Tarring	9%	5
Durrington	8%	4
Sompting	6%	3
Broadwater	4%	2
High Salvington	4%	2
Goring	2%	1
Lancing	2%	1
Steyning	2%	1
East Worthing	2%	1
Heene	2%	1
Rustington East	2%	1
Total	65%	34

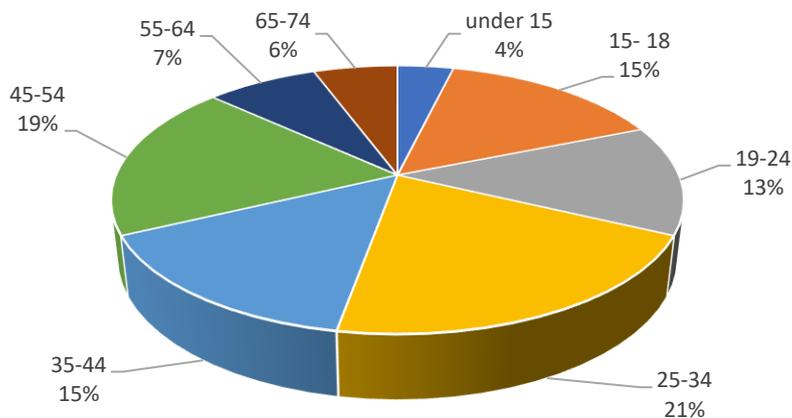
Breakdown of area distribution of respondents

The pie chart below shows the distribution of respondents spoken to who shared their location in greater detail, including those who did not share their precise area or worked or studied outside of Adur and Worthing.



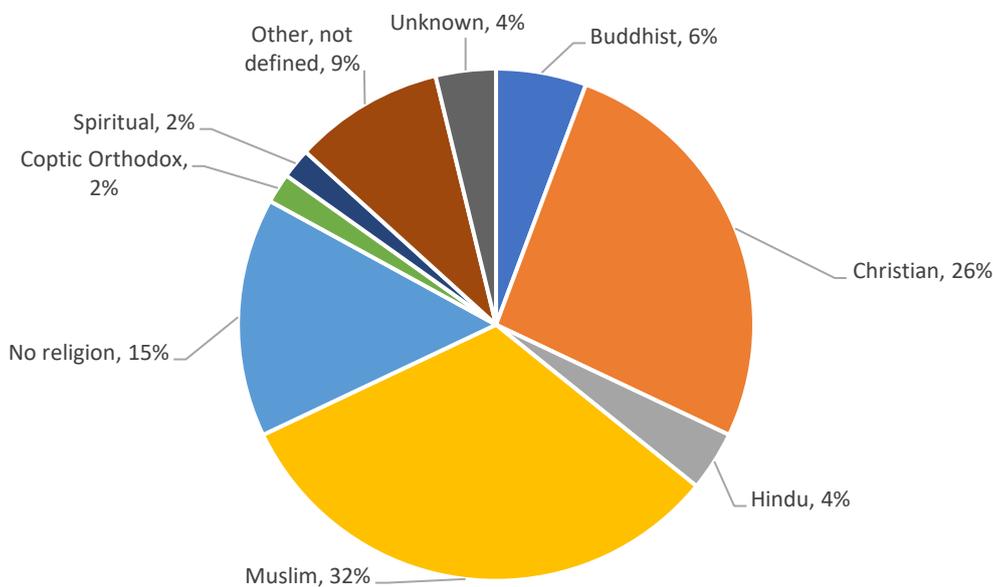
Central Ward which was recognised in the census as having the ‘largest total population’ than any ward in Worthing is consistent with the relatively higher number of respondents for this report.

Age range of respondents



All the respondents’ age details were captured in age banding, which showed a fairly even spread across the various age groups although notably there was an absence of people 75 and over and less interaction with the 55-64 and 65-74 age groups. Bridging Change were able to access and reach younger demographic through contact with a local college and also managed to interview two children under the age of 15.

Religion or belief

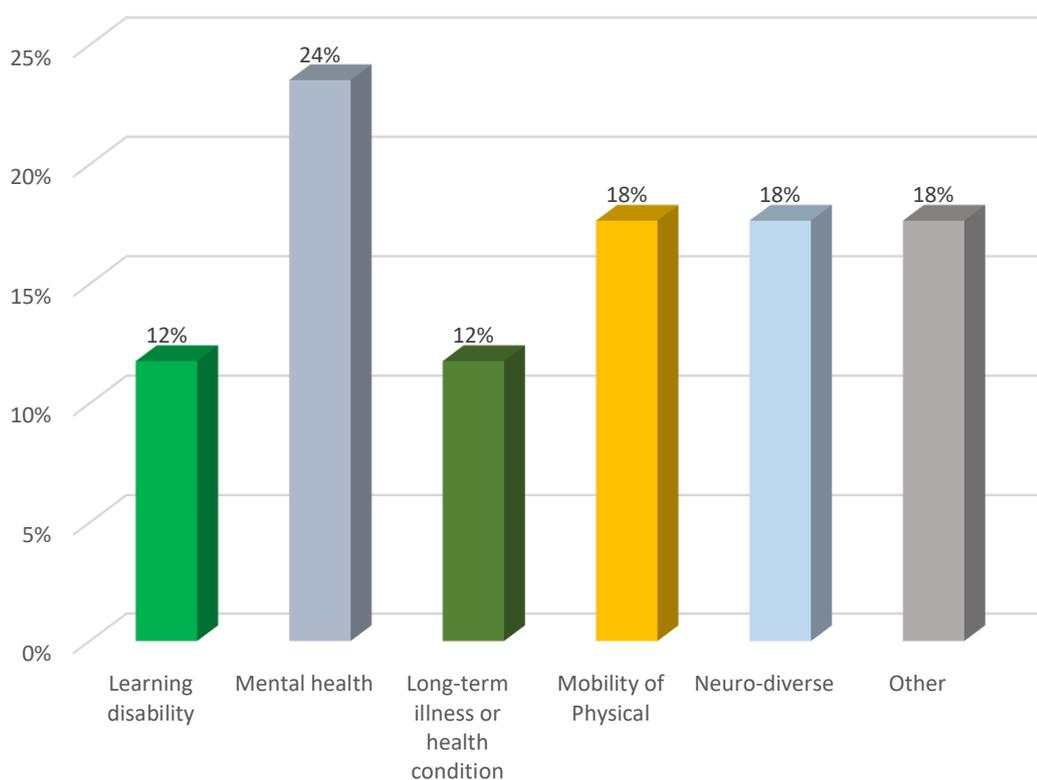


There was excellent disclosure rate with 96 per cent of people stating their religious or belief. Respondents who identified as Muslim (32 per cent) and Christian (26 per cent) were the largest groups, making up over half the respondents, the next largest group were those who did not identify as having “no religion”. Other religions included Buddhist, Hindu, Coptic Orthodox and other.

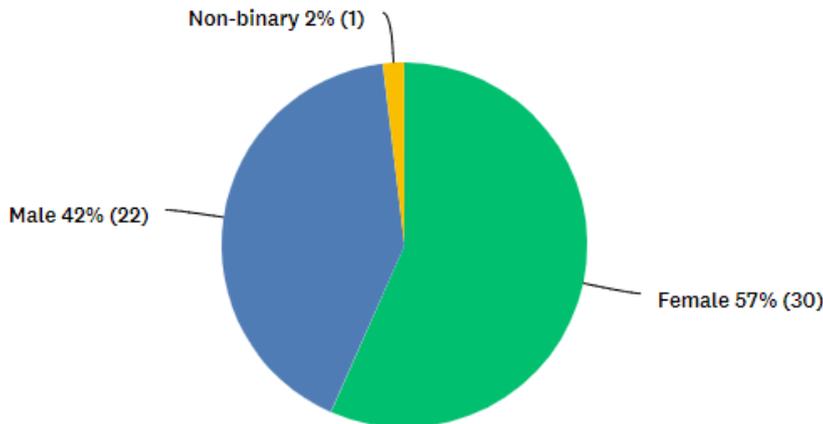
Disability or underlying health conditions

Do you consider yourself to have a disability or underlying health condition?	Responses	
	Percentage	Absolute numbers
Yes	13%	7
No	79%	42
Prefer not to say	8%	4
Total responses		53

There were 17 single declarations of disability or underlying health conditions, which represents seven people who declared they had a disability or health condition and four others who did not declare. In total 11 people (21% of respondents) declared a specific category of disability or underlying condition, some of whom ticked multiple categories. Of significant note is mental health (7.5 per cent of the total group).



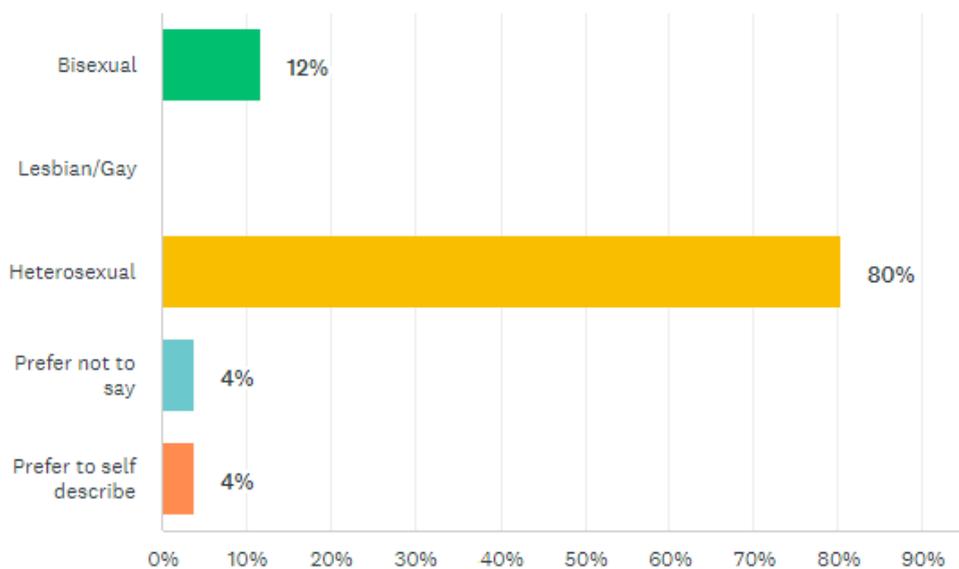
What best describes your gender?



Females represented the majority of respondents in the survey, with 57 per cent identifying as female, 42 per cent identifying as a male and 2 per cent identified as non-binary and 96 per cent of respondents said that their gender identity is the same as they were assigned as birth. The [census data from 2011](#) showed that women represented 53 per cent of the population for both Adur and Worthing and men represented 47 per cent of the population for Adur and Worthing.

One person said they were not the same gender that they were assigned to at birth and another person preferred not to say.

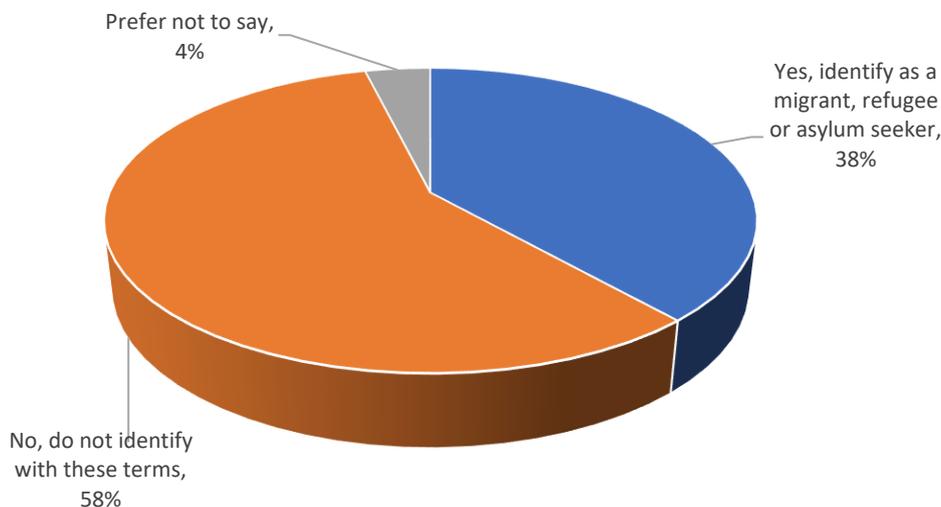
Sexuality



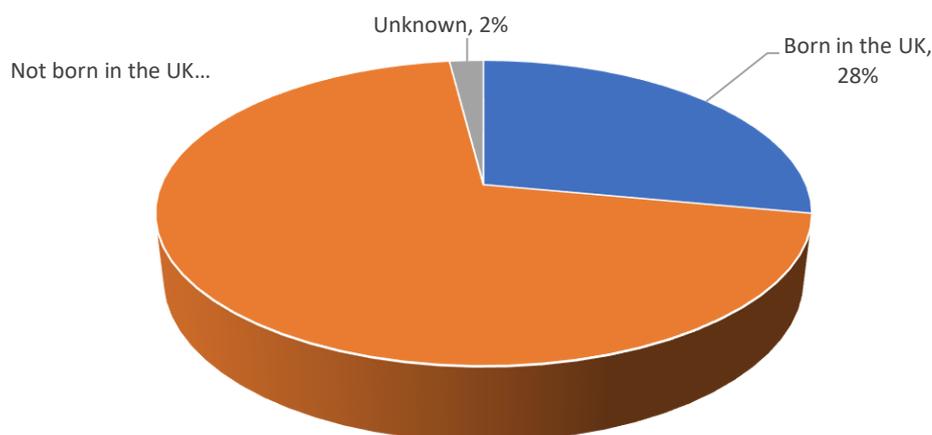
96 per cent of respondents answered and the vast majority of respondents (80% per cent) identified as heterosexual whilst 6 people (12 per cent) identified as bisexual, 2 people preferred to self-describe and a further 2 per cent preferred not to say, no one identified as lesbian or gay.

Migrant, refugee or asylum seeker

One of the questions on the survey asked respondents if they were either a migrant, refugee or asylum seeker and also if they were born in the UK and if not, country of their birth.



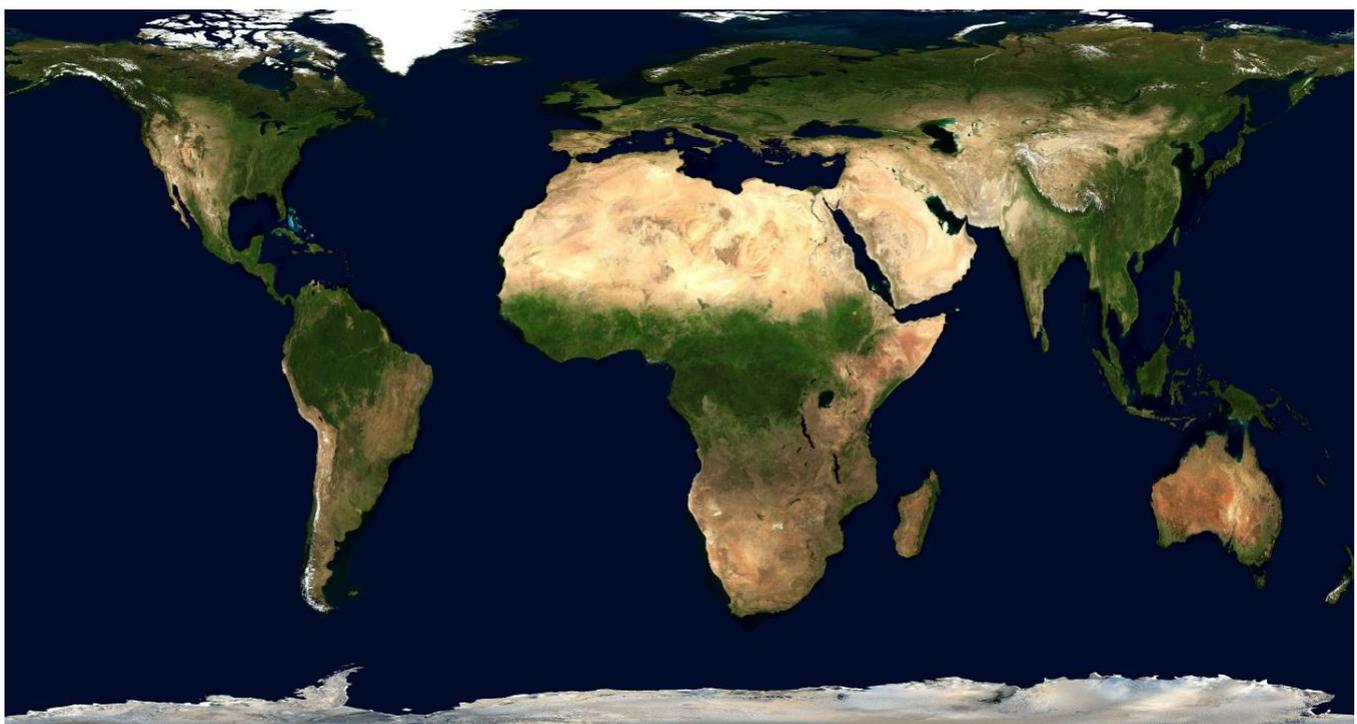
Born in the UK



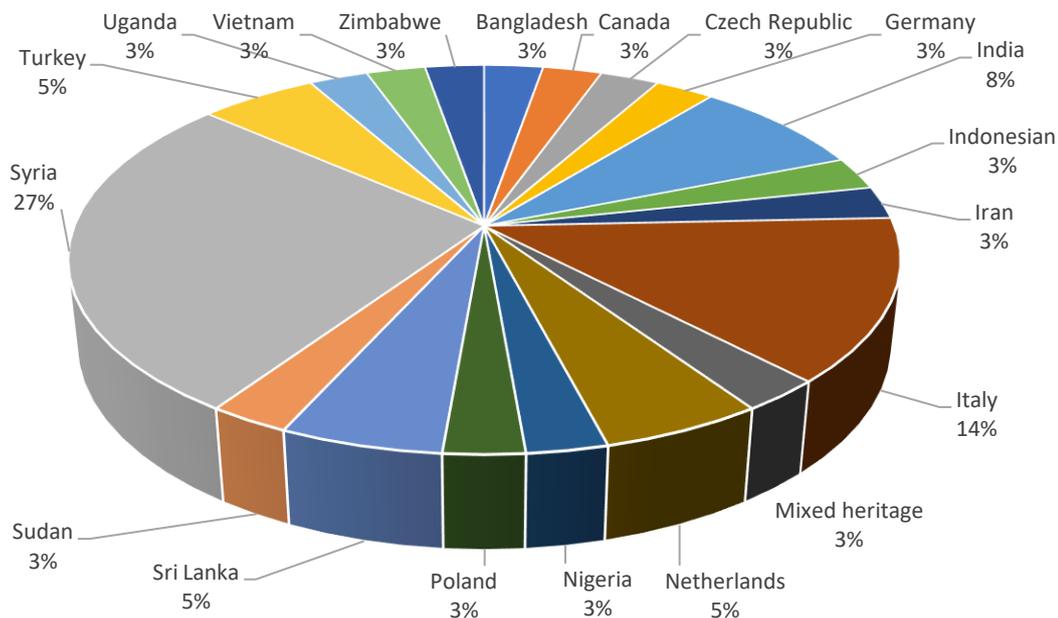
These pie chart results reflect how the respondents view terms such as “migrant”. Whilst 70 per cent of respondents stated that they were not born in the UK, only 38 per cent of people would self-describe themselves as a migrants, refugees or asylum seekers. The response is perhaps reflective of the negative connotations of the terms particularly in the UK press and wider society. A [study by the Migration Observatory](#) analysed 58,000 UK news articles and found that ‘illegal’ was the most common descriptor used to describe immigrants, there were also other times that were also negative collocates are ‘terrorist’, ‘sham’ and ‘suspect’. Similarly, negative collocates for terms such as ‘asylum seekers’ were terms such as ‘illegal’, ‘destitute’, ‘vulnerable’. The Migration Observatory however did notice a difference for the term ‘refugee’, which was much more sympathetic such as ‘fleeing’ and more likely to make reference to their countries of origin.

Of the 37 respondents that were born in a country other than the UK, one person had been in the UK for less than a year, 16 people lived in the UK for between 1-5 years and one person had been here less than a year. There were 20 respondents had been in Britain more than 5 years.

If not born in the UK, which country were born?	Number of people	Percentage
Bangladesh	1	3%
Canada	1	3%
Czech Republic	1	3%
Germany	1	3%
India	3	8%
Indonesian	1	3%
Iran	1	3%
Italy	5	14%
Mixed heritage	1	3%
Netherlands	2	5%
Nigeria	1	3%
Poland	1	3%
Sri Lanka	2	5%
Sudan	1	3%
Syria	8	27%
Turkey	2	5%
Uganda	1	3%
Vietnam	1	3%
Zimbabwe	1	3%
TOTAL	37	100%



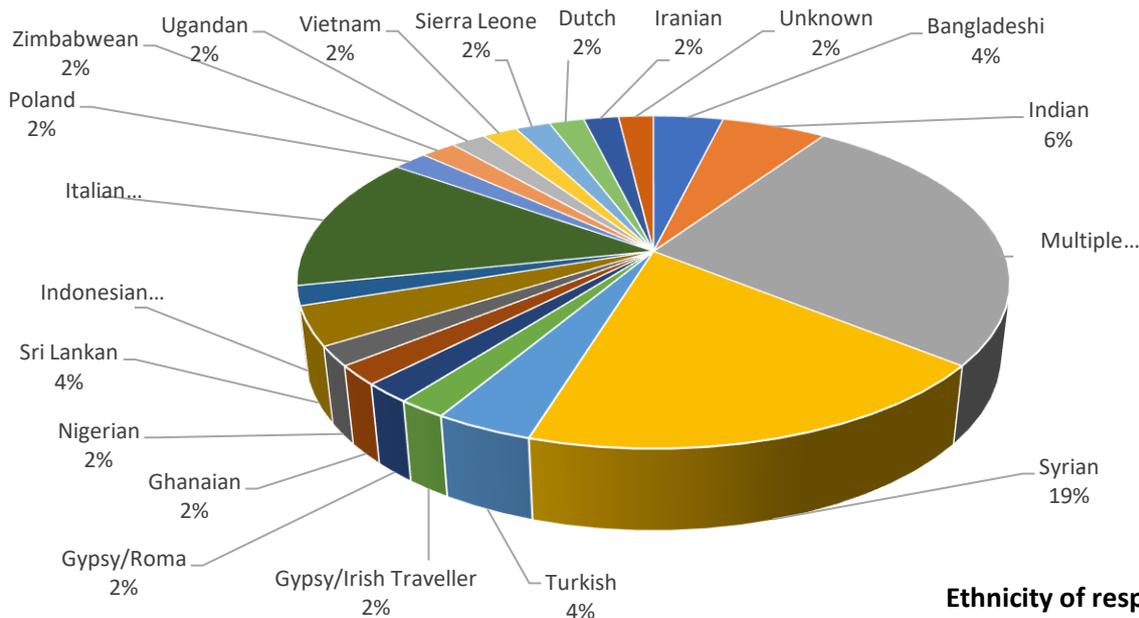
Country of birth



Countries of birth for the 37 respondents not born in the UK

Ethnicity of respondents

Of the 53 respondents to the survey, 100 per cent considered themselves minority ethnic, racialised and/or Black, Asian and minoritised ethnic and 98 per cent shared their ethnic origins. There were a wide range of identified 72 per cent identified a single ethnic, this survey identified 19 single ethnic groups. There were 26 per cent of respondents identified as having mixed heritage/mixed ethnic roots (see on page 22).



Ethnicity of respondents

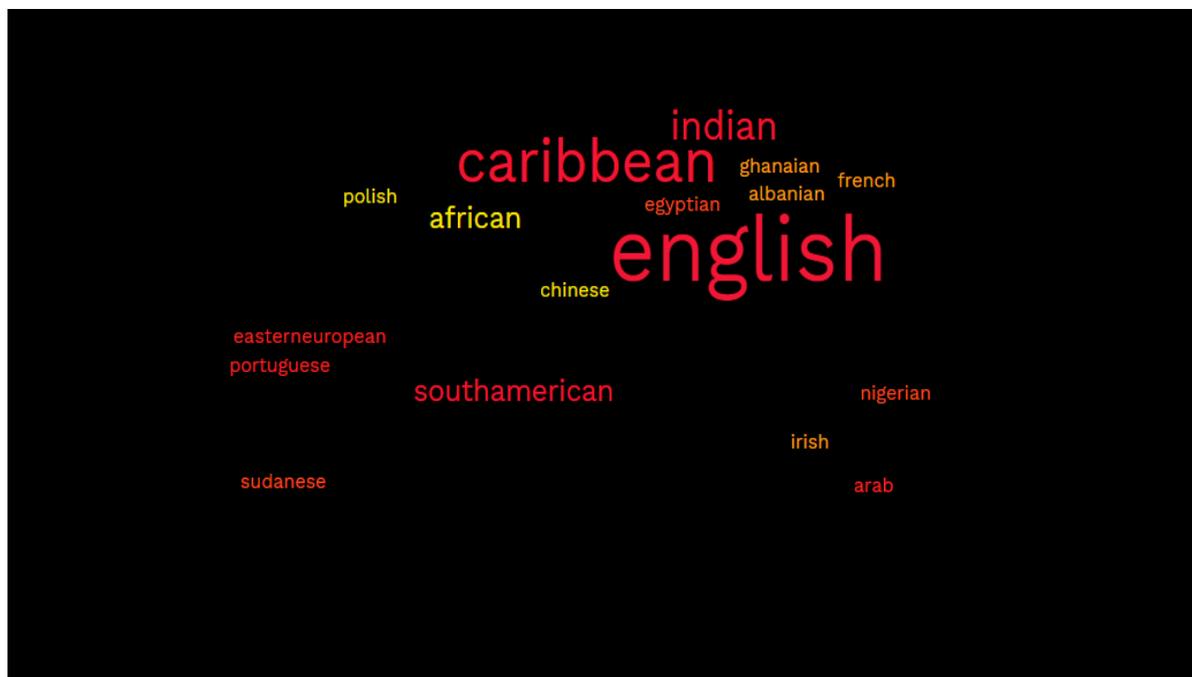
The following table takes a snapshot the rich diversity of ethnic groups in Adur and Worthing in ascending order of respondents talking part in the survey. It is **not** representative of communities in Adur and Worthing, it is more reflective of who it was possible to access in a relatively short period of time. Whilst Syrians are shown here to be the largest group, they are not necessarily the largest minoritised ethnic group, which in the previous 2011 census were ‘white; white other’, followed by ‘Asian/Asian British; other Asian’.

Ethnicity	Respondents	Percentage
Multiple heritage	14	26%
Syrian	10	19%
Italian	7	13%
Indian	3	6%
Bangladeshi	2	4%
Sri Lankan	2	4%
Turkish	2	4%
Gypsy/Irish Traveller	1	2%
Gypsy/Roma	1	2%
Ghanaian	1	2%
Nigerian	1	2%
Indonesian	1	2%
Poland	1	2%
Zimbabwean	1	2%
Ugandan	1	2%
Vietnam	1	2%
Sierra Leone	1	2%
Dutch	1	2%
Iranian	1	2%
Unknown	1	2%
TOTAL	53	100%

There was mention of “communities”, particularly in regard to first generation migrants in some of the larger ethnic groups such as the Bangladeshi and Filipino ethnic groups. This project made significant headway in building relationships with Bangladeshi contacts at Adur mosque and Worthing Masjid, however the arrival of Ramadan meant that further engagements were paused. However, this could be build-on in the future. Engagement with Filipino groups were very much in its infancy having engagement activities at a local primary school and church where some Filipino students attended and this relationship could be nurtured in the future. There was an expression that ethnicity was often not a single definer of their identity, but more than that, in Adur and Worthing the majority of groups Bridging Change spoke to people who shared an ethnic group but did not necessarily feel they belonged to that ethnic group as a “community member”.

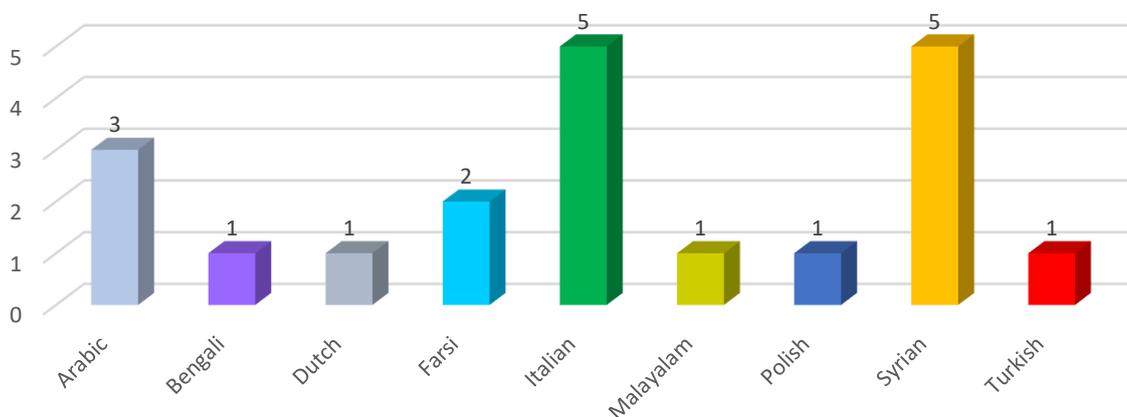
Mixed heritage

The largest category of ethnicity were those who identified as mixed heritage/race. The Wordle that follows represents the rich and diverse ethnic identities that make up this respondent mixed heritage group. The larger the words, the more frequent they are within the mixed heritage makeup.

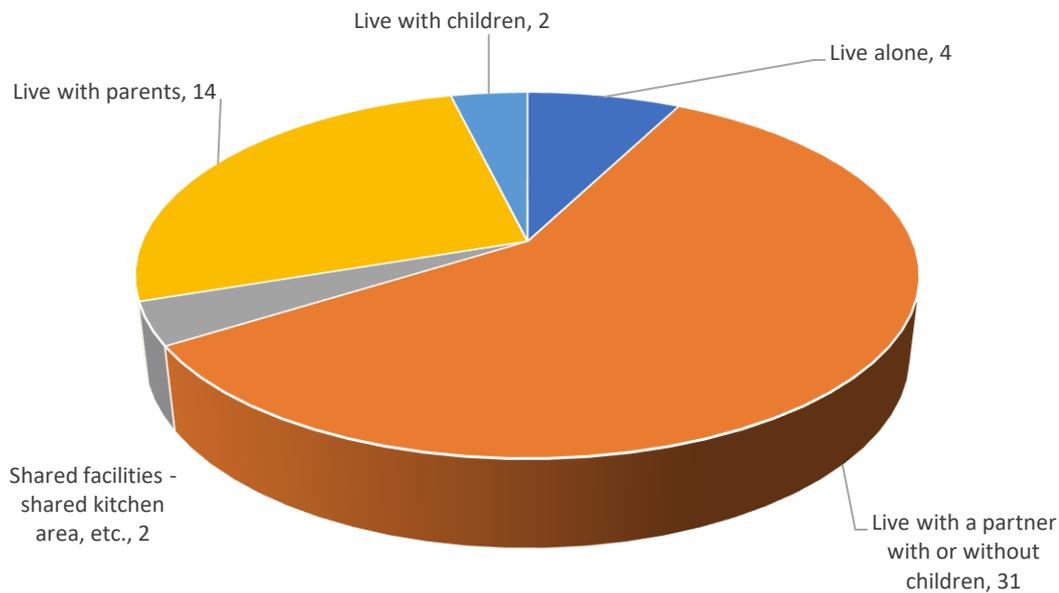


Preferred language

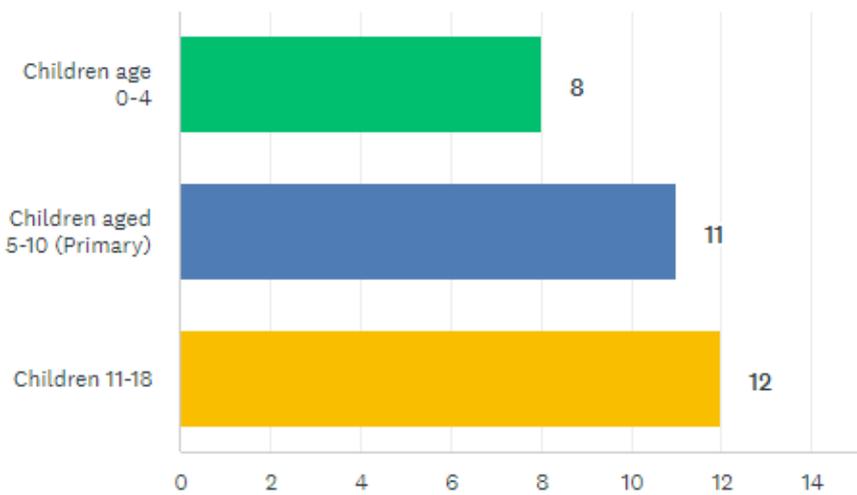
79 per cent of the respondents stated their preferred language, 62 per cent of those who responded said that English was their preferred language. Of the remaining 38 percent there were a few significant languages particularly Italian, Syrian and Arabic. From discussions with mosques, churches and organisations the report would also identify languages such as Bengali, Filipino and Polish as significant in number (although not reflected in the respondents engaged with).



Household arrangements



Children

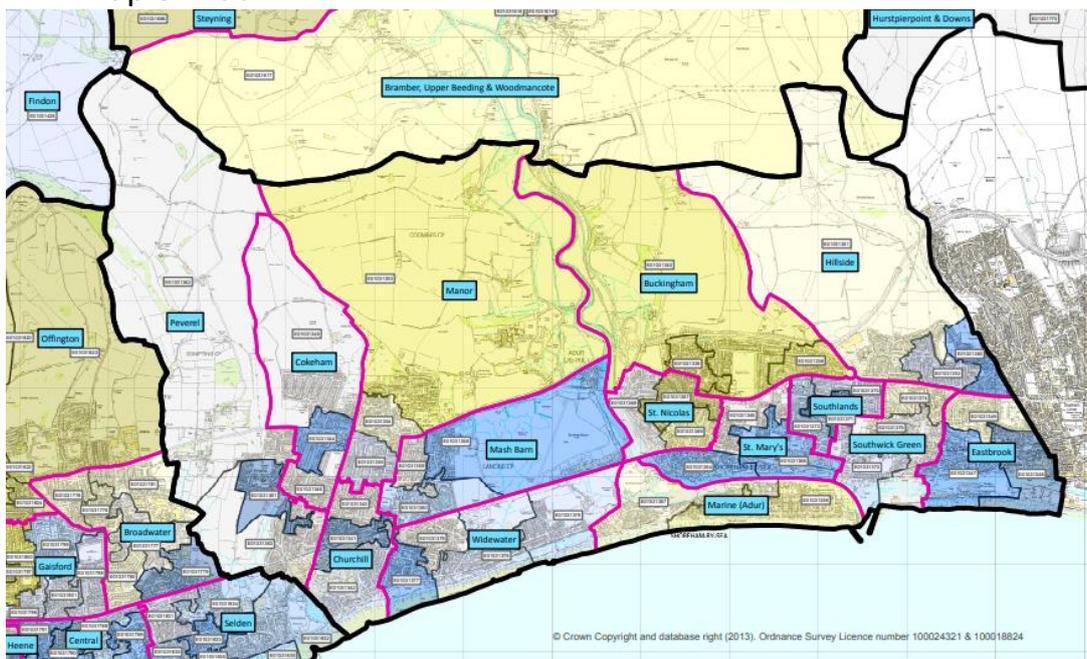


40 per cent (21/53) of respondents said they had children that were 18 year or younger.

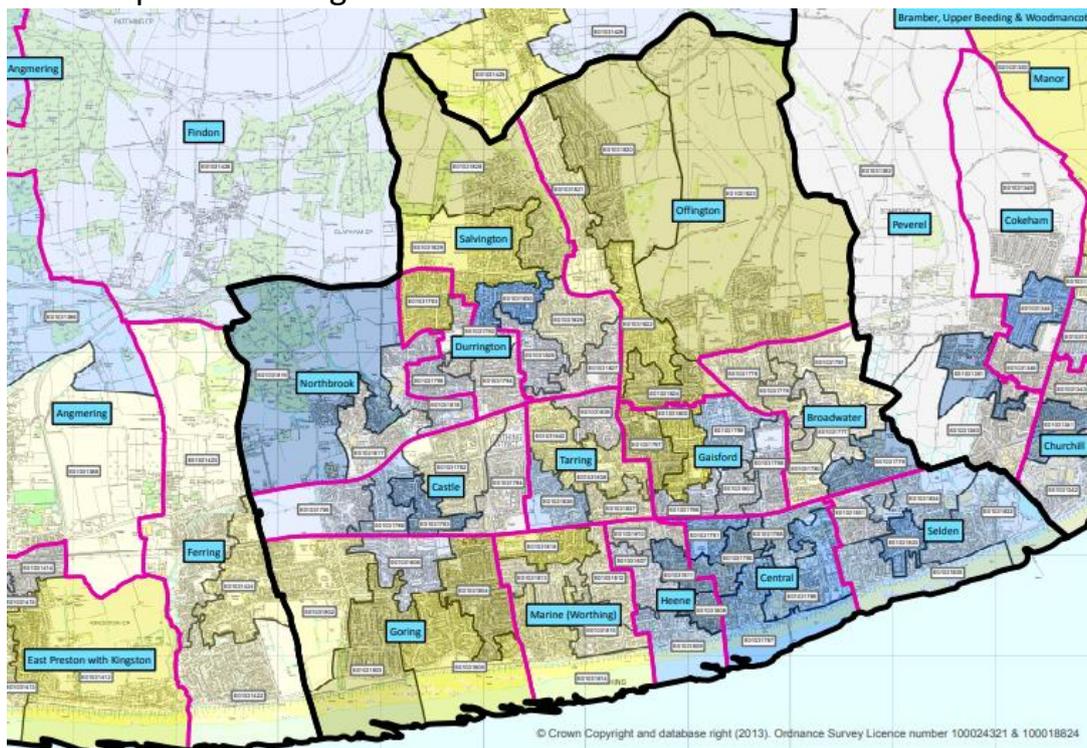
Volunteering and being a carer

Just over of a quarter of respondents, 14 people, said they volunteered, these included for Community Works, Stand Up To Racism, as a student representative, a Brighton martial arts society and Worthing for Refugees. Only one person said they were a carer.

Map of Adur



Map of Worthing



Generally, using wards as a descriptor proved to be problematic – few people recognised these categories. Also recognition of Adur as a location, similarly proved to be problematic, people were more familiar with localised names and Adur as an local identity seemed alien to respondents, as it was not used in everyday vernacular. Worthing, in comparison was very clear – people were aware of where Worthing was.

The majority of people (44 per cent) were private tenants with 32 percent owning their homes/had a mortgage, a further 12 per cent were council tenants and the others were arrangements, 2 of whom were part of a housing association.

Communities

Communities

Understanding and defining 'Community(ies)'

The project aims, characterised minoritised groups in terms of “communities”. The survey asked individuals in Adur and Worthing what community meant to them; if they were a part of a community; what matters to their community group and what skills and knowledge they had and if they did not feel a part of a community what that meant to them. The majority, 70 percent of people answered that they were not a part of any particular community, particularly as confined to ethnic group. The majority of people who the project spoke to about community resisted the term, they appeared to suggest that this was outdated, that was hooked to the idea of people levied to a particular ethnic group. In a quest for finding distinct communities the researcher searched for example “the Italian community”, “the Filipino community”, “Tamil community” or the “Bangladeshi community” for example. However, it became increasingly clear that “community” was a more complicated construct in for respondents in Adur and Worthing. The Oxford Learner’s Dictionaries define “community” as:

Community /kəˈmyunəti/
(pl. communities)

1. [singular] all the people who live in a particular area, country, etc. when talked about as a group
 - *The local community was shocked by the murders, health workers based in the community (= working with people in a local area)*
 - *the international community (= the countries of the world as a group) good community relations with the police*
 - *community parks/libraries (= paid for by the local town/city)*
2. [countable] a group of people who share the same religion, race, job, etc.
 - *the Polish community in Chicago*
 - *ethnic communities*
 - *a farming community*
3. [uncountable] the feeling of sharing things and belonging to a group in the place where you live
 - *There is a strong sense of community in this town.*
 - *community spirit*
4. [countable] (*biology*) a group of plants and animals growing or living in the same place or environment
 - *a community fish tank*

For many first-generation migrants there was often a stronger sense of understanding “community” in terms of ethnic groups but not for all. A man of Southern European heritage, in his fifties, who had come to the UK in the 1990s, he was a restaurant owner and expressed how he felt differently to the older generation about “community” and ethnicity:

“I came to the UK in the 90s, there is a difference between the ‘new’ XXXXX and the first generation XXXXX, most that came in the 80s or earlier. The older generation [of Italians] still meet and socialise but the younger generations don’t necessarily mix with them.”

Often in Adur and Worthing, that sense of community associated with ethnicity seemed too narrow. One second generation South East Asian man in his forties described his relationship with his ethnic “Community”:

I don't think my experience is relevant to your research. No, I am not a part of that [XXXXX community], that is a part of the older generation, my friends are mostly English, I grew up here. It [community] is all gossip and cultural stuff that is not a part of my life.

"Gossip" was mentioned by several men (11 per cent, 6 men) from several ethnic groups including from Western Asia, Eastern Europe and Southern Europe. Similarly, a first-generation in his forties from Southern Europe heritage also expressed his relationship with the XXXXX community:

No, I am not, a part of the XXXXX community, the older generation are more involved in that [the community], it is not really what I am involved with. There is a lot of gossip, I like to keep my distance. My friends are diverse.

Interestingly, both men were connected to their own respective ethnic group and were aware of "community members" and the elders within the community but neither felt they were a part of that. Furthermore, even when they had friends of the same ethnicity, it did not equate to them being "a community" based on their ethnicity. One respondent reflected that their "friends and family [were] the closest to community but for me there is no sense of community here." For this respondent as for many others, community was not something they felt a part of, not even beyond ethnic categorisation. There was uncertainty of whether they existed at all, characterised by one woman in Adur: "I don't know if one exists".

However, of the 30 percent of people who did speak about being a part of a community there were a variety of opinions as to what that meant in the Adur and Worthing context. For some of these respondents their friends, family, neighbours and friendships based on values were their community. A man of Western African heritage said how he felt if he was pushed that he would say his community was his religious faith:

"I would not say that I belonged to a particular community, if I had to say I was a part of a community, I would say that I was a part of a Christian community, whilst my heritage is from XXXXX and I came here in 1980s, my friends are very mixed."

Other respondents shared their views on what community meant to them:

"Community – friends in Worthing – various ethnicities, much broader than just one ethnicity."

"Group of people that are aware of each other's needs and want and can celebrate life events together."

"A sense of belonging to a safe and familiar group."

"A group of people with similar experiences and beliefs"

"Unconditional support and a sense of togetherness from people around you."

"Family and people with similar beliefs."

"People like neighbours who help each other."

“Community means a family outside my own family.”

“Respect each other, peaceful, polite, don’t scream, not much noise, good citizen.”

“My school is my community.”

A few respondents spoke about belonging to “communities” based on their ethnic origin, language group or religious affiliation, of particular note were the “Keralan Community Forum”, “Sri Lankan community”, “Muslim community”, “Christian community”, “Chinese community”, “Filipino community”, “Bangladeshi community”, “Italian community” and “Polish community”. Typically, those groups who considered themselves a community based on ethnicity were often:

- newer communities who found other people from the same ethnic/language/religious group relatively close by or at the their workplace (such as the hospital) and/or
- were first generation migrants would also more likely gravitate towards their ethnic group or a larger more generic group that might share the same continent or may even look for other minoritised ethnic groups.

For most people however if the term “community” was used it was when referring to other groups or talking about the older generation:

“There are a big group of Italians in Worthing.”

“Since lockdown and Brexit, the Italian community is not so strong anymore.”

“Many from the Polish community left after Brexit – most do not socialise much [with other communities].”

“People here don’t mix with own community much – I mix with French, Arabic, Romanian and many English.”

There were also suggestions of other communities and often they were described as group which centred around sport, celebrations, music, religion and hobbies

wildlife group

Football club

Going to the mosque

Audio Active

Member of a choir

Worthing community

Quakers

Rugby

Community Connectors

Whilst Bridging Change themselves worked in the role as community intermediaries between respondents and Adur and Worthing Councils, it was essential for Bridging Change in reaching out to communities to work with “community connectors” who were either groups or individuals who had access and influence. These community connectors were able to, if you were able to gain their trust, reach into particular groups and individuals. These individuals could equally close down and restrict access to potential respondents if they felt they either did not know, trust or understand the project, the individuals or groups running, fronting or behind the project. Perhaps one of the greatest assets of “communities” were community connectors. They were pivotal individuals who were often volunteering in official and unofficial ways “in the community”, often crossing ethnic boundaries, creating links, finding solutions to emerging issues, getting people enthused about events or issues. They were essential touchstones for mobilising people – keeping spirits up and solution focused. They often supported people in holistic ways, whether it is managing inter-generational conflicts or helping to fill out forms, housing issues, advice on any number of issues. These individuals are often involved in multiple groups and organisations and are very knowledgeable about organisational histories, signposting to agencies and sources of information.

Community connector Maya¹

Maya was a very open and approachable woman who was herself a minoritised ethnic person. She was connected to various different community groups in both Adur and Worthing, from the Women’s Hub to the Tapestry Group, choirs and Worthing mosque. She was well known within certain circles and including newer communities. Maya was actively involved in helping refugees and asylum seekers and had identified issues around their experience about not receiving culturally sensitive support and was keen to ensure that provision could be more appropriate. She was incredibly busy and on top of her day job she supported people in her own time. She supported people to learning English and was keen to empower individuals.

She was keen to see minoritised ethnic groups thrive within Adur and Worthing and was very pro-active in trying to facilitate this. Maya said it would be helpful to have a space for minoritised ethnic people – perhaps in the Central Worthing where there was a higher concentration of minoritised ethnic people. She had been frustrated in trying to get a space in Central Worthing – saying that the costs were very high and that it would be so helpful if Adur and Worthing Council could perhaps support in some way. There was also a need to resurrect the Women’s Hub which was also proving difficult post pandemic, the lack of funds made it difficult and was particularly sad as prior to COVID-19 the Women’s Hub had the thriving. Maya had tried on several occasions to try and support Bridging Change to connect with members but had found it difficult to motivate women to come together. She suggested Diwali celebration, belly dancing and events at the mosque for women. There was time and money that were barriers to push these initiatives forward, it was felt that the council did not support “ethnic projects” where it may offer another organisation a free space. Maya was connected across West Sussex, not just within Worthing and Adur – the Women’s Hub events in particular were attended from across West Sussex. Events for the Women’s Hubs were usually advertised on their Facebook page. Maya was keen to share the “community was very integrated and there are many inter-marriages”. They used to have a few ladies leading on activities and some of their activities included Bollywood night, fashion shows, cooking and social meets.

Although the Women’s Hub had stopped meeting during the pandemic, some of them had typically continued established to meet in smaller groups of women when lockdown had relaxed the restrictions in each other’s homes. The Women’s Hub was and is very mixed, including Bangladeshi, Palestinian, Arabs, Syrians (refugees), Malaysians and white British women attended their events. Since Covid no activities had been taken place and most of the minoritised ethnic women were very reluctant to meet and organise activities again.

¹ Identity has been constructed from three different community connectors to protect individual’s identities.

Worthing for Refugees

Worthing for Refugees (W4R) started a community sponsorship Team to make Worthing a safe place for displaced people. In 2017/2018 the Syrian refugees' resettlement scheme started with two families providing all the support necessary. In 2019 – another family resettled in Worthing through West Sussex County Council and W4R worked in partnership with the council. There were another three families in Lancing and Steyning and one in Shoreham.

W4R has been very successful in recruiting volunteers to help with their project. They have many volunteers and a long waiting list of those that want to help.

During the lockdown, they had to stop their monthly drop-ins but have since re-started their drop-ins for the refugee families that have settled in Adur and Worthing area over the past 5 years. The drop-ins are open to refugees and asylum seekers and acts as a place for socialising, activities, help and advice and form filling. Their drop-ins were held once a month in a community centre. W4R also provides volunteer interpreters, ESOL and informal language teaching. They work with Asphalaia who provide ESOL for refugees and asylum seekers. In order to ensure people feel safe and secure to attend activities, W4R try to keep their work with refugees 'under the radar' due to potential reprisals from right wing groups or individuals.

Refugee families faced some specific challenges:

- interpreters were not always booked by GPs, the experience was varied
- there were nervousness around other families within the same ethnic group due to fears of dictator regimes such as Syria, which could cause further isolation of families
- there were cultural difference between families, even though they may belong to the same ethnic group
- families attended GP appointments as a family unit and prefer for the GP to speak to the family rather than the patient directly about an issue that arose
- nowhere for people to go when needing more intensive support, advice and guidance, help with reporting racism and Islamophobia. Need a service to cater for this community.
- families have no connection with the mosque

REFUGEE FAMILY IN ADUR

A Syrian family came to the UK as part of the Resettlement Programme and are settled in Lancing. The family consists of husband (Faisal) and wife (Meriem), both in their thirties, with young children. Their eldest child goes to the local primary school.

The family is currently renting their house through a housing association and are struggling with high rent and space. The family would like to move to bigger accommodation however do not want to move out of their neighbourhood. They all enjoy living in Lancing and would prefer to convert one of their rooms into another bedroom if that was allowed if no other suitable accommodation was available in their area.

Since settling in the Lancing they have made friends with their English neighbours, who have been very welcoming. They have been invited and invited neighbours to their homes. They feel completely accepted and supported by the neighbours.

They take the children to local parks, mainly after school. They feel it is a pleasant and safe place. However, they struggle with getting around as they do not have a car and they both would like to drive once their English improves. Public transport is expensive.

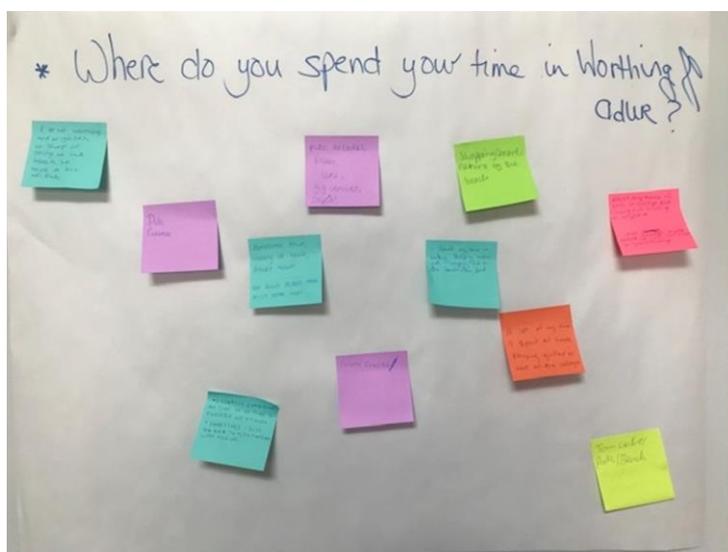
Both adults in the family would like to work, but they are still learning English which is a barrier to them accessing new opportunities. Faisal is currently learning level 1 English at a local college, Meriem has recently stopped ESOL (English as a second language) class for now (due to childcare). Faisal's aspiration is to work as a stone mason, as he did back in Syria, or in construction and he also wants to open a small supermarket that Meriem could run.

Although the Covid lockdown had an impact on them as a family, but they did not think that it had a negative impact on their eldest child and their education. They had a lot of support from their English neighbours who also helped them with their monthly food shopping. They received food parcels from the Lancing foodbank. The family has not been able to connect well with other families from Syria that live in Adur and Worthing however they are in contact with the Syrian community in Brighton.

Personal resources, assets, skills and interests:

Groups and individual respondent were asked to highlight their personal resources, assets, skills and interests:

- Being bi-lingual (or tri-lingual)
- We bring diversity
- Help own community with paperwork/ advice as finding CAB not easily available
- Culture – warmth
- South Italian culture
- More openness to mix with all community including white British
- Share richness and highlighting positive parts of culture
- Would engage in cultural days/ events, arts – from all over the world
- Art, making rings
- Cooking, Fashion,
- Go to friend's house, jamming/playing guitar, performing
- I am a musician, I like music, I listen to music everywhere I go, It help calm my mind down
- I love fashion, creativity, film, music, singing, design, chatting, vegan food
- My passion is to do music, YouTube videos and main event is modelling.
- I love jazz, saxophone and study musical theatre
- My passions are music, football, my interests are music, comedy, films, gym, football. My skills are playing instruments, song writing, rapping, singing, coaching football
- Art, spirituality
- I have a bit of game skills
- Thy are good chefs and know service standards to serve brilliantly. Moreover they are from different culture and speak Telgu (Indian) Bulgarian, Italian, Sindhi (Indian)
- Cooking, help each other
- Gardening, Repairing, Art
- Only work colleagues mix with
- Bar and kitchen
- Sports skills
- Experienced volunteers, can supply resources and advice to young musicians
- Singing, empathy, range of professions, passion



From one of the focus groups

Resources and Assets

Public resources

We asked respondents whether they could identify resources or assets in their area or Adur and Worthing wide that are open to all. Many were not sure however some of the respondents identified resources for leisure and informal support services as well as ideas that can be a resource in the future.

“USED TO USE THE TABLE TENNIS AND BARBEQUES NEAR/ON BRIGHTON ROAD”

‘ITALIAN DAY’ E.G. ROMAN DAY, EXPLORE ALL CULTURES’

Worthing Stand up to Racism does help people file report against racists incidents

‘Planters – people can rent them for a year’

We also asked What resources or support they would need for their community to become stronger?

‘Not enough space for youth closer to town e.g. for skateboarders. There is a skateboard park in Homefield park’

NEED MORE SUPPORT TO TACKLE MENTAL HEALTH ISSUES

BETTER MY ENGLISH

Money and donations

NETWORKING

CREATE NEW JOBS, FOR FRESH NEW BLOOD, GIVE SOME FINANCIAL SUPPORT UNTIL THEY SETTLE

NEED HOUSING COST SUPPORT

SPACES AND PLACES

Living in Adur and Worthing

When asked if Adur and Worthing was a good place to live the majority of respondents agreed that Adur and Worthing was a nice and safe place to live. They said that generally there were good neighbourhoods and neighbours were friendly. Spaces such as the park, the seafront, libraries and leisure centres were seen as positive spaces that were available to them. Comments such as, “I live in a good neighbourhood”, “My locality is very friendly, all neighbours accept me with respect”, “my daughter has good friends and she goes to the library to do her homework” and “Worthing is a nice location, good business, safer than Brighton”. One woman said of Worthing, near the Heen Community Centre:

“ . . there are lots of independent shops in the area, gardening projects, on the seafront, coffeeshops, restaurants it is good.”

However, issues emerged from individuals, one woman of Western Asian heritage expressed what life could be like wearing a hijab where

Worthing is quiet and friendly but sometimes people can be very rude because of my wearing the hijab – they look at you with disgust, they sometimes say things to me, but I don’t say anything because of my son I didn’t say anything to anyone about it, I want to keep my son safe in public, not get into an argument.

A young man of mixed heritage said of Adur:

“East Preston and Angmering is not bad, there are train station so okay to get around, there is less of an alcoholic problem in those areas compared to Worthing. Worthing however is more diverse but still have to deal with awkward situations, people don’t know much about diversity.”

A young woman who had grown up in Worthing described her views on what it was like to live in Worthing and what there was to do:

The Factory Live is good, they have gigs there and they have a studio next door, but if you are not musical there is not much to do. It [Worthing] was good when I was younger but there is not much to do as a young person. Also there is a lack of support for my ADHD, not signposting. Also the leisure centre has become so expensive, I can’t go anymore.

A young man spoke of his sense of belonging in Worthing and where he sought his “own community” where he felt more comfortable.

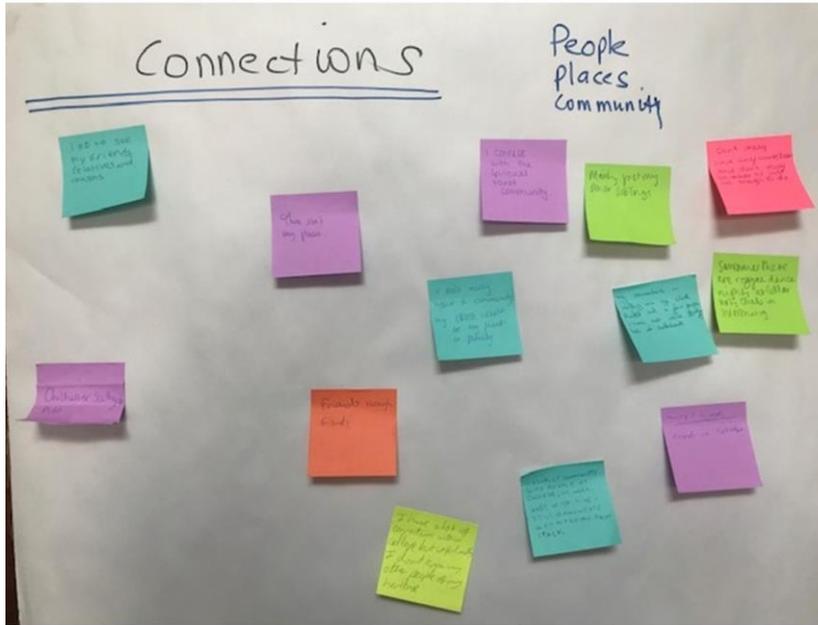
Not sure about Worthing, there is no integration or cohesion here, I go to London or Brighton to mix with own community, I can relax.

A lot of people, particularly young people and business owners mentioned how Worthing had differed from two years ago. One young describes the changes:

“Worthing was much better before lockdown. During lockdown everything closed up. I would rather go to Brighton as they have more shops -Top Shop and other shops that they had in Worthing have closed down permanently. It is pretty grim. There is nowhere to shop anymore.”

I have really found it difficult in lockdown, there was no support for mental health or financial support. It was very lonely, I was not able to see friends, I was suffering.

“I definitely do not go to Shoreham, it’s strange. They do not serve food until late. Shoreham is boring, took ages getting there and the staff were ignoring the two of us. Got there at 2pm and got served at 4pm it was very pricey, we left at 7pm – it was empty. Shoreham is so close to Brighton, might as well go to Brighton. Shoreham is not a friendly place and not got a good vibe – not fun, it is a place for retirement. It is good for old people and their grandkids – pottery, nice food, not a lot of vegan spots, Chi has more friendly feel.”



Focus group with a groups of respondents

When asked - what matters to you or your community?

Green spaces, environmental action, supporting older members of the community.

Neighbours. Good relationship with them. Gets invited to neighbours regularly

Diversity

Having someone apart from family – not really looking for a community, I go to a bar or club in summer , needs socialising

Friends in London and Brighton matter to me, I don’t have not family here, I have one Pakistani friend.

Giving youth opportunities and genuine support

Trust and bonds between the leader and committee

Adur and Worthing spaces for children and young people

Children

Worthing and Adur were generally thought to be good places for children, where there were parks and leisure centres and it felt like a safe place. The parks were used by all those who had children, who felt they were positive spaces and enjoyed taking children there.

“In Worthing there are lots of green spaces, a beach which is positive. The library has subsidised activities but less to do even before the pandemic – but generally friendly.”

Young people

There was widespread acknowledgement that Worthing and Adur was not ideal for younger people from early/mid-teens to young adulthood. However, places like Factory Live was seen as a great place if you were into live music scene, but beyond this, many young people felt that there was “not much to do”. This report was able to capture the opinion of several young people in regards to living in Adur and Worthing.

“There is not enough activities or events in places in Worthing. There are not enough creative community spaces that’s not a pub or a library, no places to hang out and meet with others. I am stared at when I go to a pub. I prefer Chi, it is safe, it feels safe, station is in town, pubs feel different. Chichester has more activities – Southgate Cinema, you can watch unlimited films there, there is an interactive arcade, Worthing is better for kids and elderly people. Worthing is a nice place to live but not mentally stimulating.”

“Chi is near, Brighton is too far, and much too expensive to go by bus, train is £4.20 with a young person’s rail care, not safe in the evening, the days are fine. Pubs that are open are aggressive, don’t know what people are thinking – Brighton is racist”

“Rather spend the £4.10 to Brighton and enjoy myself. You get a lot of judgemental looks, people look at you weirdly, especially in pubs. It is too quiet in Worthing. I like to go to Brighton, places like Taco Bell and Wendy’s.”

“No, I don’t go in [to Worthing] for shopping unless I know exactly what I am getting, I shop online, I never go to Shoreham, only once for an appointment.”

A young male of mixed heritage from Salvington, Adur, said that it was a nice place to live:

“I am not a part of any community group, I have groups of friends – wouldn’t class that as a community. I am an introvert really so COVID suited me being indoors, I didn’t have meet up with people, I find communicating really hard. Since COVID it suits me, I know I have an issue about it, but it was okay for me.”

A young woman of mixed heritage in her 20s explains where she goes out locally:

My friends go to Brighton to dance – there is only one club in Worthing, it is not pleasant – too local, people getting off with each other. The

Coast and Cellar Art Club [*sic* Coast Cafe] in Worthing is a nice place I prefer Brighton, there are different types of people in Brighton – much more accepting.

A teenager expressed her frustration of activities for younger people:

There are no places for young people over 16. There is the beach or the restaurant. I like the coffee shops and the seafront is close to the arcade. I don't drive, walks, no flashing lights has epilepsy

There is a lack of diversity in West Worthing, Tarring. I spend time at home, beach the town centre, people are mostly white – there is a lack of diversity, it is okay, people look at me strangely or scowling – don't mind being different – there isn't a place I wouldn't go. Used to go to the pool and gym

Young people were asked about who they connected with, if not with a particular ethnic community:

- Don't really have any connections and don't really socialise as just not enough to do
- Sometimes there are reggae dance nights at Cellar Arts Club in Worthing
- Family/friends. Friends in college
- I usually communicate with people at college, or work. Most of the time I still communicate with my friends from Italy.
- I have a lot of connections within college but unfortunately I don't know any other people of my heritage
- My connections in Worthing are my class mates and a few people I have met while studying here at Northbrook
- I don't really have a community, my closest would be my friends or family
- I connect with the spiritual tarot community.
- Mainly just my other siblings
- Friends through friends
- There isn't any places
- Chichester/ Southgate pubs
- I go to see my friends, relatives and cousins

Schools

Whilst there were a wide range of opinions around primary school, there were strong expressions of racism particular at secondary school. For many it was a painful experience, one young person broke down in tears when recalling her experiences at school. Any visible difference, particularly if they were new (or relatively new) to the country, with an accent and certainly if they were not white (although being white with an accent and/or not speaking English language also drew significant negative experiences).

“My school was not diverse, forget Black, forget trying to fit in – after leaving high school, I did not try and fit in.”

“XXXXX Junior School is not a nice school, the kids are unkind and very difficult because of differences, XXXXX keeps getting into trouble. He is made to feel different, not kind. His teachers never take his side. I am hoping it will be better he goes to secondary school.”

A young woman who was of mixed heritage in her early 20s described how when she first came to Britain when she was a young child that she experienced a lot of prejudice when she went to primary school:

“It [her primary school] was not diverse at all, it was all about being a blonde girl, I heard comments to me about my hair, like your hair has had an explosion, pineapple head, mushroom head, I didn’t understand the kids comments – the teachers didn’t take action . . . I don’t hear that since I left high school.”

Racism

We heard about respondents experience of racism in Adur and Worthing. Many respondents expressed experiencing comments, looks and ill-treatment. Racism and prejudice was aimed at a wide range of respondents, from white minoritised ethnic people who may have accents from another country to women wearing a hijab, a man wearing a kippa or skullcap, having a long beard or persons of colour. Below is a selection of comments made from some of the respondents.

“I experienced it [racism] in the shop, I get a lot of looks and “go back to your country”. Worthing central is multicultural but outside of the centre, just a 25 minute walk away you find older people and some treat you like 3rd or 4th class citizens.”

“Some people do defend it.”

‘I feel it’s very much about skin colour

“I get abuse for the way I speak. They pretend they don’t understand you and they speak slowly.”

“Anxiety of the unknown.”

After Brexit, people came into the restaurant and was telling me to “go back to your country”

One man who identified as young man Black and had travelled to Worthing to study said:

“I went into the bank and this old man, he just stared at me, I don’t think he even realised what he was doing, he had his mouth wide open and just stared at me in a way that made me feel uncomfortable and unwelcome, he did not stop staring until I left. He did not say anything to me, but it was not a nice feeling.”

Using Community and Public Spaces

Parks

Most respondents who resided in Adur and Worthing had used parks and open spaces. It was predominantly used by people with children. A number of adults used parks for their own leisure time. Many young people reminisced how they were taken to parks as children. Parks were spoken of in very positive terms. The most popular parks and green spaces were: Lancing and Sompting parks; Shoreham by Sea parks and Worthing parks

Southwick and Fishersgate parks were not mentioned by the respondents, although this may be due to respondents not living in the vicinity of those parks. In Worthing the most popular parks were Heene park, Pound Lane park, Steine Gardens and the garden by Splashpoint Leisure Centre. Other popular parks were: Homefield Park, Alliance Park and Amelia Park.

“Square (Steine) garden – by HSBC bank, where different cultures hang out”

“Mainly young people”

“Adults less likely to use this park but some do.”

Libraries

Few respondents had used the library, usually stating that they were preoccupied with work and generally did not have the time, this was particularly the case for adults without children. Respondents that did visit the library had done so before lockdowns and were very positive about the libraries. Of particular note were the children’s activities, which had been reduced. “even before the lockdown the children activities they used to have in the library had reduced or stopped”. Some respondents had started to return to the libraries.

“Not used the library before, but daughter goes, through school.”

“I have used the library in the past.”

“I used to go and still go to the library with the children, to use the internet.”

“They used to have activities at the library - e.g. reading, they used to have a café.”

“The library is good for kids.”

Sports and leisure

When asking respondents about how they spend their leisure time and whether they engaged in any sporting activities, there were varying responses. Respondents of all ages used leisure and sports centres, although popular leisure time activities centred around the town centre, eating out, cafes and going shopping. For some parents they describe taking their child to the leisure centre, park and/or swimming but did not engage in sports themselves. Many respondents travelled to Chichester, Brighton or London to take part in activities. Young adult respondents in particular found Adur and Worthing “boring” and cited that there is not much to do for their age group (16-24 year olds). Other places of leisure mentioned were pubs, arcades, gig venues and café’s as well as Chichester planetarium, “flip outs”, cinemas and clothes shopping. About a quarter mentioned that they use the leisure centres, sports mentioned included swimming, going to the gym, dance, Zumba and yoga.

“A lot of my time is spent at home playing guitar or here at the college

“I use Brighton for the gym, I do Aikido which is not done here”

“Most of my time is just in college but I hang out mostly in Brighton

“I go to Worthing and Brighton to shop, going to the beach, have a bit of fun.

Parking and car parks

Parking was a significant issue, particularly for businesses, who had said that parking restrictions such as those on Chapel Road and Montague Street had severely impacted their businesses. They felt for a place like Worthing the parking was too expensive. They also felt that where cheaper parking was provided, it was not convenient for city centre shopping nor for running a business, particularly restaurants or where they provided a food delivery service. One responded mentioned that people use the free parking by the end of the beach in West Worthing, which is away from city centre.

“Not convenient”

“Not conducive to business”

“Hard to capture outsiders coming to Worthing because of the price of car parks”

“Car parks and parking are expensive. Not encouraging trade.”

Shopping in Adur and Worthing

Many respondents, particularly young adults and business owners, did not use the city centre or other shopping area's very much.

"There are no shops! All the proper shops have gone and a whole street has been turned into a street with restaurants. Restaurants seem to get licences but other shop licences are rejected."

"Too many restaurants"

Another reason for lack of shopping drive in Worthing centre is the financial situation many people are finding themselves, with rising costs of living.

"People worried about spending money – struggling."

Overwhelmingly, respondents mentioned the lack of choice and the closure of high street shops as reasons not to shop in Adur and Worthing, however acknowledged that there was potential.

"I do my shopping in Worthing but it is very limited in choice."

"Town needs incentives – free or cheap car parking to attract more shoppers."

"Worthing is quiet."

"All the good shops have gone in the past few years."

"I do my shopping on Amazon – online."

"In Brighton you have more choice."

"Shoreham shops are old fashioned."

Existing connections with council services:

A large proportion of the respondents were not aware of the services that Adur and Worthing provided and said that they had never been involved with the council, some did in the past. Some of the community connectors or community group members had experience attending council meetings and engaging to influence local decision making. For some the engagement was very disappointing and often people felt they were not heard.

Community and Adur and Worthing Council

"I used to go to a Worthing community group meeting but I stopped going as I felt discriminated against."

"I am not involved with the council – do not use services."

"Council tax goes up but no improvements."

"Big Government, community cuts."

"Support is non-existent – can't talk to anyone at the council. The phones just keep ringing."

"I have negative feeling about the council. Certain people have been mistreated by council members for speaking out. Certain members are particularly disliked. I do not feel welcome."

"Queries around scope of the work and community cohesion group."

"We have concerns about being deprived from financial support."

"We need help and backing from the council to support us to pay for venue hire for their activities. Funding is a big struggle. We feel that certain minority groups do not get support whereas those that are "acceptable" by the council get support."

"Council has poor accountability and is poor on equality."

"BAME community forum 'exploded' about 2 years ago."

"People lost confidence."

"The council does not employ the right people at community level."

Businesses in Adur and Worthing

The project spoke to several businesses in Adur and Worthing and there were concerns particularly around parking, licencing, COVID-19, staffing, Brexit and diversification of shops. They expressed a lot of challenges.

“We have high business rates in Worthing”

“Bring back business incentives to diversify – different shops – we need more tourists/ visitors”

“We do not want more restaurants or charity shops”

“Pay rates gone up – difficult for business owners to pay”

“Staff are home “due to covid” excuses.”

“Bin strikes commercial and domestic, these need to be avoided in the future.”

“Supply chain broken due to Brexit – need to look at solutions to improve”

“It is difficult getting a licence for anything other than a café or restaurant, don’t get me wrong, it is good to have competition but there are so many already, it is completely saturated, we need some diversity in the shops we have here.”

“I wanted to set up a business, but the council did not give me a permit, it is because it wasn’t a restaurant. Why do people want to come into the town centre if we are only have one kind of service?”

“Getting support from the pandemic was helpful for furloughing staff.”

“No parking allowed outside the restaurant so difficult for delivery drivers. The cost of delivery drivers is too high, as it’s not cost effective to use an app like Deliveroo etc.”

“Younger staff are not staying long and not wanting to work.”

“The pandemic and Brexit have caused a lack of chefs plus staff being off ill due to covid restrictions. I can’t rely on staff as before.”

“Currently not getting any support from the council.”

“I feel the council should support and encourage businesses especially after the pandemic measures that saw many businesses closing or operating on less capacity.”

“Perhaps apprenticeships with support from the council might be helpful.”

“Empty premises – often businesses get new licenses to open food establishments but this means business becomes more challenging for existing establishments.”

“Support for small businesses – Covid grants were good from the councils. HMRC has been helpful. No other support currently.”

Cahil, business owner in Central Worthing

Cahil was a man of Western Asian heritage in his forties who was a business owner in the Worthing city centre, who has been running his restaurant for 4 years. He came to the UK several years previously and had built himself up, starting up “as a foreigner, which was harder”. He settled outside of Adur and Worthing and travelled into Worthing every day. He found Worthing a pleasant place, although he said that there were some seedy areas which is why he had chosen to live with his family outside the area but that Worthing had lower rates than places like Chichester.

It has been a struggle to keep the restaurant going. Since Brexit they have been struggling to get staff. Since Covid, additional staff issues occurred due to many being furloughed and decided not to come back and stay on benefits as they feared more lockdowns in the future. “Chefs are like diamonds” he said, “and Brexit has made it more difficult to find chefs. Before Brexit and the lockdowns, we had staff from different background -French, Spanish and Italians, they were often here to improve their English, but that has now gone. I enjoyed working 5 years ago when I started the business, but not now with the staffing difficulties.”

Cahil also mentioned that his business would benefit from having short term parking outside the restaurant as expensive car parking impacted his business. He suggested that businesses should get together to set up their own delivery drivers App to keep the costs down. When asked Cahil said that although aware of the Worthing Chamber of Commerce he was not involved himself, he added he was not aware of any minoritised communities involved with the Chamber of Commerce either.

Eddie, business owner in Central Worthing

Eddie was a man in his forties who was the son of immigrants from South East Asia. Eddie’s father came to the UK 60 years ago and he came with his mother as a very young child over forty years ago. Eddie was a second generation man who was privately educated and had gone to university and said:

“I am not really a person that your research is relevant to, I am not really into that community stuff. I speak English, my friends are all white and I keep myself away from the XXXXX community, you know the gossip and all that.”

Yet, Eddie was an owner a South East Asian restaurant, his staff and some of his clientele shared his ethnic group identity, yet he was at pains to distinguish his experience from them. As some were either older first generation group or new migrants who did not speak English or limited English. Eddie mentioned that the community usually kept themselves to themselves including the XXXXX businesses. When asked Eddie said he was aware of the Chamber of Commerce but was not involved did not think XXXXX businesses would engage with the Chamber of Commerce.

Eddie shared many of the frustrations about the struggles of running a restaurant after Brexit and the fallout of COVID on his business, particularly getting Chefs. He said that the community (which he said he was not a part of) were quite private and were “not easy to connect with”. He made us aware of a XXXXX school but was unable to share the details at the time as he did not have it to hand – with further *gentle* engagement Eddie could be a good community connector. He said that some of the XXXXX community would not be interested unless they needed something and those who he might be able to introduce Bridging Change to would be very confident about speaking about their experience.

Putting Adur and Worthing on the map

An idea suggested by one respondent was by using spaces such as Steine Gardens to bring communities together by organising a cultural events “where people from different cultures can sell or showcase their food and cultural stuff.” There was mention that events draw in groups from outside of the area and encourage stimulation of the local economy, events such as the Birdman, which had a national profile and put West Sussex on the map was mentioned , specifically Worthing.

“We used to have an event called Birdman, people would jump in the sea. The event created such a great atmosphere. We used to get so much business, it was such a positive. Things have just felt like it has slowed down since Brexit, there are all these restaurants and cafes but no events to bring people into the area. We haven’t had events in the past 4 years. We are not bringing in new people.”



Metal barbeques stations

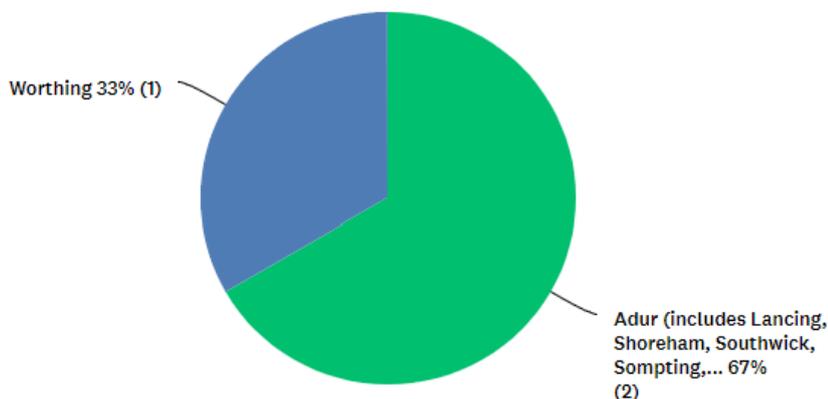
The metal barbeques stations were seen to be a very positive addition and some of the respondents had used it. They said that these types of initiatives made it a very positive aspect at the beach that is brilliant for locals and for visitors.



Accessing Community Spaces – Online Survey Feedback

Bridging Change sent online survey to 16 different community spaces including libraries, community centres, theatres, etc. Three community centres responded which are represented

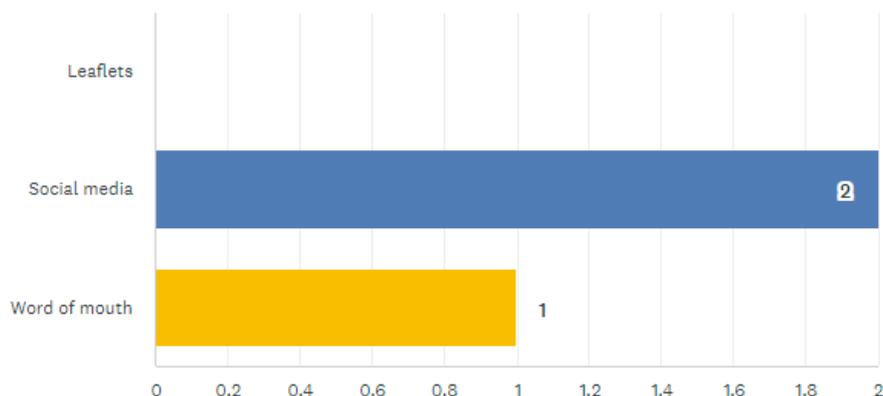
What ward/area is your community space/venue situated?



Is your venue visited or used by people or group from ethnic minority backgrounds?

The three community centres all said that minoritised ethnic people “sometimes” visited the venue

How do you promote your space?



How do you ensure your community space/ venue is open to all?

“In our constitution we are not allowed to discriminate by race/religion/gender”

“Staff behaviour”

“We are inclusive to all and offer our services to everyone who wishes to use them”

What do you think might be a barrier to using your venue to some ethnic minoritised communities?

“All are welcome to use the centre Space at the time somebody wants is only restriction but not only for ethnic minoritised group but for all”

“I think this is an area we need to work on, our venue could be more involved in community development”

“Unsure”

Does your venue collect equality data on who uses the venue?

All three community venues said no.

In your opinion, what could Adur and Worthing Council do to improve engagement in the community?

“Funding to raise awareness”

“We would love to host more events but are constrained by finance. more grants to enable outreach and community free events to take place here.”

In what ways do you think you could be more involved in reaching out to minoritised communities?

“More advertising”

“More activities open to all (at the moment we rent spaces to community groups rather than providing activities ourselves), better advertising, understanding where the communities are and how to engage with them better - the council could help us with this.”

“Difficult to say as we offer our services to everyone.”

What do you think could be challenging in this process?

“It always comes down to finance and how to cover the cost of activities.”

“The % of minoritised communities within our catchment area could be very low”

What type of support would you like to receive from Adur and Worthing Councils?

All three said funding support

It was recognised early on in the research that minoritised ethnic respondents did not use the community centres in Adur and Worthing, Bridging Change enlisted the support of Hazel Roper from Community Works who attended CCA meeting to ask the following questions to the community centre representatives from across Adur and Worthing. All the community centres expressed wanted to be inclusive and encouraging to all groups of people regardless of ethnicity.

Have any Black Asian or minoritised ethnic groups/individuals used your centres and if any of the community groups would be willing to talk to Bridging Change about their experiences?

<p>Community Centre 1 Lots of parties being booked by BAME people (e.g. recently an Indian family's engagement party), also BAME parents whose children use the pre-school that's at their centre. No regular BAME community groups.</p>
<p>Community Centre 2 The church group (ongoing booking, sited at the centre) is largely BAME.</p>
<p>Community Centre 3 Mostly being used for vaccinations at the moment, no BAME groups using the space.</p>
<p>Community Centre 4 Not aware of BAME group</p>
<p>Community Centre 5 No BAME groups/attendees. This centre manager is new in post, having previously worked on the Routes Project with working age job-seekers, she said that that project's West Sussex stats of job-seekers showed 96% were non-BAME, so it is not a surprise to her that some centres are less diversified.</p>
<p>Community Centre 6 They only have the nursery running there since Covid. The Broadwater rep suggested Stand Up To Racism as a potential interested group, but in this case "to join the working party" as she was keen to ensure good BAME representation on it.</p>
<p>Community Centre 7 [Worthing] Women's Hub (although not meeting at the moment) - their meetings are 'shaky'</p>

Challenges Community Centres face

- Parking: lack of parking outside the centre and in the area, since The Range took over the premises close by, they introduced parking rules and fines although 6 spaces are allocated for the EWCC.
- Lack of involvement: struggling with attracting younger people (30s, 40s) to get involved with running the community centre. People seem not to have the time to volunteer.
- Lack of diversity: struggling to attract and retain ethnic minoritised community groups using their venues
- Venue: some disrepair is not being addressed by the council, from whom they rent the venue (peppercorn rent). The trustees are responsible for everything inside but do get support with

payment of repair (they pay 40%, council 60%). Currently female toilets have a leak and mould.

- Funding: currently generating income through room hire, that needs to cover paying usual bills plus salary for centre management.

It was interesting to see some of the venues the respondents mentioned in this research use:

- Mosque (Adur and Worthing)
- Factory Live
- Each other's houses
- The Beach
- Restaurants and cafes
- Leisure centre
- I use my own restaurant as venue
- Libraries
- Maybridge Community Centre
- Quaker meeting house
- Fortis Wildlife Garden
- Parks
- Football stadiums
- Worthing Leisure Centre
- The new Worthing Audio Active café
- St Pauls Church,
- Northbrook theatre,
- Coast Café,
- St Botolphs Church,
- Heene Community Centre

FOODBANKS

Food bank in Worthing

XXXXX food bank were able to give a snapshot of their interactions with minoritised ethnic communities, which was very little. They had some interactions with minoritised ethnic individuals who they tried to assist in different ways such as:

- they wrote a letter to support one person with child reunion in the UK and to validate their request.
- They advised someone on how to get placed on the housing register
- There was a homeless clients who requests a food parcel or may attend for a breakfast but very rarely.

This would be a good area to explore further as there were difficulties getting further responses.

Foodbank in Adur:

XXXXX foodbank said that no minoritised communities accessing the foodbank, only low income white families. They only had one family access their food during lockdown and that was a refugee family living in the area

Accessing services

Adur and Worthing Council Services

When asked about Adur and Worthing council services that they used – most respondents said they did not use any, with the exception of payment services to pay for council tax, housing, parking permits, etc. There were few associations made with open spaces and the councils, although almost all respondents who had young children did use Adur and Worthing parks and the beach. Some were aware and appreciative of the Coronavirus support.

Community and voluntary services

Respondents were using some community and voluntary services available in Adur and Worthing, of particular note were ESOL, WS Mind, foodbank, community activities such yoga, choir, Transition Town, repair shop Worthing and Community Green.

Some respondents use and used after school provision, holiday clubs, parent and toddler groups in their area. Although some respondents were aware of a wide range of community and voluntary sector organisations most were unaware of the wide range of provision available. The majority, 62 per cent of respondents were unaware of community centres, their roles and purpose. Many stated that due to work commitments, they struggled to be involved with community and voluntary activities. One male respondent was keen on having a “multicultural space” and to engage with services when he required them and gave an account of trying to use the Citizen’s Advice Bureau:

Mohamed

Mohamed, a man in his sixties, of Iranian descent, described how he had sought advice at Citizen Advice Bureau in Worthing and was told that he was unable to secure an appointment. He felt very dismissed by the receptionist and was asking for further information on how he might get some support. Whilst in conversation with the receptionist he observed another person, who happened to be white, come in and speak to the receptionist and was able to secure an appointment and speak to someone.

Mohamed then asked to speak to the manager of Citizen Advice and was able to eventually secure an appointment after speaking to the manager who referred him to an adviser. The adviser, in contrast, was very helpful and was able to provide relevant and helpful advice. He had reflected that if he had struggled to speak English or was unaware of how the Citizen Advice worked would have not received any support.

APPENDICES

Equality Survey

ABOUT YOU

Where do you live?

Worthing

- Castle
- [Central](#)
- [Durrington](#)
- [East Preston](#)
- [Ferring](#)
- [Goring](#)
- [Heene](#)
- [Marine](#)
- [Northbrook](#)
- [Rustington East](#)
- [Rustington West](#)
- [Salvington](#)
- [Tarring](#)
- [Work in Worthing](#)

Adur

- Buckingham Ward
- Churchill Ward
- Cokeham Ward
- Eastbrook Ward
- Hillside Ward
- Manor Ward
- Marine Ward (Shoreham-by-Sea)
- Mash Barn Ward
- Peverel Ward
- Southlands Ward
- Southwick Green Ward
- St. Mary's Ward
- St. Nicolas Ward
- Widewater Ward
- Work in Adur

Housing type

- | | |
|--|---|
| <input type="checkbox"/> Home owner/have a mortgage | <input type="checkbox"/> Staying with relatives/friends rent free |
| <input type="checkbox"/> Council tenant | <input type="checkbox"/> Hostel |
| <input type="checkbox"/> Private tenant | <input type="checkbox"/> Homeless (including Bed and Breakfast tenants) |
| <input type="checkbox"/> Home owner | <input type="checkbox"/> Other _____ (please state) |
| <input type="checkbox"/> Housed through job | <input type="checkbox"/> Not sure |
| <input type="checkbox"/> Staying with relatives/friends pay rent | |

Age range

- | | | | | | |
|--------------------------------|--------------------------------|--------------------------------|--|--------------------------------|--------------------------------|
| <input type="checkbox"/> 15-18 | <input type="checkbox"/> 19-24 | <input type="checkbox"/> 25-34 | <input type="checkbox"/> 35-44 | <input type="checkbox"/> 45-54 | <input type="checkbox"/> 55-64 |
| <input type="checkbox"/> 65-74 | <input type="checkbox"/> 75-84 | <input type="checkbox"/> 85+ | <input type="checkbox"/> Prefer not to say | | |

Religion/belief

- | | |
|------------------------------------|---|
| <input type="checkbox"/> Buddhist | <input type="checkbox"/> Muslim |
| <input type="checkbox"/> Christian | <input type="checkbox"/> No religion |
| <input type="checkbox"/> Hindu | <input type="checkbox"/> Sikh |
| <input type="checkbox"/> Jewish | <input type="checkbox"/> Other (please state) _____ |

Do you consider yourself to have a disability or 'underlying health condition'?

- Yes No Prefer not to say

Please tick the issues that affect you:

- Communication
- Hearing
- Learning disability
- Mental health
- Sight
- Impaired memory/concentration or ability to understand, e.g. stroke, dementia, head injury
- Long-term illness or health condition, e.g. cancer, HIV, diabetes, chronic heart disease, rheumatoid arthritis, chronic asthma
- Mobility or physical, eg walking, dexterity
- Neuro-diverse
- Other (please state below) _____

Caring responsibilities

A carer is someone who provides unpaid support/care for a family member, friend, etc who needs help with their day-to-day life; because they are disabled, have a long-term illness or they are elderly.

Are you a carer?

- Yes
 No

Do you have unpaid responsibility for children as a parent / grandparent / guardian, etc.?

- Children aged 0 to 4
- Children aged 5 to 10 (primary)
- Children aged 11 to 18 (secondary)

What best describes your gender?

- Female
- Male
- Non-binary
- Prefer not to say
- Other _____

Is your gender identity the same as you were assigned at birth?

- Yes, my gender identity is the same as at birth
- No, my gender identity has changed
- Prefer not to say

What is your sexual orientation?

- Bisexual
- Gay
- Lesbian
- Heterosexual/straight
- Prefer not to say
- Prefer to self-describe _____

Do you volunteer for an organisation or your community?

- Yes
- No

If yes, please state who for _____

Are you a migrant, refugee, or asylum seeker?

- Yes
- No
- Prefer not to say

Were you born in the UK? YES/ NO

If you were not born in the UK, which country were you born? _____

How long have you lived in the UK?

- Less than 1 year
- 1 – 5 years
- 5 years or more

In your household do you:

- Live alone
- Live with a partner with or without children
- Share an address where you share cooking facilities and share a living room or sitting room or dining area with other adults

Which ethnic group do you identify with:

Asian or Asian British

- Bangladeshi
- Chinese
- Indian
- Japanese
- Pakistani
- Other Asian background (please state) _____

Black or Black British

- African (please state which country) _____
- Caribbean
- Other Black background (please state) _____

Mixed/multiple heritage or British mixed/multiple heritage

- Mixed heritage (please state) _____

Other ethnic group

- Arab
- Syrian
- Turkish
- Other ethnic group (please state) _____

White or British white

- English/Welsh/Scottish/British/Northern Irish
- Irish
- Gypsy/Irish Traveller
- Roma
- Other white background (please state) _____

What is your preferred language (to include British Sign Language)? (please state) _____

Do you read in your first language? Yes No

If your first language is not English, do you:

- Read English
- Speak English
- Understand English

Thank you

Services, Communities and Spaces Survey

PART 1 SERVICES

Where do you live?

- Adur
- Worthing
- Do not live in Adur and Worthing but work or study in the area

Which of the following Adur and Worthing Council services have you or family members used in the past two years?

- Youth services
- Mental health services
- Planning and building control (e.g. planning applications, building)
- Allotments:
- Payments (e.g. pay for council tax, housing, parking permits, allotments)
- Coronavirus support e.g. business support, grants and funding
- Hardship support:
- Other

Do you use Adur and Worthing Councils parks, gardens or open spaces?

- Lancing and Sompting parks
- Shoreham-by-Sea parks
- Southwick and Fishersgate parks:
- Worthing parks

Do you use any leisure centres in Adur and Worthing?**Which of the following community and voluntary services have you or your family members used in the past two years?**

- ESOL (English for Speakers of Other Languages), conversational English
- Mind – mental health support
- Foodbank
- Community groups in the area, e.g. Choir, cooking, yoga
- After school and holiday clubs, parent and toddler groups
- Community groups outside the area, if so, where?
- Community Centres, if so, which one?
- Other

Are there any other services (council or otherwise) that would be helpful for you and/or your family to have?

PART 2 COMMUNITY AND SPACES

What does "community" mean to you?

Are you part of a community group(s)?

Please tell us what group/s you are part of

What is good about either your locality or community?

What matters to you/ your community/ community group?

What relationships will help you achieve your goals?

What skills are present in your community/community group?

If you don't feel part of a community, please could you tell us about it?

What community venues have you used in the past for your events?

Since the pandemic have you organised or attended community events online?

What resources or support would your community need to become stronger?

Have you felt able to influence decisions affecting your local area?

How important is it for you personally to feel you can influence decisions in your local area?

Would you like to be more involved in Council decisions that affect your local area?

OTHER NOTES

Community Spaces survey

This community engagement survey is conducted by Bridging Change on behalf of Adur and Worthing Councils to help them inform future decision making on improving community spaces and community cohesion in the Adur and Worthing area.

We are particularly interested in finding out whether minoritised ethnic communities use your venue or community space, currently or in the past. By minoritised ethnic communities we mean for instance: Black, Asian, Eastern European, Arabs and other minoritised ethnicities such as Roma Gypsy.

The key objective of this survey is to provide evidence to Adur and Worthing Councils that will help underpin the resources already available and where the gaps are, to help build stronger communities.

The survey should only take about 10 minutes.

We thank you for your support in advance!

1. What is the name of your community space/venue?

2. What ward/area is your community space/venue situated?

- Adur (includes Lancing, Shoreham, Southwick, Sompting, Fishersgate)
- Worthing

3. Is your venue visited or used by people or group from ethnic minority backgrounds?

4. How does your venue promote it's space to the community?

- Leaflets
- Social media
- Word of mouth

5. How do you ensure your community space/ venue is open to all?

6. What do you think might be a barrier to using your venue to some ethnic minoritised communities?

7. Does your venue keep data on who uses the venue, e.g. age, gender, ethnicity?

- Yes
- No
- Other (please specify)

8. In your opinion, what could Adur and Worthing Council do to improve engagement in the community?

9. In what ways do you think you could be more involved in reaching out to minoritised communities?

10. What do you think could be challenging in this process?

11. What type of support would you like to receive from Adur and Worthing Councils?

- Bulletin on news and events
- Funding support
- Upcoming events only
- Other (please specify)

12. Would you be interested in connecting with Bridging Change to discuss this survey further? (If yes, please share your name, email address and telephone number)

- No
- Yes

13. Please share your name, email and phone number

Name	<input type="text"/>
Company	<input type="text"/>
Address	<input type="text"/>
Address 2	<input type="text"/>
City/Town	<input type="text"/>
State/Province	<input type="text"/>
ZIP/Postal Code	<input type="text"/>
Email Address	<input type="text"/>
Phone Number	<input type="text"/>

Glossary

Term/acronym	Definition
Africa region	Africa region consists of five regions. These are Northern Africa, Western Africa, Central Africa, Eastern Africa and Southern Africa
Asia region	Asia region can be divided into five regions. These are Central Asia, East Asia, South Asia, Southeast Asia and Western Asia.
Asset-based community development	Asset-based community development is a methodology for the sustainable development of communities based on their strengths and potentials.
Central Africa	Africa is politically divided into nine countries: Chad, Cameroon, Central African Republic, Democratic Republic of Congo, Angola, Congo, Gabon, Equitorial Guinea and Sao Tome and Prinipe
Central Asia	Central Asia is politically divided into five countries: Tajikistan, Uzbekistan, Kazakhstan, Turkmenistan, and Kyrgyzstan.
Eastern Africa	Eastern Africa is politically divided into countries and regions: Eritrea, Dighbouti, Ethiopia, South Sudan, Somalia, Kenya, Seychelles, Comoros, Madagascar, Mauritius, Tanzania, Mozambique, Zimbabwe, Zambia, Malawi, Burundi, Rwanda, Uganda.
Eastern Asia	East Asia is politically divided into eight countries and regions: China, Mongolia, North Korea, South Korea, Japan, Hong Kong, Taiwan, and Macau.
Northern Africa	Northern Africa is politically divided into six countries: Morocco, Algeria, Libya, Tunisia, Egypt and Sudan
Southern Africa	Southern Africa is politically divided into five countries: Namibia, Botswana, South Africa, Eswatini and Lesotho.
Southern Asia	South Asia is politically divided into nine autonomous countries: Sri Lanka, Bangladesh, India, Afghanistan, Pakistan, Bhutan, Nepal, Iran, and the Maldives
Southeast Asian	Southeast Asia is politically divided into 11 countries: Brunei, Cambodia, Indonesia, Laos, Malaysia, Myanmar, Philippines, Singapore, Thailand, Timor Leste, and Vietnam.
Southern Europe	Southern Europe is politically divided into 15 countries: Slovenia, Croatia, Portugal, Spain, Andorra, San Marino, Malta,

	Italy, Vatican, Bosnia and Herzegovina, Montenegro, Greece, Albania, North Macedonia and Serbia.
Western Africa	Africa is politically divided into sixteen countries: Burkina Faso, Benin, Togo, Ghana, Ivory Coast, Liberia, Sierra Leone, Guinea, Guinea-Bissau, Senegal, Cape Verde, Gambia, Mauritania, Mali, Niger and Nigeria.
Western Asia	Western Asia (Georgia, Armenia, Azerbaijan, Turkey, Cyprus, Syria, Lebanon, Israel, Palestine, Jordan, Iraq, Oman, Yemen, Kuwait, Bahrain, Qatar, Saudi Arabia)

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