

ETHNIC DIMENSION



RESEARCH & CONSULTANCY



Broadcast expectations of minority ethnic audiences

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Foreword by Ofcom

Our job at Ofcom is to uphold standards on TV and radio on behalf of viewers and listeners of all backgrounds. To do that effectively, we need to understand how different groups and communities think and feel about the programmes they regularly watch and listen to – and what they expect from broadcasters, Ofcom and content regulation.

Alongside our [broader audience expectations research](#) and [offensive language report](#), today's study is the first of its kind for Ofcom. It researches, in-depth, the particular expectations that minority ethnic audiences have of the TV channels and radio stations that directly serve them and their cultural or religious communities.

We were aware from our previous research that ethnic minority audiences' expectations of these targeted, often smaller, services might be different to their expectations of other mainstream stations and channels. To understand this further, we spoke to more than 170 people from Indian, Bangladeshi, Pakistani, Black African¹ and Arabic-speaking² backgrounds, focussing primarily on our rules around harm, offence, hatred and abuse.

During the workshop sessions, participants told us that they themselves, and people they knew, considered channels and stations aimed at their communities as important to them. They told us these services provided a sense of belonging and connection with their cultural roots, and an important shared family viewing experience. But we also heard about their unease around certain content, including violence or graphic news programmes; depictions of violence and domestic abuse; sexualised material; and content that had the potential to damage community cohesion.

Despite these concerns, very few participants said they were likely to complain to Ofcom about anything they saw or heard on TV or radio. They also had limited awareness of Ofcom, or our role in regulating these services. Within Ofcom's standards team, we have content specialists from a range of ethnic backgrounds who speak multiple languages. Over the last few years we have significantly expanded our capacity to translate and analyse the content broadcast on smaller channels and stations aimed at specific ethnic communities.

While today's research is invaluable in furthering our understanding of ethnic minority audiences' perspectives and expectations, we recognise we have more work to do. That is why we are also using the publication of this report to drive greater awareness of Ofcom among minority ethnic communities, so people can feel confident in their ability to raise concerns with us in the first place.

We will continue to work on our engagement with minority ethnic viewers and listeners in the year ahead and beyond, especially given perspectives and tolerances can change over time. We will also work to promote our research in this area with the services we licence – and will take full account of it in our day-to-day efforts to protect audiences – all audiences – from harmful content.

¹ Black African participants were from Nigerian, Ghanaian, Zimbabwean and Ugandan backgrounds.

² Arabic-speaking participants were from Algerian, Egyptian and Tunisian backgrounds.

Contents

1. Background	3
2. Media consumption.....	8
3. Understanding the role and value of broadcasters.....	16
4. Expectations of channels and stations aimed at minority ethnic audiences	21
5. Expectations of mainstream broadcasters.....	37
6. Awareness of and attitudes towards Ofcom.....	43
Appendix 1: Community specific insights.....	49
Appendix 2: Responses to the clips and hypothetical scenarios.....	73
Appendix 3: Methodology and research sample.....	78
Appendix 4: Research discussion guides	83
Appendix 5: Ofcom's role and remit	103
Appendix 6: Hypothetical scenarios	105
Appendix 7: TV channels & radio stations aimed at specific minority ethnic viewers/listeners regulated by Ofcom as on September 2020	112

Warning: this report contains offensive language, graphic descriptions of content and viewpoints which may cause offence.

1. Background

Ofcom is the UK's communications regulator. It regulates the TV, radio and video on demand sectors, video-sharing platforms, fixed line telecoms, mobiles, postal services, plus the airwaves over which wireless devices operate.

Ofcom licenses over 2,000 broadcast services, aimed at a wide variety of audiences. Some are national TV and radio channels, others are based in a regional or local area or targeted at specific communities. The Ofcom Broadcasting Code³ ("the Code") contains rules which all of Ofcom's licensed TV and radio services must follow.

In April 2020, Ofcom published research which looked at 'Audience Expectations in a Digital World'⁴. This research found that some audiences from minority ethnic backgrounds described having different expectations of broadcasting standards for the channels that specifically serve their ethnic communities. Some participants believed that channels aimed at minority ethnic audiences may not be subject to the same regulations as mainstream UK channels⁵ even if they were being broadcast in the UK. This research also highlighted that there appeared to be limited awareness of current broadcast content regulation in general, particularly the Code.

The majority of Ofcom-regulated broadcasters who transmit services aimed at minority ethnic audiences have good compliance records and they provide an important diversity of content across a range of genres to their audiences.

However, in recent years Ofcom has recorded some of the most serious breaches of its harm and offence rules following the broadcast of content on a small number of channels and stations aimed at ethnic minority communities.

These two factors prompted Ofcom to seek a better understanding of the experiences and expectations of audiences watching or listening to these channels and stations.

Ofcom commissioned Ethnic Dimension, a research agency that specialises in working with minority ethnic communities, to conduct research in this area. The aims of the project were to help understand the awareness and expectations of broadcasting standards among the audiences of TV channels and radio stations aimed at specific minority ethnic communities and in what ways this differed, if at all, from expectations for mainstream UK channels.

³ [The Ofcom Broadcasting Code \(with the Cross-promotion Code and the On Demand Programme Service Rules\) - Ofcom](#)

⁴ Ipsos Mori: Audience expectations in a digital world, April 2020: <https://www.ofcom.org.uk/research-and-data/tv-radio-and-on-demand/audience-expectations-in-a-digital-world>

⁵ "Mainstream" refers to Public Service Broadcasters, other national broadcast TV channels, television catch up services and on-demand services

The main focus of the questions we asked participants as part of this research was on “generally accepted standards”, including Ofcom’s rules on Harm and Offence (Section Two of the Code⁶) and Hatred and Abuse (Section Three of the Code⁷). Participants also raised other areas of the Code during the discussions, such as due impartiality and protection of children.

Methodology

Fieldwork was conducted across the UK between 23 November 2020 and 25 February 2021. Due to Covid-19 restrictions, all participants engaged in discussions via video conference. All participants were asked about their media consumption at recruitment and completed a media diary prior to attending sessions.

The research consisted of 30 two-hour online discussion groups, 16 family sessions and 13 follow-up groups with participants who had taken part in the previous sessions. The sessions were conducted with participants aged between 21 and 65 from five backgrounds that represent the groups with the highest number of Ofcom licensed channels and stations that provide a service specifically targeted at a minority ethnic audience: Indian, Pakistani, Bangladeshi, Black African (Nigerian, Ghanaian, Zimbabwean and Ugandan), and Arabic-speaking backgrounds (Algerian, Egyptian and Tunisian).

These specific communities were chosen because they are the largest minority ethnic communities in the UK⁸ that also have a number of channels and stations licensed by Ofcom aimed at their ethnic communities.

	Mini groups	Family Interviews	Follow up sessions
Indian	6 quads	4	3 trios
Pakistani	6 quads	3	2 trios
Bangladeshi	6 quads	3	2 trios
Black African	6 trios	3	3 trios
Arabic Speaking	6 trios	3	3 trios
Total	30 mini groups	16 family interviews	13 follow up sessions

⁶ In particular Rules 2.1 and 2.3 see: <https://www.ofcom.org.uk/tv-radio-and-on-demand/broadcast-codes/broadcast-code/section-two-harm-offence>

⁷ In particular, Rules 3.2 and 3.3 see: <https://www.ofcom.org.uk/tv-radio-and-on-demand/broadcast-codes/broadcast-code/section-three-crime-disorder-hatred-abuse>

⁸ See Table 1: <https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/ethnicity/articles/2011censusanalysisethnicityandreligionofthenonukbornpopulationinenglandandwales/2015-06-18>. We note that this Table shows there are more Chinese Asian/Asian British people in the UK than Arab people, however at the time of this research, Ofcom did not license a comparable number of Chinese services.

Sessions were conducted by moderators of the same ethnic background as the participants in order to help stimulate discussions that were culturally specific and make participants feel comfortable, alongside a translator where appropriate.

Some of the groups were conducted in a mixture of English and the participants' mother tongues⁹. With the exception of the family sessions and one follow up session, the groups were segregated on the basis of gender. This was in order to facilitate more open conversations given the topics being discussed.

During the discussions all participants were shown a range of television clips from programmes on channels aimed at minority ethnic audiences. This was to stimulate discussion, both about what they may find harmful and/or offensive in relation to specific content and about their understanding of content standards on these channels. While this research was focused on both television and radio broadcast standards, the majority of Ofcom's experience in enforcing broadcast standards on services aimed at minority ethnic communities in cases involving harm and offence has previously been content broadcast on television. Therefore the clips used to stimulate debate were from television¹⁰ and attitudes and expectations of radio content formed part of the general discussions with participants. Participants also considered a number of hypothetical programme scenarios which were developed to support discussion, based on real content which had been broadcast on Ofcom licenced services. The content shown to each participant group was selected specifically from channels and stations aimed at their own ethnic community. However, most of the hypothetical scenarios were used repeatedly across various groups, with some adaptations as necessary to make them relevant to the specific participants. The clips and hypothetical scenarios are referred to throughout this report and a summary of them is detailed in Appendix 2. Participants were also, towards the end of sessions, shown explanations of the Broadcasting Code, its rules and applications, as well as an explanation of Ofcom's remit. A full outline of the research methodology can be found at Appendix 3.

This report provides an overview of the key themes from across the research. We refer to 'participants' throughout and provide evidence through verbatim comments, which have not been attributed to protect anonymity. Instead, key characteristics are provided, including ethnic background, age range and location.

In addition to the overarching themes across the minority ethnic audiences we spoke to, we have pulled together in Appendix 1 the specific insights about each community.

⁹ In this report the term "mother tongue" is used. In the use of this term in this context we mean the language of one's ethnic group. This is sometimes, but not always, one's first language.

¹⁰ However, Ofcom has recorded a number of serious breaches against radio station licensees in relation to Section Three (Crime, Disorder, Hatred and Abuse).

Generational trends

Although a diverse range of views was evident in each of the sessions and across each of the communities, we identified three broad groups of participants. These were based on similarities identified across:

- attitudes to harm and offence;
- expectations of content standards; and
- patterns of broadcasting consumption.

In most cases, the views of participants in each group were broadly aligned with their generational status in the context of living in the UK. The exception to this was the Arabic-speaking participants, none of whom we identified as being in the third-generation group.

We set out below the generations of participants we identified which provides further detail regarding the participants in each group.



First Generation

Born outside of the UK

Includes those established in the UK and more recently arrived

Indian, Pakistani, Bangladeshi and Black African participants mostly aged 60+

Arabic-speaking participants aged between 35 and 60



Second Generation

Born outside of the UK/
UK born

Primarily brought up in the UK

Indian, Pakistani, Bangladeshi and Black African participants mostly aged 35-60

Arabic-speaking participants aged under 35



Third Generation

Born in the UK

Brought up in the UK

Indian, Pakistani, Bangladeshi and Black African participants mostly aged 21-35

First-generation Participants

These participants were mostly born outside the UK. They tended to be rooted within their own ethnic communities and mainly lived by their traditional cultural and faith values. Some were less fluent in English or were non-English speakers. Generally, they had limited interaction with other communities. For these participants, broadcasters aimed at their ethnic communities were the mainstay of their media consumption and broadcast content tended to be evaluated against their cultural and faith values and norms.

Second-generation Participants

These participants were generally born outside the UK, arrived in the UK at a young age and were now established in the UK. This group also included individuals born in the UK with families that had traditional values and attitudes closely aligned with their

ethnic communities. Usually bi-lingual in English and their mother tongue, their use of broadcast media spanned both channels aimed at a minority ethnic audiences and mainstream broadcasters. These participants felt themselves to be part of both UK and their own ethnic culture, straddling values from both. The degree to which these participants aligned with, what many participants described as, “Westernised”¹¹ attitudes or their own ethnic cultural attitudes varied between participants and was personal to that individual. Some felt more strongly tied than others to their cultural and faith values; this was particularly true among Arabic-speaking participants.

Third-generation Participants

These participants were all born and tended to have been educated in the UK and most of them closely identified with UK culture. These participants generally watched a wide range of content across mainstream broadcasters and streaming services, more so than participants from the first- and second-generation groups. However, they did engage with some content from channels aimed at their ethnic communities. This mostly included music on television or radio and watching content with older family members as a way of connecting with one another. Third-generation participants were comfortable speaking, watching or listening to content in English but some also had knowledge of their mother tongue. They were familiar with content from a wide range of broadcasters and services and considered content they viewed on their own terms, understanding a variety of cultural perspectives that might be challenging for other members of their family. They also tended to feel more aligned with UK cultural values than first- and second-generation participants and this was reflected in their attitudes to content used in the research in discussions about potential harm and offence.

We did observe some tensions between third-generation participants and their family members in some households. This was particularly true for some Black African households where, for example, some third-generation participants were uncomfortable with the way that gender roles were portrayed in certain programmes aimed at Black audiences. By contrast, their second-generation parents tended to be defensive of these portrayals as reflecting ‘how relationships are’ in their countries of origin.

Third-generation participants with a strong faith identity tended to see themselves as belonging within UK society and their faith identity remained a key part of their everyday lives and shaped their behaviours. This was particularly relevant for Muslim participants, for whom their faith played an important role in their perspectives on content they saw.

Please note that this research was qualitative in nature. This means it explored in some depth the views of participants in order to give a directional steer to Ofcom. As it was not a quantitative study, the results cannot be extrapolated to fully represent the diverse views of the communities as a whole.

¹¹ In this report the terms “Westernised” and “Western” are used. In the use of this term in this context we mean where there has been influence from the cultural, social or political customs and practices in the UK.

2. Media consumption

A wide range of content was watched and listened to by participants across all groups, but there were trends of consumption between generations. Some more traditional first-generation participants viewed little mainstream content, while consumption for second and third-generation participants was more mixed. There were also some variations and nuances between communities.

During our research we found that first-generation participants were typically using fewer mainstream television channels and radio stations than other generations. By contrast, second- and third-generation participants watched and listened to a mix of mainstream TV channels and radio stations and those aimed at their ethnic community. In general, participants reported consuming more television than radio.

The drivers of choice and the roles of broadcasters for participants are covered in further detail in Section 3 of this report. Below, we set out the typical patterns of media consumption we found in each of the communities we spoke to. This Section details participants' self-reported consumption over a set period of time and may not, therefore, reflect the entire scope of their media consumption habits.

Indian participants

For first-generation participants, maintaining a strong connection with their country of birth, their family and Indian culture was clearly important to them. They prioritised channels and stations which targeted their community and they enjoyed a wide variety of programming on these channels. These participants used radio stations for news from the Indian subcontinent and culturally relevant music. Older participants in this group also used radio stations for local news. In general, the women described enjoying dramas and the men in the research described enjoying news and sports.

"I enjoy watching my Indian soaps and then me and friends call each other up and talk about what we have been watching, sometimes we have the phone on while we are watching in our own homes." (Indian female, 65+, Leicester)

"I like to get the news from India. I like knowing what's going on there, the place I was born." (Indian male, 65+, Birmingham)

For second-generation participants, viewing habits were more mixed across mainstream and minority ethnic broadcasters. They enjoyed watching and listening to Indian channels but also enjoyed watching mainstream channels for soaps and light entertainment programmes. They also enjoyed listening to radio stations which targeted their community, some for news from the Indian subcontinent and many for culturally relevant music, particularly for Bollywood music.

“I love Bollywood and Hindi songs and things. Great entertainment. I like to be able to watch in our language: Indian language stuff. The kids should know the language otherwise they can’t talk to their elders.” (Indian female, 36 – 50, London)

“Watch quite a lot of stuff like MasterChef¹², Peaky Blinders¹³, snooker on the BBC. I listen mainly to Smooth FM and then BBC Asian Network for music and news.” (Indian male, 36 – 50, Birmingham)

For third-generation Indian participants, maintaining connection with their parents and grandparents was important, particularly for those living in multi-generational households. This meant that whilst broadcasters aimed at their ethnic community were not a mainstay of their independent consumption, they played a part in family viewing. This included Bollywood films, culturally relevant music programmes on the radio and light entertainment which were enjoyed as shared family time. However, when watching by themselves, they would be more likely to choose a mainstream broadcaster or streaming service.

“When I’m watching a Bollywood film with my grandad, there are five or six songs being blast and the dancing. I find these films irrelevant. I’d rather be watching Netflix or listening to Kiss on my laptop.” (Indian family, female, 20, Leicester)

The below table summarises the broadcasters spontaneously mentioned by participants during discussions¹⁴.

Mainstream broadcasters		Broadcasters aimed at Indian and other South Asian communities		
Television	Radio	Television		Radio
BBC ITV Channel 4 Sky Discovery Channel Non-linear services (e.g. Netflix, Amazon Prime)	Capital BBC Radio 1 Heart 1Xtra Smooth FM	Brit Asia Colors Sony Max NDTV Star Plus PTC Punjabi Star Bharat	Zee TV B4U Music B4U Movies Punjab Channel Sikh Channel Star Gold	Desi Sunrise Radio BBC Asian Network Sabras Radio Lyca

Pakistani participants

For most first-generation Pakistani participants, minority ethnic broadcasting was the mainstay of television and radio consumption. The preference for programming and content in their mother tongue that was less likely to go against their cultural values were the main drivers for this. Both men and women enjoyed a range of genres; dramas, films, entertainment and music, and men additionally liked to keep in touch with Pakistani politics, news, and current affairs. Participants used both television and radio to receive news from the Indian subcontinent and also listened to culturally

¹² A competition on BBC One to find the best amateur cook.

¹³ A period crime drama on BBC One.

¹⁴ Not all services listed in the table are regulated by Ofcom.

relevant music on the radio. Older men also enjoyed watching mainstream news, sports and documentaries.

“I like watching programmes on the politics from Pakistan and family stories in dramas. Listening to these in Urdu makes me feel good.” (Pakistani male, 35 – 50, Bradford)

“We women in the family sit together to watch cooking shows, dramas, music and dance shows, we just enjoy it.” (Pakistani family, mother, Luton)

Second-generation participants in this group tended to enjoy a diverse range of content and said they equally enjoyed both mainstream content and minority ethnic channels and stations. They felt part of UK society and acknowledged some types of content were unacceptable to them but reflected the wider society that they were a part of. Similarly to first-generation participants in this group, second-generation participants enjoyed culturally relevant music programmes and liked to keep up-to-date with news from the Indian subcontinent via their radio consumption.

“I probably watch 60% of Asian channels because I enjoy Pakistani dramas, but I do watch programmes on Netflix, films and documentaries on the BBC.” (Pakistani female, 36 – 50, Bradford)

“Pakistani channels are great for dramas as they are family stories and news in Urdu, but I do like to listen to the debates on Radio 5 Live.” (Pakistani male, 36 – 50, Bradford)

Third-generation participants who were born in the UK mainly watched and listened to mainstream broadcasters because they did not feel they had much connection with the issues, events and current affairs in Pakistan. However, women in this group did watch soaps, dramas, entertainment, lifestyle programmes and documentaries aimed at Pakistani audiences because they enjoyed seeing people from their community, even if the views expressed in these programmes felt distant from their own lives. Participants in this group also said they enjoyed listening to culturally relevant music on radio stations. Our family interviews suggested that these types of programmes could be enjoyed by women watching with older female relatives because they did not go against the cultural and faith values of older family members.

The below table summarises the broadcasters spontaneously mentioned by participants during discussions.

Mainstream broadcasters		Broadcasters aimed at Pakistani and other South Asian communities		
Television	Radio	Television		Radio
BBC ITV Channel 4 STV Sky	LBC Capital Heart BBC Three Counties BBC Radio 1 BBC Radio 4 Kiss	ARY Colors Hum TV Brit Asia Star Plus GO Star Bharat Noor TV NDTV Madani Channel	Zee TV B4U Music B4U Movies Islamic Channel Al Jazeera Star Gold News 92	Sunrise Radio Lyca Asian Star Punjab Radio BBC Asian Network Dil se radio Inspire FM Ramadan Radio

Bangladeshi participants

Most of the first-generation participants tended to consume media aimed at their ethnic community because they preferred content in their mother tongue and because they felt that it reflected their values. Participants used both television and radio to receive news from the Indian subcontinent and also listened to culturally relevant music on the radio. A small number of Bangladeshi men were using mainstream broadcasters, primarily for news, sports, and some political discussions. For women, minority ethnic broadcasters almost exclusively represented their media consumption. They enjoyed soaps, dramas and entertainment programmes as they provided a sense of safe viewing because they knew what to expect and these did not go against their cultural values.

“What is acceptable behaviour in British cultures like kissing in public ... is still a taboo in our community. So, it is better to watch our channels that don’t show this stuff so the children don’t get the wrong idea.” (Bangladeshi female, 51 – 65, Oldham)

Second-generation participants were watching both mainstream and minority ethnic broadcasters. This was the case for both television and radio content, with their consumption involving a wide range of services that allowed them to keep up-to-date with news and entertainment from the UK and the Indian subcontinent. They felt part of UK society and therefore accepted that certain behaviours and values shown in mainstream content were a part of Western culture. Whilst this was not always aligned to their cultural values or religious beliefs, offence was not generally taken; they enjoyed mainstream content and thought it was their prerogative to filter what they watched.

“These channels [Bengali language channels] are safe to watch with your children and with your parents.” (Bangladeshi female, 36 – 50, Oldham)

“We are living here so there are things that are part of Western culture, so we accept that. It may not be how we live but I don’t take offence because I have the option to just not to watch things that are culturally different.” (Bangladeshi male, 36 – 50, Birmingham)

Third-generation participants generally watched more mainstream content because they felt less connection with the issues, events and current affairs in Bangladesh. However, they would watch soaps, dramas and entertainment programmes on channels aimed at their ethnic community, if these were on whilst they were spending time with family members. For these participants, the themes which some of their older relatives sometimes found to be offensive did not raise any concerns for them. As with second-generation participants, they found content that went against the cultural values of their older relatives not to be offensive and considered it relevant to current UK society. Similar to people in other first-generation participant groups, these participants enjoyed culturally relevant music on radio programming but did not tend to use radio targeted at their community for other types of listening.

The below table summarises the broadcasters spontaneously mentioned by participants during discussions¹⁵.

Mainstream broadcasters		Broadcasters aimed at Bangladeshi and other South Asian communities		
Television	Radio	Television		Radio
BBC ITV Channel 4 Sky Discovery Channel Channel 5	Kiss FM Capital BBC 1Xtra Gold Radio 5 Live TalkSport BBC Radio 4	NDTV B4U Movies B4U Music Sony Entertainment Star Bharat Star Plus Zee TV ARY STN Bangla	Colors Rishtey ATN Bangla Islam Channel (English) Bangla TV MATV IQRA TV Brit Asia Geo TV	Lyca Bradford Asian Radio Awaaz FM BBC Asian Network EAVA FM Sunrise Radio Unity FM

Black African participants

Many first-generation women primarily watched African channels and listened to African and Christian radio stations. They also enjoyed some mainstream content such as news, soaps and panel shows such as *Loose Women*¹⁶.

“I watch my channels because I can connect with life in Nigeria. Nigeria offers a different way of life, morals and standards which is important and the children who are British can see what life is like in Nigeria. I love African culture and therefore love these channels for this reason.” (Black African female, 51 – 65, London)

¹⁵ Not all services listed in the table are regulated by Ofcom.

¹⁶ A weekday lunchtime chat show on ITV featuring a rotating panel of women from the media industry.

First-generation men watched both channels and stations aimed at their ethnic community and mainstream services. African channels and stations were used mainly for news and current affairs programmes which helped them stay abreast of what was happening in their country of origin. These participants mostly used mainstream channels to keep up to date with news and current affairs and some also enjoyed watching dramas on mainstream channels.

Second-generation men and women engaged equally with mainstream broadcasters and channels and stations aimed at Black African people. However, third-generation participants said they preferred watching and listening to mainstream content, using mainly on-demand platforms. Their engagement with African television was less frequent, more limited and typically comprised of music, some dramas and lifestyle programmes.

Among the family interviews there was some cross-generational family viewing behaviours around channels aimed at minority ethnic communities. There was, for example, a tendency for mothers and daughters to watch certain lifestyle shows together as a shared experience and family ritual.

“When you put on an African radio station you can guarantee you’ll get a good solid range of playlists.” (Black African male, 21 – 35, Manchester)

“I’m really into reality shows, ‘Made in Chelsea’¹⁷ on Channel 4, on ITVBe, ‘Real Housewives of Cheshire’ and ‘Real Housewives of Potomac’¹⁸. I will watch BET for the ‘Wendy Williams Show’¹⁹ with my mum.” (Black African female, 21 – 35, London)

The below table summarises the broadcasters spontaneously mentioned by participants during discussions²⁰.

Mainstream broadcasters		Broadcasters aimed at Black African communities	
Television	Radio	Television	Radio
BBC ITV Channel 4 Channel 5 ITVBe Sky Non-linear services (e.g. Netflix, Amazon Prime)	Smooth FM Magic Kiss FM LBC Capital BBC World Service BBC Radio 1	BEN Vox Channels 24 TVC Retro Movies AIT BET Yanga TV ROK	BBC Uganda Yoruba FM African FM Supreme 99.8 FM

¹⁷ A reality series on Channel 4 about wealthy young people living in affluent areas of London.

¹⁸ Reality series on ITVBe following wealthy women living in certain areas.

¹⁹ A daily American talk show on BET presented and produced by Wendy Williams featuring celebrity interviews, pop-culture news and other regular segments.

²⁰ Not all services listed are regulated by Ofcom.

Arabic-speaking participants

First-generation participants, particularly women, were primarily watching and listening to Arab-targeted television and radio and were not as engaged with mainstream broadcasters. This was because of a preference for Arabic language content and because they felt less connected with Western values and behaviours. Participants did not want their children to be exposed to certain types of attitudes (for example, disrespect for elders) and behaviours (for example, sex before marriage). Mainstream programming was therefore often filtered in the home.

“My wife and I probably watch 80% Arab channels for news from back home, makes us feel close to our community back home.” (Arabic-speaking father, family, London)."

“I watch these channels because they make me feel close to my community back home, gives me a sense of living there, in my language. So, it feels safe.” (Arabic-speaking female, 51 -65, London)

Women of all ages enjoyed Arabic language dramas, soaps and entertainment programmes, often with other women in the household or with friends. Men mainly watched news and current affairs from the Middle East²¹.

“You want to hear what’s going on in the Middle East, I watch the news from different channels to get different points of view.” (Arabic-speaking male, 21 – 35, London)

First-generation men watched mainstream broadcasters for news, current affairs, documentaries and sport. Most Arabic-speaking participants also watched and listened to Arabic language content provided by mainstream broadcasters, principally BBC Arabic radio and television. Few participants listened to mainstream radio that wasn’t in Arabic or about the Middle East

Interestingly we observed that, while some younger second-generation participants enjoyed watching mainstream content, especially on-demand, unlike younger second and third-generation participants from other ethnic groups, they were watching and listening to much more content aimed at their community. This may have been because more second-generation participants in this group spoke their mother tongue (Arabic) than the second-generation participants in other groups. This may explain a greater desire to connect with their culture through these broadcasters. Additionally, they were more interested in the politics and current affairs from the Middle East. By contrast, younger participants that tended to be in the third-generation groups from other minority ethnic groups were less interested in politics from overseas.

²¹ The majority of Ofcom licensees that broadcaster in Arabic are services from or about the Middle East. The participants in this research spoke about services that focused on the Middle East but there may be other services in or about North Africa that are targeted at Arabic-speaking audiences. The focus of Arabic-speaking participant responses and as such this research was services from or about the Middle East.

The below table summarises the broadcasters spontaneously mentioned by participants during discussions²².

Mainstream broadcasters		Broadcasters aimed at Arabic-speaking communities		
Television	Radio	Television		Radio
BBC Sky ITV Channel 4	LBC Smooth FM	BBC Arabic Sky News Arabia Abu Dhabi TV Al Magharibia	Al Hiwar TV Al Jazeera Toheed TV CBC MBC TV	BBC Arabic Egypt Talks Radio

²² Not all services listed in this table are regulated by Ofcom.

3. Understanding the role and value of broadcasters

Understanding of the standards required of minority ethnic broadcasters varied across generations and communities and there were distinctions in the way in which these services were used and valued. In general, these impressions contrasted to participants' knowledge and opinions of mainstream broadcasters. Minority ethnic broadcasters gave many participants a sense of belonging and connection to their ethnic communities and provided an outlet for them to preserve cultural, faith and linguistic heritage for younger family members.

Broadcasters aimed at minority ethnic communities

Across all communities, channels and stations aimed at minority ethnic communities played an important role in the lives of many participants, especially first- and second-generation. The reasons why people watched and listened varied considerably between the generations. Some of the key reasons across generations and groups included the following:

- Participants felt they helped in preserving cultural, faith, linguistic heritage for future generations.
- They felt a sense of nostalgia for the way things were, allowing them to hold on to traditional values and norms and see these reflected in the media.
- These services provided a sense of belonging to their ethnic and faith communities for participants.
- Participants felt that content on these services could be shared between generations.
- They also allowed participants to stay connected with their countries of birth and cultural heritage, especially during the Covid-19 pandemic when travel restrictions were in place.

First-generation

Participants from all five communities tended to describe having views that were aligned with their cultural and, for those that were religious, faith heritage. They were almost exclusively watching and listening to television channels and radio stations aimed at their ethnic communities. There were a number of reasons for this.

Firstly, content in their mother tongue was important for their understanding and enjoyment of programmes. Many of the participants spoke English as a second language or were not fluent in English, so the provision of these channels was vital for them in being able to watch and enjoy television content or listen to the radio.

“I don’t speak English so I am only watching the Bangladeshi channels because I understand them, it’s my language, things I can understand and connect with.”
(Bangladeshi male, 51 – 65, Oldham)

For many, this content helped them feel connected with their communities and families living overseas, because they could keep up to date with current affairs and also watch the same programming, in particular entertainment such as drama.

“Some people back home see us as ‘lost Nigerians’ because we haven’t lived there for a long time. So, if you don’t know the latest films, music, who is the President, they see you as ‘lost’. But when you can talk and express similar views [to them] they don’t see you as lost. You basically have a dual identity. You’re living here, you’re born there.” (Black African female, 51 – 65, Luton)

Participants felt that they could relate to portrayals that showed cultural values and behavioural norms they had left behind and which they felt comfortable with.

“I like watching family dramas because you know it won’t include sex or bad language. They show how families are in India, what we see in our families, respect for elders.” (Indian family, male, 70+)

The preservation of cultural, faith and linguistic heritage for future generations was important for this group and they were concerned about younger generations losing the values they had grown up with. Broadcast content on channels aimed at their ethnic communities was felt to help them preserve these values for younger family members in the home.

“I want my children to feel they are connected with the news from back home and the language. I don’t want them to lose that, if you lose your language, you lose your heritage.” (Arabic-speaking female, 51 – 65, London)

Second-generation

Participants in this group said that content broadcast on channels aimed at their ethnic community helped them feel connected with their cultural, linguistic and faith heritage.

These participants, with the exception of the Black African participants (where English was their first language), enjoyed programming in their mother tongue. Parents in this group wanted their children to be able to understand and speak these languages and saw this content as a way of helping language skills. News and current affairs programming on broadcasters aimed at minority ethnic communities also helped them to stay abreast of the political, economic and social issues in their countries of origin.

“I love Bollywood and Hindi songs and things. Great entertainment and I like to be able to watch in our language: Indian language stuff. The kids should know the language.” (Indian female, 36 - 50, Birmingham)

Other reasons for engaging with these broadcasters included the following:

- Participants said relatable content, allowing them to see ‘people who look like me’, was an important factor. This was mentioned by participants from all of the groups that we spoke to. Some participants described this as content ‘for us, by us’ that created a sense of belonging and inclusion.
- Soaps, dramas, films, music and entertainment were enjoyed because they reflected behaviours that were familiar. As a result, there was a sense of nostalgia, even if portrayals felt old-fashioned and out of date and no longer reflected their own values.
- Some participants felt they had a dual identity that reflected their ethnic heritage culture and some more Westernised values that reflected their position in UK society. Their consumption of both mainstream and ethnic content helped them navigate tensions that arose between these two identities, i.e. UK outside the home and their ethnic heritage culture at home.
- There was also interest in keeping in touch with what was going on politically and socially in their countries of origin.

“Watching these help to connect with life in Nigeria. Nigeria offers a different way of life, morals and standards and these are opportunities for children who are British to see life in Nigeria.” (Black African female, 36 - 50, London)

Some younger second-generation Arabic-speaking participants, in contrast, were more engaged with channels targeting their community. There was greater interest in news and current affairs from and about the Middle East as these channels were seen as more politically focussed. The changing and active political situations in different parts of the Middle East drove this interest.

“I care more about society in the Arab world, as well as the Middle Eastern one, than what's happening in the Western world. Even if the information on Arab channels is inaccurate, they make me feel more at home and comfortable than Western channels do. I don't watch any entertainment on TV, mostly just news and politics.” (Arabic-speaking male, 21 – 35, London)

Third-generation

Third-generation participants had generally spent their entire lives in the UK and, across all communities, said they did not proactively watch channels aimed at minority ethnic audiences. With the exception of music programmes and films, these broadcasters were not thought to be relevant because their content did not reflect the participants’ personal viewing interests or values. Additionally, not being fluent in the language of broadcast was a barrier for some younger participants. However, they would watch these channels as shared family viewing with their parents and grandparents, which they said helped them feel connected to one another. This included, for example, shared viewing of reality shows and soaps for mothers and daughters, or family gatherings to watch films.

“I watch programmes on Colors and B4U Movies with my grandma. You're not going to see people smoking or nudity, or people sleeping around so you can watch these with the older generation.” (Indian female, 21 – 35, Birmingham)

Many younger participants did actively enjoy listening to music by artists from their communities on radio stations.

“I prefer listening to Black radio stations like Yoruba FM because it’s music you won’t hear on mainstream radio.” (Black African female, 21 – 35, London)

Mainstream broadcasters

First-generation

Across the five participant groups, mainstream broadcasters had a relatively limited role for first-generation participants. They were generally not watching or listening to mainstream television or radio, for a variety of reasons, as follows:

- For some, mainstream broadcasting content was felt to be prohibitive because participants thought content was likely to show attitudes and behaviours that were thought to be ‘too Westernised’. This included, for some, scenes of on-screen kissing and sex and sex outside of marriage. They said that this type of content was at odds with their cultural and religious values of modesty and respect.
- A lack of accessibility was an issue for many Indian, Pakistani, Bangladeshi and Arabic-speaking women. They felt that their lack of English was a barrier to accessing mainstream content. This was also true for some Bangladeshi men.
- Many Black African participants felt mainstream content (news and current affairs in particular) was biased in its portrayal of Africa and social and political developments from their countries of origin. This tended to undermine their use and enjoyment of mainstream programming. They referred to what they saw as negative stereotypes, a lack of nuance and a perceived lack of authenticity in mainstream broadcast content related to their communities.

However, for some, in particular first-generation men across all communities, interest in news and current affairs was the primary reason given for using mainstream broadcasters. These types of programmes from mainstream broadcasters were thought to provide professionalism and gravitas.

“I watch a lot of news on BBC and Sky News as well as BBC’s World Service news. I tune into programmes like Andrew Marr²³ on Sunday, Politics Live²⁴ on the BBC.” (Black African male, 51 – 65, London)

Second-generation

Participants classified as second-generation consumed a diverse range of media and saw themselves as part of both UK society and their ethnic, cultural and, for some, faith community. They tended to be equally engaged with both mainstream broadcasters and those aimed at their ethnic communities.

²³ A news talk show on BBC One.

²⁴ A news panel discussion show on BBC Two.

For these participants, mainstream broadcasting helped them to feel connected to their UK identity, reflected their more Western cultural values and tastes, helped them to engage with colleagues and friends and helped them to connect with their children who had been born and brought up in the UK. Many of these participants also liked accessing news, films, music and entertainment programmes by broadcasters aimed at minority ethnic communities. This provided them with a sense of connection to their community and ethnic heritage.

“I like watching a whole range of things. Grand Designs²⁵, EastEnders²⁶ and Coronation Street²⁷. I have grown up with the soaps. I also like the more modern programmes on Indian channels like Bigg Boss²⁸.” (Indian family, mother, Leicester)

Third-generation

Third-generation participants²⁹ born in the UK tended to consider their moral and cultural values were more aligned with mainstream UK society than their older family members, and chose what worked for them in terms of what they watched and listened to based on their individual culture and faith. These participants were mainly watching mainstream television but enjoyed listening to both minority ethnic and mainstream radio stations for music. They did, however, enjoy television content on channels aimed at their ethnic communities as shared viewing with other family members, and some music and entertainment programmes were enjoyed as a part of independent viewing.

They accepted that what they watched and listened to on mainstream broadcasting was often at odds with more traditional cultural or faith values and the expectations of their parents or grandparents. However, they felt mainstream content better reflected their own lives, values and interests.

“I might watch a film off a Black channel if my mum is watching, but I prefer to watch the normal channels, but mostly I’m watching Netflix or other streaming platforms.” (Black African family, female 18, London)

²⁵ A show on Channel 4 following people building architecturally elaborate dream homes.

²⁶ A soap on BBC One based in the East End of London.

²⁷ A soap on ITV based in Greater Manchester.

²⁸ An Indian reality series on Colors TV based on Big Brother in which contestants live together in a house while being filmed 24/7, attempting to avoid eviction and win a cash prize.

²⁹ Apart from Arabic-speaking participants, none of whom were third-generation participants.

4. Expectations of channels and stations aimed at minority ethnic audiences

Participants' expectations of broadcasting standards for channels and stations aimed at minority ethnic communities were usually low, possibly due to a general lack of awareness that these services were subject to any regulation. There was a tendency to be less critical of these channels in comparison with mainstream broadcasters, but there were common concerns regarding areas of potential harm and offence. Participants were broadly consistent in identifying tools which might help mitigate such content and generally felt it was important that these services put in place the same protections as would be expected for mainstream broadcasters.

Attitudes towards channels and stations aimed at minority ethnic communities

Spontaneous awareness and expectations of content standards (i.e. before considering the clips and hypothetical scenarios) for channels and stations aimed at minority ethnic audiences was low across all communities and generations. Most participants did not initially realise that these channels were subject to any regulation, which resulted in lower expectations of content standards than for mainstream channels (which many participants assumed were regulated in some way).

"I don't think that Arab channels are regulated, so they do what they want. Maybe they are regulated by the Government in those countries, or the owners of the station." (Arabic-speaking female, 51- 65, London)

Initially, many participants found it harder to identify content they thought could be harmful or offensive on broadcasters aimed at minority ethnic communities than for mainstream broadcasters. First-generation Pakistani, Bangladeshi, and Arabic-speaking participants particularly struggled to talk about content on these channels in terms of the potential to offend. Participants also had difficulty in defining harm as a concept and who might be harmed by content.

Radio content was referred to much less than television content when discussing potential areas in which offensive or harmful content might be broadcast. As discussed in Section 2 (consumption), participants reported consuming more television than radio. While this research was focused on both television and radio broadcast standards, the majority of Ofcom's experience in enforcing cases involving harm and offence involve television, and therefore the clips used were from television³⁰. The participants we spoke to were less engaged in speaking about their experiences and perceptions of radio than television content, so the findings in this report mostly refer to television content.

³⁰ However, Ofcom has recorded a number of serious breaches against radio station licensees in relation to Section Three (Crime, Disorder, Hatred and Abuse).

After participants had been shown the clips and hypothetical scenarios, most did acknowledge that content on channels and stations aimed at minority ethnic audiences was, in certain cases, potentially offensive and harmful. However, first-generation participants across all groups were generally more reluctant than other participants to criticise these broadcasters.

As outlined in Section 2 (consumption), third-generation participants watched channels and stations aimed at their ethnic community as part of family viewing but did not tend to watch as much independently. Spontaneous views about content they thought was unacceptable centred around gender, caste or community stereotypes, violence against women and children and scenes of graphic and looped violence on news and current affairs programmes.

While there were similarities among participants within ethnic groups, the similarities between the perspectives of participants from similar generations were more prominent. The nature of how harm and offence was defined varied between participants from different generations and was dependent on the cultural and personal values held by the individual. These tended to be linked to how closely they were tied to their country of origin or ethnic and faith heritage.

Before being shown the Code rules, participants discussed broadcast content they were aware of that might have the potential to cause harm or offence. They identified a number of underlying concerns, including:

- The protection of children from harmful or upsetting content was of paramount importance for all.
- On-screen aggressive behaviour and poor treatment of contributors in programmes raised concerns around respectful treatment.
- Concerns about approaches to impartiality and the broadcasting of balanced viewpoints.
- Concern about content that might cause or fuel hatred between groups or communities.
- An acceptance that everyone had the right to express their own views. However, many felt that this should be in the context of not causing harm to others.

These overarching concerns were evident through the themes identified by participants from all groups and generations and the content that they defined as offensive. Overall, the potential for harm and offence was examined in the context of:

- the nature of the subject matter,
- how the content was treated by broadcasters; and,
- the tone of programming.

When discussing the importance of freedom of expression for minority ethnic broadcasters, participants felt that individuals had the right to say what they wanted and that the expression of offensive views or content should not be removed to avoid offending or upsetting people. However, concerns about the protection of children remained and participants across the board also felt that hateful content that might seriously impact community or religious cohesion may be problematic to broadcast.

Participants considered whether highly aggressive discussions about political topics and current events were justified by an overarching regard for freedom of expression. Most felt that it was more important for broadcasters to offer appropriate protections for audiences around content such as this, rather than avoid the broadcast of it. Many participants who were highly engaged with news and current events programming on minority ethnic broadcasters also considered that it was important for freedom of expression to be protected in order to facilitate open discussion and fulsome coverage of events around the world. However, there was general agreement that the broadcasting of bullying or aggressive behaviour required strong justification. Overall, most participants could not recall any content seen recently that they felt should not have been broadcast and shared a belief in the value of protecting freedom of expression while providing appropriate protections against any potential for harm or offence (examples of which are detailed later in this section).

Reasons for being less critical of minority ethnic broadcasters

Many participants assumed content that appeared to be produced abroad would not be regulated in the same way as a UK produced programme. It was also felt by some participants that content which participants identified as potentially harmful or offensive on these channels was reflective of typical social norms and perspectives in their countries of origin. As a result, sensitivities towards unacceptable content were not heightened and people did not tend to evaluate whether content on these channels was problematic.

“I won’t accept that offensive content could be on ethnic channels. I won’t say it doesn’t happen, but there is this recognition of our values and culture. It’s embedded into the culture of Africa”. (Black African mother, family interview, London)

The desire to preserve traditions and norms ‘from back home’ remained strong and some participants, especially the more conservative, were willing to accept content ‘warts and all’. There was a sense of nostalgia among some; even if they accepted that some portrayals felt old-fashioned and a little out of date, and no longer reflected their own values, there was a reluctance to criticise such portrayals.

Some second-generation Black African participants and Muslim participants from South Asian communities in particular expressed strong feelings around protecting ‘their’ channels and stations from being judged by what they saw as Western standards.

“If I’m watching something on a broadcaster aimed at minority ethnic audiences and I see something that offends me I would just think ‘haha’, that’s the way things are back home and then move on.” (Black African male, 21 – 35, Manchester)

There was a belief by some participants that the production quality of some minority ethnic TV channels and radio stations tended to be lower than for mainstream channels and therefore they had lower expectations of broadcasting standards. This

was rationalised by perceptions that channels aimed at minority ethnic audiences had smaller budgets and less production 'expertise'.

"You know there are issues around production quality and content because they don't have the same money. I know that the quality is not as good as the BBC."
(Black African family, father, Milton Keynes)

Reactions to clips and hypothetical scenarios

In response to being shown the clips and hypothetical scenarios, participants identified several areas that they acknowledged were potentially offensive to them and their families and/or communities. Participants were particularly concerned about content that included graphic footage of a violent nature in news, violent or aggressive behaviour in soaps and dramas including domestic abuse and sexualised content. When evaluating content, there were some particular cultural sensitivities that were repeatedly brought up across all five groups by participants related to gender portrayals and stereotyping, faith sensitivities and religious values and community cohesion and tension. We go into more detail about these general findings below and Appendix 1 provides participant group specific insights.

Themes regarding harm and offence across communities

Graphic Content in News

Most participants felt that news and current affairs programmes from their countries of origin often contained explicit and graphic images of violence and killing.

Participants were aware that this type of news is frequently looped throughout the day on channels targeted at ethnic minority audiences and carried what they considered to be inadequate warnings. There was, therefore, concern that children could inadvertently come across this content. Participants felt that the use of subtitles and/or the addition of descriptions to events along the news ticker, as was considered common in this type of broadcast, increased the potential for harm. This was also the case for instances in which this type of material could sometimes be over-dramatised, for example by sounds of gunshots or sirens being added or enhanced, emphasis or particular repeated focus being placed on the act of violence and the dramatic tone used by presenters in descriptions of the act of violence.

The graphic treatment of some stories on news and current affairs programming was a concern for all groups and participants agreed this had high potential to cause harm and offence.

Many participants felt that, despite recognising the high potential for harm and offence, they had become used to violent content and had come to accept it because they felt this was how news was reported in their country of origin. Some also expressed that it was appropriate that real world events were reported with evidence, even if that meant including violent or graphic content. However, with the opportunity to reflect further, most participants did consider that content of this nature was

potentially offensive and had the potential to cause harm and did require appropriate protections.

“This type of news coverage should not be shown, it’s too explicit and can cause harm. Now I have seen this [video clip], I think it too visual.” (Pakistani female, 21 – 35, Luton)

In discussing this type of content, participants considered themes such as graphic violence, murder, police brutality and explicit coverage of issues such as child abuse and forced marriages on news programmes to be potentially upsetting and offensive to them and their families and capable of being harmful for children. Participants said there would be a higher potential for this type of content to be offensive and harmful where it was not justified by the context, for example, where it was included for dramatic purposes or inappropriately for the time at which it was broadcast.

“The news from India is so in your face, the coverage can be very raw. Evening news in India is shown here during the day and you see images repeated, broadcasters shouting.” (Indian family, father, Leicester)

For all participants, having seen the video clips and hypothetical scenarios, there was agreement that the scheduling of certain programmes after the television watershed³¹, as well as with warnings of graphic or violent content, could help reduce the potential for harm and offence. Participants also said that reducing the looping of violent or graphic content, increasing the use of blurring effects on faces and not showing footage of actual murders and violence would be potential ways to protect the audience from any harm and offence.

Depictions of violence and domestic abuse

Violence in soaps and dramas was identified as potentially upsetting by all groups, although many participants felt they had become used to seeing violent and abusive content in dramas and soaps. Specific areas of concern related to violence against women and children and violence within extended families, which was considered to have a high potential to cause harm and offence.

Some third-generation participants, in particular, found scenes of this nature upsetting and were concerned that younger generations may normalise unacceptable behaviour as a result of it being included in programmes.

“You see violence against women in drama which is unacceptable. However, it happens a lot in the Asian community and the women don’t talk about it. Our older generation may not see anything wrong in this because that is the way they have been brought up, but I don’t find any violence against women acceptable.” (Bangladeshi female, 21 – 35, London)

Participants suggested that protection from potential harm or offence could be provided by broadcasting this content after the watershed. Where there was potential

³¹ i.e. after 9pm, when young children would have less access to harmful content

for significant harm or offence, all participants wanted to see broadcasters provide warnings of on-screen violence or signposting to support services for those affected.

For some second- and third-generation participants across all communities, some of the storylines and themes explored in soaps and dramas were seen to be at odds with values that they described as being more Western. There were a number of specific areas of concern.

The portrayal of traditional family structures and stereotypical gender roles where women are often depicted as subservient, docile and non-confrontational, were seen by many as offensive.

“In [Indian] movies and dramas, there’s a lot of rape. Or there’s domestic abuse. Those sorts of issues are there but for those watching it can be quite disturbing. And they are on at any time of the day!” (Indian female 35 – 50)

Storylines that included scenes of violence against women, within families and in relationships, as well as child abuse, were upsetting and offensive for all. However, some first-generation women felt these portrayals often reflected their own experiences of family relationships and domestic abuse, so they said these should be shown and discussed within families and communities. Some of these participants felt that there was an educational value in portrayals which might be seen as offensive by what were seen as more Western standards, to raise awareness of the reality of domestic life in their countries of origin. However, this was not the case for all first-generation women.

“Violence against women is unacceptable. However, it happens a lot in the Asian community and the women don’t talk about it. Our older generation may not see anything wrong in this because that is the way they have been brought up.” (Pakistani female, 21 – 35, Bradford)

Throughout discussions with all groups, participants felt that it was important that broadcasters aimed at their ethnic communities put in place the same type of protections to reduce potential harm and offence that they would expect of a mainstream broadcaster.

Depictions of child abuse and child marriage

Programmes showing violence and dramas featuring storylines about sexual abuse of children were also given as examples of content that had the potential to cause harm and offence. Some Pakistani and Bangladeshi participants mentioned dramas that contained depictions of child abuse, child prostitution and underage marriage as being highly offensive and upsetting. When considering the potential harm for audiences in this context they pointed, in particular, to younger children and vulnerable adults. When discussing how broadcasters could protect audiences from potential harm and offence, participants said they thought it was important for broadcasters to provide adequate warnings at the start of programmes. This would allow audiences to make informed choices about whether to continue watching the programme.

Depiction of sexualised content

First-generation Indian, Pakistani and Bangladeshi participants found sexualised content particularly offensive. Some said they found the behaviour of characters in some Bollywood films went against their cultural and faith sensibilities and that the content in the Bollywood films they watched had become increasingly 'Westernised'. In discussions about this, participants referred to an increase in depictions of on-screen sex, sex before marriage and same sex relationships which were thought to be unacceptable by many. These participants said that they did not want their children to learn about this and they felt some warning of sexual content or clear age guidance could help to mitigate the potential for offence and harm. They also felt this would allow them to make an informed choice as to whether to watch the content.

"Some dramas are becoming morally corrupt, showing brothers having affairs with their sisters-in-law, murder in the family. This shows a negative side and can affect kids and how other communities see us." (Indian family, father, Leicester)

Potential to damage community cohesion

Content that included presenters, guests or individuals behaving aggressively or in a bullying manner was felt by participants to go against acceptable norms for content broadcast in the UK. Participants said that it had the potential to offend, cause harm and create tension between groups and communities, as well as undermining community cohesion.

Specifically, criticism was levied at examples of current affairs programmes where presenters and guest speakers raised their voices at one another during debates and interactions that became heated and aggressive. This type of content was thought to present biased and partisan views which had the potential to offend and cause harm to community cohesion by encouraging violence between communities and sects.

"This is for dramatic effect and is deliberate to cause problems between Shia and Sunni Muslims³². Letting people shout, create hatred. And the presenters are so bad, they're doing such a bad job and not defusing the situation!" (Arabic-speaking female, 35 – 50, London)

"It's so in your face. Guests shouting, presenters shouting. It's just bad journalism, biased, taking a pro Hindu stance which is more divisive and causes problems." (Sikh family, parent, Leicester)

In these instances, most participants thought it was important that programmes took steps to protect audiences from potential harm and/or offence. Suggestions included:

- Presenters challenging and defusing aggressive or bullying behaviour by guests.

³² Two of the major sects within Islam

- Broadcasters providing warnings at the start of the programme when extreme views were expected to be expressed by guests.
- Presenters flagging any extreme views as those of the individual and not the broadcaster.
- Presenters ensuring a range of views were presented where alternative viewpoints could be expressed freely.

Some criticism was raised about news that was perceived, in certain instances, to be biased and inaccurate. For example, some Sikh participants felt the reporting of the Farmers Protest³³ by Indian news programmes was biased against their community, portraying farmers as militants and terrorists.

“You see the news coming out of Delhi which is trying to show the Sikh farmers as terrorists, but it is a peaceful protest and it feels like there is government influence on how this is being covered. It feels really biased.” (Indian family, male, Leicester)

Potentially harmful medical advice³⁴

Stimulus material for Black African participants included a clip from a programme about religious healing of physical ailments. First-generation female participants generally did not find this content harmful or offensive. However, men and second- and third-generation participants generally thought that the content had the potential to be misleading, fraudulent, unscientific and potentially harmful to vulnerable people. Participants also recognised that content of this nature was often typical of channels and programming on some African language services.

The use of warnings and disclaimers were considered to be important contextual factors that might provide protection from potential harm by conveying the importance of consulting medical practitioners before making any decisions about health or treatment.

Stereotyping

Some Black African men were concerned that dramas and soaps targeting their communities often showed Black characters as violent, aggressive and adulterous (as shown, for example, in the clip from Ben TV). While it was accepted these may reflect the roles and behaviours of some men, they argued this could create or reinforce stereotypes of Black men. Some were concerned that these portrayals might make some Black men ‘act out’ according to these stereotypes in real life. There was also a view that some women might treat Black men differently because of these stereotypes.

³³ Protests were held in India in 2020 and 2021 against new farming laws brought in by the government that would mean farmers could sell directly to private buyers, instead of government-controlled markets.

³⁴ Ofcom commissioned research on Health and Wealth Claims in Programming in 2017. See: <https://www.ofcom.org.uk/research-and-data/tv-radio-and-on-demand/attitudes-to-potential-harm>

“If a Caucasian male were to see this, he may wonder if this is what ‘all of us’ are like. It paints a bad picture [of Nigerian men].” (Black African male, 21 – 35, Manchester)

Some of the younger female participants from the Indian, Pakistani and Bangladeshi communities expressed some concern about what they perceived to be stereotypical portrayals of gender roles. These participants felt that there was the potential for themselves and their community to be misrepresented by programmes, such as soaps or dramas, on minority ethnic broadcasters that depicted traditional or, as they perceived it, ‘old-fashioned’ portrayals of characters in family settings. This was discussed in the context of programmes that might depict female family members as more subservient than their male counterparts.

Depictions of expectations of beauty standards

Programmes that promoted certain standards of beauty (e.g., in the clip from *Jago Pakistan Jago*³⁵) also raised concerns relating to the potential to create a lack of self-confidence and self-esteem among younger people. For example, some participants, in particular women from South Asian and Black African communities, felt content promoting fair skin as more beautiful and acceptable could have an impact on the mental health of vulnerable people. This was seen to be potentially harmful to young females who may face discrimination from their own community. To counter this, there was a suggestion to include some signposting to relevant organisations/networks for individuals affected by the issues raised in programming, to mitigate any potential for harm.

“In Pakistan, fair skin is seen as more beautiful than someone who has darker skin. This is not acceptable here and someone might worry about not getting married or feel pressure to use skin lightening products. This makes them lose confidence or even feel suicidal.” (Pakistani female, 21 – 35, Luton)

Protections from potential harm or offence

Participants felt that there were a number of things that broadcasters could do to minimise the potential for harm and offence to audiences. Those that had children talked spontaneously about the need for potentially harmful or offensive content that might upset or be inappropriate for children to be scheduled after the watershed on television or at times that children were less likely to come across it.

In the discussion of the clips and hypothetical scenarios, participants from all groups and across all generations felt that warnings about potentially harmful or offensive content could reduce its impact. This was particularly relevant in relation to graphic and violent content. Many participants felt that blurring or not repeating particular graphic or violent content could minimise the potential for harm and offence to

³⁵ During a fashion programme various racially offensive remarks were made about models with dark skin tones.

audience members. A small number of participants, mostly men from first- and second-generation groups, did not consider it was necessary for graphic or violent content in news programming to be blurred or altered in order to reduce potential harm or offence. These participants were more accepting that, where real world events were being covered in the context of news, the reality of the situation should be shown. They felt it was important to provide real evidence and footage of these events, regardless of the potential for harm or offence. For other genres, for example dramas or soaps, graphic or violent content was seen as something that should be given a warning and should be broadcast at an appropriate time.

Throughout discussions with all groups, participants felt that it was important that broadcasters aimed at their ethnic communities put in place the same type of protections to reduce potential harm and offence that they would expect of a mainstream broadcaster. Participants referred to tools such as: appropriate scheduling; warnings; blurred or edited footage in the case of violent, graphic or otherwise offensive content or speech; and signposting to support networks and services for viewers who might be affected by content as potentially effective means of protecting audiences from the potential for harm and offence on minority ethnic channels and stations.

Overall, most participants said they did not necessarily want content that might be harmful or offensive to be removed by broadcasters serving minority ethnic audiences, but broadcasters should be encouraged to provide warnings and signposts, and to use the watershed to protect children under 18.

Community specific perceptions of harm and offence

Indian participants

Second- and third-generation Indian participants were able to spontaneously (i.e., without clips or hypothetical scenarios) refer to certain types of content that raised concerns for them in relation to harm and offence. The areas raised spontaneously by participants were stereotypical portrayals of caste and gender, violence against women and outdated family structures.

“The Indian dramas still have caste stereotypes and show people being treated badly because of who they are. We need to show a different story.”
(Indian female, 51 – 65, Leicester)

“[In] Indian dramas there’s the stereotypical way that men do this, and women do that. Or there’s a lot of rape in almost all Indian movies. Or there’s domestic abuse. Those sorts of issues come on and it can be disturbing for those watching.” (Indian female, 36 – 50, London).

After consideration and discussion of the clips and hypothetical scenarios, participants in this group felt content that portrayed dynamics that went against their faith or cultural values had the potential to cause harm and offence. This included

reports that featured graphic violence, scenes of brutality or murder and content such as on-screen sex and kissing and sex before marriage.

Indian participants and minority ethnic broadcasters		
Type of content	Potential for offence	Potential for harm
Sex and kissing, sex before marriage in Indian films Swearing in entertainment programmes e.g., <i>Bigg Boss</i> ³⁶	Morally offensive	Harmful for under 18s Encouraging younger generations to follow unacceptable behaviours
Graphic reportage of brutality, murder, violence	Offensive to all	Harmful for children under 18 and vulnerable people Emotionally upsetting
Domestic abuse in soaps, dramas and some crime programmes	Upsetting for women especially those who had experienced violence themselves.	Harmful for children Encouraging or normalising violence against women and children
Current affairs programmes biased views and/ or allegiance to certain groups, communities, or sects. Programmes led by partisan presenters	Violent, aggressive and/ or bullying of guests by other guests, upsetting to watch, potential to create tensions between groups/ communities/ sects.	Encouraging or normalising abuse and hate crime. Potential to undermine community cohesion in the UK and in India

Pakistani participants

Participants in this group raised spontaneous (i.e., without clips or hypothetical scenarios) concerns about content on mainstream channels and stations that might offend their cultural and faith sensibilities, for example, on-screen kissing or sex. They also worried about the potential impact of certain types of content on how their community and faith were perceived by others. This was principally around issues such as the role of women and depictions of the Muslim community as conservative and restrictive.

Following consideration and discussion of the clips and hypothetical scenarios, participants acknowledged there were specific types of content on ethnic minority channels that caused them concern because of the potential impact on them and their families. However, some thought it was acceptable to have issues such as child

³⁶ See footnote 28.

abuse portrayed to raise awareness of such social issues, provided it was contextualised by appropriate safeguards such as warnings at the start of programming. Areas which participants agreed had the potential to offend and to cause harm included the portrayal of Islam, the portrayal of Muslim women as oppressed, on-screen sex and kissing, sex before marriage, child abuse and prostitution, violence against women and children, partisan presenters, bullying and violent guests.

“Sometimes we women are shown as oppressed, but we have authority at home. We are not shown in a positive light and how we are portrayed is not balanced.”
(Pakistani female, 21- 35, Luton)

Pakistani participants and minority ethnic broadcasters		
Type of content	Potential for offence	Potential for harm
Bollywood films	On screen sex and kissing, sex before marriage	Encouraging younger generations to follow traditionally unacceptable behaviours
Dramas, documentaries	Child abuse and prostitution (some educational value)	Encouraging antisocial behaviour, increasing crime against children
Dramas and soaps	Violence against women and children	Potential to harm vulnerable people
Current affairs, discussion programmes	Partisan presenters, bullying and violent guests, presenters and guests inciting violence against certain communities or sects	Potential to encourage violence, crime and abuse of others and detrimental impact on relationships between communities

Bangladeshi participants

Religion and religious beliefs were central to the responses of Bangladeshi participants and their religious values influenced and dictated their attitudes to the media they consumed. For example, all were against the portrayal in broadcasts of behaviours or relationships between characters that went against their moral, religious or cultural values and beliefs and felt such portrayals had the potential to harm and offend.

In terms of content that participants raised as unacceptable, many in this group had two main reasons for finding some content offensive or harmful. Firstly, they felt certain content offended their cultural and faith values. Secondly, they felt worried about the potential impact content, in particular on mainstream broadcasters, might have on how their community and faith were perceived by others.

“Asian Muslim families are always shown as outsiders. This just reinforces our feelings that we will never be accepted as part of the society.” (Bangladeshi male, 35 – 50, Birmingham)

Many first-generation Bangladeshi participants struggled to identify examples of content they might consider harmful or offensive on minority ethnic channels. Other participants were able to point to a number of areas they felt might raise concerns for them. These concerns focused on violence towards women and children, graphic and violent images being shown and behaviour by characters, presenters, guests or individuals that went against their moral, religious or cultural values and beliefs. They talked about these areas as having a particular potential to cause harm to women and to have a detrimental impact on community cohesion.

Bangladeshi participants and minority ethnic broadcasters		
Type of content	Potential for offence	Potential for harm
Dramas and soaps	Violence against women and children, child abuse, child marriage. Female stereotypes as submissive and fragile	Potential to cause harm to women and children because such behaviour might be deemed acceptable
News and documentaries	Graphic and violent images including scenes of murder, looped content, repeats throughout day. Lack of sensitivity towards the victims of violence and crime. Police brutality	Easy access by children because of daytime broadcasting and potential impact on their mental health. Offensive to all members of the family
Current affairs discussion programmes	Partisan presenters, bullying and violent guests, presenters and guests inciting violence against certain communities, groups, or sects	Potential to encourage violence, crime and abuse of others, and detrimental impact on community cohesion
Films & dramas	Children disrespecting older family members, sex, pre-marital sex and same sex relationships	Potential for younger generations to be influenced by depictions of behaviours that did not align with the values of their faith or family.

Black African participants

This group saw the topic of harm and offence as subjective and dependent on each individual's perceptions and sensibilities. Criticism around harm and offence initially centred around mainstream broadcasting but, following consideration of the clips and

hypothetical scenarios, subsequently included content on minority ethnic broadcasters.

Many participants in this group felt that there was a potential for harm and offence in content across all broadcasters in areas that linked to gender portrayals and ideas that might be seen to be stereotypical. Participants raised concerns over portrayals that included over-sexualised Black women, subjugated women and programmes that included negative stereotypes, in particular of Black men as violent and adulterous. In addition to these concerns, participants considered content that included depictions of skin bleaching to have the potential to be harmful and offensive.

Participants across generations also felt that violent or graphic content had the potential to cause harm or offence, with many participants considering that graphic news reports of brutality, murder and/or violence on news programming could be problematic, depending on the protections that were in place for the audience. In discussing protections for audiences in instances of violent and graphic content, participants pointed to warnings, appropriate scheduling and blurring where appropriate. However, there were some participants that said they were not offended by more graphic footage on channels aimed at African audiences because they felt the content was contextualised by events occurring in Africa.

“Black audiences are harder. Sometimes the things we do as black people are more graphic. We are more hardened to things because we have been exposed to it in real life but it is hard stuff.”
(Black African male, 51 – 65, London)

Black Africans participants and minority ethnic broadcasters		
Type of content	Potential for offence	Potential for harm
African music videos	Over-sexualisation of African women	Encouraging younger generations to emulate behaviour that is seen as culturally unacceptable
Dramas and soaps	Subjugation of women/ female stereotypes	Domestic violence, behaviour some men might think is acceptable
Dramas and soaps	Negative stereotyping of Black African men: as violent, adulterous, murderers e.g., South African soap ‘Generations’ on SABC1 Glorification of drug misuse	Concern about potential for other communities to view them negatively; reinforcing of stereotypes

Current affairs discussion programmes	Graphic reportage of brutality, murder, violence	Potential to upset and harm children and vulnerable people
Lifestyle programmes, adverts	Skin bleaching	Harm to young women's self-image and confidence
Current affairs, discussion programmes	Partisan presenters, bullying and violent guests, presenters and guests inciting violence against certain communities, groups or sects	Potential to encourage sectarian violence, crime and abuse of others and detrimental impact on community cohesion

Arabic-speaking participants

All participants in this group primarily had spontaneous concerns around content that they felt went against their cultural and faith beliefs. Generally, this was related to wanting to protect their children from harmful and offensive content. They mentioned portrayals of the consumption of alcohol, drug taking, sex before marriage and same sex relationships, which they thought were potentially harmful to people under eighteen.

Many participants in this group felt news and current affairs programmes on Arabic language broadcasters included content that had the potential to be offensive and harmful. Comments about this centred around the inclusion of violence, graphic images of torture and killing that were unblurred and could include images of children, and the broadcast of content of this nature before the watershed.

“They will show things like the Syrian war, it’s really graphic, children being killed. There is no warning, they show these images at any time of the day. It can cause suffering and depression.” (Arabic-speaking male, 21 – 35, London)

Participants also said they felt news and current affairs programmes on Arabic language services had the potential to cause harm and offence in instances of aggressive or bullying behaviour by presenters, guests and individuals. In their discussion of this, participants raised concerns around community cohesion between people from different sects. They also considered that this content had the potential to be offensive to viewers due to cultural and faith expectations related to treatment of others.

“These presenters [on Arabic channels] are unprofessional and this is disgusting. There is freedom of speech but when it is uncontrolled on the screen and the presenters don’t control what people say, it gives licence for people to take sides.” (Arabic-speaking male, 51 – 65, London)

“This is disrespectful to the viewers; the way presenters behave. It is divisive and increases hatred. It goes against our faith.” (Arabic-speaking female, 21 – 35, London)

Arabic-speaking participants and minority ethnic broadcasters		
Type of content	Potential for offence	Potential for harm
News and current affairs programmes	Graphic violence in news coverage, especially images of violence against women and children	Emotionally upsetting, especially for younger children
Dramas showing domestic violence, forced and child marriages	Offensive to all	Emotionally upsetting, harmful for children under 18 and vulnerable women
Current affairs and discussion programmes showing bias towards a sect or group	Violence and aggression and/ or bullying of guests by other guests, upsetting to watch, potential to create tensions between groups/ communities/ sects.	Potential to undermine community cohesion and encourage abuse and hate crimes

5. Expectations of mainstream broadcasters

Participants' expectations of broadcasting standards on mainstream services were generally higher than for services targeted at minority ethnic communities. Definitions of content that might be potentially harmful or offensive on mainstream channels and stations varied across generational groups, but common areas of concern were the portrayal of faith communities, depictions that were perceived to be stereotypical and storylines which were seen to potentially conflict with participants' cultural, faith and moral values.

The main focus of Ofcom's research was to understand the audience expectations of channels and stations aimed at minority ethnic communities as set out in detail above. However, participants often related their expectations on these channels to their views about content broadcast on mainstream channels.

Typically, expectations of mainstream services were higher but participants did have some specific concerns about content on them, some of which provide insight into their motivations for choosing to watch and listen to content on ethnic minority services.

Overall attitudes towards mainstream broadcasters

There was a general expectation among the majority of participants across all groups that mainstream broadcasters in the UK must be regulated and required to ensure content is not offensive or harmful. However, participants were not aware of the specifics of the Code or the processes involved in regulation of broadcasting. Some second- and third-generation participants were aware of the watershed, but this was the only clear regulatory tool that was known among participants.

Most participants had higher expectations of mainstream broadcasters than for those channels and stations aimed at minority ethnic communities in terms of standards around harm, offence and the protection of children. There was little content that participants were able to immediately reference as being harmful or offensive when asked, but when they did consider content of this nature, they were more likely to refer to mainstream, rather than minority ethnic broadcasters (particularly in the context of portrayals of ethnicity, culture and faith).

For those first-generation participants who tended to have more conservative attitudes, the key criteria applied was the degree to which content challenged their moral code. When discussing the type of content that might be challenging, participants referred to on-screen kissing, sex scenes, sex before marriage, same sex relationships and swearing. These types of behaviours were seen by a number of first-generation participants as going against their cultural and faith perspectives.

Some second-generation participants said when content contained issues which they found culturally challenging, such as depictions of same sex relationships, they used this as a basis of discussions with their children about cultural and religious values. Other participants, in particular third-generation, felt that content containing issues that might be offensive to older members of their family were more aligned with their personal values and reflected the society they lived in, so did not find the same issues with content of this nature.

For most other participants, offence was largely identified in the context of the unfair treatment of some protected characteristics³⁷, and participants referenced ethnicity, gender, sexual orientation and disability in their discussions about this. However, some second-generation Indian, Black African men and Arabic-speaking participants also found content that showed characters behaving in ways that went against their moral, religious or cultural values to be offensive. They found this to be uncomfortable to watch and therefore less acceptable when shown on mainstream channels.

For most, the main area of concern was programming that might be harmful to children or that children might find upsetting. Parents saw themselves as responsible for ensuring content was appropriate and protected their children by switching off or switching to other programmes where they felt this was necessary.

When asked about the importance of freedom of expression in relation to content broadcast on mainstream channels, participants felt that individuals had the right to say what they want and that the expression of potentially offensive views or content should not necessarily be removed. Participants across the board felt that hateful content that might seriously impact community cohesion or particular groups may have the potential to be highly problematic for broadcast. Overall, most participants felt that they had not seen or heard any content recently that they felt should not have been broadcast and shared a belief in the value of protecting freedom of expression.

Portrayal of ethnic and faith communities

Participants across all groups were highly sensitive about how their ethnic and faith communities were portrayed. As a result, criticism of mainstream content was often focussed on how accurately participants thought their communities were represented and portrayed and whether behaviours and values depicted were at odds with their own lives and culture.

First-generation participants with values more closely aligned with the more conservative cultural and faith values of their heritage tended to use mainstream broadcasters less, as discussed above. These participants criticised mainstream broadcasters because they assumed content would not have standards that

³⁷ That is, characteristics protected under the Equality Act 2010. These are: age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion/belief, sex and sexual orientation.

reflected their cultural, faith and moral values, rather than because they had seen or listened to a specific programme that they found offensive or harmful.

For first- and some second-generation participants, the main issues of contention were around portrayals of family dynamics and the nature of relationships and behaviours that were not felt to reflect their families and communities. When asked to think of examples, participants referenced soaps and dramas in which they said younger generations showed ‘disrespect’ for older generations or included depictions of sex before marriage. These participants felt content such as this did not accurately show ‘the reality’ of their lives and could be harmful because it might be seen as acceptable behaviour.

“When you see sexual scenes, and of people who are not married, that is taboo. It’s not for kids to watch and I will switch it over.” (Arab family, mother, London)

Criticism was also levied around what some participants across the groups that expressed their Muslim faith saw as stereotypical portrayals of their community on mainstream channels. When asked to describe these portrayals, participants mentioned the characterisation of Muslim people as ultra-conservative, disrespectful to women or violent. There was a general sense of concern that these types of attitudes could and did increase discrimination and racism.

“The way Islam is stereotyped on TV has a huge impact on Muslim people, because we can feel it and see it in how some people behave towards us due to what they have seen on TV.” (Arabic-speaking female, 51 – 65, London)

“Muslims are always shown as extremists. The mainstream broadcasters’ shows never show Muslims like us, people who are moderates and successful. What can we do? I get very upset, but we can’t stop people from showing such stuff.” (Pakistani female, 36 – 50, Luton)

“There is bias against Muslims. The news will show Arab immigrants as lazy and abusing the benefits system and this creates community tensions.” (Arabic-speaking female, 51 – 65, London)

The portrayal of the Muslim community and Islam was an area of concern for Arabic-speaking participants in particular. Many participants felt that mainstream broadcasters showed bias in their news and current affairs programming; there was a sense of frustration that what they saw as stereotypical portrayals in news and current affairs on mainstream broadcasters had a real potential to impact the Arab community in the UK. Some participants connected this with the discrimination they said their communities faced in their everyday lives.

Some Arabic-speaking participants felt that characters in soaps and dramas behaved in ways that went against their faith and cultural beliefs and said that these portrayals concerned them. They thought there was potential for confusion around what young people saw depicted in broadcast content and the typical position of their faith or culture on these issues.

Some Black African participants said they were frustrated rather than offended by portrayals that they thought were stereotypical; particularly around Black men being

depicted as aggressive violent and/or as drug dealers/ users. They considered that portrayals such as this had the potential to be harmful.

“When you see dramas that glorify drugs and violence, this is such a narrow depiction of Black life, it’s not our world, doesn’t represent us and is harmful for our kids.” (Black African male, 51 – 65, London)

Storylines that conflict with cultural, faith and moral values

Both Christian and Muslim participants highlighted that they had seen storylines on mainstream channels that they felt were offensive to their religion.

“Catholicism is used [by mainstream broadcasters] in certain storylines...like Fleabag³⁸. She has an affair with a Catholic priest...I find it difficult to watch.” (Black African mother, family interview, London)

“Vikings³⁹ featured a scene whereby a character mutilated an Imam in a mosque. This was shocking as it is blasphemous and beyond taboo. This was dramatised as a normal thing, but given the sensitivity around holy sites, I think people would take extreme offence.” (Bangladeshi male, 21 – 35, Birmingham)

On-screen kissing and participation in sex by characters from their own ethnic and faith communities was seen as unacceptable by some from Indian, Pakistani, Bangladeshi and Arabic-speaking communities, particularly those from first- and some second-generation groups. This is because such behaviour tended not to resonate with the moral, religious and cultural values of their ethnic heritage and community.

“The kissing scenes in EastEnders⁴⁰ is not good for kids to see. Seeing our people drinking and being disrespectful to their parents is not what we want to teach them.” (Indian female, 35 – 50, London)

Dramas such as *Ackley Bridge*⁴¹ and soaps such as *EastEnders* were also spontaneously criticised by some Indian, Pakistani and Bangladeshi first-generation and some second-generation participants for the inclusion of lesbian and gay Muslim characters. In particular, some first-generation participants did not like seeing the portrayal of same sex relationships from their own ethnic and faith communities as these behaviours were seen by them as culturally unacceptable⁴².

However, in contrast, some second- and third-generation participants felt that storylines addressing themes that might offend their older relatives reflected modern UK society. Storylines of this nature tended not to offend them, nor did they raise

³⁸ A comedy-drama on BBC Three and BBC One about a woman dealing with grief who falls in love with a priest.

³⁹ An historical fantasy drama on Channel 5 and Amazon Prime.

⁴⁰ See footnote 26.

⁴¹ A comedy-drama on Channel 4 set in a multicultural academy school.

⁴² Please note that the research was qualitative in nature. This means it explored in some depth the views of participants in order to give a directional steer to Ofcom. As it is not a quantitative study, the results cannot be extrapolated to robustly represent the views of the communities as a whole.

issues or concerns for them. These participants felt this content was relevant and that it aligned with their expectations of topics to be addressed in programmes.

The table below illustrates areas of concern in relation to harm and offence raised across the five communities.

Participants and mainstream broadcasters

Type of content	Potential for offence	Potential for harm
Bangladeshi Participants		
News, current affairs and documentaries	Issues such as grooming, terrorism, Muslim gender portrayals, forced marriages, same sex relationships (e.g., <i>Three Girls documentary</i>) ⁴³	Reinforcing stereotypes of the Muslim community as extremists, bigoted, ultra-conservative; potential for this to increase prejudice and discrimination
Soaps and dramas e.g., <i>EastEnders</i> ⁴⁴ and <i>Ackley Bridge</i> ⁴⁵	On-screen kissing and sex, sex before marriage, same sex relationships	Encouraging younger generations to emulate behaviour that is seen as culturally unacceptable
Black African participants		
News, current affairs and documentaries Comedy – jokes about faith Drama: stereotypes of Black men as drug dealers and/or involved in violent crime	Use of the 'N' word, perceived stereotypical portrayal e.g., Africans as poor, African men as aggressive and violent. Trivialisation/ disrespect of faith Perceived negative stereotypes e.g., Channel 4, <i>Topboy</i> ⁴⁶	Reinforcing stereotypes and increasing the potential for prejudice and discrimination
Pakistani participants		
News, current affairs and documentaries	Negative or, what were considered to be, "stereotypical" portrayals of Islam, Muslims and/or Muslim women as oppressed	Reinforcing stereotypes and increasing the potential for prejudice and discrimination

⁴³ A drama on BBC One based on true stories about grooming and sexual abuse.

⁴⁴ See footnote 26.

⁴⁵ See footnote 41.

⁴⁶ A crime drama on Channel 4 set in a fictional estate in Hackney about tensions between drug gangs.

Indian participants		
Soaps, dramas (on-screen sex before marriage, same sex relationships, etc.)	Family, cultural, faith portrayals not reflecting the 'reality' of participants and their lives	Inaccurate perceptions of the Indian community and culture among non-Indians. Encouraging younger generations to follow some culturally unacceptable behaviours.
Entertainment programmes showing sexual relationships, nudity	Offensive for older participants, Embarrassment if family viewing	Embarrassment between family members when seen in family viewing.
Arabic-speaking participants		
Soaps, dramas (sex before marriage, same sex relationships etc.)	Behaviours deemed unacceptable culturally and in the context of Islam	Encouraging younger generations to follow culturally unacceptable behaviours
News	Perceptions of reporting that reinforce stereotypes of the Muslim community and Muslim women	Encouraging racism, prejudice and hate crime

6. Awareness of and attitudes towards Ofcom

Awareness of Ofcom as the UK's broadcasting regulator was generally low across all groups and generations and there was hardly any knowledge of Ofcom's role in regulating services aimed at minority ethnic communities. Once explained, there were mixed responses towards Ofcom and these varied both across generations and ethnic groups. Most participants initially said they would be unlikely to complain to Ofcom about any broadcasting content, although some had moved from this position by the time of the follow-up interviews.

Most participants across all groups had very little awareness and knowledge about Ofcom and its remit to regulate broadcasting standards and virtually no awareness that its standards apply to broadcasters aimed at minority ethnic communities in the UK.

Little consideration of standards was given by most first-generation Indian, Bangladeshi, Pakistani and Arabic-speaking participants. These participants had no knowledge of Ofcom at all, or its role in broadcasting regulations, as their use of mainstream television and radio was very limited.

Most other participants, except a minority of younger participants, were not familiar with Ofcom and were unaware of the Broadcasting Code. However, they did assume there was some regulation in place for mainstream content, particularly for the protection of children. There was general awareness of the television watershed as a means of protecting people. However, beyond this, participants struggled to provide any details of by whom or precisely how broadcasters were regulated.

Any awareness of Ofcom, among a minority of participants, was primarily through stories that had featured in the news about high levels of audience complaints or broadcasters who had been investigated for breaches. As a result, a small number of participants had some knowledge of Ofcom investigations around offensive language or discrimination on the basis of race, gender, faith and sexual orientation.

“There were all those complaints to Ofcom when Diversity⁴⁷ did that dance because people thought it was too political.” (Black African male, 21 – 35, Manchester)

“Ofcom is a regulator that monitors channels like the BBC. They give out fines and penalties and get channels to apologise.” (Indian female, family, Birmingham)

Virtually none of the participants were aware that Ofcom's remit extended to the stations and channels serving minority ethnic audiences. They assumed these broadcasters were not part of Ofcom's remit because they considered that the majority of content was likely to be produced outside the UK. They made this

⁴⁷ Diversity are a UK street dance troupe who won Britain's Got Talent in 2009. Diversity performed a routine inspired by the Black Lives Matter political movement on Britain's Got Talent, ITV on 5 September 2020. Ofcom [published its assessment of this programme](#).

assumption for a number of reasons, including that in some cases the main language on the channel may not be English.

“I’m assuming that channels like [broadcaster aimed at minority ethnic community] are held to a different set of standards and the cable companies just pay a fee to stream it here, so they don’t have to pass through UK regulations.” (Black African male, family, London)

“I don’t believe that Arabic broadcasters are regulated or controlled by companies who follow rules. I think they’re a very free space where you can say what you want. For Western or mainstream channels, I think they are managed by companies and do follow rules or have contracts that you can’t break.” (Arabic-speaking male, 21 – 35, London)

Attitudes towards Ofcom

Overall, feelings towards Ofcom were mixed. When introduced to Ofcom and its remit, first-generation Indian, Pakistani, Bangladeshi and Arabic-speaking participants were quite positive. They felt reassured that Ofcom’s standards applied to both mainstream broadcasters and those aimed at minority ethnic audiences and they generally trusted Ofcom to call broadcasters to task if standards were breached.

“The discussion was an eye opener. We didn’t know about Ofcom. Now I know I can do something about stuff that I don’t like. That’s really good to know that Ofcom will look into things.” (Bangladeshi female, follow up group, Birmingham)

“I had not heard of Ofcom but it’s a good thing that they are monitoring what we watch and it helps to understand that there are some rules.” (Arabic-speaking female, 36 – 50, London)

Black African participants across all generations, however, tended to view Ofcom with a degree of mistrust. Ofcom was seen to be part of the ‘system’ which was neither impartial nor fair. This was not necessarily based on actual experience but reflected a general lack of trust in establishments. Participants felt their mistrust had been compounded by examples of what they saw as breaches of standards reported on in the press which had not been sanctioned. This raised criticism that Ofcom was not protecting minority ethnic audiences effectively and was selective about which breaches it investigated.

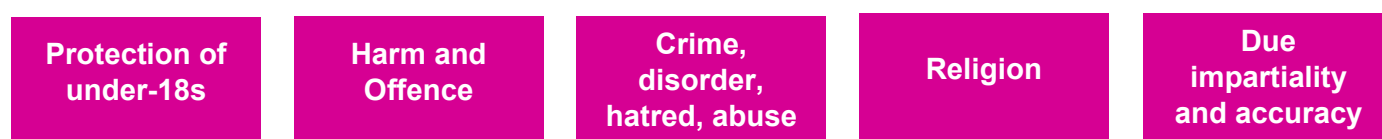
“I’ve seen some things that are very offensive [on mainstream TV] but they have still got their licences. So, I don’t think Ofcom is doing its job properly. Ofcom is just a noticeboard where people can go to complain but nothing ever gets done. There are some issues they will take up [that are important to them]. But others they won’t.” (Black African family, father, Milton Keynes)

When more detail about the rules of the Broadcasting Code had been shared with all participants in the sessions, most participants felt reassured that these applied to both mainstream and broadcasters aimed at minority ethnic audiences. There was, however, some concern that Ofcom might not have the cultural understanding to

take context into account across the participant groups amongst first- and second-generation participants.

The scope of the rules provided reassurance and were thought to cover the areas of concern participants naturally had, as well as those not previously considered. For example, crime, disorder, hatred and abuse (covered by the rules in Section 3 of the Code) were issues raised in response to the video clips and hypothetical scenarios, but participants had not realised standards were in place for these.

All areas of the Code were regarded as important. However, the following standards were identified by participants as most important for Ofcom in its regulation of broadcasters aimed at minority ethnic audiences.



Likelihood of complaining

Even though many participants felt reassured that Ofcom is required to hold all broadcasters it regulates to account, most said that they were unlikely to complain if they saw or heard something which they thought breached any rules. We observed that the main barriers to complaining were: a lack of will; a lack of knowledge of and trust in Ofcom and existing complaints procedures; and a desire to protect 'our broadcasters'.

"Despite seeing some things overall [that not happy with/find offensive] I'm quite grateful that we have these channels. I don't want to add any negativity. But I would do it [complain] for the mainstream networks." (Black African female, 21 – 35, London)

In the follow up sessions, some third-generation Indian, Pakistani, Bangladeshi and Arabic-speaking participants said they were now more likely to complain to Ofcom if they felt any content on both mainstream and minority ethnic broadcasters was offensive or harmful. They tended not to be offended by content, but felt it was their responsibility to come forward if this did arise.

"I think that if I saw something that shows hatred to a community, or a presenter was being unprofessional and biased, I think I might do something, we all have to take a stance." (Indian male, 21 – 35, Leicester)

However, some Indian, Pakistani, Bangladeshi and Arabic-speaking participants said they would be willing to complain but they were not sure about the process. They said that they would not know where or how to complain. In order to help them feel more confident that they could have an impact on what is broadcast and how, they wanted to know more about the broadcasters aimed at minority ethnic audiences that Ofcom had investigated.

“I didn’t really think about complaining. Now I know there are rules and regulations, I feel more confident that Ofcom does look at Asian channels and would do something if I complain but the process needs to be quick and easy.” (Pakistani female, 36 – 50, Bradford)

First-generation participants across all ethnic groups were mostly unwilling to report offensive content. This is because they said they were not used to complaining in general. They felt that self-regulating what they and their families watched was sufficient to protect themselves and their children from harmful and offensive content.

“I would not complain, it’s not what we do and if something upsets me, I’ll change the channel or discuss this with my family, but I would not complain. I don’t know how and I don’t speak English so it would hard for me anyway.” (Bangladeshi female, 51 – 65, London)

Most Black African participants of all ages said they were unlikely to complain. They explained that they did not trust institutions to take account of their needs and this extended to their attitudes towards Ofcom. In order to support their feelings, they pointed to examples, such as a recent news report where the ‘N’ word was used, where they felt Ofcom had not held the broadcaster appropriately to account.

“I saw an incidence of a news presenter using the ‘N’ word on a mainstream TV channel and Ofcom did nothing about it. What’s to say that the regulator will take any action over stations dedicated to black people?” (Black African male, 21 – 35, Manchester)

Attitudes towards broadcasting regulation and Ofcom’s remit

For many participants, the fact that Ofcom’s standards apply to broadcasters aimed at minority ethnic audiences was felt to bring a number of specific benefits. For instance, it helped them feel included when they knew they had had the same protections in their consumption of mainstream and minority ethnic targeted broadcasters.

“Now we know that there is some kind of protection there for us. That our broadcasters won’t be careless about what they broadcast.” (Black African female, 21 – 35, follow up session, London)

Participants also said that if Ofcom could encourage more people from minority ethnic communities to complain, it provided some reassurance that ‘their voice would be heard’.

“If I see something racist or insulting, I will complain. If I don’t speak up, then nothing will be done. Someone needs to take the first step. This might encourage others to do the same.” (Pakistani male, 21 – 35, Luton)

Ofcom’s remit to investigate complaints against broadcasters aimed at minority ethnic communities helped participants across the board feel these broadcasters might be encouraged to improve the quality of their programming, leading to overall

improvements in standards for all. They thought that this could help build pride for ‘their broadcasters’ and help people outside their ethnic communities to view them and minority ethnic targeted broadcasters more favourably.

“The good thing is if the Asian channels are regulated then that will improve the standards of these programmes. This is a good thing. That we also deserve good programming.” (Follow up session, Pakistani male, 36 – 50, Luton)

“Knowing that they [minority ethnic targeted broadcasters] can’t get away with it. If they don’t get regulated abroad but at least they will be here. They will have to think twice, take the regulations seriously.” (Indian female, 36 – 50, London)

Some Black African participants felt that, as more people became aware of where and who to complain to, this might increase the numbers of complaints, which gave them some confidence that Ofcom would be more likely to investigate key issues of concern.

Knowing more about Ofcom and the Broadcasting Code had made some participants in the follow-up sessions more mindful about what they had watched since the initial discussions. They reported that knowing more about the standards in place meant they had cast a more critical eye on content that might, for example, be violent, exploitative or reinforce gender stereotypes. Some said the research discussions had encouraged them to talk about programmes in relation to harm and offence with family and friends.

“I am more conscious when I am watching. The [clip] that we looked at⁴⁸, I went to see how Ofcom had dealt with it, and it was good that it had.” (Indian female, 36 – 50, London)

Many participants also felt more protected when watching mainstream broadcasters. Increased knowledge about the broadcasting standards made them more aware of warnings and signposting that might be put in place when potentially offensive or harmful content was broadcast.

However, despite this reassurance, some participants did not appreciate that Ofcom can only take action once a programme has been broadcast and that it is the responsibility of the licensee to abide by the Code. As a result, there was still a reluctance to place direct responsibility on minority ethnic broadcasters. Those who understood and accepted Ofcom’s role as a post-broadcast regulator wanted to see how Ofcom could work with these broadcasters to improve content in terms of harm and offence.

An area of concern that remained in the follow-up discussions was that broadcasters aimed at minority ethnic audiences should not encourage hatred or abuse between different groups or communities. Participants wanted Ofcom to take broadcasters aimed at minority ethnic audiences to task where current affairs and discussion programmes were felt to potentially incite hatred and violent behaviours between

⁴⁸ Indian documentary about a Punjab water issue in 1984 but which incorporated a testimony of violence, including reconstructed images of women being abused and narration of women being “gang raped all night long”.

groups. They wanted to protect freedom of speech but had an expectation that abusive, hateful or harmful content should not be broadcast.

Appendix 1: Community specific insights

This section looks at each of the five minority ethnic communities in detail from which participants were drawn for this research and provides insights across media consumption, expectations of broadcasters related to harm and offence and awareness of Ofcom. Much of this is set out on the chapters above but we have provided this appendix, particularly for broadcasters, to draw together the insights we found about specific communities. As noted above, this research was qualitative in nature and explored in some depth the views of participants in order to give a directional steer to Ofcom. As it was not a quantitative study, the results cannot be extrapolated to fully represent the diverse views of the communities as a whole.

A variety of views were expressed by participants, but the following are the trends and observations within the communities.

Indian participants

Key observations

Many of the first-generation participants held conservative views which were prominent in the multigenerational family interviews. Maintaining a strong connection with India, their family and Indian culture was very important to them. Although they held traditional cultural values for themselves, they accepted the fact that their children and grandchildren had views and values more aligned with UK society. Expectations for younger family members to follow traditional behaviours from their cultural heritage appeared less prominent within the families compared with the other participant groups we spoke to.

For second-generation participants, traditional faith and cultural values were strong, but they did not find content reflecting Western society and values offensive or harmful. These participants enjoyed content from both Indian and UK mainstream broadcasters and not only this, but they understood their parents' and children's perspectives, views and expectations of broadcasters. They discussed wanting their children to have freedom and confidence to establish their own values but said that this should be done whilst being respectful of family elders and their cultural traditions and expectations.

For third-generation Indian participants born and brought up in the UK, maintaining connection with parents and grandparents was important, particularly for those living in multigenerational households. They were respectful of their grandparents, enjoyed having a relationship with them and wanted to have open and honest dialogues with their elders. They saw themselves as very much part of UK society and were confident in their sense of identity as part of Indian ethnic and faith culture and UK culture. Most participants did not express tensions or pressure to adhere to traditional expectations around behaviour or values.

Media Consumption

For most first-generation Indian participants aged over 60, Indian broadcasting was the mainstay of media consumption. The preference for content in their mother tongue that did not go against their cultural sensibilities were the main drivers for this.

These participants enjoyed a range of genres, including dramas, films, entertainment and music. They could identify with portrayals of traditional family relationships and structures and social, cultural and faith values. Participants said that this content reflected their lives in India and mirrored their own values and views.

First-generation Indian men liked to keep in touch with politics, news and current affairs in India and also enjoyed watching UK mainstream channels for news, sports and documentaries. They also enjoyed both Indian and mainstream radio for music, local, national and international news, current affairs and sport.

Minority ethnic radio stations were used by first- and second-generation participants for news from the Indian subcontinent and culturally relevant music, as well as local news for older participants. In contrast, third-generation participants used these radio stations predominately for music.

Many second-generation participants said they equally enjoyed UK mainstream and Indian channels and stations, across all genres. Whilst they acknowledged some types of content were unacceptable for being at odds with some of their cultural and faith values, for example many of the men we spoke to in this group did not like seeing same sex relationships on television, they accepted that these reflected UK society. Because of this, they tended not to take offence. These participants enjoyed a range of content and filtered what they felt was unacceptable for their families to watch. Some participants said that when content covered what they considered to be 'controversial' issues that went against their values, they liked to use this as a basis of discussion with their children.

Third-generation men and women mainly enjoyed watching mainstream broadcasters and on-demand services as they felt they did not have as much of a connection with issues, events and current affairs in India. Some women did watch Indian soaps and dramas with their parents and grandparents, but these were generally as part of shared family time. They did, however, enjoy music, entertainment shows and Bollywood films from minority ethnic broadcasters.

The value of minority ethnic broadcasters

For first- and second-generation participants, Indian broadcasters played an important role in their lives, for a variety of reasons:

- Enjoyment of output in their mother tongue, either because they preferred this to English or as a way of connecting with and enjoying their linguistic heritage.
- Connection with political, social and cultural aspects of India.
- Emotional connection around 'seeing people like me'.

- Links with Indian culture, even if not necessarily a reflection of their personal values.
- Preserving cultural, faith and linguistic heritage for future generations
- Culturally sensitive content that did not push the boundaries of their personal values and was seen to not be harmful or unacceptable.

Many participants born in the UK enjoyed music and films on Indian channels for personal viewing, but the main value of Indian broadcasting for them was in the facilitation of connections with their parents and grandparents.

Expectations of broadcasters

Similar to other groups, Indian participants generally had no expectations of standards for minority ethnic broadcasters because they assumed that, as these appeared to be produced overseas, they would not be subject to UK broadcast standards.

Some Indian participants were aware of standards for mainstream broadcasters, although few knew who was responsible for the standards or how broadcasters were regulated. As a result, Indian participants held UK mainstream broadcasters to higher standards than minority ethnic broadcasters.

Perceptions of harm and offence

Initially, older first-generation participants struggled to say what types of content they found to be offensive on minority ethnic broadcasters, as this was not a mindset they used to evaluate programmes. However, second- and third-generation Indian participants were able to review content more critically and there was some spontaneous criticism before any clips were shown or hypothetical scenarios discussed. This was generally in relation to portrayals of gender and caste stereotypes, violence against women and the portrayal of family structures which some considered to be outdated.

“The Indian dramas still have caste stereotypes and show people being treated badly because of who they are. We need to show a different story.”
(Indian female, 51 – 65, Leicester)

“On dramas you see gender stereotypes with women seen as second-class citizens, and the mother-in-law is always horrible. This is not what we are like now.” (Indian female, 51 – 65, Leicester)

News was also mentioned for including graphic scenes of violence, such as police brutality, which they were not used to seeing on UK mainstream programmes. Some Sikh participants felt that the recent reporting of the Farmers Protest⁴⁹ by Indian media was biased and derogatory.

“The news is so in your face, lots of shouting, presenters shouting, raw coverage of murders, all without warning.” (Indian family, father, Birmingham)

⁴⁹ See footnote 33.

“In Asian news, you have such bad journalists. You have people screaming at each other, the presenters are biased. This creates more tension and division.” (Indian family, Leicester)

These participants also criticised UK mainstream broadcasters for what they felt was insufficient coverage of key events in India such as this and said that it made them feel marginalised.

“You hardly heard about the Farmers Protests⁵⁰, the biggest protest in the world and hardly covered by the British media. Then the Indian reporters put you down as terrorists which just cause problems between Sikhs and Hindus here.” (Indian male, 51 – 65, London)

Bollywood films were also criticised by some for becoming ‘too Westernised’, Participants referenced depictions of on-screen sex and kissing, nudity and same sex relationships, which they said made family viewing uncomfortable and had the potential to be offensive.

“Bollywood films are becoming morally corrupt. Showing affairs, and you see much more kissing and sex before marriage.” (Indian male, family interview, London)

Overall, third-generation men and women said they were generally not offended by content on mainstream broadcasters. They did, however, say they felt uncomfortable watching certain programmes they enjoyed, such as *Love Island*⁵¹ and *Naked Attraction*⁵², if older family members, in particular their fathers, were in the room.

There were also some sensitivities around the recent portrayal of a Sikh family in *EastEnders*⁵³ because it was thought not to reflect a ‘typical’ family in which people treated each other with respect.

“You wouldn’t have a mother like that, or sons and daughters who behave like that, doing their own thing.” (Indian female, 36 – 50, London)

Some Indian men also said they were offended by content featuring same sex relationships due to their personal cultural and religious values. Participants gave the example of an Asian gay relationship in *EastEnders*⁵⁴ when discussing potentially offensive content.

The clips and hypothetical scenarios helped participants to further review content on Indian broadcasters critically around harm and offence. Whilst some first-generation participants continued to struggle to identify examples, others pointed to a number of areas they were concerned about. Table Four highlights specific areas of concern that centred around portrayals that were felt to go against their values or exposed certain behaviour to children.

⁵⁰ See footnote 33.

⁵¹ A reality television show in which people meet and compete as couples to win a financial prize.

⁵² A television show in which people see each other naked before deciding who to go on a date with.

⁵³ See footnote 26.

⁵⁴ See footnote 26.

Table One

	Type of content	Potential for offence	Impact
Channels and stations aimed at their ethnic community	On-screen sex and kissing, sex before marriage in Indian films Swearing in entertainment programmes e.g., <i>Bigg Boss</i> ⁵⁵	Morally offensive, harmful for under 18s	Encouraging younger generations to follow unacceptable behaviours
Channels and stations aimed at their ethnic community	Graphic reportage of brutality, murder, violence	Offensive to all Harmful for children under 18 and vulnerable people	Emotionally upsetting
Channels and stations aimed at their ethnic community	Domestic abuse in soaps and dramas, and some crime programmes	Upsetting for women especially those who had experienced violence themselves. Harmful for children.	Encourage violence against women and children
Channels and stations aimed at their ethnic community	Current affairs programmes biased views and/ or allegiance to certain groups, communities, or sects. Programmes led by partisan presenters	Violent, aggressive and/ or bullying of guests by other guests, upsetting to watch, potential to create tensions between groups/ communities/ sects.	Encourage abuse and hate crime. Potential to undermine community cohesion here and in India.
Mainstream	Soaps, dramas (on screen sex before marriage, same sex relationships etc.)	Family, cultural, faith portrayals not reflecting the 'reality' of participants and their lives.	Inaccurate perceptions of the Indian community and culture among non-Indians. Encouraging younger generations to follow some culturally unacceptable behaviours.
Mainstream	Entertainment programmes	Offensive for older participants,	Embarrassment

⁵⁵ See footnote 26.

	showing sexual relationships, nudity	Embarrassment if family viewing.	
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Likelihood of complaining

First- and some second-generation participants felt they would not complain about minority ethnic broadcasting content as they would either accept this ‘as the way things are in India’ or discuss any issues with family members. Complaining was not something they tended to do in general. Despite recognising that minority ethnic broadcasting could include potentially offensive content, overall, they thought that Indian content was familiar and, therefore, there was no reason to complain. Participants found some of the hypothetical scenarios potentially offensive, but they felt they were able to protect themselves and their families from harm by switching off or changing channels.

However, in the follow-up sessions second-generation men and women said that, as they had a greater understanding of harm and offence after having taken part in the research, and now knowing about Ofcom and the broadcasting standards, they were more likely to complain. They felt it was their responsibility to decide if they wished to complain about any content on any broadcaster which they felt was offensive or harmful. However, not all were sure about the process for complaining.

Third-generation participants had no issues with complaining about what they saw as breaches in standards. However, most said that they did not expect to find content that would offend them enough to complain on any type of broadcaster.

Pakistani participants

Key observations

Some views and experiences expressed by Pakistani participants mirrored those among Bangladeshi and Arabic-speaking participants. The family groups that included households with grandparents tended to have traditional values more closely aligned with their cultural and ethnic heritage. By contrast, where the oldest members of the household were under 60 years old, families saw themselves as less conservative and more sensitive to values in UK society. For most, it was considered very important to have respect and consideration for older family members, to honour the values of their faith in everyday life and maintain traditional cultural values and norms.

First-generation women tended to take most responsibility for the family, home and elderly relatives where there were older relatives in the home.

First-generation men and women with more conservative views continued to have strong and direct contact with family members in Pakistan and wanted to stay connected with their cultural, linguistic and faith heritage.

Second-generation participants were more detached from Pakistan but still felt a strong sense of culture and pride in their heritage, although not to the same level of interest and attachment as older participants. Their faith remained a key aspect of their everyday lives and, while wanting their children to participate fully in UK life, it was important to them that they also adhered to expected values and behaviours. Women in this group said they felt more aligned with UK values and were more vocal about instances in which they felt broadcast content offended them and their rights. They were less willing to accept behaviour and treatment of women shown in Pakistani dramas which they considered to be 'outdated' and were more likely to describe content of this nature as potentially offensive and harmful.

Having been born and brought up in the UK, younger participants felt part of UK society but still retained a strong sense of their faith and cultural identity. Respecting their family's heritage was important to them and they lived by some of their families' traditional cultural values.

Media Consumption

For most first-generation Pakistani participants, minority ethnic broadcasting was the mainstay of television and radio consumption. Preference for content in their mother tongue that did not go against cultural values were the main drivers for this. Both men and women enjoyed a range of genres, including dramas, films, entertainment and music. Men, in particular, liked to keep in touch with Pakistani politics, news and current affairs. They also enjoyed watching mainstream news, sports and documentaries.

Second-generation participants said they equally enjoyed both mainstream content and minority ethnic channels and stations. They enjoyed content that reflected Western society and acknowledged that at times some content on mainstream channels in the UK were unacceptable to them but reflected UK culture, values and norms. Whilst some content was not seen to be aligned to their cultural values or religious beliefs, they tended not to take offence.

In order to limit their exposure to content they might find offensive or harmful, second-generation participants filtered content they felt was unacceptable for their families to watch. Some said when content covered what they considered to be 'controversial' issues, such as same sex relationships, they liked to use this as a basis for discussions with their children.

Minority ethnic radio stations were used by first- and second-generation participants for news from the Indian subcontinent and culturally relevant music, as well as local news for older participants. In contrast, third-generation participants used these radio stations predominately for music.

Those born in the UK mainly watched and listened to mainstream broadcasters or on-demand and subscription services. These third-generation participants said they tended not to have a strong connection with the issues, events and current affairs in Pakistan. Women, however, enjoyed soaps, dramas, entertainment, lifestyle programmes and documentaries by minority ethnic broadcasters. This was because

they enjoyed seeing people from their community represented, even if the views expressed by these programmes felt distant from their own lives.

The value of minority ethnic broadcasters

Pakistani participants across generations and genders assigned importance to minority ethnic broadcasters for similar reasons as other groups:

- Programming in mother tongue so that first-generation family members could enjoy content and help younger generations maintain their linguistic heritage.
- Connection with political, social and cultural aspects of Pakistan.
- Emotional connection around 'seeing people like me'.
- Links with ethnic culture for younger people, even if not necessarily a reflection of their more 'updated' values.
- Culturally appropriate content that was not seen to be harmful or unacceptable and was within cultural boundaries.

Expectations of Broadcasters

Similar to other groups, most Pakistani participants initially had limited expectations of standards for minority ethnic broadcasters. They assumed that because content appeared to be produced overseas, it would not be subject to the same standards as content produced for UK mainstream broadcasters. However, mainstream broadcasters were held to higher standards even if they were not sure who was responsible for regulating them or how regulation was carried out.

Perceptions of harm and offence

Initially, most participants struggled to identify content they found to be offensive on minority ethnic channels and stations. Participants found it easier to identify offensive content on mainstream broadcasting that might challenge their cultural and faith sensibilities, for example depictions of sexual relationships. They also worried about portrayal on minority ethnic targeted broadcasters and the potential impact of certain types of content on how their community and faith were perceived by others. This was principally around issues such as the role of women and perceptions that certain aspects of their culture and community were restrictive.

Following discussion of the clips and hypothetical scenarios, many acknowledged there were specific types of content on minority ethnic channels that caused them concern because of the potential impact on them and their families. Some referenced a number of areas they were concerned about, including portrayals of issues such as child abuse. However, some participants that were concerned about such issues also said that broadcasting content such as this could have a public interest benefit and could serve to raise awareness of social issues. In these instances, participants felt safeguards should be in place to protect audience members from seeing harmful or offensive content. They discussed the value of appropriate content warnings, signposting to support resources and careful consideration of levels of detail included in programming.

“You might see a programme about child grooming and it’s very hard to watch, but these things happen in our society and it is important that these issues are raised. But you do need to give some kind of warning.” (Pakistani female, 21 – 35, Bradford)

Table Two

	Type of content	Potential for offence	Impact
Channels and stations aimed at their ethnic community	Bollywood films	On screen sex and kissing, sex before marriage	Encouraging younger generations to follow traditionally unacceptable behaviours
Channels and stations aimed at their ethnic community	Dramas, documentaries	Child abuse and prostitution (some educational value)	Encourage antisocial behaviour, increase crime against children
Channels and stations aimed at their ethnic community	Dramas and soaps	Violence against women and children	Potential to harm vulnerable people
Channels and stations aimed at their ethnic community	Current affairs, discussion programmes	Partisan presenters, bullying and violent guests, presenters and guests inciting violence against certain communities or sects	Potential to encourage violence, crime and abuse of others. Detrimental impact on community cohesion by creating tensions between groups, sects and communities
Mainstream	News, current affairs and documentaries	Portrayal of Islam, Muslims, Muslim women as oppressed	Reinforcing stereotypes and increasing the potential prejudice and discrimination

“My grandson and I were watching a film where they showed the actor and actress drinking and smoking. He asked me ‘Nani, you told me it was wrong then why are they doing it openly?’” (Pakistani grandmother, family interview, Luton)

“They shouldn’t be showing such stuff [partisan views and aggressive guests in current affairs programmes]. It makes me feel sad because we are all living here in a multi-cultural society and things like this can create tensions in the community.” (Pakistani male, 51- 65, Glasgow)

Likelihood of complaining

Older first-generation participants felt they would not complain about minority ethnic broadcasting content as they would prefer to discuss any issues with family members. They said that they considered that they were responsible for filtering offensive content in the home and reporting complaints was not a familiar concept for them. Despite recognising that minority ethnic broadcasting could include potentially offensive content, overall, they thought that, on balance, it was familiar and, therefore, there was not likely to be a reason to complain. They agreed that the hypothetical scenarios showed some potential to offend, but they felt they were able to protect themselves and their families from harm by switching off the channel or station.

However, younger second- and third-generation women said that, as a result of knowing more about the broadcasting standards, they were more likely to complain. They felt that if they expected to be treated equally to other audiences in the UK, they would need to be willing to complain.

Second- and third-generation men said they were not easily offended, so they did not see a reason for them to complain. However, in relation to content that had the potential to harm, they felt they may be more likely to make a complaint. These participants agreed that it was good to know who to complain to if they felt there had been a serious breach of standards by broadcasters.

Bangladeshi Participants

Key observations

Among our participants, certain characteristics were evident from the group discussions and the multigenerational family interviews. Families appeared to be very close, with younger participants having a deep sense of duty and responsibility for their elders.

First-generation participants maintained direct contact with families back home and continued to be emotionally connected and involved in news and current affairs in Bangladesh.

Second-generation participants tended to be less closely attached to Bangladesh in their daily lives but still maintained a strong sense of pride in Bangladeshi culture and heritage. In most cases, there was a lower level of interest in news and current affairs broadcasting than older first-generation participants.

Participants born in the UK tended to have values that were aligned with UK norms and culture more closely than those not born in the UK. Generally, their ethnic community and family was of importance to them and they valued the familial network of siblings and cousins who provided emotional and social support to each other. Despite being further removed from Bangladesh, they felt a strong sense of UK Bangladeshi identity.

Religion was central to most Bangladeshi participants and religious values influenced attitudes to social norms and media consumption. For example, some participants were against the portrayal or featuring sex before marriage or same sex relationships in broadcasting, as this was seen to go against their religious beliefs.

Media consumption

Most first-generation participants consumed media aimed at their ethnic community because they preferred content in their mother tongue and they felt that content reflected their values. First-generation women were exclusively consuming media aimed at their ethnic community. They enjoyed soaps, dramas and entertainment programmes as they provided a sense of safe viewing because they knew what to expect. Some Bangladeshi first-generation men were using mainstream broadcasters for news, sports and some political discussions.

Second-generation participants were watching both mainstream and minority ethnic broadcasters. They felt part of UK society and therefore accepted that certain behaviours shown in mainstream broadcasting were part of what they saw as Western culture. Whilst this was not always seen as aligned to their personal cultural values or religious beliefs, they did not tend to be offended by this content. These participants enjoyed a wide range of content and thought it was their prerogative to filter what they watched.

Third-generation participants generally watched less content aimed at their ethnic community than other generational groups because they did not feel any real connection with issues, events and current affairs in Bangladesh. However, they would watch soaps, dramas and entertainment programmes on minority ethnic channels if these were on during time spent with their family.

Minority ethnic radio stations were used by first- and second-generation participants for news from the Indian subcontinent and culturally relevant music, as well as local news for older participants. In contrast, third-generation participants used these radio stations predominately for music.

Gender differences

In this research, male Bangladeshi participants across all generations appeared to have more conservative views than women. For first-generation men who had been in the UK for many years, this was largely driven by their beliefs and attitudes. Men who had arrived in the UK more recently also mirrored these attitudes.

Some younger men born in the UK also had a strong sense of their cultural identity. Younger women born in the UK, on the other hand, appeared more open to discuss and debate issues that might challenge their cultural values and said they felt part of mainstream society.

Despite these nuances, all participants across generations were sensitive about how their culture and religion were portrayed in mainstream broadcasting. All participants felt a great sense of pride in Bengali culture and, for some, their Muslim identity. They were vocal about any portrayal that they felt was inaccurate or had racist undertones.

The value of ethnic broadcasters

For first- and second-generation participants, Bangladeshi broadcasters provided a number of benefits:

- Programming in their mother tongue;
- Connection with political, social and cultural aspects of Bangladesh;
- Emotional connection around ‘seeing people like me’;
- Preservation of cultural, faith, linguistic heritage for future generations; and,
- Culturally sensitive content that wasn’t seen to be harmful, or unacceptable, because it was within cultural norms.

Expectations of Broadcasters

Before being shown the stimulus material, Bangladeshi participants had no expectations of standards for broadcasters targeted at their ethnic community. This was because they assumed that, as the majority of their content was likely to be produced outside the UK, they would not be subject to the standards they might expect for UK mainstream broadcasters.

Perceptions of harm and offence

Participants found it easier to identify mainstream content they felt was unacceptable (rather than content on minority ethnic targeted channels) for two main reasons. Firstly, because they thought certain content challenged their cultural and faith sensibilities and secondly, because they worried about the potential impact of certain types of content on how their community and faith were perceived by others.

The clips and hypothetical scenarios helped participants to review content on minority ethnic broadcasters more critically around harm and offence. Whilst older participants continued to struggle to identify examples, other participants pointed to a number of areas they were concerned about. These concerns focused on violence towards women and children, graphic and violent images being shown and behaviour by characters, presenters, guests or individuals that went against their moral, religious or cultural values and beliefs. They talked about these areas as having a particular potential to cause harm to women and to have a detrimental impact on community cohesion.

“Such content [violence against women in South Asian dramas] gives the wrong message to non-Muslims that this is Muslim and Asian culture. Showing such things will give a wrong impression of our culture even to our children and younger generation.” (Bangladeshi mother, family interview, Leicester)

Table Three

	Type of content	Potential for offence	Impact
Channels and stations aimed at their ethnic community	Dramas and soaps	Violence against women and children, child abuse, child marriage. Female stereotypes as submissive and fragile	Potential to cause harm to women and children because such behaviour might be deemed acceptable
Channels and stations aimed at their ethnic community	News and documentaries	Graphic and violent images including scenes of murder, looped content, repeats throughout day. Lack of sensitivity towards the victims of violence and crime. Police brutality	Easy access by children because of daytime broadcasting and the impact on their mental health. Offensive to all members of the family
Channels and stations aimed at their ethnic community	Current affairs discussion programmes	Partisan presenters, bullying and violent guests, presenters and guests inciting violence against certain communities, groups or sects	Potential to encourage violence, crime and abuse of others, and detrimental impact on community cohesion
Channels and stations aimed at their ethnic community	Films, dramas on Indian channels	Sex, sex before marriage and same sex relationships	Promoting behaviour as acceptable among younger generations
Mainstream	News, current affairs and documentaries	Issues such grooming, terrorism, Muslim gender portrayals, forced marriages, same sex relationships	Reinforcing stereotypes of the Muslim community and faith as extremists, bigoted, ultra conservative, and the potential for this to increase prejudice and discrimination
Mainstream	Soaps and dramas e.g., BBC's <i>EastEnders</i> ⁵⁶ and	On screen kissing and sex, sex before	Encouraging younger generations to

⁵⁶ See footnote 24.

	<i>Ackley Bridge</i> ⁵⁷ and a Muslim lesbian character ⁵⁸	marriage, same sex relationships	emulate behaviour that is culturally unacceptable
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Likelihood of complaining

Most first-generation participants and most men across all generations said they would not complain about content on broadcasters aimed at their ethnic community as they would prefer to discuss any issues with their family. They said that making a complaint was not something they would generally consider doing. Despite recognising minority ethnic targeted broadcasting could include potentially offensive content, they thought that, on balance, content on minority ethnic channels was generally acceptable to them and that therefore, there was no reason to complain. The hypothetical scenarios they discussed showed some potential to offend but they felt they could filter content to protect themselves and their families from harm or offence.

However, women in second- and third-generation groups said in follow-up discussions that, as they had a greater understanding of harm and offence after having taken part in the research, and now knowing about Ofcom and the broadcasting standards, they were more likely to complain. They were concerned about the rights of individuals and also the way that topics and themes that were sensitive to them were covered in broadcasts. These participants were conscious of their values and sense of identity and felt that they would be less willing to tolerate unfair treatment of individuals, topics or values that they felt strongly about on any broadcasters.

Black African participants

Key observations

Participants came from a range of backgrounds, including people from Nigeria, Ghana, Zimbabwe and Uganda.

First-generation men and women tended to be highly engaged with their ethnic communities, mainly socialising within this group and some within Christian faith groups. Participants said that staying connected with their countries of birth was important to them as a means of maintaining their cultural identities.

Second-generation men and women in our research said that they felt part of UK society but did not always feel accepted or included, and this was reflected in their views about the portrayal of their communities in broadcast material. Watching content on African broadcasters helped them to feel linked with their cultural and

⁵⁷ See footnote 41.

⁵⁸ Lesbian Muslim character, Nasreen, in *Ackley Bridge* (see footnote 39 for programme).

ethnic heritage and contributed towards retaining their sense of identity and pride in how they saw themselves and their ethnic community.

Third-generation and some second-generation participants said they felt completely at home in Britain and confident about how they saw themselves and their interests, behaviours and attitudes. They described having similar interests to their friends and other people from other ethnic backgrounds in the UK. However, perceptions and experiences of racism and discrimination led them to be highly sensitive about how their ethnic community was seen by others. A high number of participants said they felt Black people were often shown in negative or stereotypical ways in broadcast material.

Some participants had expectations that their community would be treated unfairly and second- and third-generation participants, in particular, tended to mistrust mainstream institutions across the board, including broadcasting and the media. As a result, they viewed organisational services and initiatives with cynicism, expecting their needs not to be listened or responded to.

Media consumption

First-generation women mainly watched African channels and listened to African and Christian radio stations, although they enjoyed some mainstream content output such as news, soaps and panel shows.

First-generation men watched both channels and stations aimed at their ethnic community and mainstream. They liked to keep up to date with mainstream news and current affairs programmes and some also liked watching dramas. African channels and stations were used mainly for news and current affairs programmes which helped them stay in touch with what was happening in their country of origin and Africa in general.

For other men and women, broadcasting patterns reflected equal engagement with mainstream broadcasters and channels and stations aimed at their ethnic communities. However, third-generation participants born in the UK said they preferred watching and listening to mainstream content, using mainly on-demand and subscription platforms. Their engagement with African television was less frequent and was generally limited to music, dramas and some lifestyle programmes. Some cross-generational family viewing behaviours of African TV were evident, for example there was a tendency for mothers and daughters to watch lifestyle shows together.

The value of minority ethnic broadcasters

All those who enjoyed African and Black content were doing so for a variety of reasons:

- Connecting with their cultural heritage and values and passing these on to their children.
- Emotional connection around 'seeing people like me'.

- A sense of credibility as ‘an African’ with family and friends back home so that they would not be seen as going against their heritage. Some participants referenced feeling tensions between their dual UK and African identities.
- Connecting with content they found interesting: culture, fashion, music from Africa.
- Being included and represented as Africans, with their own sense of humour and “banter”.

“You basically have a dual identity. You’re living here; you’re born here, so you need more exposure to what’s happening back home with news and current affairs. Just turning on a channel and seeing someone who looks like me is really important.”
(Black African female, 51 – 65, Milton Keynes)

“Sometimes I just want to see something from Africa and something more concentrated from an African point of view. I just never see that on TV otherwise.”
(Black African male 36 – 50, London)

Expectations of Broadcasters

Before being shown the stimulus material, Black African participants thought broadcasters aimed at their ethnic communities were either not regulated or that these broadcasters might be regulated by African Governments or the broadcasters themselves. Where participants assumed content was produced overseas, they considered that if it was regulated, the same standards would not be applied to African broadcasters as to UK mainstream.

“They will have the regulations, but I expect they will be under pressure from [local African] governments about what and how they show things – or some people will just not follow the regulations” (Black African male, 51 – 65, London)

When they learned that minority ethnic broadcasters had to adhere to the same standards as mainstream broadcasters in the UK, there was some concern that ‘their broadcasters’ would be judged against what they saw as the cultural standards of the UK.

Some participants felt that African channels were less professional in terms of production values, which they said they thought might have contributed to the absence of standards compliance when compared with mainstream broadcasters. Whilst there was a desire for African channels to improve in this respect, it did tend to make people more accepting in terms of the perceived flaws and potential issues around compliance.

Perceptions of harm and offence

This was seen as very subjective and depended on each individual’s perceptions and sensibilities as to whether they felt offended or not. As with other groups, criticism around harm and offence initially centred around mainstream broadcasting output. However, the clips and hypothetical scenarios helped them to identify content by minority ethnic broadcasters that they agreed could be offensive and harmful to viewers.

First-generation female participants did not find content containing health claims harmful or offensive. However, some second and third generation male participants disagreed. Participants acknowledged that content of this nature was often typical of channels and programming on some African language broadcasters. The use of warnings and disclaimers were considered to be important contextual factors that might provide mitigation from potential harm by stressing the importance of consulting medical practitioners before making any decisions about health or treatment.

There was particular concern amongst some men in this group regarding stereotyping. They considered that dramas and soaps on broadcasters targeting their communities often showed Black male characters as violent, aggressive and adulterous. Whilst it was accepted these may reflect male roles and behaviours in some cultures, they were concerned this could create or reinforce stereotypes of Black men. Some were concerned that these portrayals might make some Black men 'act out' according to these stereotypes in real life. There was also a view that some women might treat Black men differently because of these stereotypes.

Table Four

	Type of content	Potential for offence	Impact
Channels and stations aimed at their ethnic community	African music videos	Over sexualisation of African women	Encouraging younger generations to emulate behaviour that is culturally unacceptable
Channels and stations aimed at their ethnic community	Dramas and soaps	Subjugation of women/ female stereotypes	Domestic violence, behaviour might be deemed acceptable by young men
Channels and stations aimed at their ethnic community	Dramas and soaps	Negative stereotyping of Black men: as violent, adulterous, murderers e.g., South African soap <i>Generations</i> on SABC1 Glorification of drug misuse	Concern about how other communities would view them negatively and reinforce stereotypes
Channels and stations aimed at their ethnic community	Current affairs discussion programmes	Graphic reportage of brutality, murder, violence	Potential to upset and harm children and vulnerable people
Channels and stations aimed at their ethnic community	Lifestyle programmes, adverts	Skin bleaching	Harm to young women's self-image and confidence

Channels and stations aimed at their ethnic community	Current affairs, discussion programmes	Partisan presenters, bullying and violent guests, presenters and guests inciting violence against certain communities, groups or sects	Potential to encourage sectarian violence, crime and abuse of others and detrimental impact on community cohesion
Mainstream	News, current affairs, and documentaries Comedy – jokes about faith Drama: stereotypes of Black men as drug dealers, violent crime	Use of the 'N' word, perceived stereotypical portrayal e.g., Africans as poor, African men as aggressive and violent. Trivialisation/ disrespect of faith e.g., making a joke about a Catholic priest having an affair with a woman in church e.g., BBC's <i>Fleabag</i> ⁵⁹ . Perceived negative stereotypes e.g., Channel 4, <i>Topboy</i> ⁶⁰	Reinforcing stereotypes and increasing the potential for prejudice and discrimination

“When I’m teaching at school I see some of these young girls imitating these dances on African music programmes and videos. And they say it’s OK because they’ve seen it on TV.” (Black African female 51 – 65)

Likelihood of complaining

There was some awareness of Ofcom in relation to coverage of high profile cases in media headlines, but there was little awareness of its role and no understanding of its role in relation to broadcasters aimed at minority ethnic communities. The number of complaints Ofcom receives annually⁶¹ was seen as surprising and higher than expected, which participants said gave them some confidence that there was value in complaining. However, a few expected these complaints were from audiences of mainstream channels rather than those from minority ethnic backgrounds.

“We are not known for complaining...those 35,000 that complain to Ofcom, how many of those are Blacks or Asians? My guess is that most will be the white folk.” (Black African female 21 – 35, London)

⁵⁹ See footnote 38.

⁶⁰ See footnote 46.

⁶¹ Between April 2019 and April 2020 Ofcom received 35,000 complaints.

Participants' initial reaction to the explanation given of Ofcom's role was to express cynicism about why Ofcom had not done more to reach out and engage with their community. Participants across all generations tended to view Ofcom with a degree of mistrust. Ofcom was seen to be part of 'the system' which was neither impartial nor fair. This was not necessarily based on actual experience but reflected a general lack of trust in establishments. Participants felt their mistrust had been compounded by examples of what they saw as breaches of standards reported on in the press which had not been sanctioned. This raised criticism that Ofcom was not protecting minority ethnic audiences effectively and was selective about which breaches it investigated.

However, during the course of the discussions, and once further information had been shared about Ofcom's role, some expressed an increased likelihood of complaining and felt more empowered to do so. Some concern remained amongst first- and second-generation participants that Ofcom might not have the cultural understanding to take context into account.

Most participants in our research thought it was appropriate for Ofcom to regulate minority ethnic broadcasters but were concerned about how Ofcom would evaluate them, given different cultural values and norms. These participants considered that African broadcasters, their management and audiences would have different values and norms than those they perceived to be responsible for decisions within Ofcom. They also thought African audiences were generally desensitised to offensive content. In their view they had learned to accept content of this nature and did not expect to be able to affect change. Most felt it was in their power to avoid offensive or harmful material by switching off or changing channels.

"They are two different cultures...we as consumers want to be educated but we also want to see the reality...they need to bear in mind the cultural differences between here and the African countries." (Black African male 51 – 65, London)

Arabic-speaking participants

Key observations

Among Arabic-speaking participants, most were first-generation in the UK and had been born in Egypt, Algeria or Tunisia. Younger men tended to have arrived in the UK in the last five to 20 years, although younger women tended to have been born in the UK. Older men and women had been living in the UK for between 20 and 45 years.

Many of those we spoke to were not fluent in English, except for those born in the UK or those working outside the home. Older women tended to be less confident in their English language skills.

For all participants, culture and faith played an integral part in their daily lives. Adherence to faith and cultural beliefs in terms of their behaviour was important for all, with participants considering showing respect for their parents and modesty as

key parts of their values. All, including young mothers born in the UK, were focussed on bringing up children in accordance with their faith and cultural values. Ensuring that linguistic, faith and cultural heritage were maintained was very important to them and many felt they wanted to protect younger generations from values that contradicted their own and were perceived to be 'Western'.

Many said that their faith was a key part of their sense of identity. Additionally, across all participants, their interest in the social, political and cultural issues of the Middle East was high.

Media consumption

Older first-generation participants, particularly women, were mainly watching and listening to Arabic language television and radio and were not very engaged with UK mainstream broadcasters. Participants said they preferred Arabic language content because they felt they could not connect with UK mainstream content and the values and behaviours they broadcast. Participants did not want their children to be exposed to certain attitudes and behaviours, for instance disrespecting elders, pre-marital sex and same sex relationships. UK mainstream programming was sometimes filtered by participants in their homes.

Older first-generation men did watch mainstream broadcasters for news, current affairs, documentaries and sport.

Most were watching and listening to Arabic language content provided by UK mainstream broadcasters, including BBC Arabic radio and television. Few participants listened to UK mainstream radio.

Interestingly, while some younger second-generation Arabic-speaking participants liked watching mainstream content, especially on-demand, unlike younger people from other ethnic groups, they watched and listened to much more Arabic content. This may have been because more second-generation participants in this group spoke the language spoken by their parents or grandparents than the second-generation participants in other groups. They also expressed having strong linguistic, cultural and faith ties to their countries of origin.

“Arab channels follow the [cultural and faith norms] rules. They show our cultural values, and they deal with issues in depth, honest news about what’s going on in the Middle East.” (Arabic-speaking female, 21 – 35, London)

Women of all ages enjoyed Arabic dramas, soaps and entertainment programmes, often with other women in the household or with friends. Men mainly watched news and current affairs from the Middle East.

“It’s news from back home, helps you feel closer to community back home, a sense that you are still living there.” (Arabic-speaking father, family interview, London)

The value of minority ethnic broadcasters

For men and women across generations, minority ethnic broadcasters played an important role in their cultural lives, for a variety of reasons:

- Enjoyment of Arabic language output, either because English was not their first language or because they enjoyed content in Arabic.
- Connection with political, social and cultural aspects of the Middle East, as well as of the country in which they were born.
- Emotional connection around 'seeing people like me, behaving like me, living like me'.
- Reflecting cultural and faith values.
- Preserving cultural, faith and, linguistic heritage for future generations.
- Content that was within culturally acceptable boundaries.

Expectations of Broadcasters

Similar to other ethnic communities, Arabic-speaking participants generally had no expectations of standards for minority ethnic broadcasters because they assumed that, as they carried content which largely appeared to have been produced overseas, they would not be subject to the standards they might expect for UK mainstream broadcasters.

In the first instance, they were also not aware of standards for UK mainstream broadcasters. However, on reflection they assumed mainstream channels, including those targeting Arabic speakers, would have standards and checks in place to ensure that harm and offence was limited. Nevertheless, some felt that broadcasters such as BBC Arabic⁶² did not apply the same standards to content they expected from the BBC in general, e.g. around harm and accuracy. An example offered was that they thought news on BBC Arabic showed more graphic and violent images in reporting than would be allowed on mainstream BBC news.

"The news on BBC Arabic is not accurate, it is biased and can't be trusted." (Arabic-speaking male, 51 – 65, London)

"You do see more brutal violence on these channels [BBC Arabic] before the watershed, killings, beatings. I'm sure this would breach regulations." (Arabic-speaking female, 36 – 50, London)

Perceptions of harm and offence

As with participants from other ethnic communities, Arabic-speaking participants found it much easier to identify content they considered to be potentially offensive and harmful on mainstream broadcasters.

Participants in this group primarily had concerns about content containing behaviours that went against their cultural and faith values and beliefs and from which they wanted to protect children. This content was often described by participants as 'Western'. They mentioned portrayals of the consumption of alcohol, drug taking, sex before marriage and same sex relationships, which they thought were potentially harmful to people under 18.

⁶² Ofcom does not regulate the BBC's World Service, but it is regulated by the BBC's own Editorial Guidelines.

“Things like smoking and having sex before marriage, showing sex, that’s not comfortable. I will change the channel and talk to my daughter about why this is not the right way to behave.” (Arabic-speaking female, 36 – 50, London)

“Reality shows like Naked Attraction⁶³, it’s offensive, pointless and it’s dangerous for teenagers to watch because it’s so in your face.” (Arabic-speaking male, 21 -35)

The portrayal of the Muslim community and Islam was an area of great concern for many participants, with many feeling that mainstream broadcasters showed bias in their news and current affairs programming. There was a sense of frustration about what they saw as stereotypical portrayals in news and current affairs on mainstream broadcasters and some participants felt this had a real impact on their ethnic community in the UK. Some participants connected this with the Islamophobia they said they continued to face in their everyday lives.

“The stereotypes of Muslims as terrorists makes you feel different when you go out, even the attitudes of your neighbours can be negative.” (Arabic-speaking female, 51 – 65, London)

“It’s harmful when it causes someone to call me names and shout at me because I am a Muslim and I wear a hijab.” (Arabic-speaking female, 21 – 35, London)

Depictions of same sex relationships in soaps and dramas also raised concerns for some participants, who worried about the impact of these storylines on young people. They thought there was the potential for confusion between what young people saw on-screen and the position held by their faith community on these issues.

“Homosexuality is a sensitive issue. There is freedom of speech and behaviour but this is taboo for people from the Middle East... The programmes should have warnings.” (Arabic-speaking male, 51 – 65, London)

Although criticism was initially levied at mainstream broadcasters for the type of content Arabic-speaking participants found potentially offensive, Arabic language broadcasters did not escape their concerns in discussions about content in general and in response to the clips and hypothetical scenarios. Many felt news and current affairs programmes included content that was potentially offensive and harmful. Their comments centred around the inclusion of violence, graphic images of torture and killing, including those of children, with unblurred images and the broadcast of this content before the watershed.

“They will show things like the Syrian war, it’s really graphic, children being killed. There is no warning, they show these images at any time of the day. It can cause suffering and depression.” (Arabic-speaking male, 21 – 35, London)

“The news is upsetting; it shows men being violent against women. We know it happens but there is no need to broadcast some of this.” (Arabic-speaking male, 51 – 65, London)

⁶³ See footnote 52.

As mentioned above, offence was mainly felt to arise around news coverage and current affairs rather than in dramas or entertainment programmes, which were generally deemed acceptable.

Table Five

	Type of content	Potential for offence	Impact
Channels and stations aimed at their ethnic community	News and current affairs programmes	Graphic violence in news coverage especially images of violence against women and children	Emotionally upsetting especially for younger children
Channels and stations aimed at their ethnic community	Dramas showing domestic violence, forced and child marriages	Offensive to all Harmful for children under 18 and vulnerable women	Emotionally upsetting
Channels and stations aimed at their ethnic community	Current affairs and discussion programmes showing bias towards a sect or group	Violence and aggression and/ or bullying of guests by other guests, upsetting to watch, potential to create tensions between groups/ communities/ sects.	Potential to undermine community cohesion and encourage abuse and hate crimes
Mainstream	Soaps, dramas (sex before marriage, same sex relationships etc.)	Behaviours deemed unacceptable culturally and in the context of Islam	Encouraging younger generations to follow culturally unacceptable behaviours
Mainstream	News	Perceptions of reporting that reinforce stereotypes of the Muslim community, and Muslim women	Encouraging racism, prejudice and hate crime

“These presenters [on Arabic language channels] are unprofessional and this is disgusting. There is freedom of speech but when it is uncontrolled on the screen and the presenters don’t control what people say, it gives licence for people to take sides.” (Arabic-speaking male, 51 – 65, London)

“This is disrespectful to the viewers; the way presenters behave. It is divisive and increases hatred. It goes against our faith.” (Arabic-speaking female, 21 – 35, London)

Likelihood of complaining

First-generation men and women we spoke to in this group felt they would not complain about minority ethnic broadcasting, as they felt these channels tended to broadcast content that aligned with their values. This was despite the fact that minority ethnic Arabic language news and current affairs had been spontaneously mentioned for having a high propensity for potential harm. They felt it was their responsibility to protect their children from harm and protect them from any potentially harmful content by switching channels.

“We don’t like to complain. We know what these programmes are like so if something comes on that is upsetting, I’ll switch off so the children don’t see. That’s enough.” (Arabic-speaking female, 51 – 65, London)

In contrast, younger second-generation participants in the follow-up sessions said that, as they had a greater understanding of harm and offence after having taken part in the research, and now knowing about Ofcom and the broadcasting standards, they were more likely to complain. They felt that the ability to complain was a potentially effective means of improving standards on the channels and stations they viewed and listened to.

“I’m 100% more likely to complain now that I am more aware and that I know more about the rules that broadcasters should be following. It’s up to us.” (Arabic-speaking family, daughter, London)

Appendix 2: Responses to the clips and hypothetical scenarios

NAME AND/ OR DESCRIPTION/ RESEARCH AUDIENCE	SUBJECT MATTER	TREATMENT	TONE	MIGITATING FACTORS WHICH MIGHT HAVE REDUCED HARM/ OFFENCE
<p>Good Morning KTV, KTV, 09.00 am – clip Episode included an Indian documentary called “Final Assault”. The documentary was primarily about a Punjab water issue but incorporated a testimony of violence, including reconstructed images of women being abused and narration of women being “gang raped all night long” in 1984.</p> <p>Indians only</p>	<p>For Sikh participants, especially older generations who recalled the event that this documentary was about, this was felt to be factual and there were some educational benefits identified for the content to be aired. Participants therefore felt it was appropriate to broadcast. Hindu participants accepted the factual aspect of the content.</p> <p><i>“It is raw, but it is historical, based on facts, it’s not drama but reality.”</i> (Sikh male, 51 – 65, London)</p>	<p>Seen as appropriately graphic by Sikh participants to drive home the atrocities against women. However, narrative and images seen as too explicit by Hindu participants. All accepted time of broadcasting, the context of a magazine programme and the lack of warnings had potential to cause harm to those aged under 18.</p>	<p>Tone of voice/ narrative thought to be overly dramatised and explicit.</p>	<p>Post watershed Warnings about content – not suitable for children</p>
<p>Qutab Online, Samaa, 15.05 fatal shooting – clip and adapted hypothetical scenarios</p> <p>A current affairs TV programme examining societal issues in Pakistan. This edition of the programme included the repeated use of CCTV footage of a woman being fatally shot, which was shown on a continuous loop. The footage clearly showed the woman being shot, collapsing and gasping for breath.</p> <p>Indian, Pakistani, Bangladeshi, Arabic speakers and adapted version for Black African groups</p>	<p>Female victim thought to have been treated disrespectfully as the broadcast showed her face and her murder. Perpetrator portrayed more sympathetically than the victim as he was allowed to express his motives but expressed no remorse, which undermined the seriousness of the crime of honour killing.</p>	<p>The looped images of the murder were universally seen as offensive and potentially harmful to vulnerable viewers.</p> <p><i>“The images are not blurred so kids can see this. It’s disturbing and emotionally harmful without any warnings.”</i> (Arabic-speaking female, 21 – 35, London)</p>	<p>Tone inappropriate for a current affairs news item Over-dramatised tone sensationalised the seriousness of the crime</p>	<p>Reduce looped violence Blur image of victim and perpetrator. Presenter commentary should be more factual/journalistic and less opinionated & sensational</p>

<p>Soap style drama – hypothetical scenarios Storyline of a father forcing his young daughter to marry an older man and the abuse subsequently experienced by the young wife.</p> <p>Indian, Bangladeshi and Arabic speakers</p>	<p>Content appropriate because it was felt to reflect the reality of gender roles and relationships in some cases in participants' countries of origin. Reflected the lived experiences of some older women across the ethnic communities.</p>	<p>Treatment not thought to be problematic in this context</p> <p><i>“Violence against women is unacceptable. However, it happens in the Asian community and women don’t talk about it. Our older generation may not see anything wrong in this because that is the way they have been brought up.”</i> (Bangladeshi female, 21 – 35, London)</p>	<p>Appropriate tone</p>	<p>Pre-warning of violent content. Signposting for women affected to appropriate support services</p>
<p>A talk show on mainstream TV – hypothetical scenarios A panel discussion about introducing classes in school covering LGBT relationships for children</p> <p>Indian, Bangladeshi and Arabic speakers</p>	<p>For younger participants, subject matter seen as relevant in today’s society, showing different viewpoints For older participants, any discussions about LGBT/ same sex relationships tended not to be seen as appropriate from a cultural and faith perspective</p>	<p>No issues with treatment as different points of views encouraged, but concern that the Muslim father on the hypothetical panel could be seen as homophobic.</p> <p><i>“English people show things on TV about homosexual and other things that is acceptable to them. We don’t raise any objections even though this content is against our religious belief.”</i> (Pakistani male, 51 – 65, Glasgow)</p>	<p>Appropriate tone</p>	<p>Some Muslim participants would like to have this after watershed</p>
<p>The Debate with Arnab Goswami, Republic Bharat, 21.30, NTV</p> <p>Shomoyer Sathe, NTV, 23.00/</p>	<p>Panel discussions enabling heated discussions to take place between guests, extreme/ derogatory and biased points of view expressed. Uncensored</p>	<p>Lack of marshalling by presenters meant that some guests treated with disrespect.</p>	<p>Aggressive and bullying tone by panel guests not appropriate.</p>	<p>Improve quality of presenters; managing and controlling different points of view more effectively.</p>

<p>Clips and adapted hypothetical scenarios</p> <p>A regular live talk show, in which a presenter moderates a political debate among guest contributors. Various scenarios, but in each the programme features a discussion about a political issue which becomes heated. The presenter loses control of the guests, who are aggressive towards each other and trade insults.</p> <p>African, Arabic speakers, Indian, Bangladeshi, Pakistani</p>	<p>prejudice against different sects/ communities.</p>	<p>Biased presenters encouraging violence against certain groups was seen as wholly inappropriate.</p> <p><i>“The Chad debate, the host could have moderated the debate better. Irresponsible to have debates escalate in this manner as it can have a detrimental effect on social cohesion.”</i> (Black African family, Manchester)</p>		<p>Issuing statements to challenge any offensive treatment of guest speakers</p>
<p>Subh Saverey Pakistan, 92 News, 09.00 am – clip and adapted hypothetical scenario</p> <p>A panel discussion about the role of women. Older generation women suggesting younger women should adhere to traditional gender roles</p> <p>Clip for Pakistani participants and adapted scenario for African participants</p>	<p>Projection of gender stereotypes seen as being at odds with how female participants see themselves and how they are seen in UK society. Attitudes expressed in the programme were felt by many to be out of date</p>	<p>There may have been cultural reasons why the views of the older women were not challenged in the programme – respect for older generations. However, not enough done by the presenter to interject to ask for a different point of view from younger guests/ audience</p> <p><i>“In our culture, women are meant to be quite reserved... But it is stereotyping black men as domineering.”</i> (African male, 21 -35, Manchester)</p>	<p>Aggressive and bullying tone</p>	<p>Presenter giving airtime to younger guests Presenter challenging the views of the older guests</p>
<p>Valley of the Homosexuals, Peace TV – 11.30 am – clip</p> <p>A programme, part of a series called Strengthening the Family, on a religious channel. This programme featured a presenter who</p>	<p>Many Pakistani participants shown this clip did not object to the content or subject matter as they felt this reflected the position of their faith on same sex relationships and their own beliefs.</p>	<p>Generally, no issues with the treatment of the subject matter</p>	<p>It was felt to be appropriate to share the religious perspective as it was aired on an</p>	<p>Thought that no need for mitigation as the issue was deemed right to broadcast on a channel targeting the Muslim community.</p>

<p>expressed views about homosexuals that amounted to hate speech and in addition used abusive and derogatory terms to describe homosexuals.</p> <p>Pakistani participants</p>			<p>Islamic channel, but tonally it was felt to be too harsh, judgemental, and aggressive.</p> <p><i>“What he is saying is not harmful, but the style in which he is saying it can come across as being harmful to some people.”</i> (Pakistani female, 51 – 65, Luton)</p>	
<p><i>The Show Time, BEN TV, 23.15 – clip</i></p> <p>Drama depicting a man and a woman physically and verbally assaulting a man and using homophobic language.</p> <p>Black African</p>	<p>Whilst all found the language to be bullying, abusive and unnecessary in tone, the (perceived) comedic treatment, amateurish production and characterisation made many stop short from saying it was offensive - esp. younger people. They were more offended by the bad acting / poor quality of the content.</p>	<p>The clip went against their personal sensibilities around treating people with respect and dignity</p> <p><i>“The acting was so bad that I didn’t find it that offensive. Was the language offensive? Yes! Was the clip offensive? No!”</i> (Black African male, 21 – 35, Manchester)</p>	<p>Tone was seen as comic and not taken seriously</p>	<p>Deemed not to have any mitigating factors that could reduce offence and harm to LGBT audiences.</p>
<p><i>The Healing School, Loveworld Television Network 06.30 and 10.00 on a weekday – clip.</i></p> <p>Programme about people being healed of physical ailments by a specific pastor in a church.</p> <p>Black African</p>	<p>Older Black African women could see how the claims in this programme could offend some people, but some struggled to criticise this because of their own beliefs. However, younger participants and men thought that the content could potentially be misleading, fraudulent and unscientific and therefore be harmful to vulnerable people.</p> <p><i>“I need to be very careful with my choice of words</i></p>	<p>On screen faith healing criticised by younger participants who also referenced the way that religious channels might sometimes invite and encourage donations from audience members</p>	<p>Tone not problematic as participants recognise this is often typical of Black African religious programmes talking about faith healing</p>	<p>Pre-warning to convey importance of people to consult a medical practitioner first</p>

	<p><i>because I'm a person of faith. I believe healing works."</i> (Black African female, 51 – 65, Milton Keynes)</p>			
<p>Jago Pakistan Jago, HUM Europe, 09:32, weekdays and Saturdays – clip A regular Urdu language lifestyle morning show. This edition of the programme featured a make-up competition in which contestants were asked to apply dark make-up on volunteer models. In the process several comments were made by presenters which appeared to criticise and denigrate people with darker skin, including the use of words such as "negro". Pakistani</p>	<p>Older participants did not take the content seriously and it was not thought to be offensive because it reflected the prevailing view within the community that light skinned people are considered more beautiful. However, some younger women did acknowledge that this was offensive and potentially harmful to young girls who have darker complexions, who might face discrimination from their own community.</p>	<p>Treatment of the issue was thought to be 'just the way' entertainment shows are in Pakistan.</p> <p><i>"We can't help it. This is the way we people think. This is reality of our life and society back home."</i> (Pakistani male, 51 – 65, Glasgow)</p>	<p>Seen as light-hearted entertainment, not serious, therefore, easy to dismiss references to colour as unoffensive</p>	<p>No mitigation felt to be needed</p>
<p>Panel discussion – hypothetical scenario based on anecdotal knowledge of themes on Arabic current events programmes Discussion about physical restrictions placed on entry to the Al Aqsa mosque compound by Israeli government following a terrorist attack in Israel, during which presenter encourages viewers to take part in protests and call for preparations for Jihad against the restrictions. No alternative views are offered and none of the views are challenged. Arabic speakers</p>	<p>Arabic-speaking participants were shocked by the content that seemed to be deliberately intended to incite violence, as both presenters appeared to have the same views on the subject matter.</p>	<p>All felt that the treatment within the programmes was unjustified as no attempt was made to offer an alternative viewpoint. Presenters actively encouraging phone-in caller to act was deemed irresponsible.</p>	<p>Aggressive, uncontrolled, and dogmatic stance of the presenters was thought to be unprofessional and potentially dangerous as this could encourage acts of violence and hate towards one group/ community.</p> <p><i>"This is disgusting, it is an uncontrolled call for action, where people will take sided and cause incite violence and galvanise people."</i> (Arabic-speaking males, 21 – 35, London)</p>	<p>Better quality and impartial presenters. Alternative viewpoints presented.</p>

Appendix 3: Methodology and research sample

Ofcom commissioned Ethnic Dimension, a research agency that specialises in working with minority ethnic communities, to conduct bespoke research in this area. The aims of the project were to help understand the awareness and expectations of broadcasting standards among the audiences of TV channels and radio stations aimed at specific minority ethnic communities and in what ways this differed, if at all, from the expectations for mainstream UK channels and stations. Many areas of the Code were discussed by participants, but the main focus of the research was on “generally accepted standards”, including Ofcom’s rules on Harm and Offence (Section Two of the Code⁶⁴) and hatred and abuse (Section Three of the Code⁶⁵).

Methodology

Fieldwork was conducted across the UK between 23 November 2020 and 25 February 2021. Due to Covid-19 restrictions, all participants engaged in discussions via video conference. All participants were asked about their media consumption at recruitment and completed a media diary prior to attending sessions.

The research consisted of 30 two-hour online discussion groups, 16 family sessions and 13 follow-up groups with participants who had taken part in the previous sessions. The sessions were conducted with participants aged between 21 and 65 from five minority ethnic communities: Indian, Pakistani, Bangladeshi, Black African (Nigerian, Ghanaian, Zimbabwean and Ugandan) and Arabic-speaking backgrounds (Algerian, Egyptian and Tunisian). These specific communities were chosen because they comprise the audience for the largest or most commonly-viewed Ofcom-regulated channels and stations aimed at minority ethnic groups.

	Mini groups	Family Interviews	Follow up sessions
Indian	6 quads	4	3 trios
Pakistani	6 quads	3	2 trios
Bangladeshi	6 quads	3	2 trios
Black African	6 trios	3	3 trios
Arabic-speaking	6 trios	3	3 trios
Total	30 mini groups	16 family interviews	13 follow up sessions

⁶⁴ In particular Rules 2.1 and 2.3 see: <https://www.ofcom.org.uk/tv-radio-and-on-demand/broadcast-codes/broadcast-code/section-two-harm-offence>

⁶⁵ In particular, Rules 3.2 and 3.3 see: <https://www.ofcom.org.uk/tv-radio-and-on-demand/broadcast-codes/broadcast-code/section-two-harm-offence>

When considering the findings of the research, it is important to note that a qualitative approach such as that adopted in this project provides:

- an exploration of the range of attitudes and opinions of participants in detail;
- insight into the key reasons underlying participants' views; and
- findings that are descriptive and illustrative and not statistically representative.

Sessions were conducted by moderators of the same ethnicity, alongside a translator where appropriate. Some of the groups were conducted in a mixture of English and the participants' mother tongues. With the exception of the family sessions and one follow up session, the groups were segregated on the basis of gender. This was in order to facilitate more open conversations given the topics being discussed.

During the discussions all participants were shown a range of television clips from programmes on channels aimed at minority ethnic audiences to stimulate discussion about their expectations and understanding of content standards on these channels. While this research was focused on both television and radio broadcast standards, the majority of Ofcom's experience in enforcing cases involving harm and offence involve television, and therefore the clips used were from television⁶⁶ and attitudes and expectations of radio content formed part of the discussions with participants. They also considered a number of hypothetical programme scenarios which were developed to support discussion but were, in many cases, based on real content which had been broadcast on Ofcom licenced services. The clips and hypothetical scenarios are referred to throughout this report. A summary of the clips and hypothetical scenarios is detailed in Appendix 2. Participants were also, towards the end of sessions, shown explanations of the Broadcasting Code, its rules and applications, as well as an explanation of Ofcom's remit.

Structure of Discussions

Discussions were structured with a guide that included key questions for the research. Stimulus materials were used to share information on topics such as the Broadcasting Code and to support discussions about how content standards could be applied. This included PowerPoint slides, broadcast content clips and hypothetical programme scenarios⁶⁷.

Participants were asked to fill in a media diary the week before the research. This was intended to stimulate thinking about how and when they consume media content and whether they had seen or heard anything that they felt should not have been shown or broadcast.

Broadly, the main sessions covered the following areas:

⁶⁶ Ofcom has recorded a number of serious breaches against radio station licensees in relation to Section Three (Crime, Disorder, Hatred and Abuse).

⁶⁷ These materials were tested and iterated based on a pilot session with each of the communities and one family session which took place at the start of fieldwork

- Introductory discussion of viewing and listening habits and initial awareness of existing broadcasting standards.
- Detailed discussion on potentially harmful and offensive content.
- A review of the Ofcom Broadcasting Code, including in-depth discussions of each area.
- Participants were played visual clips or shown hypothetical scenarios on-screen. Participants were asked to think about the impact that the clip/scenario may have on them, their family, their community and others, including people from other communities.
- The acceptability of the clips and hypothetical scenarios was discussed in detail.
- Discussion of awareness and understanding of Ofcom's role and remit.

The follow-up sessions covered the following areas:

- Learnings and impact from the previous session.
- Discussion of viewing and listening habits and initial awareness of existing broadcasting standards.
- A revisit of contextual factors which might be considered when considering harm and offence.
- A discussion of what benefits or improvements there could be in regulation.

The research sample

12 trio sessions, 18 quad sessions, 16 family sessions and 13 follow-up interview sessions were conducted with people from across England⁶⁸ in each of the following five communities:

- Indian
- Pakistani
- Bangladeshi
- Black African (Nigerian, Ghanaian, Zimbabwean and Ugandan)
- Arabic-speaking (Algerian, Egyptian and Tunisian)

All sessions were two hours in length, with the exception of the family sessions which were 150 minutes and the follow-up sessions which were 60 minutes.

As described above, sessions were conducted by ethnically matched moderators, alongside a translator where appropriate. Some of the groups were conducted in a mix of English and the participant's mother tongues. With the exception of the family sessions and one follow up session, the groups were split by gender.

⁶⁸ The locations for participants were used because these are the areas in the UK most densely populated by the minority ethnic communities included in this research.

Table 1: Pilot Fieldwork Schedule: November 2020

COMMUNITY	SAMPLE	LOCATION	DATE
Indian quad	1 x female aged 36 – 50	London	23 rd November
Pakistani quad	1 x male aged 36 – 50	Luton	25 th November
Bangladeshi quad	1 x male aged 51 – 65	Oldham	27 th November
Black trio	1 x female aged 21 – 35	London	24 th November
Black African family interview	Mixed gender	London	26 th November
Arabic-speaking trio	1 x female aged 21 - 35	London	25 th November

Table 2: Main Fieldwork Schedule: December 2020 – January 2021

COMMUNITY	SAMPLE	LOCATION	DATE
Indian quad	Females aged 21 - 35	Birmingham	9 th December
Indian quad	Males aged 21 - 35	Leicester	9 th December
Indian quad	Males aged 36 - 50	Birmingham	10 th December
Indian quad	Females aged 51 - 65	Leicester	15 th December
Indian quad	Males aged 51 - 65	London	15 th December
Indian family		Leicester	9 th December
Indian family		Birmingham	16 th December
Indian family		Leicester	15 th December
		London	17 th December
Pakistani quad	Females aged 21 - 35	Luton	19 th January
Pakistani quad	Males aged 21 - 35	Bradford	18 th January
Pakistani quad	Females aged 36 – 50	Bradford	20 th January
Pakistani quad	Females 51 – 65	Luton	15 th January
Pakistani quad	Males 51 – 65	Glasgow	21 st January
Pakistani family		Luton	16 th January
Pakistani family		Bradford	28 th January
Pakistani family		Oldham	16 th January
Bangladeshi quad	Males aged 21–35	Birmingham	10 th December
Bangladeshi quad	Females aged 21– 35	London	10 th December
Bangladeshi quad	Females aged 36 –50	Oldham	22 nd January
Bangladeshi quad	Males aged 36 - 50	London	14 th January
Bangladeshi family	Females aged 51 - 65	Oldham	29 th January
Bangladeshi family		Oldham	29 th January
Bangladeshi family		London	22 nd January
Bangladeshi family		Oldham	1 st February
Black African trio	Males aged 21 - 35	Manchester	14 th January
Black African trio	Females aged 36 - 50	London	25 th January

Black African trio	Males aged 36 - 50	Milton Keynes	18 th January
Black African trio	Females aged 51 - 65	Milton Keynes	13 th January
Black African trio	Males aged 51 - 65	London	9 th December
Black African family		London	18 th January
Black African family		Manchester	18 th January
Black African family		London	25 th January
Arabic Speaking trio	Males aged 21 - 35	London	11 th December
Arabic Speaking trio	Females aged 36 - 50	London	11 th December
Arabic Speaking trio	Males aged 36 - 50	London	26 th January
Arabic Speaking trio	Females aged 51 - 65	London	14 th December
Arabic Speaking trio	Males aged 51 - 65	London	26 th January
Arabic Speaking family		London	17 th December
Arabic Speaking family		London	22 nd January
Arabic Speaking family		London	27 th January

Table 3: Follow up sessions: all trios

Indian	Females, mixed age	London	22 nd February
Indian	Males, 36 – 50	Birmingham	22 nd February
Indian	Males, 21 – 35	Leicester	25 th February
Pakistani	Females, 21 – 35	London	24 th February
Pakistani	Males, 21 – 35	Bradford	25 th February
Bangladeshi	Males, 36 – 50	Birmingham	24 th February
Bangladeshi	Females, 36 – 50	London	25 th February
Black African	Females mixed age	Mixed	23 rd February
Black African	Males, mixed age	Mixed	23 rd February
Black African	Mixed gender	Mixed	24 th February
Arabic Speaking	Males, 36 - 50	London	23 rd February
Arabic Speaking	Females, 21 – 35	London	25 th February

Appendix 4: Research discussion guides

The discussion guide used at the main sessions is below. This guide was adapted for the family and follow-up sessions but followed a similar structure. Also provided below are the slides that were used across the research and all of the hypothetical scenarios. Further descriptions and a list of where each clip or hypothetical scenario was used can be found in Appendix 3.

Discussion Guide: Trios/ Quads

NOTE: HOW QUESTIONS ARE ASKED/ TONE OF VOICE/ LANGUAGE USED ETC. WILL VARY DEPENDING ON THE TYPE OF RESPONDENT/ THEIR GENERATION/ LANGUAGE/ CONFIDENCE AND COMPREHENSION LEVELS

MODERATORS: the purpose of the research is to understand views and expectations of TV channels and radio stations specifically aimed at specific minority ethnic communities and in relation to the rules on Harm and Offence (Section two of the Broadcasting Code) and Hatred and Abuse (Section Three).

Specifically:

- Perceptions of what may be seen as harmful and/ or offensive content on mainstream and targeted TV channels and radio stations
- Exploring factors that influence attitudes to harm and offence in programmes (via scenarios and clips)
- Perceptions and expectations of other sections of the Broadcasting Code: Protection of Children and Religion
- Understanding experiences and expectations of content standards across regulated TV channels and radio stations
- The degree to which there is understanding of standards in relation to channels and stations targeting different ethnic/ religious communities
- Awareness and understanding of Ofcom and its remit in relation to mainstream and targeted channels and stations; whether they perceive/ understand extent to which both are thought/ expected to be 'regulated'
- Understanding of whether/ how to make a complaint about content that might be considered problematic.

1. Introduction – 5 mins

- About Ethnic Dimension: an independent agency that has been commissioned to talk to people from different backgrounds about television and radio, in particular around about things that concern or offend them and their family and friends on television and radio standards designed to protect audiences from harmful or offensive content
- Explain audio recording and video recording (this will only be listened/ watched by other members of the research team/ our client for the sole purpose to hear first-hand your views and opinions)
- I will let you know who commissioned this research later in the discussion

- Please ensure that you are in an environment where you can participate in the session without being interrupted or distracted
- If you lose connection please dial back in with the login details you have been given or send a text to me (*moderator please ensure respondents have your mobile number*)
- Please don't record this session, take screenshots of the session or any material we show or circulate anything to do with the call
- Confidentiality: bound by MRS code of conduct and in accordance with GDPR
- The interview will take around 2 hours with a break if needed to stretch legs/ get a drink – this will be after the first hour for about 5 minutes
- All feedback will be confidential and no comments will be attributable by name/ any individual in our report
- There are no right or wrong answers – we are interested in your opinions so please be as open and honest as possible. Disagreements with other participants are fine but please respect each other's opinions.
- Please try not to talk over each other.
- There will be a lot to cover so we may need to move people on.
- At recruitment we mentioned that you might be shown materials that you might find sensitive or offensive during the session – you will be free to step away from the discussion at any time if you feel uncomfortable, or even withdraw if you need to
- Could you please have a pen and paper handy in case I need you to write anything down.

Note to moderator: throughout, we want the focus to be in relation to ethnic targeted media. Please keep discussions around mainstream media short and as a comparison to targeted.

2. Warm Up – 10 mins

- Respondents to introduce themselves: name, occupation, where born, how long in the UK, who makes up their household etc.
- What they watch/ listen to
 - Mainstream: for what (*briefly*)
 - Ethnic targeted: for what, why these channels/ stations (*briefly*)
 - What do targeted channels/ stations give them that mainstream do not, and vice versa
- (*moderator: listen out for and prompt as necessary any mentions around sensitivities, harm/ offence, 'safe' viewing, cultural sensitivities etc.*)
- Radio (mainstream/ ethnic): what listened to and why/ or why not listened to
- (*moderator to listen for music tastes/ lack of representation/ preference for other media etc.*)

3. Harmful/ Offensive content in detail – 20 mins

- Pre-task
 - What there anything that surprised you
 - How did you find answering the question about things that you felt should not have been broadcast e.g., easy/ difficult etc.
- What kind of things broadcast on TV or radio do you find **unacceptable** to see/ hear
 - *(Capture mentions around mainstream TV, then move on)*
- If unacceptable content on ethnic channels not mentioned spontaneously:
 - You told me you're watching [list types of content] content on [list ethnic channels], any examples of you can provide of unacceptable / should not have been broadcast content here?
- What
- Unacceptable to whom: you, your family, children, your community, other communities
- Why
- *(Ensure harm to children is covered/ prompt as necessary)*

Contextual factors: *(moderator please show contextual elements – to be agreed with Ofcom)*

- Going through the examples mentioned, do any of the following make a difference/ can justify showing this type of content; what, why
 - Time of day
 - Size: how many people watch this programme
 - The type of channel: mainstream vs. those targeting your community
 - The type of programme (e.g., comedy, drama, current affairs, etc.)
 - Whether it comes with a pre-warning prior to broadcasting
 - If there is no warning prior to broadcasting
 - Freedom of expression: people have the right to say what they want
- Any of the examples mentioned, could any actually cause offence
 - What
 - Who could be offended if material shown was different from what you/ what other people thought/ believed?
 - What impact *(e.g., on community cohesion/ how well people get on with others etc.)* if any, on
 - Others? Who?
 - You
 - Your family
 - Your children
 - Your faith or ethnic community
 - Other communities
 - Anything else not mentioned that could offend someone; what, why
 - Any circumstances when ok to show this

- Any of the examples mentioned, could any actually cause harm (*i.e., this could be someone getting physically, financially, or emotionally harmed by content being broadcast*)
 - What, to whom (*prompt as necessary: you/ family/ community/ other communities*)
 - What likely impact (*e.g., on community cohesion/ how well people get on with others etc.*)
 - Anything else not mentioned that could cause someone harm; what, why
 - Any circumstances when ok to show this
- When there is anything on TV/ radio that you find unacceptable, offensive, or harmful, how do you protect yourself/ your family/ children (*moderator probe for scheduling (i.e., pre/post 9pm), programme warnings, content information, turn off/turn over*)

Other broadcasting standard themes: Hatred and Abuse

- We've been talking about unacceptable content that could be harmful and/ or offensive:
 - Any examples on TV/ radio where you think hatred or abuse (of/ towards someone/ a group of people/ a community etc.) was shown or portrayed
- (*Moderator refers to previous examples where necessary – is this hateful? abusive?*)
 - What/ towards whom
 - How might this affect someone/ a group of people/ a community
- (*Prompt if necessary: e.g., when someone was incited to commit a crime, make hate speech etc.*)
- Are there any circumstances when it would be ok to show this
- (*moderator to show and refer to the contextual slide*)

Religion

- Any programmes or channels used that are broadcast from a religious viewpoint
- How do you feel about how your faith is portrayed (*moderator do not let respondents focus too much on the content but more in the context of the standards*) on
 - Mainstream TV/ radio e.g., BBC
 - Channels/ stations for your ethnic/ faith community
 - Does it make a difference whether mainstream or ethnic
- What about how other faiths/ cultures are portrayed: on mainstream vs. targeted
- Any circumstances where it's ok to show content that may portray your faith/ other faiths in a negative light (*moderator: use contextual slide as prompts*)
- Some might say that people have the right to freedom of speech (*i.e., that people have the right to say what they want even if you disagree*)

- What would you say to this in the context of what you find unacceptable/ harmful/ offensive/ abusive etc.
- What do you see as freedom of speech
- *(Listen out for mentions around existence of a higher bar for religious expression, and probe fully)*
- Do you think there are some behaviours on TV that might be considered offensive by people practicing some faiths but are acceptable to others/ are seen as acceptable standards of behaviour (e.g., homosexuality/ homophobia); what/ why
 - If yes/ no, why

4. Detailed exploration of Broadcasting Standards themes: responses to stimulus – 40 mins

Moderator to present each clip and/ or scenario in turn (please rotate in which order clips are shown across your sessions)

MODERATOR: PLEASE ENSURE THAT RESPONDENTS DON'T GET TOO FOCUSED ON THE CLIP/ SCENARIO ITSELF, ENSURE THEY ARE ENCOURAGED TO THINK ABOUT THEM IN TERMS OF HARM, OFFENCE, GENDER/ OTHER PROTECTED CHARACTERISTICS, PROTECTING CHILDREN, IMPACT ON COMMUNITY COHESION ETC.

For each clip, individually (as appropriate to the group's level of comprehension):

- On your piece of paper, write down/ think of 3 words that come to mind about the clip/ scenario you have just seen/heard
- Then, score this from 0 to 5: with 0 being completely acceptable and 5 being very completely unacceptable, how would you score this clip
- (PLEASE WRITE YOUR SCORE ON YOUR PIECE OF PAPER)

As a group

- What words came to mind
- What did you score this content
- Why is that

For all

- Overall thoughts and feelings
- How did watching/ listening this make you feel; why this
- What, if anything, did you find unacceptable *(moderator look out for and prompt if necessary for harm, offence, gender bias, homophobia, bullying, citing violence etc.)*
- What do you think might be the impact of this
 - On you
 - Your family
 - Your community
 - Others/ other communities

- Under what circumstances (if any) might it be ok to broadcast this (*Moderator to listen for and prompt as necessary using the revised contextual factors*)
 - Time of day
 - Size: how many people watch this programme
 - The type of channel: mainstream vs. those targeting your community
 - The type of programme (e.g., comedy, drama, current affairs, etc.)
 - Whether it comes with a pre-warning prior to broadcasting
 - There is no warning prior to broadcasting
 - Freedom of expression: people have the right to say what they want

REPEAT FOR ALL CLIPS/ SCENARIOS

Then

- Thinking about all of the clips/ scenarios, do you think there are any reasons why these could/ should be shown
- (*Moderator: listen out/ prompt as necessary for mentions of freedom of expression*)
- What responsibility do you think TV channels and radio stations have for ensuring content is acceptable to broadcast
- (*Moderator to explain that this is relation to not causing harm or offence, protecting children, showing hatred or abuse*)
- Do you think TV channels and radio stations are regulated? (*Moderator to prompt as necessary*)
 - Mainstream
 - Those targeting your ethnic/ faith community
- If so, how do you think TV channels and radio stations are regulated, i.e., the types of rules they have to follow
 - What do you think these rules are/ about what
- Who do you think regulates the channels i.e., sets the rules of what/ how they broadcast
- Do you think that
 - The same rules or different rules apply (or should apply) to mainstream channels/ stations and those that target your community
 - Who should regulate these (if anyone): the same? Different? Why do you think this?
- Are you aware of any broadcaster/ or programme that has ‘broken’ rules
 - If yes, who, what, aware of any outcomes
- (*Moderator to check/ probe whether mention on mainstream or targeted radio/ TV*)
- Have you ever discussed with anyone about a broadcaster/programme that you felt was unacceptable/ harmful/ offensive? What? With whom?
- (*probe anything seen on social media/ WhatsApp etc. but please be careful not be get drawn into a discussion about online harm*)
- Would you know who to go to/ what to do if you had a complaint about something broadcast on TV or radio

- Have you ever/ would you make a complaint if you thought something was harmful or offensive on TV/ radio
 - If yes, no, why is that?

5. Awareness and understanding of Ofcom's role and remit – 40 mins

- (If not already come up) Have you heard of Ofcom
 - What do you know about Ofcom, if at all, from where
 - What type of organisation
 - Its role?

*Moderator to present description of Ofcom's role and remit – TO BE EDITED
Ideally, this description should also educate around how Ofcom works. Suggestion: also include, briefly, the HOW e.g., clarification of the process (one/two bullets) as well as the WHAT*

- Initial thoughts
 - What did you already know, what's new, any surprises
- What types of broadcasters do you think Ofcom is responsible for
- What about targeted/niche/ethnic broadcasters
 - What remit do you think Ofcom has over these types of broadcasters; why do you say that
 - What about if the programmes are made outside the UK
 - What about if the programmes are not broadcast in English
- Did you know you could go to Ofcom if you had a complaint about something broadcast on TV/ radio
- Do you know/ knew that Ofcom's rules apply to channels/ stations targeting your community, how does this make you feel
- Were you aware that they need to follow the same rules as mainstream channels – does that surprise you? Should they be? (why/why not)
- Have you ever complained to Ofcom
 - If yes: how, what was the complaint about, what outcome if any
 - If no, would you ever complain to Ofcom if you found any content offensive; if yes/ no, why is that?

Moderator to explain that the research is being conducted on behalf of Ofcom.

Introduce Broadcasting Code: Harm and Offence/ Protection of Children/Religion/Hatred and Abuse – ON ONE SLIDE

- First thoughts and feelings
- What do you think this means; what is it telling you/ anything you didn't know, what?

MODERATOR TO THEN PLAY ALL CLIPS/ SCENARIOS AGAIN

For all clips/ scenarios

- *Show Broadcasting Code (one slide) again and keep on screen*
- *Moderator clarifies that these are real cases and/ or hypothetical scenarios based on real cases*

- Does knowing more about Ofcom and its rules change anything, what, why
 - What you think/ feel about this now
 - What Ofcom's 'rules' do you think applies/ should apply to this clip/ scenario
 - What you feel about this
 - How do you feel about this being shown on ethnic channels now that you know the rules
- Have your views about what is unacceptable/ offensive/ harmful to broadcast changed now that you are aware of the rules and regulations; if yes/ no, why
- Now that you know the role of Ofcom as the body to go to if you have a complaint about something you feel is unacceptable
 - Does this change the likelihood of you complaining; if yes/ no, why
 - Does it make a difference if the content was being broadcast on mainstream vs. ethnic channels/ stations; if yes/ no, why
- What could Ofcom do to encourage you to complain
- What could it do to make it easier for you to complain if you wanted to
- What would you expect/want Ofcom to do if you made a complaint?

6. Wrap up – 5 mins

- What are the key takeaways, the most important things that you have heard/ discussed today
- Any other final comments
- Thanks, next steps and close.

Discussion guide – family interviews

NOTE: HOW QUESTIONS ARE ASKED/ TONE OF VOICE/ LANGUAGE USED ETC. WILL VARY DEPENDING ON THE TYPE OF RESPONDENT/ THEIR GENERATION/ LANGUAGE/ CONFIDENCE AND COMPREHENSION LEVELS

MODERATORS: the purpose of the research is to understand views and expectations of TV channels and radio stations specifically aimed at specific minority ethnic communities and in relation to the rules on Harm and Offence (Section two of the Broadcasting Code) and Hatred and Abuse (Section Three).

Specifically:

- Their perceptions of what may be seen as harmful and/ or offensive content on mainstream and targeted TV channels and radio stations
- Exploring factors that influence attitudes to harm and offence in programmes (via scenarios and clips)
- Perceptions and expectations of other sections of the Broadcasting Code: Protection of Children and Religion
- Understanding, experiences, and expectations of content standards across regulated TV channels and radio stations
- The degree to which there is understanding of standards in relation to channels and stations targeting different ethnic/ religious communities
- Awareness and understanding of Ofcom and its remit in relation to mainstream and targeted channels and stations; whether they perceive/ understand extent to which both are thought/ expected to be 'regulated'
- Understanding of whether/ how to make a complaint about content that might be considered problematic.

1. Introduction – 5 mins

- About Ethnic Dimension: an independent agency that has been commissioned to talk to people from different backgrounds about television and radio, in particular around about things that concern or offend them and their family and friends on television and radio standards designed to protect audiences from harmful or offensive content
- We also want to talk to different people within a household/ household bubble to get the views of different generations
- Explain audio/ video recording (this will only be listened to/ viewed by other members of the research team/ our client for the sole purpose to hear first-hand your views and opinions)
- I will let you know who we are working for later in the discussion
- Please ensure that you are in an environment where you can all participate in the session without being interrupted
- If you lose connection please dial back in with the login details you have been given or send a text to me (*moderator please ensure respondents have your mobile number*)

- Please don't record this session, take screenshots of the session or any material we show during this or circulate anything to do with the call
- Confidentiality: bound by MRS code of conduct and in accordance with GDPR
- The interview will take around 2.5 hours with a break to stretch legs/ get a drink – we stop after about an hour for about 5 minutes
- All feedback will be confidential and no comments will be attributable by name/ any individual in our report
- There are no right or wrong answers – we are interested in your opinions so please be as open and honest as possible.
- Please try not to talk over each other.
- There will be a lot to cover so we may need to move you on.
- At recruitment we mentioned that you might be shown materials that you might find sensitive or offensive during the session – you will be free to step away from the discussion at any time if you feel uncomfortable, or even withdraw if you need to
- Could you please have a pen and paper handy in case I need you to write anything down.

Note to moderator: throughout, we want the focus to be in relation to ethnic targeted media. Please keep discussions around mainstream media short and as a comparison to targeted.

2. Warm Up – 15 mins

- Each family member (either living together or in different households) to introduce themselves: name, age, occupation, where born, how long in the UK (as relevant), any other people who make up their household e.g., younger children etc.

As a family

- What constitutes family viewing vs. viewing on your own, and reasons for this
 - Do you view programmes together as a family? Why/when?
 - Mainstream; for what (briefly)
 - Ethnic targeted: for what, why these channels/ stations;
 - What do targeted channels/ stations give them collectively and privately that mainstream do not, and vice versa
- *(moderator: listen out for and prompt as necessary any mentions around sensitivities, harm/ offence, 'safe' viewing, cultural sensitivities etc.)*
- Radio (mainstream/ ethnic): what listened to and why/ or why not listened to
- *(moderator to listen out for music tastes/ lack of representation/ preference for other media etc.)*

3. Harmful/ Offensive content in detail – 30 mins

Moderator to tell family that we would like to understand their individual views on what they watch/ listen to

Ask to speak to each family member at a time (others can go and do other things and then come back) (please rotate order; e.g., start some sessions with parents/ grandparents first, then adult children – swap for others)

- Pre-task: for each family member
 - What there anything that surprised you
 - How did you find answering the question about things that you felt should not have been broadcast e.g., easy/ difficult etc.
- What kind of things broadcast on TV or radio do you find **unacceptable** to see/ hear
 - What
 - Unacceptable to whom: you, your family, children, your community, other communities
 - Why
 - *(Ensure harm to children is covered/ prompt as necessary)*

Repeat for each family member.

THEN AS A FAMILY: EXPLAIN WE WANT TO HEAR THE OPINIONS OF ALL THE FAMILY, NO RIGHT OR WRONG ANSWERS, DISAGREEMENTS ARE OK

Introduce contextual factors: *(moderator please show contextual elements – to be agreed with Ofcom)*

- Going through the examples all of you mentioned, do any of the following make a difference/ can justify showing this type of content; what, why
 - Time of day
 - Size: how many people watch this programme
 - The type of channel: mainstream vs. those targeting your community
 - The type of programme (e.g., comedy, drama, current affairs, etc.)
 - Whether it comes with a pre-warning prior to broadcasting
 - If there is no warning prior to broadcasting
- Any of the examples mentioned, could any actually cause offence
 - What
 - Who could be offended if material shown was different from what you/ what other people thought/ believed?
 - What impact *(e.g., on community cohesion/ how well people get on with others etc.)* if any, on
 - Others? Who?
 - You
 - Your family
 - Your children
 - Your faith or ethnic community

- Other communities
 - Anything else not mentioned that could offend someone; what, why
 - Any circumstances when ok to show this
- Any of the examples mentioned, could any actually cause harm (*i.e., this could be someone getting physically, financially, or emotionally harmed by content being broadcast*)
 - What, to whom (*prompt as necessary: you/ family/ community/ other communities*)
 - What likely impact (*e.g., on community cohesion/ how well people get on with others etc.*)
 - Anything else not mentioned that could cause someone harm; what, why
- Any circumstances when ok to show this
- When there is anything on TV/ radio that you find unacceptable, offensive, or harmful, how do you protect yourself/ your family/ younger children (if there are any in the household) (*moderator probe for scheduling (i.e., pre/post 9pm), programme warnings, content information, turn off/turn over*)

Other broadcasting standard themes: Hate and Abuse

- Any examples on TV/ radio where you think hatred or abuse (of/ towards someone/ a group of people/ a community etc.) was shown or portrayed
- (*Prompt if necessary: e.g., when someone was incited to commit a crime, make hate speech etc.*)
 - What/ towards whom
 - How might this affect someone/ a group of people/ a community
- Are there any circumstances when it would be ok to show this
- (*moderator to show and refer to the contextual slide*)

Religion

- Any programmes or channels used that are broadcast from a religious viewpoint
- How do you feel about how your faith is portrayed (*moderator do not let respondents focus too much on the content but more in the context of the standards*) on
 - Mainstream TV/ radio e.g., BBC
 - Channels/ stations for your ethnic/ faith community
 - Does it make a difference whether mainstream or ethnic
- What about how other faiths/ cultures are portrayed: on mainstream vs. targeted
- Any circumstances where it's ok to show content that may portray your faith/ other faiths in a negative light (*moderator: use contextual slide as prompts*)

- Some might say that people have the right to freedom of speech (i.e., that people have the right to say what they want even if you disagree)
 - What would you say to this in the context of what you find unacceptable/ harmful/ offensive/ abusive etc.
 - What do you see as freedom of speech
- Do you think there are some behaviours that might be considered offensive by people practicing some faiths but are acceptable to others/ are seen as acceptable standards of behaviour (e.g., homosexuality/ homophobia); what/ why
 - If yes/ no, why

4. Detailed exploration of Broadcasting Standards themes: responses to stimulus – 45 mins

Moderator to present each clip and/ or scenarios in turn (please rotate in which order clips are shown across your sessions)

MODERATOR: PLEASE ENSURE THAT RESPONDENTS DON'T GET TOO FOCUSED ON THE CLIP/ SCENARIO ITSELF, ENSURE THEY ARE ENCOURAGED TO THINK ABOUT THEM IN TERMS OF HARM, OFFENCE, GENDER/ OTHER PROTECTED CHARACTERISTICS, PROTECTING CHILDREN, IMPACT ON COMMUNITY COHESION ETC.

For each clip, individually (as appropriate for the family members' comprehension):

- On your piece of paper, individually, please write down/ think of 3 words that come to mind about the clip/ scenario you have just seen/ heard
- Then, score this from 0 to 5: with 0 being completely acceptable and 5 being very completely unacceptable, how would you score this clip (PLEASE WRITE YOUR SCORE ON YOUR PIECE OF PAPER)
-

As a family

- What words came to mind
- What did you score this content. Why is that
- Overall thoughts and feelings
- How did watching/ listening this make you feel; why this
- What, if anything, did you find unacceptable of this (*moderator look out for and prompt if necessary for harm, offence, gender bias, homophobia, bullying, citing violence etc.*)
 - On you
 - Your family
 - Your community
 - Others/ other communities
- Under what circumstances (if any) might it be ok to broadcast this

- *Moderator to listen for and prompt as necessary using the revised contextual factors*
 - Time of day
 - Size: how many people watch this programme
 - The type of channel: mainstream vs. those targeting your community
 - The type of programme (e.g., comedy, drama, current affairs, etc.)
 - Whether it comes with a pre-warning prior to broadcasting
 - There is no warning prior to broadcasting

REPEAT FOR ALL CLIPS/ SCENARIOS

Then

- Thinking about all of the clips/ scenarios, do you think there are any reasons why these could/ should be shown (*moderator listen out/ prompt for mentions of freedom of expression*)

(Moderator please ensure you explore all drivers behind any disagreement within the family, also record/ probe/ prompt for any differences in views between family members)

- What responsibility do you think TV channels and radio stations have for ensuring that content is acceptable to broadcast
 - Mainstream
 - Those targeting you ethnic/ faith community
- Do you think TV channels and radio stations are regulated (*moderator to prompt as necessary*)
 - Mainstream
 - Those targeting your ethnic/ faith community
- If so, how do you think TV channels and radio stations are regulated, i.e., the types of rules they have to follow
 - What do you think these rules are/ about what
- Who do you think regulates the channels i.e., sets the rules of what/ how they broadcast
- Do you think that
 - The same rules or different rules apply (or should apply) to mainstream channels/ stations and those that target your community
 - Who should regulate these (if anyone): the same? Different? Why do you think this?
- Are you aware of any broadcaster/ or programme that has 'broken' rules
 - If yes, who, what, aware of any outcomes
- (*Moderator to check/ probe whether mention on mainstream or targeted radio/ TV*)
- Have you ever discussed within the family/ with anyone else about a broadcaster/programme that you felt was unacceptable/ harmful/ offensive? What? With whom
 - (*probe anything seen on social media/ WhatsApp etc. but please be careful not be get drawn into a discussion about online harm*)

- Would you know who to go to/ what to do if you had a complaint about something broadcast on TV or radio
- Have you ever/ would you make a complaint if you thought something was harmful or offensive on TV/ radio
 - If yes, no, why is that?

5. Awareness and understanding of Ofcom's role and remit – 45 mins

- (If not already come up) Have you heard of Ofcom?
 - What do you know about Ofcom, if at all, from where
 - What type of organisation
 - Its role?

Moderator to present description of Ofcom's role and remit – TO BE EDITED

- Initial thoughts
 - What did you already know, what's new, any surprises
- What types of broadcasters do you think Ofcom is responsible for
- What about targeted/niche/ethnic broadcasters
 - What remit do you think Ofcom has over these types of broadcasters; why do you say that
 - What about if the programmes are made outside the UK
 - What about if the programmes are not broadcast in English
- Did you know you could go to Ofcom if you had a complaint about something broadcast on TV/ radio
- Do you know/ knew that Ofcom's rules apply to channels/ stations targeting your community, how does this make you feel
- Were you aware that they need to follow the same rules as mainstream channels – does that surprise you? Should they be? (why/why not)
- Have you ever complained to Ofcom
 - If yes: how, what was the complaint about, what outcome if any
 - If no, would you ever complain to Ofcom if you found any content offensive; if yes/ no, why is that?

Moderator to explain that the research is being conducted on behalf of Ofcom.

Introduce Broadcasting Code: Harm and Offence/ Protection of Children/Religion/Hatred and Abuse – ON ONE SLIDE

- First thoughts and feelings
- What do you think this means; what is it telling you/ anything you didn't know, what?

MODERATOR TO THEN PLAY ALL CLIPS/ SCENARIOS AGAIN

For all clips/ scenarios

- Does knowing more about Ofcom and its rules change anything, what, why
 - What you all think/ feel about this now

- What Ofcom's 'rules' do you think applies/ should apply to this clip/ scenario
- What you feel about this
- How do you feel about this being shown on ethnic channels now that you know the rules
- Have views for anyone changed about what is unacceptable/ offensive/ harmful to broadcast now that you are aware of the rules and regulations; if yes/ no, why
- Now that you know the role of Ofcom as the body to go to if you have a complaint about something you feel is unacceptable
 - Does this change the likelihood of you complaining; if yes/ no, why
 - Does it make a difference if the content was being broadcast on mainstream vs. ethnic channels/ stations; if yes/ no, why
- What could Ofcom do to encourage you to complain
- What could it do to make it easier for you to complain if you wanted to
- What would you expect/want Ofcom to do if you made a complaint?

6. Wrap up – 5 mins

- What are the key takeaways, the most important things that you have heard/ discussed today
- Any other final comments
- Thanks, next steps and close.

Discussion guide – follow up sessions

1. Introduction

- Purpose of the follow up sessions: to understand whether/ how you watch and listen to ethnic broadcaster differently now that you are aware that Ofcom's Standards apply to these broadcasters
- And to explore some of the areas we discussed last time in a little more detail,
- As before
 - o Confidentiality (MRS/ GDPR)
 - o Talk one at a time
 - o Video recording – we might to use some of the recording to help us present our findings
 - o CHECK PERMISSION FOR US TO USE VIDEO CLIPS BY OFCOM BUT ONLY FOR INTERNAL USE.

MODERATOR TO BRIEFLY REMIND RESPONDENTS WHAT WAS COVERED IN THE PREVIOUS SESSIONS.

2. Learnings/ Impact of previous sessions – 10 mins

- What recalled about the session
- What was the main thing you remember from the session
- Did you talk to anyone else about any of the things we discussed/ you learned about;
 - o Who, about what specifically
- How did the last session leave you feeling about the topic of content on ethnic targeted TV/ radio
- What were the key learnings from the session
- Did the session change how you think about content on ethnic channels and stations?
 - o If yes/ no, why is that?
- Are you more aware of the standards as you watch/ listen in relation to:
 - o Ethnic targeted broadcasters
 - o Mainstream broadcasters.

3. Re-visiting Ofcom's standards – 25 mins

MODERATOR TO PUT UP THE SUMMARY SLIDE OF OFCOM STANDARDS – SEE APPENDIX A

- Now that you know more about the broadcasting standards, which of these issues have you been more concerned about for yourself/ your family/ your community; why is that

MODERATOR TO PUT UP AND REFER TO SLIDE 'WHAT THE STANDARDS MEAN' – SEE APPENDIX B FOR EACH OF THE BELOW.

- Looking specifically at the following
 - o Harm (i.e., content that can harm people because....)
 - o Abuse
 - o Hatred
 - o Offence
- How important is it for you that these areas are regulated on ethnic broadcasting
- More or less since the last session
- Are you more aware of content on ethnic broadcasting that you feel is
 - o Harmful; why, to whom
 - o Abusive; why, to whom
 - o Can incite hatred; why, how
 - o Cause offence why, to whom

MODERATOR: PLEASE ENSURE THAT YOU COVER/ PROBE IN MORE DETAIL ISSUES AROUND HARM.

IN DISCUSSIONS AROUND HATRED – PROBE AS NECESSARY, HATRED AND IMPACT ON COMMUNITY COHESION

MODERATOR TO NOTE AND PROBE ANY MENTION OF FREEDOM OF SPEECH. IF NOT SPONTANEOUSLY RAISED:

- Thinking about the standards around harm/ offence etc., how do these fit with people's right to freedom of speech
 - o Is this a valid argument for content that might be deemed offensive or harmful; what, why this
 - o Do you feel there situations where freedom of speech is not a valid argument for offensive content
- PROBE AS RELEVANT – RELIGIOUS CONTENT, DIFFERENT WAYS OF LIVING E.G. HOMOSEXUALITY
- Now that you know these broadcasters are regulated by Ofcom, has this changed how you watch/ listen to content
 - o For you
 - o How you watch/ listen as a family
- Are you more aware of content that is unacceptable on ethnic broadcasting
- Knowing it is regulated
 - o Are you more likely to do something if you saw content that you felt was offensive/ harmful; what, if anything, would that be
- What is the likelihood that you would complain about content on
 - o On ethnic broadcasting
 - o Mainstream broadcasting
- If yes/ no, why is that? Has this changed from before?

- What would, if anything, stop you complaining to Ofcom about unacceptable/ offensive/ harmful content
- What would encourage you to complain about unacceptable content
 - o What would you need Ofcom to do
 - o What information
 - o Anything else.

4. Contextual Factors – 10 mins

REVISITING CONTEXTUAL FACTORS – APPENDIX C

- What do you think ethnic broadcasters need to do to mitigate harm and offence and (spontaneous)
- MODERATOR TO SHARE A SHORTENED VERSION OF THE CONTEXTUAL FACTORS SLIDE AND IF NOT MENTIONED PROMPT FOR BELOW
- Thinking about the type of content we talked about last time, which of these contextual factors make the biggest difference to broadcasting offensive/ harmful content
 - o Timing
 - o Signposting
 - o Warnings
 - o How big or small the audience make a difference
- EXPLAIN IF NECESSARY
 - o e.g., if there is a small audience for an ethnic channel/ programme, does it matter if the content is offensive
- Do any of these justify offensive/ harmful content being shown?

5. The benefit of regulated ethnic broadcasters – 10 mins

- Knowing that ethnic broadcasters are regulated by Ofcom, what do you feel are the positives/ benefits of Ofcom applying their rules to ethnic broadcasters
 - o For you
 - o Your family
 - o Your community and how it sees itself
 - o How others might see your community

MODERATOR TO LISTEN OUT FOR AND PROMPT e.g., improved standards/ quality, sense of equality etc.

- What do you think are any disadvantages or negatives, if any, of Ofcom regulating ethnic broadcasters?
- MODERATOR TO NOTE ANY REFERENCES e.g., protecting their own channels from outside interference, being judged by people who don't understand their culture etc.

6. Wrap Up

- How do you feel now that we have revisited Ofcom's standards in relation to ethnic broadcasters
- What, if anything, has changed
- Would you feel any differently going forward? Would you do anything differently? What? Why do you say that?
- One piece of advice for Ofcom on how they can encourage you/people like you to do something if you see content that is Offensive/Harmful?

Any final comments. Thanks, and close

Appendix 5: Ofcom's role and remit

Ofcom's role & remit



Ofcom is the **UK's communications regulator**, licensing and regulating around 2,000 television and radio services.



This includes both the mainstream broadcasters, such as the **BBC and ITV**, as well as **radio stations and TV channels aimed at particular communities or religions**.



Ofcom sets the rules broadcasters must follow. If you wanted to complain about something you have seen or heard on TV and radio, you could contact Ofcom.



Ofcom **receives about 35,000 complaints a year about broadcasting standards**.



Ofcom **assesses complaints against rules broadcasters must follow**.

If Ofcom finds a broadcaster has broken the rules, it can take action against the broadcaster, including publishing its findings, requiring a channel to broadcast a statement, issuing a fine, or for the most serious cases, taking away the broadcaster's licence to operate.

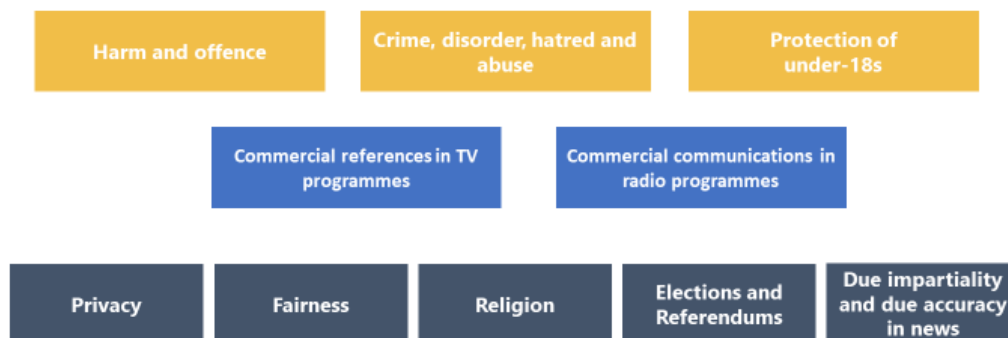


Ofcom can only investigate content after it's been broadcast.

1

Classification: CONFIDENTIAL

What's covered in the Broadcasting Code?



What some of these mean in practice

Offensive Content

- Things which people find **insulting or inappropriate** – either to themselves or others (e.g. swearing, stereotyping)

Harmful content

- To make sure that adults in the audience are protected appropriately from content in programmes that could be harmful to them. This could be **physically harmful** (e.g. promoting dangerous behaviour), **financially harmful** (e.g. mis-selling a product) or **emotionally harmful** (e.g. seeing upsetting content)

Protecting Under-18s

- To make sure **children are protected from content that is unsuitable** for them (e.g. from offensive language)

Religion

- To allow the **freedom to express religious beliefs** but ensure that **audiences are not manipulated**, and the **religious beliefs of others are not subject to abusive treatment** in programmes.

Crime, disorder, hatred and abuse

- To ensure that content that is likely to **encourage crime or to lead to disorder is excluded** from programmes

Freedom of expression is everyone's right to hold opinions without interference and to seek, receive and share information and ideas.

Appendix 6: Hypothetical scenarios

Scenario 1

Contextual info – scenario based on anecdotal knowledge of themes that appear on soap-style dramas

Scenario:

- A weekly drama aimed at families (a soap opera) airs a scene which is part of a long-running storyline about a father discovering that his eighteen-year-old daughter is in love with a neighbour. He has subsequently arranged for his daughter to marry a wealthy forty-year-old man who has traditional family values and is very demanding of his new wife.
- In the scene, the wife does not have food ready for her husband's return from work and he is furious. He slaps her on the cheek and locks her in a room until she "learns her lesson".

Probes:

- What are your first thoughts about this? Do you think storylines of this nature have the potential to harm audiences? Does anything about this content offend you?
- At the end of the episode the wife is let out of the room and the couple do not discuss the situation again. The husband's demanding expectations of his wife continue as they were.
- Is this the outcome you would expect in relation to the storyline? What if the wife subsequently left her husband because of his behaviour? Does knowing an outcome affect your thoughts about this scenario?
- The drama is aired on a channel aimed at minority communities, does this make any difference to your thoughts on this scenario or storyline?
- Discussions around offence related to the treatment of women, domestic abuse in the context of an entertainment programme, family dynamics, gender roles and dynamics.

Scenario 2

Contextual info – scenario based on real content on a mainstream channel

Scenario

- A TV talk show includes a panel discussion about introducing classes in schools about LGBT relationships for children.
- Guests discuss the topic and give different perspectives (e.g., gay father, Christian mother, LGBT charity, Muslim father).
- The religious guests voice their personal beliefs on homosexuality, saying gay sex is a sin. Other guests express the view that not teaching children about different relationships encourages homophobia.

Probes:

- The presenter challenges the views put forward by the religious guests, suggesting their comments could be seen as offensive.
- Does the behaviour or treatment of this topic by the presenter alter what you think about it? What if the presenter only challenged people on one side of the debate?
- Does content like this serve a purpose, for instance could it be educational or promote cohesion between different groups?
- This content appears on a mainstream PSB channel in the morning.
- Would it make a difference to your views if it appeared on a channel aimed at a minority community? What about if the timing was different?
- Do you find the broadcast of any of these views offensive?

Scenario 3

Contextual info – based on real content (but slightly adapted), broadcast on Republic Bharat, *The Debate with Arnab Goswami* 21:30, Tuesday 22 October 2019. Found in breach of rules 3.3 (hate - abusive or derogatory treatment of individuals, groups, religions, or communities) and 2.3 (offence – generally accepted standards).

Scenario:

- A current affairs programme includes a panel discussion between Indian and Pakistani prominent figures, focussing on Indian and Pakistani tensions regarding Kashmir and Pakistan's alleged involvement in terrorist activities in India.
- An Indian guest makes statements including "Pakistan produces terrorists", "their whole country is full of terrorists" and "their engineers, doctors and nurses, their leaders, politicians are all terrorists".
- The discussion becomes increasingly emotionally charged. The guests speak over each other and raise their voices in angered tones.
- The presenter tries to calm the guests down, draw the discussion to a close and move on to another topic. The presenter does not address any of the specific statements that made by the guests.

Probes:

- Do you think any of the content here has the potential to cause harm or offend people?
- How could potential offence be mitigated? (e.g., someone criticising India, someone robustly refuting the claims, the presenter telling guests that language and behaviour like that is not appropriate, etc).
- How does the tone of the people speaking impact how you feel about the content?
- How does the presenter's handling of the situation impact how you feel about the content?
- What if the presenter had interjected more quickly? Or had made a statement after the discussion apologising for inflammatory language and the aggressive argumentative tone?
- This programme is broadcast on a Hindi-language channel.
- What difference, if any, does that make to this scenario?
- How do you feel about the references to Pakistani people that interpret everyone from the country to be the same?

Scenario 4

Contextual info – based on real content (but adapted), broadcast on HUM Europe, *Jago Pakistan Jago*, a lifestyle programme broadcast on weekdays 09:00-11:00 and Saturdays 10:00-12:00, 10:00 15 March 2018. Found in breach of rule 2.3 (offence – generally accepted standards)

Scenario:

- An Urdu-language lifestyle magazine programme hosts a make-up contest. The aim of the contest is to conduct the same makeover on two women but to make one models' skin appear darker before completing the makeover, in order to see which, one ends up "more beautiful". One contestant is given light-coloured make-up to apply as a base and another contestant is given dark makeup as a base.
- The contestant with the light-coloured make-up is judged to have been made to look "more beautiful" because "complexion should be fair" and "people are not very keen on brown skin tone".
- The woman that receives the darker complexion makeover appears to be unhappy with the aim of the competition, she frowns and shake her head while the presenters outline that her skin will be made to appear darker.

Probes:

- Do the views being expressed on this programme surprise you?
- What do you think the wider impact of views like this being broadcast on television might be?
- How does the reaction of the contestants make you feel? Do you think this content might have an impact on how anyone in your family or community might feel about themselves?
- Do you think this would have an impact on how other communities or people in society are being viewed by audiences to this programme?
- The show was broadcast on an Urdu-language channel.
 - What if it was broadcast on a mainstream PSB? How would this affect, if at all, your views of this scenario?
 - What if the presenter had interjected more quickly? Or had made a statement after the discussion apologising for inflammatory language and the aggressive argumentative tone?
- This programme is broadcast on a Hindi-language channel.
 - What difference, if any, does that make to this scenario?
 - How do you feel about the references to Pakistani people that interpret everyone from the country to be the same?

Scenario 5

Contextual info – the details of this scenario are altered from a real example (e.g., not this location). Content of this nature was shown on a Pakistani-based news and entertainment channel called Samaa and a programme called *Qutab Online* at 15:05 on 21 June 2018. This broadcast included footage of a woman being fatally shot by a man that she repeatedly rejected offers of marriage from. Found in breach of 2.3 (offence – generally accepted standards).

Scenario

- A news programme reports on a murder in Dhaka.
- This programme includes the repeated use of CCTV footage of a man being fatally shot, shown on a continuous loop. The footage clearly shows the shot being fired and the man collapsing and gasping for breath. The footage including the murder is broadcast four times during the news item.
- At the beginning of the report, during the first showing of the clip, there is blurring around the victim following the shot. This blurring remains in place until the final time that the footage is shown, in which instance the blurring is removed and the audience is able to see the attack in full.

Probes:

- How would the repeated broadcast of this footage make you feel?
- Does the use of blurring and the absence of blurring in some situations change what you might think and feel about this content? In what circumstances might it be appropriate to blur, or not, footage of this kind?
- How do you feel about the use of CCTV footage?
- The footage includes an arrow, applied as a graphic by the broadcaster to highlight where the man being shot was standing. The news presenters speak over the CCTV footage and add their interpretations of the footage and of what the people involved may have been thinking and feeling.
- How would any discussion from presenters impact the way you feel about this content? Do you think the way they refer to the victim matters?
- Does the inclusion of the graphic change what you think and feel about this scenario?
- On what types of channel might you expect to see broadcasts of this kind (if any)?

Scenario 6

Contextual info – the details of this scenario are altered from a real example (e.g., not this location). Content of this nature was shown on a Pakistani-based news and entertainment channel called Samaa and a programme called *Qutab Online* at 15:05 on 21 June 2018. This broadcast included footage of a woman being fatally shot by a man that she repeatedly rejected offers of marriage from. Found in breach of 2.3 (offence – generally accepted standards).

Scenario

- A news programme reports on a murder in Lagos.
- This programme includes the repeated use of CCTV footage of a man being fatally shot, shown on a continuous loop. The footage clearly shows the shot being fired and the man collapsing and gasping for breath. The footage including the murder is broadcast four times during the news item.
- At the beginning of the report, during the first showing of the clip, there is blurring around the victim following the shot. This blurring remains in place until the final time that the footage is shown, in which instance the blurring is removed and the audience is able to see the attack in full.

Probes:

- How would the repeated broadcast of this footage make you feel?
- Does the use of blurring and the absence of blurring in some situations change what you might think and feel about this content? In what circumstances might it be appropriate to blur, or not, footage of this kind?
- How do you feel about the use of CCTV footage?
- The footage includes an arrow, applied as a graphic by the broadcaster to highlight where the man being shot was standing. The news presenters speak over the CCTV footage and add their interpretations of the footage and of what the people involved may have been thinking and feeling.
- How would any discussion from presenters impact the way you feel about this content? Do you think the way they refer to the victim matters?
- Does the inclusion of the graphic change what you think and feel about this scenario?
- On what types of channel might you expect to see broadcasts of this kind (if any)?

Scenario 7

Contextual info – the details of this scenario are loosely based on content broadcast on NTV, a news and general entertainment channel, and a live discussion programme called *Shomoyer Sathe* (the details of this scenario are altered from the real example e.g., not this location). This was broadcast at 23:00 on 23 April 2018 and included highly offensive and derogatory language and aggressive behaviour that the presenter struggled to control. Some of the content on which this scenario is based was found in breach of 2.3 (offence – generally accepted standards).

Scenario:

- A current events programme includes a live panel discussion about whether the state should be allowed authority control over official local security forces in Chad. Contributors from Chad's Muslim-majority north and Christian-majority south are involved in the discussion.
- The discussion becomes increasingly emotionally charged. The guests speak over each other, raise their voices in angered tones and trade insults.

- The presenter tries to calm the guests down, draw the discussion to a close and move on to another topic. The presenter does not address any of the specific statements that made by the guests.

Probes:

- Do you think any of the content here has the potential to cause harm or offend people?
- How could potential offence be mitigated? (e.g., someone robustly refuting heated claims, the presenter telling guests that language and behaviour like that is not appropriate, etc).
- How does the tone of the people speaking impact how you feel about the content?
- How does the presenter's handling of the situation impact how you feel about the content?
- What if the presenter had interjected more quickly? Or had made a statement after the discussion apologising for inflammatory language and the aggressive argumentative tone?
- This programme is broadcast on a channel aimed at the African community.
 - What difference, if any, does that make to this scenario?

Scenario 8

Contextual info – the details of this scenario are altered from a real example (e.g., not this location). Content of this nature was broadcast on a Pakistani channel, 92 News on a programme called *Subh Saverey Pakistan* at 09:00 on a weekday – 21 August 2019. This content was found not in breach.

Scenario:

- A daily lifestyle programme hosts a morning panel discussion, supposedly about matchmaking but which quickly steers away into to the reasons for high divorce rates.
- The panel is made up of five women. Two of the woman are a generation older than the others and one expresses the view that girls should "keep your mouths shut in front your husbands and fathers", that women are no longer "proper" and that there is something lacking in modern women.
- The other contributors do not interject but do look away from the camera and appear to be uncomfortable. The presenter does not disagree with the contributor but does suggest that it is not always the woman's fault that a marriage is unsuccessful.
- Following this segment, the programme does not return to discussions about marriage and divorce.

Probes:

- What impact do you think a more direct intervention from the presenter, or the guests might have had (if any)?
- How does it impact the discussion that it is one of the oldest people speaking in this way?
- Imagine this programme also takes calls from audience members. What if the presenter had accepted a caller who is seeking advice from the older contributor on the panel in relation to her marriage? What impact do you think the inclusion of this might have (if any)?
- What if the programme had returned to the topic at a later point and included more views from the younger panel members? Would this affect your views?
- This programme is broadcast on a channel aimed at a minority ethnic community.
 - Does that change your feelings about this scenario? What if it had been broadcast on a mainstream PSB?

Scenario 9

Contextual info – the details of this scenario are altered from a real example (e.g., not this location). Content of this nature was broadcast on Loveworld Television Network on a programme called *The Healing School* at 06:30 and 10:00 on a weekday. Found in breach of rules 2.1 (harm & offence – potentially harmful material)._

Scenario:

- A religious channel aimed at the Christian community features a regular weekly programme about people being healed of physical ailments by a specific pastor in the church. Programmes commonly state that people have been healed at specific healing events with the help of the pastor “by God’s power” and that “you can trust him today for a miracle”. Several testimonials are given by members of the church that the leader of the church has healed them at the events through the power of God.
- One programme shows a person speaking at a healing event, going into detail about their experience of having been diagnosed with terminal cancer and being told by doctors that there was no known medical cure. The individual states they attended a church healing event and have been cured of cancer, which they attribute to the power God had given the specific leader of the church.
- Throughout the programme, the website for the church and its healing events is visible in a banner across the bottom of the screen.

Probes:

- Do you have any concerns about faith healing being portrayed in this way on television? Are there any people who might be harmed by such a portrayal?
- What could a broadcaster do to minimise any risks of harm to viewers who watch this programme? [for the moderator – thinking about warnings to consult a medical practitioner before making decisions based on the programme]
- This programme went out on a religious channel. What if it had been broadcast on a mainstream PSB?

Scenario 10

Contextual info – Scenario based on real content that was assessed but was not found to raise issues warranting investigation by Ofcom. It was broadcast by Alhadath Alyoum TV In February 2017.

Scenario:

- During a time of high religious significance to particular communities (Shia/Sunni), a panel on a TV talk show featuring Shia and Sunni members discusses the possible ban on Shia books and the arrest of several publishers at the Cairo International Book Fair.
- The discussion very quickly transitions into an aggressive debate around Sunni and Shia ideology.
- One of the guests says Shia books “spread terrorism” and “harm the religious identity of Egypt”. He calls the Shia guest an “idiot” who is “proficient in the art of stupidity and the defence of superstitions” and a “Shia thief operating in Egypt”. He then threatens him with violence by saying he will “hit him in the face with a shoe”. The other guest says he will retaliate “with 50 shoes”.
- During the discussion the presenter loses control of the discussion and studio guests start to throw mugs and chairs at each other.

Probes:

- Do you think any of the content here has the potential to cause harm or offend people?

- How could potential offence be mitigated? (e.g., some claims being robustly refuted, the presenter telling guests that language and behaviour like that is not appropriate, etc).
- How does the presenter's handling of the situation impact how you feel about the content?
- What if the presenter had interjected more quickly? Or had made a statement after the discussion apologising for inflammatory language and the aggressive argumentative tone?
- How do you feel about discussions taking place about contentious religious matters on programmes like this?
- Do such discussions enlighten and reflect or alter religious opinion/views within the community? Or do they heighten tensions between communities?
- This programme is broadcast on an Arabic-language channel.
 - What difference, if any, does that make to this scenario?

Scenario 11

Contextual info – scenario based on anecdotal knowledge of themes that appear on Arabic current events programmes

Scenario:

- On a political current events programme, a discussion takes place between two presenters about physical restrictions placed on entry to the Al Aqsa mosque compound by the Israeli government following a terrorist attack in Israel.
- During the discussion, the presenters encourage viewers to take part in protests and call for preparations for Jihad to protest the restrictions.
- Phone-in callers make more serious calls for action and these are condoned by the presenters. Alternative views by a few callers are shouted down and accusations of disloyalty are made against such callers.
- No alternative viewpoints are presented, and the presenters speak direct to camera without challenge making highly charged and contentious accusations against Israel, at times conflating Israel with Jewish people in general.

Probes:

- This programme was broadcast on an Arabic language channel.
- On such channels should programmes always reflect an alternative viewpoint e.g., Israeli? What might the impact be of missing such viewpoints out (if any)? On whom? (yourself, your family, your community, the wider audience)
- How do you feel about such channels championing a particular viewpoint? Are there any circumstances where it might be justified or expected for channels not to reflect alternative views?
- Would your feelings about this scenario be different if the content had been broadcast on a mainstream PSB?

Appendix 7: TV channels & radio stations aimed at specific minority ethnic viewers/listeners regulated by Ofcom as on September 2020

Television

BLACK AFRICAN			
Yanga TV			
Vox Africa			
BEN TV			
TVC News			
Channels 24			
Arise News			
INDIAN/ PAKISTANI/ BANGLADESHI		INDIAN/ PAKISTANI/ BANGLADESHI	
NDTV		New Vision TV	
B4U Movies		Islam Channel	
B4U Music		GEO TV	
Sony entertainment		Noor TV	
Star Bharat		Geo Kahani	
Star Plus		Iqra TV	
Colors		92 News	
Zee Cinema		Islam TV	
Republic Bharat (currently off-air at the time of publication)		Ahlebaith TV	
Zee TV		Madani Channel	
Aaj TV		Neo News (formerly Samaa TV)	
MATV National		Takbeer TV	
Foodxp		Hum Europe	
News 18		British Muslim	
Colors Cineplex		Dunya News	
Sony Max		Kanshi TV	
Venus TV		Eman Channel	
Star Gold		ARY Digital	
SAB TV		Hum News	
ABP News		PTC Punjabi	
Sony Max 2		Brit Asia	
Colors Rishtey		Sikh Channel	
Aastha TV		Sangat Television	
Sanskar TV		Akaal Channel	
MTA International		KTV	
HUM Masala		CHS TV	
Hidayat TV		Iqra Bangla	
GEO News		ATN Bangla	
PTV Global		NTV UK	
		TV One	

ARABIC-SPEAKING/Middle East			
Ahlulbayt TV		Fadak Media	
Sky New Arabia		Al Magharibia	
Al Araby		Abu Dhabi TV	
MTA 3 Al Arabiya		Fadak Sawt Alitra TV	
Al Hiwar TV		Al Magharibia 2	
MTA 2		Toheed	
Lualua TV		Ahwazna	
Quest Arabiya		Al Omah TV	
		RTV (Islah)	

Radio

ASIAN	
Asian Sound	
Panjab Radio	
Akash Radio	
Sanskar Radio	
Voice of Islam Radio	
Radio XL	
BBC Asian Network	
Sunrise Radio	
Sabras Radio	
Asian Star	
Diverse FM	
Raaj FM	
Awaaz FM	
Spice FM	

ASIAN	
Link FM	
Bradford Asian Radio	
Asian Sound Radio	
Fever FM	
Nusound Radio	
Khush Khabri Radio	
Radio Sangram	
Radio MAC	
Radio Club Asia	
EAVA FM	
Radio Asian London	
Radio Panj	
Lyca Radio	

ARABIC-SPEAKING/Middle East	
Radio Arabia	
Unity FM	
Egypt Talks Radio	
Hoxton FM	