



Minority Communities & Gambling Harms:

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Minority Communities & Gambling Harms: Qualitative and Synthesis Report

Lived Experience,
Racism,
Discrimination
and Stigma

December 2023

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Contents

| | |
|---|-----------|
| Executive Summary | 4 |
| Key findings | 5 |
| Drivers of harms experienced by people who gamble amongst Minority communities | 5 |
| 1 Introduction | 9 |
| 1.1 The starting point: Ethnic inequalities in Great Britain | 9 |
| 1.2 An overview of the research programme | 12 |
| 2 Terminology, methodology and interpretation of the data | 17 |
| 2.1 Use of language and terminology | 17 |
| 2.1.1 Ethnicity | 17 |
| 2.1.2 Gambling-specific terminology | 17 |
| 2.2 Methodology | 19 |
| 2.2.1 Overview of the study | 19 |
| 2.2.2 Method | 20 |
| 2.2.3 Ethical considerations | 21 |
| 2.2.4 Fieldwork sampling | 22 |
| 2.3 Interpreting analysis & limitations | 24 |
| 3 Drivers of harms experienced by people who gamble amongst Minority communities | 25 |
| 3.1 Overview of lived experience of gambling and gambling harms | 25 |
| Overview of gambling behaviour | 25 |
| Overview of gambling impacts | 27 |
| 3.2 General drivers of harms experienced by people who gamble | 29 |
| 3.3 Drivers of harm specific to Minority groups | 30 |
| Socio-economic disadvantage | 30 |
| Gambling as a coping mechanism | 32 |
| The influence of cultural norms | 37 |
| Gambling to escape social exclusion | 38 |
| Marketing and advertising | 39 |
| 4 Attitudes and stigmatisation | 41 |
| 4.1 General attitudes towards gambling | 42 |
| Experience of gambling harms | 42 |
| Perceived personal control of gambling | 43 |
| Frequency of gambling | 44 |
| 4.2 Attitudes towards gambling in wider society | 44 |
| Stigmatisation from wider society | 45 |
| Acceptance from wider society | 47 |
| 4.3 Attitudes towards gambling among members of the same Minority group | 48 |
| Stigmatisation within Minority groups | 48 |
| 5 Barriers and enablers to accessing support | 52 |

| | |
|---|-----------|
| 5.1 Barriers to seeking formal and informal support..... | 53 |
| Barriers to seeking formal support | 53 |
| Barriers to seeking informal support | 58 |
| 5.2 Enablers of formal and informal support | 60 |
| Enablers of formal support | 60 |
| Enablers of informal support | 62 |
| 6 Conclusions and recommendations | 64 |
| 6.1 Drivers of gambling behaviour among Minority groups..... | 64 |
| 6.2 Attitudes and stigmatisation | 65 |
| 6.3 Barriers and enablers to accessing support..... | 66 |

Executive Summary

This paper is part of a wider research programme focussing on Minority groups' lived experience of gambling harms in Great Britain. The work focuses on Minority groups primarily due to GambleAware's recognition that gambling harms need to be understood in the context of inequalities present in British society. Racism and discrimination impact the opportunities and affect the life experiences of people from Minority groups in complex ways. The processes of racialisation, discrimination and exclusion based on someone's ethnic, religious or migration background are fundamental to understanding Minority groups' experiences of gambling harms¹.

This research, therefore, focuses on ethnic minority groups, religious minority groups, people from asylum seeker and refugee backgrounds, as well as people for whom English is a second language. As is discussed in this paper, research has repeatedly demonstrated that individuals from these groups are at elevated risk of experiencing racism, discrimination or other forms of unfair treatment, and we consider these factors integral to understanding their experience of gambling and gambling harms. Though these groups are heterogeneous and diverse communities, elements of their experience relating to racism and discrimination in British society are likely to be common across groups. Collectively, we refer to these communities as 'Minority groups' or 'Minority communities'.

Research suggests that Minority groups in Great Britain tend to gamble less frequently than their White counterparts but are more likely to face gambling harms². Despite this, Minority individuals from Minority groups who experience gambling harms are less likely to access specialist gambling treatment³.

In 2023, GambleAware published quantitative findings from a nationally representative survey of minority and majority adults' gambling experiences, undertaken in 2022. The survey findings provided much-needed evidence about differences in gambling and gambling harms between Minority and majority groups. The survey findings supported the pattern suggested by previous research, with a lower proportion of Minority group participants (31%) reporting to have gambled in the past 4 weeks, compared to White British Majority participants (48%). Despite this, Minority group participants were more likely to experience gambling harms, with 42% of those who gamble experiencing some level of harms (scored at least 1+ on the PGSI scale), compared to 20% of those from the White British majority group.

Following this, we conducted a qualitative phase of research informed by the quantitative survey findings, carrying out longitudinal interviews and an app-based diary task with 46 participants, all of whom identified as Minority group individuals who had experienced gambling harms, or had been affected by a close family members', partners' or friends' gambling harms.

This report details the key themes which emerged from the qualitative research, exploring the extent to which these support the findings from the quantitative survey.

¹ Levy, J, O'Driscoll, C, Sweet, A. (2020). Disproportionate Burdens of Gambling Harms Amongst Minority Communities: A Review of the Literature. London: GambleAware. Available at <https://www.begambleaware.org/sites/default/files/2020-12/2020-12-09-disproportionateburdens-of-gambling-harms-amongst-minority-communities-a-review-of-the-litera.pdf>

² Conolly, A, Davies, B., Fuller, E., Heinze, N., Wardle, H., 2018, Gambling behaviour in Great Britain in 2016 Evidence from England, Scotland and Wales (London: NatCen Social Research).

³ Dinos, S., Windle, K., Crowley, J., Khambhaita, P., 2020, Treatment Needs and Gap Analysis in Great Britain Synthesis of findings from a Programme of Studies (London: NatCen Social Research).

Key findings

Drivers of harms experienced by people who gamble amongst Minority communities

- Participants suggested that **particular lived experiences of being a member of a Minority community in Great Britain, such as being subjected to racism and discrimination, could play a role in the specific drivers of gambling.** It may be important to consider this finding in the context of a statistically significant finding from the survey, which suggests that Minority group participants experiencing gambling harms are statistically significantly more likely than those who are not experiencing gambling harms to experience negative treatment due to discrimination/racism when in public.
- Participants also reported **notable overlap between the drivers of gambling reported by Minority groups and the White British Majority.** These included gambling as a result of financial difficulties, being influenced by marketing and advertising, and the impact of friends and family.
- Respondents noted some **pathways between gambling and experiences of racism. For instance:**
 - Some participants felt that their experiences of racism and discrimination had **restricted employment opportunities and led to financial strain**, which in turn encouraged them to gamble as they perceived this would improve their financial standing. Consistent with these findings, survey data shows that 57% of Minority group participants cited financial reasons as a driver of their gambling.
 - Participants also noted that the racism and discrimination experienced by some people from Minority groups could place them at a **higher risk of experiencing mental health issues or trauma, thereby increasing the likelihood of using gambling as a coping mechanism.** This supports the survey finding that Minority group participants who gamble (18%) are more likely than White British Majority participants who gamble (6%) to select coping as a driver of their gambling. Amongst participants who gamble, those from Minority groups are more likely to report using gambling as a coping mechanism than those from the White British majority (18% and 6%, respectively).
 - Some participants described **gambling as a way to escape social exclusion**, something they felt more likely to be experienced by members of Minority groups for a variety of reasons such as racism, language barriers and feeling excluded due to differences in cultural practices and beliefs compared with the host society. According to the survey data, while most (83%) of Minority group participants born in the UK agree that their local area is a place where people from different backgrounds get on well together, a statistically significantly lower proportion (74%) of Minority group participants born outside of the UK agree. This survey finding suggests that people born outside of the UK are at higher risk of experiencing social exclusion, supporting the finding demonstrated in the qualitative research that Minority groups may be more likely to gamble to mitigate this feeling.
 - Participants also acknowledged that individuals from Minority groups could be **disproportionately impacted by marketing and advertising encouraging gambling** due to a lack of understanding of how gambling might be particularly harmful and a lack of knowledge about support that might be available.

Attitudes and stigmatisation

- Overall, participants felt that **wider society often stigmatised individuals who gamble**. However, participants had mixed opinions as to whether people who gamble from Minority groups were subject to harsher judgement than those who gamble but were not from a Minority group. The survey suggests that the proportion of Minority group individuals who perceive there to be negative judgement from wider society (public stigma) towards those who gamble (43%), or who are affected by gambling (44%) is statistically significantly higher compared to White British Majority individuals (21% and 31% respectively).
- Individuals from Minority groups can experience **stigmatisation related to gambling harms, both from within their own Minority group and wider society**. Often, this was cited as a barrier for accessing support.
- Some participants spoke of being **labelled with racist stereotypes linked to their gambling behaviour**, something which they noted would not be applicable to White British individuals who gambled.
- However, other participants maintained that **wider society's attitudes were similarly negative towards members of Minority groups and the White British majority** who gambled.
- Participants also spoke of **experiencing stigmatisation from members of the same Minority group**. They explained that gambling often went against some social, cultural and religious norms upheld by their communities, leading to judgement and exclusion if they were known to gamble.
- In some cases, participants reported **adapting their gambling behaviour in response to this stigma**, for instance, becoming more secretive.

Barriers and enablers to accessing support

- Participants identified **many barriers to seeking formal and informal support** for their gambling, some of which were specific to being a member of a Minority group.
- Participants described barriers to seeking formal and informal support which were unique to those from Minority groups. For instance:
 - **A lack of awareness of available support**. This was often influenced by a limited understanding of different health services on offer in their local area. Specifically, there seemed to be limited awareness about support services appropriate for the needs of those from Minority communities, with some participants citing issues with language barriers and representation among treatment providers. According to the survey, amongst Minority group participants, 4% said they did not know where to get support, compared to less than 1% of those from a White British Majority group.
 - **A lack of trust in healthcare providers and support services** due to previous experiences of racism and discrimination. In the survey, 3% of Minority group participants said they felt they could not receive treatment without being judged by the health or treatment provider, compared to less than 1% of White British Majority groups.

- **Stigmatisation from others both within their Minority group and from wider society.** These sometimes led to feelings of internalised shame and guilt, acting as a further barrier to accessing support.



01

Introduction

1 Introduction

Research suggests that Minority groups in Great Britain tend to gamble less than their White counterparts, but are more likely to face gambling harms^{4,5}. Despite this, Minority groups are less likely to access specialist gambling treatment⁶. GambleAware commissioned Ipsos UK, the University of Manchester and ClearView Research to explore and build understanding around the gambling experiences of Minority groups, the drivers of their experience of gambling related harms, as well as improve understandings of under-use of gambling treatment services.

For the purposes of this research, the term ‘Minority groups’ refers to adults in Great Britain who:

- Identify as a member of an ethnic minority;
- Identify as a member of a religious minority;
- English is not their primary language
- Migrant communities such as refugees and asylum seekers

Given there is little evidence of the effects of gambling on Minority groups in Great Britain (the levels of harm, drivers of harm and the effectiveness of formal support services), the research aims of this report are broad, ambitious, and far reaching. The lack of existing evidence necessitates broad research aims to allow findings to be participant-led and provide a deeper understanding into their lived experience. The research aims are:

- To build knowledge about the lived experience of gambling and gambling harms in Minority groups;
- To understand more about the levels of gambling, gambling harm, and attitudes towards gambling among Minority groups in Great Britain;
- To understand the drivers of gambling harms experienced by these communities; and
- To understand the barriers to accessing specialist gambling services.

The ambition is that the findings of this research will serve, in part, to inform the delivery of GambleAware’s *Organisation and Commissioning Strategy* over the next five years to ensure services, interventions and policies are effective at reducing and preventing gambling harms for Minority groups.

1.1 The starting point: Ethnic inequalities in Great Britain

Ethnic minority groups, as well as other racialised and minoritised communities in Great Britain, experience inequalities across a wide range of life domains (e.g., health, employment, outcomes, housing). The role of racism and discrimination are key considerations in understanding what drives

⁴ Conolly, A, Davies, B., Fuller, E., Heinze, N., Wardle, H., 2018, *Gambling behaviour in Great Britain in 2016 Evidence from England, Scotland and Wales* (London: NatCen Social Research).

⁵ Public Health England (2021) *Gambling-related harms evidence review: Quantitative analysis of gambling involvement and gambling-related harms among the general population in England*. London: Public Health England.

⁶ Dinos, S., Windle, K., Crowley, J., Khambhaita, P., 2020, *Treatment Needs and Gap Analysis in Great Britain Synthesis of findings from a Programme of Studies* (London: NatCen Social Research).

these inequalities. Specifically, in the context of this research project, it is important to acknowledge different forms of racism alongside the wider social, economic and personal factors which influencing gambling behaviours, as well as access to, and experiences of, treatment for gambling problems.

As emphasised above, this research acknowledges that gambling harms need to be understood in the context of the inequality, racism and discrimination experienced by Minority groups. The processes of racialisation and exclusion based on religious, migration or language background are important to explore in order to better understand how issues of “otherisation” and social exclusion impact minority communities and their experience of gambling harms. This research programme, therefore, focusses on ethnic minority groups, religious minority groups, people from asylum seeker and refugee backgrounds, as well as people for whom English is a second language. These groups are subject to interpersonal racism, structural racism, and other forms of discrimination, which are considered here in relation to gambling and gambling related harms⁷. Though these groups are heterogeneous and diverse communities, they are subject to similar contexts in terms of living their lives subjected to experiences of inequality and discrimination. They are the focus here in the context of elements of their experiences being common across groups, as a result of the disadvantages they face living in British society.

Collectively, we refer to these communities as ‘Minority groups’. It should be noted, therefore, that whilst much of the literature cited here focuses on ethnic minority groups, some of the findings are also relevant for religious minority groups, people for whom English is not their first language and people from migrant and asylum seeker backgrounds. This is because some of the experiences of racism, discrimination, exclusion, and inequality for these groups will be similar to those faced by those defined as ethnic minority groups, and indeed, some individuals may identify as being from an ethnic minority background too.

Racism can be structural, institutional or interpersonal in nature⁸. Structural racism refers to the processes that lead to disadvantage in accessing economic, physical and social resources. Institutional racism is legitimated by discriminatory policies and norms embedded in large institutions (such as the NHS) and captures a broad range of practices that perpetuate differential access to services, and opportunities within institutions⁹. Interpersonal racism refers to discriminatory treatment during personal interactions, such as verbal or physical abuse and violence, but also refers to ‘microaggressions’, acts of marginalising, silencing, ignoring and/or avoiding people due to their heritage, status, race, ethnicity, religion, culture or identity.

Research evidence to date shows that people from ethnic minority backgrounds are one of the most deprived and excluded groups in society. In terms of their health, people from ethnic minority backgrounds are more likely to suffer worse health outcomes at every stage of the life course, from childhood to death¹⁰. Adults from ethnic minority backgrounds have, on average, increased rates of poor

⁷ The term ‘problem gambling’ refers to gambling to a degree that compromises, disrupts or damages family, personal or recreational pursuits. Gambling related harms are the adverse impacts from gambling on the health and wellbeing of individuals, families, communities and society.

⁸ Nazroo J, Bhui KS, Rhodes J. Where next for understanding race/ethnic inequalities in severe mental illness? Structural, interpersonal and institutional racism. *Social Health Illn.* 2020;42(2):262-276.

⁹ Jones CP. Levels of Racism: A Theoretic Framework and a Gardener’s Tale. *Am J Public Health.* 2000;90(8):1212-1215. doi:10.3102/0002831211424313.

¹⁰ Stopforth S, Bécares L, Nazroo J, Kapadia D. A life course approach to understanding ethnic health inequalities in later life: An example using the United Kingdom as national context. In: Nico M, Pollock G, eds. *The Routledge Handbook of Contemporary Inequalities and the Life Course.* Routledge; 2022:383-393.

physical health¹¹ and mental wellbeing¹² compared with their White counterparts, as well as lower life expectancy¹³. People from ethnic minority backgrounds are also more likely to live in poorer socioeconomic circumstances than their White counterparts. They are more likely to: live in poverty¹⁴, live in deprived areas (as indicated by the Indices of Multiple Deprivation [IMD])¹⁵, be disadvantaged in the labour market¹⁶, be in insecure or precarious employment¹⁷, be living in poor housing¹⁸ and have inadequate pensions in later life¹⁹.

A fundamental cause of ethnic inequalities in health and socioeconomic circumstances (as well as other life domains) is racism²⁰. To redress these inequalities in research, practice and policy, it is essential that the role of racism is acknowledged in the patterning of ethnic inequalities affecting ethnic minority groups. With respect to gambling behaviour and gambling harms, the social, economic, and geographical situations that people from Minority backgrounds live in, (which themselves may relate to experiences of structural racism that underpins British society), are fundamental in understanding: (i) why some Minority groups experience harm as a result of their gambling to a greater extent than their White counterparts and (ii) why some Minority groups are reluctant to access gambling treatment services²¹.

A related area of research that may provide some illumination on inequalities for Minority communities in accessing gambling treatment services is mental health services. A recent rapid review of ethnic inequalities' access to, and experiences of, mental health services²² found that there were barriers for people from ethnic minority backgrounds seeking help for mental health problems rooted in a distrust (often based on previous racist treatment by healthcare providers) of both primary care and mental health care providers, as well as a fear of being discriminated against in healthcare. The review found this to be the case for many ethnic minority groups but with less evidence about the experiences of Roma, Gypsy and Irish Traveller and Chinese groups, although evidence from stakeholder engagement groups in the report suggests that these groups may also be reluctant to seek help from services that they do not trust. The review also found that the lack of appropriate interpreting services acted as a deterrent to seeking help.

¹¹ Bécares L. Which ethnic groups have the poorest health? In: Jivraj S, Simpson L, eds. *Ethnic Identity and Inequalities in Britain*. Policy Press; 2015:123-140.

¹² Weich S, Nazroo J, Sproston K, et al. Common mental disorders and ethnicity in England: the EMPIRIC study. *Psychol Med*. 2004;34(8):1543-1551.

¹³ Wohland P, Rees P, Nazroo J, Jagger C. Inequalities in healthy life expectancy between ethnic groups in England and Wales in 2001. *Ethn Health*. 2015;20(4):341-353.

¹⁴ Finney, N., Kapadia, D., & Peters, S. (2015). *How are poverty, ethnicity and social networks related?* Joseph Rowntree Foundation.

¹⁵ Jivraj S, Khan O. How likely are people from Minority ethnic groups to live in deprived neighbourhoods? In: Jivraj S, Simpson L, eds. *Ethnic Identity and Inequalities in Britain*. Policy Press; 2015.

¹⁶ Zwysen, W., Di Stasio, V., & Heath, A. (2021). Ethnic Penalties and Hiring Discrimination: Comparing Results from Observational Studies with Field Experiments in the UK. *Sociology*, 55(2), 263–282. <https://doi.org/10.1177/0038038520966947>.

¹⁷ Kapadia, D., Nazroo, J., & Clark, K. (2015). Have ethnic inequalities in the labour market persisted? In S. Jivraj & L. Simpson (Eds.), *Ethnic identity and inequalities in Britain: The dynamics of diversity* (pp. 161–179). Policy Press.

¹⁸ De Noronha, N. (2019). *Housing and the older ethnic Minority population in England*. Race Equality Foundation.

¹⁹ Mawhinney P. *Ready for Retirement? Pensions and Bangladeshi Self-Employment*. Runnymede; 2010.

²⁰ Nazroo J. The structuring of ethnic inequalities in health: economic position, racial discrimination, and racism. *Am J Public Health*. 2003;93(2):277-284.

²¹ Gunstone B, Gosschalk K. *Gambling among Adults from Black, Asian and Minority Ethnic Communities: A Secondary Data Analysis of the Gambling Treatment and Support Study*; 2019. <https://www.begambleaware.org/sites/default/files/2020-12/2020-12-09-gambling-among-adults-from-black-asian-and-minority-ethnic-communities-report.pdf>

²² Kapadia, D., Zhang, J., Salway, S., Nazroo, J., Booth, A., Villarroel-Williams, N., Bécares, L. & Esmail, A. (2022) *Rapid Evidence Review on Ethnic Inequalities in Healthcare*. NHS Race & Health Observatory. Available at <https://www.nhs.uk/publications/ethnic-inequalities-in-healthcare-a-rapid-evidence-review/>

In this research project we have used the existing research on mental health services to develop our conceptual framework of the barriers to accessing gambling treatment services that takes into consideration structural barriers, as well as individuals' attitudes. This conceptual framework has also guided our data collection design and processes.

1.2 An overview of the research programme

This report details the findings from the third phase of the research project, but first, we will summarise the research programme for context.

This research programme is organised into three Workstreams. Workstream 1 was a scoping phase; Workstream 2 was a quantitative survey of gambling and gambling harms in Minority groups and Workstream 3 was an in-depth exploration of gambling experiences and harms using longitudinal qualitative interviews and app-life diaries²³.

Workstream 1 consisted of a review of existing literature about gambling behaviours and harms among Minority groups in Great Britain. We also conducted 10 exploratory qualitative interviews with adults from Minority backgrounds who had experience with gambling.

The scoping phase was conducted in collaboration with ClearView Research, who undertook additional qualitative research to triangulate findings and further explore themes identified by Ipsos. As part of this phase, we also recruited a Co-Design Team; this consisted of four people from Minority backgrounds who have lived experience of gambling themselves or were affected others. This team have steered and quality assured the research process, commenting on, and shaping, the questions used in the survey (Workstream 2) and the interview discussion guides used for the qualitative research (Workstreams 1 and 3).

The scoping phase identified a need for larger scale, robust quantitative research into gambling related harms among Minority groups. Additionally, we decided to include a White British sample, so that we could compare and quantify the inequalities in gambling harms between people from Minority backgrounds and White British people, as well as establishing the unique drivers and challenges faced by people from Minority backgrounds who gamble.

We designed a survey to conduct a robust exploration of attitudes towards gambling and drivers of harm amongst (and a comparison between) Minority and White British Majority groups in Great Britain, drawing on the findings from Workstream 1.

This survey aimed to:

- Further explore how structural racism and inequalities play a role in ethnic differences in prevalence of gambling harms.
- Understand more about the role of stigmatisation in the experience of individuals from Minority groups who gamble.

²³ App-life is an Ipsos UK app-based qualitative research platform, in which participants respond to moderated prompts over a number of days.

- Investigate the barriers to accessing gambling support amongst Minority groups, as evidence shows there are a multitude of issues experienced, and effective support systems play a vital role in tackling gambling related harms.

Findings from the first two phases of the research programmes, which are outlined below, uncovered some key learnings about the prevalence of gambling harms amongst Minority groups in Great Britain as well as barriers to seeking support for gambling.

Gambling-related harms are higher amongst people from Minority groups.

Literature suggests that the likelihood of Minority groups facing gambling-related harms is higher, despite actual prevalence of gambling activity being lower²⁴. By comparing Minority groups with the White British Majority group, the survey results quantify these differences, and offer additional insights into potential drivers of harm amongst different Minority communities.

Our findings align with prior research in showing that the 1,779 White British Majority group participants surveyed (48%) are statistically significantly²⁵ more likely than the 1,220 Minority group participants surveyed (31%) to have gambled in the past 4 weeks.

Reported reasons for gambling principally included financial (such as the chance of winning big money or as a source of income) and for entertainment (having fun or because it is exciting). Strikingly, individuals from Minority groups are statistically significantly more likely than those from White British Majority groups to view gambling as a coping mechanism (18% vs. 6% of those who gamble in each group), as a means with which to deal with challenges and difficulties in life.

The [survey data](#) shows that while Minority groups are less likely to gamble, they are statistically significantly more likely to experience gambling harms, with 42% of those who gamble experiencing some level of harms²⁶ (those who score at least 1+ on the Problem Gambling Severity Index (PGSI) scale). Comparatively, 20% of those from White British groups who gamble experience some degree of harm.

Specific to Minority groups, income appeared to be a factor associated with gambling-related harm. For example, among Minority groups those with a household income of less than £26,000 are statistically significantly more likely than those from a White British group in this income bracket to score a high (8+) PGSI score (24% vs. 5%). This suggests that household income may be an important factor in the relationship between Minority group status and experience of gambling harm.

Findings suggest that Minority groups are statistically significantly more likely than the White British Majority group to want to seek help and advice in order to reduce gambling harms. Minority groups are also considerably more likely than White British Majority groups to say they wish to try and decrease their gambling activity (26% vs. 14%), and report either having attempted to in the past, currently, or intending to do so in the future.

Additionally, those from Minority groups are statistically significantly more likely than those from White British Majority groups to feel they would like to limit their gambling but are finding it difficult to do so

²⁴ Conolly, A., Davies, B., Fuller, E., Heinze, N., Wardle, H., 2018, *Gambling behaviour in Great Britain in 2016 Evidence from England, Scotland and Wales* (London: NatCen Social Research).

²⁵ Analysis of the data has been undertaken throughout the report using t-test $p < 0.05$.

²⁶ More details about PGSI and indicators of gambling harm can be found in section 2.1.2.

(9% vs. 1%), and report needing more support to help with their gambling (8% vs. 2%) or needing more information about where to get support for gambling (9% vs. 3%).

Experiences of racism and discrimination correlate with gambling harms.

Racism and discrimination have been identified as important in understanding inequalities in gambling harms for Minority groups. Further, it is imperative to consider the role of different forms of racism (structural, institutional and interpersonal) alongside social, economic and personal factors that may influence gambling behaviours²⁷.

Our [survey](#) found that people from Minority groups sampled regularly experience discrimination and racism across a variety of different domains. For example, almost three in four people (72%) from Minority groups reported being insulted due to their ethnicity, race, colour, religion or language.

Further to interpersonal racism and discrimination, experiences of structural and institutional discrimination and racism were also reported by Minority group participants. A quarter (24%) of participants said they have been treated unfairly in work due to their ethnicity, race, colour, religion or ability to speak English, and around one fifth (18%) report experiencing this in education.

The research additionally demonstrated evidence of a link between experiences of discrimination and racism, and likelihood to gamble and/or experience gambling harms. We found that people from Minority backgrounds who were experiencing gambling harms (defined as scoring one or more on the PGSI) were statistically significantly more likely to have experienced racism or discrimination than Minority participants with no indication of harms (a PGSI score of 0). For instance, nearly half (48%) of Minority group participants with a PGSI score of one or more have experienced discriminatory treatment when in public, compared with around three in ten (32%) of those with a risk score of zero. Further statistical analysis shows a correlation between experience of discrimination and indicators of gambling harm, detailed fully in the appendices of this paper²⁸.

It must be noted that the data analysis undertaken for the survey in Workstream 2 was correlational in nature, and so using these data (one-off cross-sectional survey), we could not assert that experiences of racism and discrimination are causes of gambling and gambling related harms. However, it was clear that there was a need for further investigation around this issue which we have addressed as part of Workstream 3, the focus of this report.

²⁷ Levy, J, O'Driscoll, C, Sweet, A. (2020). Disproportionate Burdens of Gambling Harms Amongst Minority Communities: A Review of the Literature. London: GambleAware. Available at <https://www.begambleaware.org/sites/default/files/2020-12/2020-12-09-disproportionate-burdens-of-gambling-harms-amongst-minority-communities-a-review-of-the-literature.pdf>

²⁸ See Section 9.3 of this report.

Stigmatisation may play a role in increasing gambling-related harms among people from Minority groups.

Results indicate that Minority groups are statistically significantly more likely than the White British Majority group to feel that people from their community who take part in gambling or are affected by gambling harms are stigmatised, in that they are felt to be judged negatively, both from wider society and within Minority communities.

[Survey findings](#) show that there is a stronger sense of shame associated with gambling amongst Minority groups. Over a quarter (28%) of the Minority group sampled felt that if a person from their background gambled, that it would bring embarrassment and shame on people from the same Minority group, compared to just 9% from White British Majority groups. This may be linked to internalised stigma and willingness to seek support, highlighting the impact of the stigmatisation of gambling harms on individuals within these communities, as compared with the White British Majority group.

However, there is an important distinction to be made between Minority groups' perceived negative judgment from within their communities and wider society, and people's personal feelings towards those who have problems when gambling. For instance, despite Minority groups being statistically significantly more likely to feel that people from their background or heritage would be judgemental towards those who had experienced gambling harms as a result of their gambling behaviour. (43% vs. 21% of the White British Majority group), a comparatively low proportion report being personally judgemental (10% vs. 11% of the White British Majority). This highlights the nuances of perceived stigma, and the need to further understand how it relates to gambling-related harms within Minority communities.

There is low awareness and use of gambling specific support across the population, but stigmatisation may be a greater barrier to support seeking for people from Minority groups.

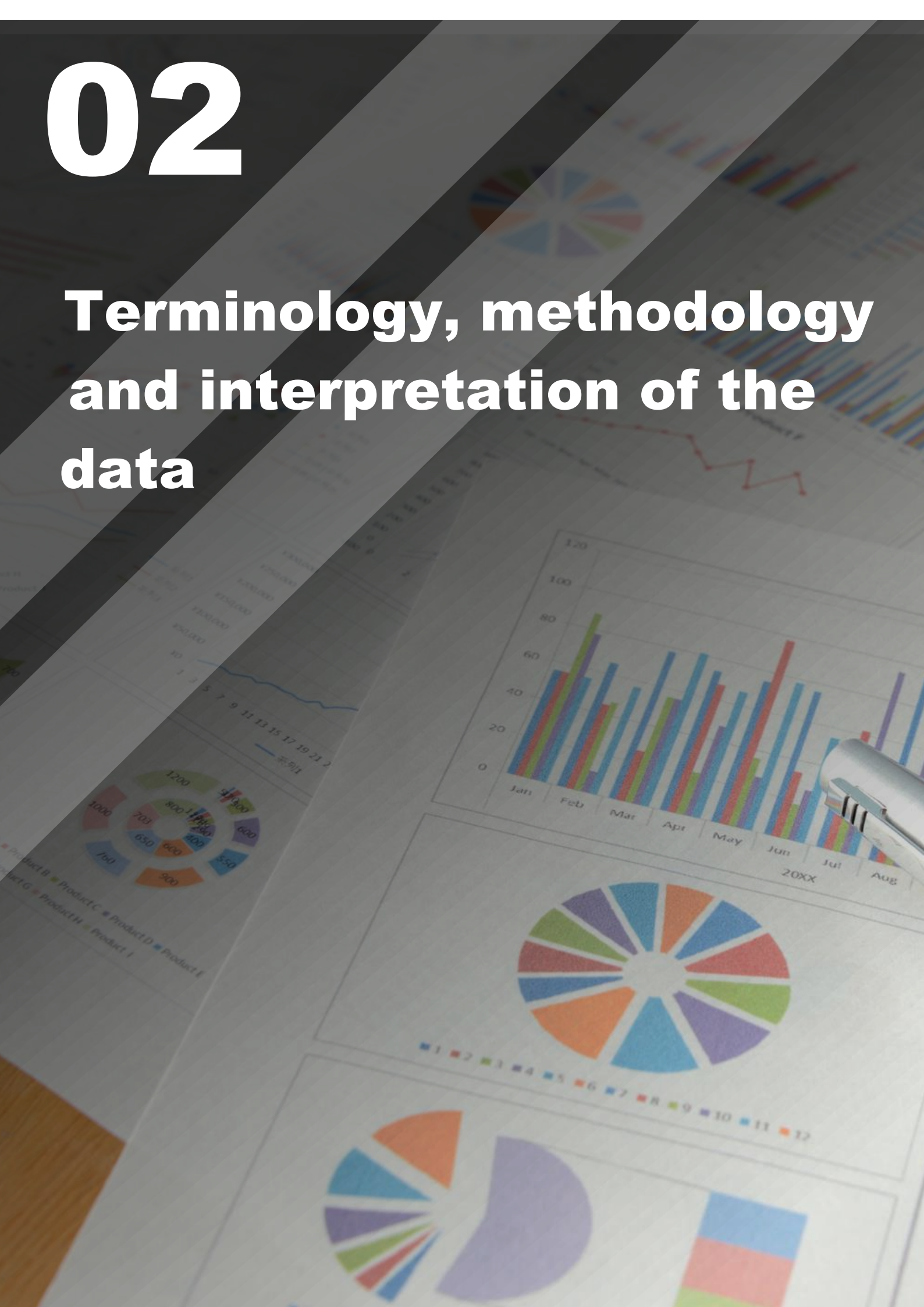
The majority of those seeking to limit their gambling (both Minority and White British Majority groups) are doing so through their own means without formal support (gambling support services) and are generally unlikely to access specialist gambling treatment. Amongst those who have actively or recently attempted to limit their gambling, nearly three in five (58%) Minority group respondents had not sought any form of formal support for their gambling related issues. Where Minority group participants did seek support, this was most often using formal support or tools such as operator player protection tools (e.g., deposit limits) or the National Gambling Helpline.

Barriers to accessing support among Minority and White British Majority groups were similar, with most citing not feeling like they needed support as their main barrier to accessing help for their gambling.

However, there is evidence that fear of judgement and aforementioned stigmatisation may be preventing engagement with support amongst Minority communities. [Survey findings](#) show Minority groups are less likely than White British Majority groups to feel comfortable talking to formal sources of support (58% would feel comfortable vs. 61% of White British Majority groups) or informal sources such as friends or family (56% vs. 63%) if they were worried about their gambling.

02

Terminology, methodology and interpretation of the data



2 Terminology, methodology and interpretation of the data

2.1 Use of language and terminology

Throughout this research, both the design of the research materials and the writing of this report have closely considered the use and interpretation of appropriate language, both in terms of describing the different groups included in the study and in describing the activity of gambling and gambling-related harms.

To ensure that the research materials used in Workstream 3 (i.e., the longitudinal discussion guides and AppLife prompts) considered the views of Minority groups, we consulted our Co-Design Team during the development of these and incorporated learnings from the first two Workstreams of the research. We also sought advice from Dr Dharmi Kapadia, a core member of the research team and an academic at the University of Manchester. Dharmi has expertise in research focused on racism, health, mental health and older people. Dharmi is a longstanding member of the [ESRC Centre on Dynamics of Ethnicity](#) (CoDE), the UK's largest research centre on ethnic inequalities. We have also sought internal guidance from our in-house Research Ethics Group and used national government definitions to ensure that terminology used in the report follows the latest best practice.

2.1.1 Ethnicity

Ethnicity is a protected characteristic, meaning it is against the law to discriminate against someone because of their ethnicity. For participants in research, talking about ethnicity or ethnic identity can be a sensitive matter. We have applied some general principles from literature on appropriate terminology when referring to different Minority groups, including the UK Government's current position on the language it uses to talk about ethnicity or identity²⁹ and guidance from The Law Society on terminology of ethnicity³⁰. These include:

- Referring to ethnicity, not race, as industry standard survey questions ask about ethnic group, not race.
- Capitalise all ethnic groups. While we are not aware of any specific guidance or accepted position on the term "Minority groups", we have here capitalised both Minority groups and White British Majority groups to address a problematic asymmetry that would exist if we were to only capitalise one or the other. In so doing, we take these categories as descriptors of ethnic background and heritage, capitalised and designated by us as proper nouns, and reified symmetrically. We acknowledge that others may prefer not to capitalise these terms, and though cognisant of the broader debates around capitalisation of terminology, we have chosen to prioritise the symmetry of terminological presentation of the communities to whom we refer.

2.1.2 Gambling-specific terminology

We have, where possible, avoided using the terms 'problem gambling' or 'problem gamblers' as these are argued to be judgemental and stigmatising. These terms imply that the person is in and of

²⁹ <https://www.Ethnicity-facts-figures.service.gov.uk/style-guide/writing-about-Ethnicity#Ethnic-minorities-and-Ethnic-groups>

³⁰ <https://www.lawsociety.org.uk/topics/Ethnic-Minority-lawyers/a-guide-to-race-and-Ethnicity-terminology-and-language>

themselves a ‘problem’, and furthermore reduce their personhood to this one facet of their identity/activity. Instead, we have decided to use person centred, descriptive, and neutral language, such as ‘those with gambling-related issues’.

When referring to specific behaviours that provide a proxy for potential harms such as Problem Gambling Severity Index – we refer to those ‘experiencing gambling harms’, while when speaking about *harmful outcomes* we refer to ‘those harmed by gambling.’ Those who have been impacted by the gambling of someone else are referred to as ‘affected others’, a term widely used in gambling studies discourse.

There are currently no widely used psychometrically validated quantitative measures of gambling harms. To date, the most common proxy measure is the Problem Gambling Severity Index (PGSI), a survey measurement tool for measuring “problem gambling”. PGSI asks a series of nine statements relating to risk indicators of ‘problem gambling’ and each statement is assessed on a four-point scale: never, sometimes, most of the time, almost always. A score is then allocated to an individual based on their response to these statements, ranging from “no risk of problem gambling” (PGSI score of 0), “low risk” (score of 1-2), “moderate risk” (score of 3-7) and “high risk” (score of 8+).

The term ‘problem gambling’ refers to gambling to a degree that compromises, disrupts or damages family, personal or recreational pursuits. Gambling related harms are the adverse impacts from gambling on the health and wellbeing of individuals, families, communities and society.

In line with guidance from the Gambling Commission, this report recognises that the terms “problem gambler” and “at risk” represent an individualising concept which can be pathologising and stigmatising, and therefore those affected by ‘problem gambling’ and/or affected others are referred to as ‘those harmed by gambling.’ It should also be recognised that those at risk (1+ or more on the scale) of ‘problem gambling’ are likely to already be experiencing some level of gambling-related harms. Therefore, in this report we refer collectively to the population who score at least 1+ on the PGSI scale as ‘those harmed by gambling’. We only refer to the term ‘problem gambling’ in explicit reference to analysis of individual PGSI score categories.

A summary of the definition of key terms used in this research report is provided in the table below.

Table 1: Glossary of key terms.

| Term | Definition |
|-----------------|---|
| Minority groups | <p>Refers to the primary audience for this study. Minority groups, although hugely heterogeneous and diverse communities, are subject to similar contexts in terms of living in an inequitable, post-colonial Great Britain marked by structural racism and discrimination.</p> <p>For the purposes of this research, these groups include those who meet at least one of the following criteria:</p> <ul style="list-style-type: none"> • Identify as a member of an ethnic minority group; • Identify as a member of a religious minority group; • Those who do not speak English as their first language. <p>We have also included analysis where pertinent of those who have moved to Great Britain in the past 10 years if English is not their primary language.</p> |

| Term | Definition |
|--|---|
| Ethnic minority | Those who identify as a member of an ethnic minority group, as per categories used in the UK government population census ³¹ . |
| White Minority | Those who identify as a White Minority group, as per categories used in the UK government population census ³¹ . This includes Gypsy, Roma and Irish Travellers and includes those who are from migrant communities and for whom English is not their first language. |
| Religious minority | Those who identify as following a minority religion in Great Britain, (not Christian), as per categories used by ONS data ³² . |
| White British Majority group | The White British Majority who do not meet any of the characteristics of the Minority group definition. |
| Those who gamble / Frequent gambler | Term to refer to those who have engaged in any form of gambling activity in the past four weeks. Does not include those in recovery/those who previously gambled. |
| Affected other | Term to describe those impacted by the gambling behaviour of someone close to them (e.g., friend/family/partner). |
| Index of Multiple Deprivation (IMD) | Indices of Multiple Deprivation ³³ ; a tool that segments the population into five quintiles based on the level of deprivation in the area they live. |
| The Problem Gambling Severity Index (PGSI) | The Problem Gambling Severity Index ³⁴ is a survey tool commonly used as a proxy for assessing risk of problem gambling, by measuring endorsement of a series of statements relating to behaviours that indicate risks of harmful gambling. A score is then allocated to an individual based on their response to these statements, ranging from “no risk”, “low risk”, “moderate risk” and “high risk”. |
| Gambling related harms | Term used to describe experiences of those who have been negatively impacted by their own gambling behaviour (e.g., finances, relationships, mental and physical health, employment, social isolation) or the gambling behaviour of someone else. |

2.2 Methodology

2.2.1 Overview of the study

Workstream 3 comprises of two primary qualitative research methods that sought to further explore themes identified in Workstream 1 and 2 of the research programme. The first was a week-long app-based diary style task, through Ipsos AppLife. Two rounds of AppLife research were conducted between August 2022 and March 2023. The second involved a different set of participants for the longitudinal interviews with individuals from Minority groups who self-reported experiencing difficulties with gambling and/or self-reported being affected others of those who were experiencing difficulties with gambling.³⁵

³¹ <https://www.ethnicity-facts-figures.service.gov.uk/style-guide/Ethnic-groups>

³² <https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/articles/exploringreligioninenglandandwales/february2020>

³³ <https://www.gov.uk/government/statistics/english-indices-of-deprivation-2019>

³⁴ <https://www.gamblingcommission.gov.uk/statistics-and-research/publication/problem-gambling-screens>

³⁵ Prospective participants were asked ‘have you recently or are you currently experiencing difficulties with gambling (e.g. spending too much time or money gambling)?’ and ‘have you been negatively affected by someone you know (e.g. a friend, partner or family member) having a problem with their gambling?’ during screener calls.

2.2.2 Method

AppLife Diaries

To give us an understanding of how individuals and affected others from Minority communities interact with gambling on a daily basis, we conducted two rounds of an app-based diary style task on Ipsos AppLife.

Ipsos AppLife is our custom-built app developed for conducting qualitative research. Participants downloaded the app to their mobile phones and were asked to respond to a variety of questions/prompts on a particular topic. Participants were able to respond in different multi-media forms, including text responses, photos, videos, and voice notes. This enabled participants to respond in a way that felt most comfortable for them, which was particularly important given the sensitive nature of this research topic.

While participants were encouraged to respond on the same day that they received the question/prompt, to capture their real-time and genuine response as far as possible, we were mindful that everyday commitments such as work and family tasks meant that this was not always feasible. The flexibility of a methodology such as AppLife, where participants could respond in their own time, was felt by participants to be accessible and helpful.

“I found taking part in the task very easy, the app is really good and easy to use and the questions asked were good as they helped me, because I reflected on my addiction whilst giving answers.” – Age 51, Female, White & Black Caribbean, Christian, Born in the UK, (AppLife Participant)

Task process

The AppLife task itself lasted one week and participants were asked to take part in a short briefing call the week before the task in addition to a closing interview the week after the task.

Ipsos researchers arranged short 15-minute briefing calls with participants the week before the task took place. This initial orientation gave participants the chance to download the app and learn how to use it. It also gave researchers the chance to build rapport with the participant and introduce themselves as the individual who would be responsible for responding to their answers and signposting to support services throughout the week, where appropriate.

Throughout the week that the task was conducted, participants were asked to respond to two or three questions/prompts per day (these were staggered throughout the day). Participants were asked questions/prompts about a variety of themes such as their local community, their sense of identity, what can prompt them to gamble and support they've sought for gambling (full list of AppLife questions/prompts can be found in the appendix).

During the week, moderators from Ipsos UK posted questions/prompts to participants and where necessary, would follow-up on interesting posts to seek further clarification.

The week following the task, the same Ipsos researcher – who had completed the briefing call and with whom the participant had been liaising with throughout the week – conducted a 30-minute closing interview with them. Closing interviews provided a chance for participants to reflect on how they had found the experience and for the interviewer to probe on some of the responses they had provided throughout the week. It also provided another opportunity to discuss the impact that completing the research had had on them, and for interviewers to signpost to support services once more.

Longitudinal interviews

We also carried out longitudinal interviews with people from Minority communities who gambled, some of whom had also been affected others. From early October to early December 2022, we conducted the first of two interviews with 21 participants, and from early May to early June 2023, we completed a second interview with 20 of these participants (we were unable to arrange a second interview with one participant due to personal reasons on the respondent's part).

The longitudinal nature of these interviews allowed us to understand how these participants' gambling and wider life circumstances may have changed in the six months between interviews and served to unpack some of their perceived reasons for these changes. With the cost-of-living crisis concurrently considerably worsening during these six months, we sought also to explore how this may have influenced or intersected with participants' gambling³⁶. Furthermore, we used the second interview to ask directly about participants' thoughts on some of the key research findings from Workstreams 1 and 2, using this as an opportunity to gather participants' feedback on these.

Both interviews were conducted online using Microsoft Teams or via the telephone, each lasting approximately 1-hour. Given the sensitive nature of the topic, we took a participant-led approach. Rather than having a topic guide with a structured set of questions, interviewers were provided with the key research questions and a series of prompts to help navigate the conversation and ensure research objectives were being covered, while allowing the participant to guide the discussion and feel in control. Participants were encouraged to describe their journey with gambling, talking us through how and why they started, up to their present-day experiences. This helped us build up an idea of the participant's story and overall life circumstances.

This was particularly appropriate as we were discussing highly sensitive and personal topics such as experiences of racism and discrimination and gambling harms. It was paramount that the interview provided the space for participants, some of whom had not discussed these topics before, to talk about these personal experiences freely and without the restriction of a more rigid interview guide. The full discussion guide can be found in the appendix.

2.2.3 Ethical considerations

Central to research design and developing research instruments is the intention of limiting any potential distress caused in participating in the research. To ensure this, the chosen research approach was reviewed by Ipsos' Research Ethics Group which is made up of experienced researchers across the Ipsos Public Affairs team who advise on wellbeing and disclosure protocols, for example ensuring that there is clear signposting to gambling support services at the end of the interview and that a participant has the option to select 'prefer not to say' in response to sensitive questions.

The Co-Design team were also involved in the development of the research. Ipsos ran a session where we discussed questions with the Co-Design Team, focusing on language, terminology and structure to ensure we were asking topics in a clear and sensitive way, and using appropriate terms designed to avoid stigmatising individuals or inadvertently amplifying existing stereotypes.

Throughout all stages of the research, all participants were assured that their anonymity and confidentiality of data would be ensured. This involved us omitting any personally identifiable information,

³⁶ <https://www.gamcare.org.uk/news-and-blog/news/cost-of-living-crisis-new-research-lays-bare-the-challenges-facing-gamblers/>

such as their name, from any reporting output. Participant contact details were held on a secure server in password protected files and will be deleted 3 months after the project has closed.

2.2.4 Fieldwork sampling

Sampling for the qualitative fieldwork was designed to capture a breadth of perspectives from different groups in detail.

For the purpose of this research, Minority groups include adults in Great Britain who either:

- Identify as a member of an ethnic minority;
- Identify as a member of a religious minority;
- English is not their primary spoken or written language.
- Are members of particularly marginalised migrant communities such as refugees or asylum seekers.

Table 2 shows the profile of the 21 participants who participated in the Longitudinal Interviews, as well as the 25 participants who participated in the AppLife task.

Although we did not strictly set quotas, Ipsos worked with several community groups and approved specialist research suppliers, as well as an internal network in order to develop a diverse sample frame that broadly reflects the diversity of Minority groups in Great Britain. As such, to recruit participants for the Longitudinal Interviews and AppLife task, we:

- Recontacted participants from the Workstream 2 quantitative survey who had given their permission to be contacted about further research;
- Utilised contacts at community groups³⁷ who circulated adverts for the research among their networks;
- Worked with recruitment suppliers who specialise in recruiting harder to reach participants from Minority communities.

Despite the above efforts, there were challenges in recruiting participants from groups that are particularly socially excluded, e.g., Gypsy/ Irish Traveller people.

Table 2: Demographic breakdown of Minority group participants taking part in the qualitative research

| | Demographic | App life diaries | Longitudinal depth interviews |
|--------|-------------|------------------|-------------------------------|
| Gender | Male | 15 | 16 |
| | Female | 10 | 5 |
| Age | 18-24 | 1 | 8 |

³⁷ A list of 166 small, local community groups in Britain, which had previously been used to recruit participants to a survey (in July 2022) were contacted. Further organisations were also emailed to recruit participants from Minority groups that were not represented in the sample.

| | Demographic | App life diaries | Longitudinal depth interviews |
|--------------------|-----------------------------------|------------------|-------------------------------|
| Ethnicity | 25-34 | 10 | 8 |
| | 35-44 | 7 | 1 |
| | 45-54 | 4 | 0 |
| | 55-64 | 1 | 1 |
| | 65-74 | 1 | 1 |
| | 75+ | 0 | 0 |
| | Age unknown | 1 | 2 |
| | Indian | 6 | 0 |
| | Pakistani | 2 | 1 |
| | Malaysian | 1 | 0 |
| | South Asian (country unspecified) | 2 | 0 |
| | White and Asian | 0 | 2 |
| | Filipino | 1 | 0 |
| | Chinese/Hong Kong Chinese | 2 | 1 |
| | Black African | 2 | 3 |
| | Black Caribbean | 2 | 3 |
| | Other Black | 2 | 4 |
| | Other Mixed | 2 | 0 |
| | White and Black Caribbean | 1 | 2 |
| | White and Black African | 0 | 4 |
| | Other White | 2 | 0 |
| | Other ethnic group | 0 | 1 |
| | Religion | No religion | 3 |
| Christian | | 13 | 13 |
| Buddhist | | 0 | 0 |
| Hindu | | 5 | 0 |
| Jewish | | 0 | 1 |
| Islam | | 4 | 6 |
| Sikh | | 0 | 0 |
| Any other religion | | 0 | 0 |
| Migrant | Born in UK | 14 | 3 |
| | Born outside UK | 11 | 18 |
| | Refugee or asylum seeker | 0 | 0 |

2.3 Interpreting analysis & limitations

Qualitative research is illustrative, detailed and exploratory. It offers insight into the perceptions, feelings and behaviours of people rather than quantifiable conclusions from a statistically representative sample. Owing to the small sample size and the purposive nature with which it was drawn, findings from this research cannot be considered to be representative of all Minority groups in Great Britain. As such, the word 'participant' is used throughout the report in reference to those who took part in the research.

It is important to remember that even though some perceptions may not be factually accurate, they represent 'the truth' to the participants and as such, are vital in understanding their attitudes and views.

For the qualitative findings, this kind of research cannot – and does not set out to be – representative of the wider population. Instead, what we aimed to do was sample participants purposively in order to highlight a diverse range of views and circumstances. When analysing the data we were not seeking to understand prevalence – as with the survey – but rather what underpinned people's experiences.

To do this, we developed a thematic framework, structured around the core research questions and the priority topics of interest. The framework enabled us to identify themes in the data – across the research tasks. Notes from longitudinal interviews and AppLife diaries were analysed, and key findings synthesised using an analysis grid created in Excel. Verbatim quotes were also included in this analysis grid and are included in this report to ensure a link to the raw data.

While we sought to ensure that the sample chosen for this qualitative research was as diverse as possible, the sensitive topics discussed meant some individuals may have chosen not to share deeply personal experiences, despite reassurances of confidentiality.

3 Drivers of harms experienced by people who gamble amongst Minority communities

Key findings:

- Many participants described gambling as a financial necessity, stating that being at a socio-economic disadvantage was a key reason for gambling.
- Gambling was also seen as a coping mechanism for many participants to deal with a variety of issues such as racism and discrimination, changes in life circumstances, emotional stress and trauma.
- Participants who grew up in countries and cultures where gambling was perceived as a way of connecting with family or as a celebratory activity, perceived their gambling as stemming from learnt behaviour at a young age, often when spending time with family members who also gambled.
- Gambling was also seen as a means to escape social exclusion as participants cited that gambling fostered a sense of community and acceptance.
- Participants said that gambling advertisement was constant and widespread. It was acknowledged that Minority groups were more disproportionately impacted by such adverts due to limited understanding of the risks associated with gambling and gambling being seen as more appealing due to financial hardship.

3.1 Overview of lived experience of gambling and gambling harms

Overview of gambling behaviour

Our quantitative [survey](#) demonstrated that **the most common form of gambling among participants from Minority groups was buying lottery tickets (21%)**, with previous research having shown that these products can and do cause gambling-related harms³⁸. A number of additional gambling behaviours were also reported, including buying scratch cards (7%) and betting on sports (5%). In line with this, longitudinal interview and AppLife participants cited a range of gambling behaviours they engaged in, frequently mentioning betting on sports (specifically, football and horse racing), buying lottery tickets, playing in casinos and bingo.

While several longitudinal interview and AppLife participants visited local betting shops and casinos, on the whole, **online gambling seemed to be more popular**. Participants who preferred online gambling felt it was easily accessible and afforded them more privacy.

³⁸ Booth, L. et al: Gambling-related harms attributable to lotteries products, *Journal of Addictive Behaviours* 109 ,(2020).

"I'm not always in a betting shop. I prefer doing online betting. So, I've been joined to online gambling but that's most safe and private to me" – Age 23, Female, Black African, Christian, Moved to the UK between 6-10 years ago (Longitudinal interview participant)

The frequency of gambling among qualitative participants varied significantly. Some described themselves as 'casual gamblers', and others as 'compulsive gamblers'. When probed on how often they gambled, some participants reported doing so every day or a few times a week or on weekends, and others doing so once a month. Many participants also mentioned the frequency of gambling increasing during certain times of the year, for example, during the football season.

Longitudinal interview and AppLife participants stated that they often gambled alone when gambling online because of how easily accessible it is. The participants who mentioned going to casinos or betting shops often attended these facilities with friends, as they described gambling as an activity to do socially, including as a way to meet new friends.

Case study: Gambling behaviour of a longitudinal participant

At the time of the first interview this participant had been in the UK for less than a year. She had moved to the UK with her partner, explaining that there are more opportunities here than in her home country.

She was first exposed to gambling in Hong Kong through family members, explaining that her parents and grandparents used to gamble weekly. When she moved to the UK it took a while for her to find a job and in the meantime, she used to play bingo as that specific game was something she did not play in Hong Kong.

"I think the reason I gamble is because it's easy, it's very easily accessible, you can just get a lottery ticket in a supermarket or convenience store. In Hong Kong we need to go to some authorised branches, it's called a Hong Kong Jockey Club, it's not that convenient. Now, it's very easy, and sometimes, when you win a small sum of money, then you feel like 'oh, it's easy money'. We [participant and partner] get the satisfaction before we got a job, so we call it our passive income, but of course, it's not always winning."

After securing a job, she continued to gamble, and normally places bets on football online. She explained that at the time of the interview, she was gambling more than usual because of the World Cup but that usually she would only gamble once a week. She says she normally gambles on different Apps and apart from football, there are some casino games she likes to play as well as the lottery.

"We both created an account in different gambling platforms because they give out free bets. So we used the free bets to gamble but, you know, very soon we'll spent all of those and we'll just deposit the money for it. Because there were so many matches, every day there are like four matches, we just find it more exciting when we gamble. Before the World Cup, we used to gamble for the Premier League, we support Liverpool and we tend to bet a lot on it."

She described her gambling as varied and impulsive – sometimes she would gamble £15 and sometimes £100, because sometimes she gets a feeling that her team will win.

- Age unknown, female, region unknown, East Asian (Hong Kong), moved to the UK less than a year ago

Overview of gambling impacts

Reported impacts of gambling varied considerably among different longitudinal interview and AppLife diary participants. Many stressed the negative impact that gambling had had on their lives, and this was juxtaposed with other participants, **who did not view their gambling as solely harmful, discussing also what they saw as positive effects.**

Perceived gambling harms

The findings from our quantitative [survey](#) indicated that a total of 15% of people identifying as being from a Minority group demonstrated a high level of 'problem gambling' (8+ PGSI). All participants included in our longitudinal interviews and AppLife diaries were individuals from Minority communities who regularly gambled themselves and/or were affected others. Therefore, these participants were able to provide insight into their experiences of being harmed by gambling (either their own or someone else's) as a member of a Minority group.

Longitudinal interview and AppLife diary participants reported several negative impacts of gambling on their lives, most commonly citing **financial difficulties**. Participants spoke of issues with debt and lacking enough money to cover basic living costs, such as food and accommodation. This should be seen in a broader context of the disproportionate levels of poverty³⁹, economic disenfranchisement⁴⁰, and marginalisation to which these communities are subject in Britain⁴¹.

"I got in debt. Sometimes I can't even buy food, I'll just eat one meal" – Age unknown, Male, Pakistani, Muslim, Born in the UK (Longitudinal interview participant)

Paradoxically, as discussed in section 3.2, some participants perceived gambling as a way to improve their financial standing. However, where this was the case, participants often reported that in reality, it had the opposite effect, worsening their financial difficulties instead. They also described the negative emotional impact of gambling, often linking this to financial difficulties or other challenging life experiences. Many participants explained how the financial strain and their experienced gambling harms **had taken a toll on their mental health, and described feelings of low self-esteem, anxiety, stress, and depression.**

"I think negatively. I got a negative impact, but I think it's utterly draining me down to poverty, because I keep staking, without winning, you keep losing. Every time you stake you lose, then down to poverty, and also depression, you keep going and get depressed, you get emotional. Trauma, being sad, because you're ultimately losing a lot of money" – Age 24, Male, Any other Black/African/Caribbean background, Christian, Moved to the UK between one and five years ago (Longitudinal interview participant)

Some also said they used alcohol to cope with negative feelings associated with gambling. However, other participants who made links between alcohol use and gambling suggested that their drinking was a

³⁹ Finney, N., Kapadia, D. and Peters, S. (2015) 'How are poverty, ethnicity and social networks related?' York: Joseph Rowntree Foundation.

⁴⁰ Kapadia, D., Nazroo, J. and Clark, K. (2015) 'Have ethnic inequalities in the labour market persisted?', *Ethnic Identity and Inequalities in Britain: The Dynamics of Diversity*, pp. 161–179. doi: 10.2307/j.ctt1t89504.16.

⁴¹ Finney, N. et al. (2023) *Racism and Ethnic Inequality in a Time of Crisis: Findings from the Evidence for Equality National Survey*. Bristol: Policy Press.

result of the social environment when gambling with others, rather than as a direct result of gambling itself – for example, drinking while gambling at casinos with friends.

"Some of my friends it has really caused them to end up engaged in a high level of drinking, because they get depressed" – Age 24, Male, Any other Black/African/Caribbean background, Christian, Moved to the UK between one and five years ago (Longitudinal interview participant)

"It's a pain when I gamble and I lose, I get depressed, and you know where that depression takes me to? Yes, the bar, drinking bars, so like I drink alcohol, much more than I should just to try and get everything out of my head, yes. Makes me drink alcohol and I never used to drink before" - Age 23, Female, African, Christian, Moved to the UK more than 10 years ago (Longitudinal interview participant)

"as soon as we had a split [talking about divorce], I started drinking alcohol and everything and that's when it started. I just basically started chilling out with my friends that were gamblers and I started interacting with them and that's how it started" – Age unknown, Male, Pakistani, Muslim, Born in the UK (Longitudinal interview participant)

Participants often described how the negative financial and emotional impacts of gambling had **put a strain on their relationships with family and friends**. For instance, the time they spent gambling took them away from time spent with family and friends. In some cases, participants explained how losing money to gambling had forced them to ask for money from loved ones, which they felt had detrimentally impacted these relationships.

"It nearly broke my marriage. I still to this day feel guilty about not spending enough time with my children" – Age 36, Female, South Asian, No religion, Moved to the UK more than 10 years ago (AppLife participant)

Reflecting this, affected others – those indirectly affected by others' gambling – reported the harm they had experienced because of having a close partner, friend, or family member who regularly gambled. Some described being **financially exploited**, with their money being borrowed to repay debts accumulated as a result of gambling, or to fund further gambling. Furthermore, they explained the damage that this had caused their relationship with the individual who gambled, feeling that at times they could be emotionally manipulated.

In one specific instance, the person who gambles' family wanted nothing to do with and wished for no contact with him, and the individual who gambled sought financial and emotional support from their family friend and her immediate family. The participant pretended to have a close relationship with the family friend, and when they refused to give him more money, he would lie about his circumstances to elicit negative feelings and emotionally blackmail the person for not giving him money.

"It's good that I'm talking to you because I'm getting over that hurt because I genuinely thought he cared for me as a surrogate mum. But it was all part of reeling me in and make-believe kind of thing." – Age 70, Female, Caribbean, Christian, Moved to the UK more than 10 years ago (Longitudinal interview participant)

"I've had to come to terms with it, and it's taken me until now to realise that I'm still hurting from the fact that I was used, was manipulated, emotionally, financially. I mean, I'm of the opinion now,

if I don't get back that money that he owes me, which is a couple of hundred, over the time, I was ringing him because I wanted him to know that I need my money, right? But, well he didn't pick up, when I phoned him last week, and I left a message to say that, 'I want my money.' And I said, 'It seems as if it's only you that has any use for money.' So he didn't respond to that, and gradually, now that I'm talking to you, since maybe last weekend, I've sort of let that money go now. It's not the first time that he's done it to me." – Age 70, Female, Caribbean, Christian, Moved to the UK more than 10 years ago (Longitudinal interview participant)

Perceived positive impacts of gambling

While many participants focused on the harm they associated with gambling, others cited positive impacts. Some described gambling offering them **a sense of belonging**, particularly when engaging with others while gambling. For example, a few participants described how they would discuss tactics or bets they were planning to make with other gamblers, viewing this as a shared interest between friends and wider social acquaintances. In this sense, gambling could be perceived as a way to fit in with the majority social group (discussed further in 3.2).

Fifty-seven percent of Minority group survey participants from our quantitative [survey](#) who gamble cited financial gain as a reason why they gambled. This was reflected by participants from the longitudinal interviews and AppLife diaries, with several participants viewing gambling as a way to make money. As such, the **perceived financial benefits** from gambling were cited by some as a positive effect.

"I started enjoying when I started seeing the cash, the inflow, the money." – Age 23, Female, Any other Black/African/Caribbean background, Christian, Moved to the UK between 6-10 years ago (Longitudinal interview participant)

3.2 General drivers of harms experienced by people who gamble

Findings from the [Workstream 2 survey](#) revealed that **many of the drivers of gambling reported by people from Minority groups were consistent with those cited by the White British Majority who gambled**. For instance, as noted above, while **financial reasons were the most common driver** of gambling among those from the Minority group (58%), this was also the case for the White British Majority (57%). Other types of reasons for gambling reported by survey participants were:

- Entertainment (44% for Minority, and 51% for White British Majority);
- Cultural (22% for Minority, and 21% for White British Majority);
- Esteem (12% for Minority, and 9% for White British Majority).

The drivers behind gambling cited by Minority group participants from longitudinal interviews and AppLife diaries generally mirrored those mentioned above. For instance, participants spoke about the following:

- **Financial difficulties:** Low income was seen as an important driver of gambling by many participants. They viewed gambling as a way to make some quick money to make ends meet. For some, participating in gambling was therefore out of financial necessity.
- **Marketing and advertising:** Some participants thought Minority groups were particularly prone to being attracted to gambling through advertising. They linked this to socioeconomic disadvantages, with gambling again seen as a way to improve their financial position.

- Influence of **cultural values**: In some cultures, gambling was seen as an important tradition and an activity that brings family members together.
- Influence of **friends and family**. People mentioned that seeing family members and friends gamble at a young age had encouraged them to gamble. Peer pressure from friends was also mentioned as a driver.

3.3 Drivers of harm specific to Minority groups

As explained in section 3.1, this research suggests that there is substantial overlap in the drivers of gambling reported by Minority communities and the White British Majority. In general, the reasons for gambling mentioned by participants from Minority communities were therefore relevant to all gamblers regardless of their background. However, it was also clear that **the lived experience of being part of a Minority community could play a role in the specific drivers of gambling.**

The following section outlines findings about the unique drivers of gambling specific to individuals from Minority groups living in Great Britain.

Socio-economic disadvantage

As described in section 1.1, **existing research asserts that as a result of racism, individuals from Minority groups are more likely to live in poorer socioeconomic circumstances than their White counterparts.** They are more likely to: live in poverty⁴², live in deprived areas (as indicated by the Indices of Multiple Deprivation [IMD])⁴³, be disadvantaged in the labour market⁴⁴, be in insecure or precarious employment⁴⁵, be living in poor housing⁴⁶ and have inadequate pensions in later life⁴⁷.

Findings from the Workstream 2 [survey](#) indicated that **income could be an important factor in relation to relatively extreme levels of gambling harm (8+ PGSI) amongst Minority groups.** For instance, of Minority group participants with the highest reported PGSI score (8+ PGSI), almost a quarter (24%) had an annual income of less than £26,000. However, among White British Majority participants, just 5% of those with an annual income of less than £26,000 reported an 8+ PGSI score⁴⁸.

These findings about socio-economic disadvantage were reflected in the experiences of many longitudinal interview and AppLife participants in Workstream 3. Most participants noted **that they first started gambling to supplement their income**, often as a result of being at a socio-economic disadvantage (e.g., having a low income or being unemployed). As described in section 3.1, for some participants, gambling felt like a financial necessity.

⁴² Finney, N., Kapadia, D., & Peters, S. (2015). *How are poverty, ethnicity and social networks related?* Joseph Rowntree Foundation.

⁴³ Jivraj S, Khan O. How likely are people from minority ethnic groups to live in deprived neighbourhoods? In: Jivraj S, Simpson L, eds. *Ethnic Identity and Inequalities in Britain*. Policy Press; 2015.

⁴⁴ Zwysen, W., Di Stasio, V., & Heath, A. (2021). Ethnic Penalties and Hiring Discrimination: Comparing Results from Observational Studies with Field Experiments in the UK. *Sociology*, 55(2), 263–282. <https://doi.org/10.1177/0038038520966947>

⁴⁵ Kapadia, D., Nazroo, J., & Clark, K. (2015). Have ethnic inequalities in the labour market persisted? In S. Jivraj & L. Simpson (Eds.), *Ethnic identity and inequalities in Britain: The dynamics of diversity* (pp. 161–179). Policy Press.

⁴⁶ De Noronha, N. (2019). *Housing and the older ethnic minority population in England*. Race Equality Foundation.

⁴⁷ Mawhinney P. *Ready for Retirement? Pensions and Bangladeshi Self-Employment*. Runnymede; 2010.

⁴⁸ Interpretation of these results should be treated with caution, due to the relatively low base sizes. Further research is required to confirm this and highlight potential causal pathways.

“I just remember seeing my dad scratch cards and download like horseracing apps on his phone. It was something I think he didn’t do out of enjoyment and more out of necessity at times given the background we came from.” – Age 28, Male, Pakistani, Islam, when moved to UK unknown (AppLife participant)

“I think most people indulge in gambling as a minority people because they lack financial ability to boost themselves.” - Age 24, Male, Any other Black/African/Caribbean background, Christian, Moved to the UK between one and five years ago (Longitudinal interview participant)

The longitudinal nature of the interviews in Workstream 3 allowed us to explore how the worsening cost-of-living crisis could played a role in participants’ gambling behaviour. Some participants from a lower socio-economic background were strongly impacted by the cost-of-living crisis. For example, some participants mentioned that at the time that the interviews were being conducted, **the main reason for gambling was to stay afloat financially due to the cost-of-living crisis** and subsequent struggle to pay for food, bills and general living expenses. Thus, some participants perceived gambling as an accessible way to make money during times of need.

“I think I would say that was more the case now, compared to before. Yes, that’s more, you know, the inflation of pay and the economic-, and the inflation is really affecting, especially when you’re from a low background and you have to struggle up... So, I think, now, it’s more sustainability, you know? Trying to put yourself in a position where you can, you know, have that level of sustenance.” – Age 29, Male, White and Black African, Muslim, Moved to the UK more than 10 years ago (Longitudinal interview participant)

Conversely, many participants also stated that rising prices meant they were **reducing their time spent gambling in order to limit spending due to increased costs of basic necessities**. This was mostly the case for those who gambled for enjoyment, rather than those who were in difficult financial circumstances. For example, one participant explained in their first interview that because of the cost-of-living crisis they had limited the amount spent on gambling. However, when interviewed approximately six months later, they had increased the amount spent on gambling due to having a stable, higher paid job with more disposable income. Therefore, the impact of financial pressures on gambling behaviours differed between participants.

“[First interview] I bet less than I used to. Like before, maybe I can gamble £10, £20 or £50 for a game, but recently, for, like, cost of living crisis, I just gamble a few pounds for each bet.” – Age unknown, Female, Hong Kong Chinese, no religion, Moved to the UK between one and five years ago (Longitudinal interview participant)

“[Second interview] I think the cost-of-living crisis remains, but because for me and my boyfriend, we both have a more stable job, like we have income every month, and then, we know what expenses we are going to have, so we can have better budgeting and control of our expenses... I have, like, more disposable income to spend on gambling, because as I mentioned, because I win more than lose.” – Age unknown, Female, Hong Kong Chinese, no religion, Moved to the UK between one and five years ago (Longitudinal interview participant)

Although participants tended not to make direct links between their experiences as members of a Minority group and gambling for financial reasons, **some stressed how their experience as a member of a Minority community had contributed to financial difficulties**. For example, some participants perceived that their employment opportunities had been limited by racism and discrimination or their immigration status, which in turn limited their income. For example, a longitudinal interview participant (quoted below) who used to work as a receptionist in a nightclub reported how they had to leave their job

due to persistent racism, causing financial difficulties that they tried to mitigate by gambling. Others explained that they had moved to Great Britain to financially support their family who lived overseas and were struggling to find financial stability, explaining how this put them under financial pressure.

“I work as a receptionist in a nightclub but the racism was too much so I couldn’t work anymore and I got myself involved in gambling to make ends meet.” – Age 24, Male, Mixed and White Caribbean, Muslim, Moved to the UK more than 10 years ago (Longitudinal interview participant)

Gambling as a coping mechanism

In our earlier [survey findings](#), we observed a **clear difference emerged between the proportion of Minority group participants and White British Majority participants who reported gambling as a coping mechanism** (18% Minority group participants compared to 6% of White British Majority group participants). Examples included being worried about not winning if they do not play (7%), to escape from everyday life (5%), to cope with being distressed (2%), or to help them deal with the effects of discrimination they have experienced (1%).

Reflecting this, several longitudinal interview participants also recognised that they **used gambling as a coping mechanism, with respondents noting that they used gambling to deal with the impacts of racism and discrimination, as well as changes in life circumstances.**

“A lot of Minorities use gambling as a coping method because you've been marginalised, you don't have that voice where you have to speak in your workplace, sometimes in school... The only thing you look at as a free world, it's the gambling world, you know? That's where you just want to use that as a coping mechanism because sometimes we see it as something that helps you stay out of trouble but you don't know the negative about it because it's going to lead you back into trouble.” – Age 29, Male, White and Black African, Muslim, Moved to the UK more than 10 years ago (Longitudinal interview participant)

“Yes, minority communities may use gambling as a coping mechanism, because there is a situation whereby you start having a sense of belonging in a community because you are into gambling.” – Age 23, Female, Black African, Christian, Moved to the UK between 6-10 years ago (Longitudinal interview participant)

Trauma

Many / several Some participants described traumatic events they had experienced (personally or vicariously) throughout their life. For example, some participants had moved to Great Britain after experiencing or witnessing traumatic events in other countries, such as violence and war, and spoke of how these incidents had had a lasting emotional impact and affected their mental health.

Some participants made more direct links between their experiences of trauma and gambling. Though not all participants identified their experienced trauma as driving their experiences of gambling, it is possible that these experiences contributed to their gambling indirectly, for example, as a result of mental health issues caused by associated with these events.

Case study: Trauma leading to gambling

One longitudinal interview participant came from a community in Ontario, Canada. He noted during the interview that the traumatic events he had experienced “were really the situation and circumstances that lured me into gambling”. He explained that his community had very poor housing and that one day the community had been hit by heavy rainfall and flooding. Most of his family was killed in the flooding, and only he and his mother survived.

He started gambling as he perceived this as a way to survive financially and to support himself and his mother. A lack of access to a good quality of life, coupled with living in a poor community in Canada, also contributed to his decision to start gambling.

He moved to the UK three years ago as he wanted to be in a new environment. When he first came to the UK, however, he experienced homelessness and slept on the streets. He met the owner of a carwash company who got him a part-time job at the car wash, and also gave him a place to live. He continues to gamble in the UK and mostly places bets on sports and sometimes visits betting shops.

“I never had interest in gambling. I never believe gambling. But situations got me into gambling, because of some circumstances that were beyond my control... The flood came and the house we lived in got destroyed...I lost my brothers, some of my relations. Even my dad, I lost him in the process, you know, trying to save him. He drowned due to the heavy rain showers... As someone living in a very poor, local community, where you do not have access to a good quality of life. What do you expect me to do? I've got to survive. I've got to survive. I've got to just make means to survive for myself and my mum. So, those were really the situation and circumstances that lured me into gambling.”

Age 26, male, White and Black African, Christian, moved to the UK between 1-5 years ago

The correlation between trauma and gambling behaviours is supported by studies indicating that gambling behaviours may be an external factor which regulates internal emotional states, including trauma, insecure attachment and alexithymia (inability to identify and describe emotions experienced by oneself⁴⁹) and dissociation⁵⁰.

In identifying why Minority groups use gambling to cope, further studies have demonstrated a link between trauma experienced by Minority groups and harmful gambling⁵¹. Moreover, studies have shown that people who have experienced racism are at higher risk of experiencing mental health

⁴⁹ Marchetti D, Verrocchio MC, Porcelli P. Gambling Problems and Alexithymia: A Systematic Review. Brain Sci. 2019.

⁵⁰ Gori, A., Topino, E., Craparo, G. et al. A Comprehensive Model for Gambling Behaviors: Assessment of the Factors that can Contribute to the Vulnerability and Maintenance of Gambling Disorder. J Gambl Stud (2021). <https://doi.org/10.1007/s10899-021-10024-3>.

⁵¹ See, for example:

- Currie, C. L., Wild, T. C., Schopflocher, D.P., Laing, L., Veugelers, P., Parlee, B., 2013, Racial Discrimination, Post Traumatic Stress, and Gambling Problems Among Urban Aboriginal Adults in Canada. J Gambl Stud 29, 3: 393-415. doi:10.1007/s10899-012-9323-z.
- Rogers, J., 2013, Harmful gambling: A Suitable Case for Social Work? Practice: Social Work in Action 25,1: 41- 60.
- Tse, S., Wong, J., Kim, H., 2004, A Public Health Approach for Asian People with Harmful gambling in Foreign Countries. The Centre for Addiction and Mental Health DOI: 10.4309/jgi.2004.12.13.

issues/illnesses⁵² and greater levels of experience of racism lead to increased likelihood of experiencing mental health issues/illnesses i.e., there is a cumulative effect⁵³. Therefore, it is possible that there are both direct and indirect effects of racism on gambling (via mental health issues/illnesses), by which people could use gambling as a means with which to cope with experiences of racism, social exclusion, and discrimination.

Racism and discrimination

Minority groups in Great Britain experience inequalities in many aspects of their lives and a key driver of these inequalities is often rooted in racism and discrimination. Therefore, the processes of racialisation⁵⁴ and exclusion based on religious, migration or language background are important to explore in order to better understand how issues of “otherisation” and social exclusion impact Minority communities and their experience of gambling harms.

Workstream 1 and 2 findings highlight **that experiences of both systemic discrimination and racism correlate with gambling prevalence and resulting harms (PGSI score of one or more)**. The likelihood of experiencing discrimination/racism was considerably more pronounced among Minority group participants who experience any level of gambling harms (i.e., with a PGSI score of one or higher), compared with those with no indicator of harms (PGSI 0). For instance, Minority group participants with a PGSI score of one or more are statistically significantly more likely (50%) to have experienced physical violence motivated by prejudice, than those with no harms (PGSI 0 – which includes people who do not gamble) (27%). Those with a score of 1+ also more frequently experienced verbal abuse (85% vs. 70%) and property damage (56% vs. 25%).

Qualitative participants also recounted numerous incidents where they had been subject to racism and discrimination. Respondents noted the impact of racism and discrimination in different settings, describing examples of both interpersonal and structural racism. Numerous participants stated they had experienced **racism in the workplace and in healthcare settings**. The forms of racism and discrimination experienced most frequently included verbal abuse and discriminatory remarks, physical violence as well as microaggressions.

"You know, you feel like society, the government, the organisations are not supporting you because you're a minority" – Age 25, Male, Caribbean, Muslim, Moved to the UK 6-10 years ago (Longitudinal interview participant)

"It happened to my cousin, it happened to a friend of mine, also. At the workplace, he was discriminated because, you know, he's from a minority background. Sometimes you get overworked and ... so all those, kind of, things you get harassed or you get to use, your supervisor will get to use foul languages on you because you're from a minority background or because you don't have certain kind of cover, a certain kind of backup, something like that." – Age 25, Male, White & Asian, Christian, Moved to the UK more than 10 years ago (Longitudinal interview participant)

⁵² Karlsen, S., Nazroo, J., McKenzie, K., Bhui, K., & Weich, S. (2005). Racism, psychosis and common mental disorder among ethnic minority groups in England. *Psychological Medicine*, 35(12), 1795-1803. doi:10.1017/S0033291705005830.

⁵³ Wallace S, Nazroo J, Bécaries L. Cumulative Effect of Racial Discrimination on the Mental Health of Ethnic Minorities in the United Kingdom. *Am J Public Health*. 2016;106(7):1294-1300.

⁵⁴ Racialisation refers to the problematic assumption of ascribing ethnic minority people's health status, health behaviours and health outcomes, to be caused by simply belonging to a certain ethnic group. (Kapadia, D. and Bradby, H. (2021) 'Ethnicity & Health', in Chamberlain, C. and Lyons, A. (eds) Routledge International Handbook of Critical Issues in Health and Illness. London: Routledge, pp. 183–196.)

“When I got my first job in retail, that's when obviously I got bullied from staff, you know, because the area that I got a job in, they were mainly English and they were hardly any Asians...I got called a Paki basically, and even customers over there, they were racist” – Age unknown, Male, Pakistani, Muslim, Born in the UK (Longitudinal interview participant)

As emphasised above, our survey analysis demonstrated evidence of a link between experiences of discrimination and racism, and likelihood to gamble and/or experience gambling harms. We found that people from Minority backgrounds who were experiencing gambling harms were statistically significantly more likely to have experienced racism or discrimination than Minority participants with no indication of harms: 48% of Minority group participants with a PGSI score of one or more have experienced discriminatory treatment out in public, compared with 32% of those with a risk score of zero.

Racism and systemic discrimination were identified by participants as driving their gambling behaviour and subsequent harms. Our quantitative findings were supported by data from qualitative interviews with some participants, who **acknowledged that racism and discrimination may have contributed to their gambling indirectly**. As discussed above, some participants from Workstream 3 said that their experiences of the embedded institutional racism and structural inequality within Great Britain had contributed towards socio-economic disadvantage, which in turn had underpinned their gambling behaviour.

However, while many participants stated that they had experienced racism and discrimination in various aspects of their lives, **few made a direct link between gambling and racism or discrimination**, stating that there were many other reasons for engaging in gambling.

“People have different perspectives of the reasons of why they engage in gambling. So I think that racism is not really a criteria for indulging in gambling.” – Age 24, Male, Any other Black/African/Caribbean background, Christian, Moved to the UK between one and five years ago (Longitudinal interview participant)

Case study: Racism and discrimination leading to gambling

A longitudinal participant explained how he had started gambling. This participant migrated from Canada at a young age due to experiences as a victim of violence including theft and robbery. He had a job as a receptionist in the UK, and he experienced racism in the workplace regularly in the form of verbal and physical abuse. He explained that he had not experienced racism in any other aspects of his life. Attempts to ask people for help with dealing with the racism he experienced had been fruitless; after reporting the racism he had experienced to the police, his statement was taken but the case was not investigated further. Instead, the police told him that racism happens everywhere to manage it himself.

“I went in myself to report it, but they were saying, they were telling me, 'Just manage it, it's the same everywhere'.”

The participant noted that they had been felt let down by his colleagues and by the system, and that no one was had defended him. This led to feelings of alienation and isolation, and he was unable as a result to trust other people or service and healthcare providers.

“I didn’t talk to any friends or family because I think, and I believe that police are the last place that they can put an end to that, but when I realised that police couldn’t do anything, so I had to just keep it to myself and absorb it move on.”

He eventually left this job, citing the racism he experienced as being ‘too much’ to endure, and he started gambling in an effort to make ends meet.

“I work as a receptionist in a nightclub but the racism was too much so I couldn’t work anymore and I got myself involved in gambling to make ends meet.”

“I had to involve into gambling to make ends meet because anywhere I go, discrimination, racism everywhere”

“So just the lack of employment that has led me to gambling, so I see that there is no one for, no one is going to lend you money, so I decided to make sure I survive”

The respondent bets on sports, and spends time figuring out odds, regarding his gambling as a full-time job. He mainly gambles online, or occasionally goes to betting shops. Sometimes he spends the whole day at home researching gambling; this was reported to occupy most of his time for periods, and he noted not spending time on much else. He explained that he made a lot of money from gambling but was also trying to stop. Though he had experienced various forms of racism in numerous other settings, he has not experienced racism in a gambling setting, providing something of a respite from the pervasive racism he experienced elsewhere in his life.

“I don’t really have time for parties, I don’t really have time for anything, I just have time for trying to make more money”

“No, there is no racism everybody is in collaboration to see how they can push, like you meet another gambling person, you’re going to share ideas on how to win. But everybody is brother and sisters, they look out for each other.”

He described the legacy of the damage of experienced racism, something that remained with him day to day.

“Made me feel as if I’m nobody, like, as if I do not have eyes or nose or mouth like every other person. It affects me emotionally and psychologically and I feel that any place that I go I just have to make sure that I handle every situation by myself.”

Longitudinal interview participants mentioned that **the inequality and unfair treatment experienced by Minority groups could exacerbate mental health issues**. This, coupled with a lack of access to mental health support for Minority communities, serves to act as a driver of harm and leads can lead to higher rates of gambling.

“I have aimed high in life and achieved my best regardless of what I have done. In the UK Pakistanis has experienced racial inequality as there were a minority but have become a majority. Being bought up in poverty in Pakistan I have had to work even harder coming to the UK to seek better opportunities. There have been many challenges and barriers that have been faced regardless I have faced up to them. Racism and inequality is still apparent in the UK for many Pakistanis. For many it’s a life of inequality and an unfair system which will have an adverse effect on one’s mental health.” – Age 28, Male, Pakistani, Muslim, Moved to the UK over 10 years ago (AppLife participant)

“Some Black men are not really into gambling, but a few things make them go into gambling. Mental health, mental disorder and social disorder, other things that can push someone into gambling.” - Age 24, Male, Mixed and White Caribbean, Muslim, Moved to the UK more than 10 years ago (Longitudinal interview participant)

The influence of cultural norms

Some participants from exploratory interviews in Workstream 1 emphasised that the teachings and beliefs of their culture underpinned their motivation for gambling. This was seen as particularly relevant when they had been brought up in a country or culture where particular forms of gambling were seen as traditional or were associated with important activities of celebration among their community. This aligns with the factfinding that more than one in five (22%) Minority group participants from our [survey](#) noted that cultural reasons factors were a motive for taking part in gambling. Findings from Workstream 3 also echoed these findings. In particular, where participants had grown up in countries or cultures where gambling was perceived as a familiar and celebratory activity, they attributed their gambling behaviour in part to their attitudes towards gambling learned from their upbringing.

Often, where participants spoke of the role played by their culture, they also explained that they had been introduced to gambling at an early age and grew up around close family and friends who would gamble. In some cases, parents would encourage children to gamble, send their children to put bets on, or buy lottery tickets for them. These gambling behaviours continued into adulthood.

“Back in my own country, I grew up in a family of gamblers. So, in our family, we have a lot of gamblers. So, growing up I was encouraged to gamble” – Age 55, Male, White and Black Caribbean, Christian, Moved to the UK more than 10 years ago (Longitudinal interview participant)

Some participants saw gambling as a way of connecting with family or other members of their community. For example, taking part in gambling games was something some participants from a Chinese background often did with family members during Chinese New Year; gambling was often viewed by themselves and their families as a social activity.

“Since I was a child, I have taken a liking towards gambling. It was introduced to me as part of a tradition/culture during Chinese New Year, where I came from.” – Age 36, Male, Malaysian, Christian, Moved to the UK between 1-5 years ago (AppLife participant)

“I was impacted by my dad. So in Hong Kong we have a lottery called Mark Six, it's basically similar to those lottery that we bought in supermarket. It's like you chose 6 numbers out of 49 numbers and then it's, like, 3 times a week. For the top prize, you might earn 3 million or 10 million, like the bonus is really large. I live with my grandparents in Hong Kong, and they love to gamble for that because it's easy and there are no skills, they don't have to do any analytics. So when I was 8 years old, they just asked me to give them some lucky numbers, and then I find that sometimes they earned a few pounds and they are happy. Sometimes, I would ask them to help me to buy, because I can't buy until I'm 18 years old. I started at 8, and I remember on my 18th birthday, it was the day that I can go to the Jockey Club, I bought my first lottery on that day.” – Age unknown, Female, Hong Kong Chinese, no religion, Moved to the UK between one and five years ago (Longitudinal interview participant)

These participants tended to see their gambling as being influenced by their culture. However, despite gambling being culturally significant or important, over time it was increasingly felt to be causing harm. This was due to the frequency they were gambling, increasing the financial stakes they were betting as

adults, and other reasons given that were felt to be indicative of experiencing difficulties. For one participant, gambling was more easily accessible in Great Britain compared to Hong Kong. As such, when she first moved to Great Britain she started to gamble more frequently, hoping to earn money rapidly while she was waiting to get a job:

“I think the reason I gamble is because it's easy, it's very easily accessible, you can just get a lottery ticket in a supermarket or convenience store. In Hong Kong we need to go to some authorised branches, it's called a Hong Kong Jockey Club, it's not that convenient. Now, it's very easy, and sometimes, when you win a small sum of money, then you feel like 'oh, it's easy money'. We get the satisfaction before we got a job, so we call it our passive income, but of course, it's not always winning.” – Age unknown, Female, Hong Kong Chinese, no religion, Moved to the UK between one and five years ago (Longitudinal interview participant)

Gambling to escape social exclusion

Our earlier research in this programme linked gambling among Minority groups to a sense of belonging and social inclusion. Our [survey findings](#) highlighted that people from Minority groups can have less sense of personal belonging to their local area, compared with people from White British Majority groups, and this aligned with our qualitative findings, with depth participants gambling due to their feelings of wanting to fit in, desire to gain a sense of belonging within their local area, and to escape social exclusion. Sometimes these feeling of not belonging or feeling socially excluded were directly related to experiences of racism, discrimination and inequality in the UK.

Similarly, participants from Workstream 3 often mentioned that **gambling served to foster a sense of community and connection due to interacting with other people who gamble**. They described how gambling had introduced them to new friends, also improving bonds with existing friends as it was seen as a shared interest and activity.

In some cases where participants described feeling socially isolated, gambling was a way to fit in and address social exclusion and isolation. Some participants perceived Great Britain as being generally accepting towards gambling (discussed further in section 4.2), and therefore **saw taking part in gambling as a way to feel like they belonged**. For example, an AppLife participant who struggled with loneliness and lack of access to work due to being systemically excluded from all areas of life after having recently moved to Great Britain, described how he turned to gambling as an escape and as a means of connection.

“My gambling trigger was immigration matter. ...No right to work, no study, no way to travel out side of UK (last eleven years I did not visit my family in Bangladesh), more over loneliness, overwhelmingness..... Loneliness prompted me to choose my gambling behaviour.” – Age 42, Male, Indian, Muslim, Moved to the UK over 10 years ago (AppLife participant)

Furthermore, some participants felt that **the acceptance and sense of community they experienced through gambling went some way to cope with and combat feelings of isolation and discrimination caused by racism and prejudice they had experienced in other settings**. A few described gambling activities as providing a context where people from different backgrounds were all welcome. This was seen as a welcome contrast to the racism and discrimination they had experienced in other non-gambling settings.

"Everyone is friendly there. No, there is no racism everybody is in collaboration to see how they can push, like you meet another gambling person, you're going to share ideas on how to win. But everybody is brother and sisters, they look out for each other." – Age 24, Male, Mixed and White Caribbean, Muslim, Moved to the UK more than 10 years ago (Longitudinal interview participant)

"I know about Christians and Muslims, we all gamble together without having any differences." - Age 40, Male, Hispanic, Muslim, Moved to the UK more than 10 years ago (Longitudinal interview participant)

"Gambling's allowed me to connect with a lot of people, allowed me to connect with a lot of friends. Get to meet people from every background" - Age 25, Male, White & Asian, Christian, Moved to the UK more than 10 years ago (Longitudinal interview participant)

"I haven't seen or heard of racism in the gambling or at the gambling shops. Everybody comes together, they behave like brothers and they unite " - Age 55, Male, White and Black Caribbean, Christian, Moved to the UK more than 10 years ago (Longitudinal interview participant)

By contrast, some participants noted how they originally started gambling in order to fit in socially, however, once they started, they experienced peer pressure to continue, eventually causing them to experience negative effects and harm.

"But my friend, this peer pressure, everything, tried to influence me about it to get involved. He was living good, making a lot of money, so sometime when I had problems I tried to meet him, he wouldn't give me or help me out. Instead, he would try to say, you need to start, man up and join me. And he thought that I could make a lot of money, so that was how I started." - Age 28, Male, Caribbean, Jewish, Moved to the UK more than 10 years ago (Longitudinal interview participant)

Marketing and advertising

Many participants spoke of being influenced and driven to gamble as a result of marketing and adverts. Both longitudinal interview and AppLife participants described **advertising around gambling as constant and widespread**. They described coming across advertisements for gambling on social media, radio, TV, supermarkets, casinos, and online newspapers.

"The media and commercials all over advertises and promotes gambling platforms and this encourage gambling. Lastly, I also believe lack of government policies and regulations can create a comfortable environment for gambling to thrive." – Age 32, Male, Mixed Caribbean, no religion, Born in the UK (AppLife participant)

Participants felt that individuals from Minority communities could be disproportionately impacted by the messages portrayed in these adverts. For instance, gambling activities were often marketed as easy and quick ways to make money. As discussed above, where individuals from Minority groups were experiencing financial hardship (e.g., difficulty finding employment, barriers to accessing benefits), the advantages of gambling proposed in these adverts were seen as particularly appealing. As people from many Minority communities are more likely to be living in financial poverty⁵⁵ than the White British Majority, gambling advertising may have the potential to cause more harm for Minority groups. Recent

⁵⁵ Finney, N., Kapadia, D. and Peters, S. (2015) 'How are poverty, ethnicity and social networks related?' York: Joseph Rowntree Foundation.

research has also shown that online gambling tends to be clustered in areas with high deprivation⁵⁶, where many Minority groups are more likely to live⁵⁷.

This is supported by a point raised by the Co-Design Team in Workstream 1, where a member stated that individuals from low-income backgrounds can feel as though the only way to escape poverty is to have a drastic and sudden change in their financial status, for example, by winning the lottery. This is something that has also been shown in previous research; for example, a recent scoping review of 27 research studies show that there is a link between gambling and a myriad of poverty measures (low income, housing instability, homelessness and neighbourhood disadvantage)⁵⁸. Respondents linked this mindset with gambling behaviour, indicating that the chance to ‘win big’ offered an incentive to gamble.

“I think financial situation might be one of it, so maybe when they first come to this country, it took them a long time to get a job, and then maybe during that period, they have no income, so when one does not have a job and want to get some quick and extra income, then they may choose gambling. Because you know when you play the Eurosix (sic), so that gambling ticket that we bought from convenience stores, the Eurobillion (sic)...Maybe bring her a great income, but then you are just spending 1 or 2 pounds, so it's a dream, and it's creating a chance of getting rich. Or not to be getting rich, just to get some extra sum of money to sustain their living.” – Age unknown, Female, Hong Kong Chinese, no religion, Moved to the UK between one and five years ago (Longitudinal interview participant)

Furthermore, participants emphasised that **not having English as their first language and/or having limited understanding about the risks involved in gambling** may exacerbate susceptibility to marketing and advertising about gambling. When people had just moved to Great Britain from a country where gambling was illegal or rarely engaged in, this could put them at greater risk of experiencing gambling harms, with their being excluded from educational interventions and harm reduction/safer gambling initiatives.

“Because, you know, I think minority people, they've got less understanding, they've got less degree of knowledge, so they might see it as a temporary fix, you know... someone's led them to that way and they keep going because they don't have that much knowledge and language could be a big barrier. I see them playing with machines sometimes, you know, when I'm going to Bradford, they don't know what they're doing. But it's like, you know, like say for example they work in a factory, it's a really hard job, or they've got parents abroad where they can't send money to them because of cost of living or they're not educated, yes, they see it as a tool, you know what, 'We've heard a lot of rumours, people win, let's go, let's get fast money, easy fix.'” - Age unknown, Male, Pakistani, Muslim, Born in the UK (Longitudinal interview participant)

⁵⁶ Forrest, D. et al. (2022) *Patterns of Play*. London: NatGen Social Research. Available at: <https://natcen.ac.uk/publications/patterns-play>.

⁵⁷ Jivraj, S. and Khan, O. (2015) ‘How likely are people from minority ethnic groups to live in deprived neighbourhoods?’, in Jivraj, S. and Simpson, L. (eds) *Ethnic identity and inequalities in Britain*. Bristol: Policy Press.

⁵⁸ Hahmann, T. et al. (2021) ‘Problem gambling within the context of poverty: a scoping review’, *International Gambling Studies*, 21(2), pp. 183–219. doi: 10.1080/14459795.2020.1819365.

4 Attitudes and stigmatisation

Key findings:

- **Attitudes towards gambling were often influenced by how much control people they felt they had over their gambling behaviour, as well as the frequency of their gambling.**
- **Some participants had positive attitudes towards gambling as they had experiences of it being financially beneficial, whereas other participants who had experienced gambling harms because of gambling tended to have more negative attitudes.**
- **Longitudinal and AppLife diary participants reported feeling stigmatised by wider society due to gambling, with some recognising that individuals from a Minority group background were more likely to be stigmatised than their White British Majority counterparts.**
- **For many participants, their perceptions of members of their communities' attitudes towards gambling was negative. This was because they often felt judged and stigmatised, particularly when religious beliefs or cultural norms condemned gambling.**

The literature review we carried out prior to primary fieldwork found that prior to this research, **there was limited empirical research, especially using a robust quantitative methodology, that measured attitudes towards gambling amongst Minority groups** as a central research question⁵⁹. Therefore, the exploratory interviews conducted in Workstream 1 and the nationally representative [survey](#) of Minority groups and the White British Majority group in Great Britain conducted in Workstream 2 provided important insight into attitudes towards gambling.

These workstreams explored attitudes towards members of Minority groups in Great Britain who gamble, **both from those who are part of the same Minority group and from individuals outside of that Minority group**, as well as seeking to understand **how both personal and societal views about gambling might relate to gambling related harms** among Minority groups.

Longitudinal interview and AppLife participants were asked about their personal views about people who gamble, their perceptions of how people who come from a similar background to them view those who gamble, and how wider society generally perceives people who gamble. Findings from Workstream 1 and 2 highlighted the **role played by stigma** when it came to the development of gambling related harms, both from within and outside of Minority communities. These findings are detailed in the chapter below.

For the purposes of the report we use sociologist Erving Goffman's definition of stigma as 'an attribute that is deeply discrediting'⁶⁰ that serves to 'disqualify' a person or a group of people 'from full social acceptance'⁶¹. Goffman considers attitudes such as these to be deeply harmful to those that are stigmatised, stating, 'by definition, of course, we believe the person with a stigma is not quite human. On

⁵⁹ Wöhr, A. and Wuketich, M., 2021. Perception of Gamblers: A Systematic Review. *Journal of Gambling Studies*, pp.1-22.

⁶⁰ Goffman, E. (1963) *Stigma: Notes on the Management of Spoiled Identity*. London: Penguin Books Ltd, page 13

⁶¹ Goffman, E. (1963) *Stigma: Notes on the Management of Spoiled Identity*. London: Penguin Books Ltd, page 11.

this assumption, we exercise varieties of discrimination, through which we effectively, if often unthinkingly, reduce his life chances'⁶². With respect to gambling, there are stigmatising attitudes apparent in society about people who gamble. For example, there are public narratives and individual attitudes stating that people who gamble are irresponsible and are to blame for their own financial hardship⁶³. Importantly, these types of stereotypical assumptions about people who gamble can serve as a basis to discriminate against them in a wide range of areas (e.g., access to public services, employment). Further, when people who gamble are also stigmatised based on other characteristics they have (e.g., alcohol or drug use, low income, minority status), the impact of stigmatisation on outcomes such as mental health is particularly damaging⁶⁴.

It is also important to highlight that there are different types of stigma and stigmatisation. We distinguish between four types of stigma that are widely used in the field of stigma studies⁶⁵: (1) public stigma (stereotypes, prejudice and discrimination enacted by the general public); (2) self-stigma (internalised acceptance of stereotypes and prejudice); (3) courtesy stigma, also known as affiliative stigma or stigma by association⁶⁶ (stereotypes, prejudice and discrimination experienced by people associated with a person who gambles); and (4) structural stigma (stereotypes, prejudice and discrimination embedded into laws, policies, practices and enacted predominantly by public institutions). Where Minority groups are concerned, gambling stigma research has tended to focus on the stigma that is apparent within Minority groups⁶⁷, rather than on stigmatisations of these groups that occurs by others.

4.1 General attitudes towards gambling

Attitudes towards gambling among longitudinal interview and AppLife participants were generally mixed. Participants tended to focus on the influence of attitudes among other individuals from the same Minority community as them, alongside discussing the perceptions of wider society towards gambling and how that shaped their own views of gambling. However, **attitudes could be influenced by a variety of other factors, such as their experience (or lack of) gambling harms, perceived personal control over gambling behaviour, and frequency of gambling.**

Experience of gambling harms

As discussed in Chapter 3, longitudinal interview and AppLife participants' experience of gambling harms varied notably, with some describing the negative impacts of gambling, and others explaining what they saw as benefits of gambling. **For many participants, the perceived impacts of their own gambling shaped their more general attitudes to gambling.**

For instance, where participants reported gambling to seek social inclusion or to improve their financial standing, **this tended to be coupled with positive attitudes** towards gambling. This was particularly important for those who thought that gambling could be financially advantageous. A few participants

⁶² Goffman, E. (1963) *Stigma: Notes on the Management of Spoiled Identity*. London: Penguin Books Ltd, page 15.

⁶³ Pliakas, T., Stangl, A. and Siapka, M. (2022) *Building Knowledge of Stigma Related to Gambling and Gambling Harms in Great Britain: A scoping review of the literature*. London: GambleAware. Available at: [https://www.begambleaware.org/sites/default/files/2022-07/GambleAware Stigma Final.pdf](https://www.begambleaware.org/sites/default/files/2022-07/GambleAware%20Stigma%20Final.pdf).

⁶⁴ Stangl, A. L. *et al.* (2019) 'The Health Stigma and Discrimination Framework: A global, crosscutting framework to inform research, intervention development, and policy on health-related stigmas', *BMC Medicine*, 17(1), pp. 18–23.

⁶⁵ Pescosolido, B. A. and Martin, J. K. (2015) 'The Stigma Complex', *Annual Review of Sociology*, 41, pp. 87–116.

⁶⁶ Ostman, M. and Kjellin, L. (2002) 'Stigma by association. Psychological factors in relatives of people with mental illness', *British Journal of Psychiatry*, 181, pp. 494–498.

⁶⁷ Colby, M. H. *et al.* (2022) 'Unpacking the root causes of gambling in the Asian community: Contesting the myth of the Asian gambling culture', *Frontiers in Public Health*, 10. doi: 10.3389/fpubh.2022.956956.

reported that winning money from gambling was an alternative to borrowing money from family and friends, which they felt ashamed to do. Sometimes, participants spoke of the financial gain they had experienced from gambling, feeling that this helped them to provide for their family.

"If I win I'll gain some extra cash that could work me up or that could balance me up with my bills." – Age 55, male, North East, White and Black Caribbean, Christian, moved to the UK more than 10 years ago (Longitudinal interview participant)

"It has a really, really drawn me closer to my family... They have come back, you know, with more love and attention and affections." – Age 24, male, London, African, Christian, moved to the UK between one and five years ago (Longitudinal interview participant)

Related to this, some participants **associated gambling with positive traits** such as bravery and strength due to the element of risk taking involved. Others spoke of the logical thinking and cognitive ability gambling encouraged, explaining the skill that was required. In some cases, participants reported how gambling had grown their self-confidence, viewing it as an enjoyable hobby.

"I see them as risk bearers because for one to succeed there must be a risk. There's this book I read by Ben Carson ... The title of his book said 'Think big and take the risk'. So, a big thinker is a big risker. You have to think big and take risks for success. So I see gamblers as risk bearers." – Age 24, male, North East, any other Black/African/Caribbean background, Christian, moved to the UK between one and five years ago (Longitudinal interview participant)

"When I'm gambling, I just-, it's in my heart that it's my life, I'm enjoying it, I'm doing what I like and I'm doing it for a purpose" – Age unknown, male, Pakistani, Muslim, born in the UK (Longitudinal interview participant)

"Luckily for me, when I started, it actually went well, so that gave me, like, the encouragement ... It made me feel like I made the right decision, you know, that I was happy with myself and I gained self-confidence somewhat. At school, I actually gained self-confidence. I wasn't feeling intimidated anymore." – Age 23, woman, London, African, Christian, moved to the UK more than 10 years ago (Longitudinal interview participant)

By contrast, where participants cited experiencing gambling harms, such as financial difficulties and the consequent emotional impact such as feelings of depression and anxiety, **attitudes towards gambling tended to be more negative.**

"When I lose, I'm always angry, because it makes me get out all the cash I've been saving" – Age 23, woman, London, any other Black/African/Caribbean background, Christian, moved to the UK between 6-10 years ago (Longitudinal interview participant)

Perceived personal control of gambling

Attitudes towards gambling among participants were often influenced by the perceived extent of control they felt individuals held when it came to their decision to gamble.

For instance, **numerous participants described gambling as an 'addiction'**, taking the onus off the individual's own choice. They felt the decision to gamble was rarely a conscious choice for individuals and could be affected by drivers beyond their control, citing issues such as peer pressure or being in a position of financial insecurity. In some cases, participants described how this helped them view their own and others' gambling in a more sympathetic way.

"People that gamble are actually not responsible, I don't know if that makes sense, yes. For me, you know, looking round society, yes, most people that are actually engaged in gambling are actually not responsible, you know, so that's what I see." – Age 23, woman, London, African, Christian, moved to the UK more than 10 years ago (Longitudinal interview participant)

On the other hand, **some participants described gambling as something individuals actively choose to engage in**, suggesting those who gamble have some control over the decision to gamble. In these cases, participants tended to attribute gambling with certain traits such as impatience and impulsivity. This implies that these participants perceive gambling as reckless, and that gambling is indicative of an individual's impulsive choices. This perception contributes to the stigmatisation of individuals who gamble as possessing negative traits.

"They don't have patience, you know, compared to adults or elderly people. Want to make fast money, you know, you don't want a place where you have to struggle that hard and get little pay." – Age 29, Male, White and Black African, Muslim, Moved to the UK more than 10 years ago (Longitudinal interview participant)

Frequency of gambling

All longitudinal interview and AppLife diary participants regularly gambled themselves or were affected by a close friend or family member who did. Nonetheless, a few participants pointed out that **their own, and their perceptions of others' attitudes differed depending on how frequently that individual gambled**.

For some participants, gambling itself was not perceived as innately problematic. However, attitudes towards people who regularly gambled were more critical. A few participants made a distinction between 'casual gambling' and more frequent gambling, noting that their attitudes differed between the two:

"Casual gambling to me is maybe buying the odd Lotto, going to bingo, because I've got family members who go to bingo, but they don't go every night, they go when they feel they might win... But my views of gambling are, if it's something that you like, occasionally and that you dabble, but to me because it's such an integral of his life, I realise that he's a gambler" – Age 70, woman, London, Caribbean, Christian, moved to the UK more than 10 years ago (Longitudinal interview participant)

"I think it's definitely okay for people who gamble occasionally, it's an entertainment that may, because, you know, working is very stressful and people may want to do something to relieve the stress. So I think it's okay as long as that does not affect their daily life, which means that they have extra money to do that. Some people may play video games, playing PlayStation, and some people may gamble, so I think it's just their choices. But for people who are frequent gamblers, from my experience I think mostly you will lose from long-term gambling, there's no such luck. So I think if someone is addicted, I would not see myself as addicted, but if someone is addicted that may affect their family, their kids, and their work maybe, that are bringing active things to their, like, mental health" – Age unknown, female, region unknown, East Asian (Hong Kong), moved to the UK less than a year ago (Longitudinal interview participant)

"We usually have negative views on people that are frequent gamblers and the same, so for those who are occasional gamblers, it's just okay." – Age unknown, female, region unknown, East Asian (Hong Kong), moved to the UK less than a year ago (Longitudinal interview participant)

4.2 Attitudes towards gambling in wider society

Perceptions of **attitudes among wider society toward gambling differed** among longitudinal interview and AppLife participants. Most described experiencing stigmatisation from wider society as a result of their gambling. However, a few thought British society was generally accepting of gambling.

Similarly, the extent to which **participants felt** participants' views were divided as to whether **individuals who gambled from a Minority community were more likely to be stigmatised than those who gambled and were from the White British Majority varied**. While some participants felt they were subject to harsher judgement from wider society because they were part of a Minority community, others believed that Minority communities and White British Majority individuals who gambled were both subject to similar stigmatisation.

Stigmatisation from wider society

Our [survey findings](#) indicated that 38% of the White British Majority and 28% of the Minority group felt that the **wider public were judgemental** toward those who frequently gamble.

Similarly, **many longitudinal interview and AppLife diary participants spoke of feeling stigmatised by wider society due to their gambling**, describing abuse such as being mocked or criticised by individuals. In their view, stigmatisation towards people who gamble from wider society stemmed from **associations of gambling with immoral or sometimes criminal behaviour**, such as stealing, which sought to further pathologise and demonise both the act of gambling and people who gamble. They also felt that gambling was seen as a sign of impatience, for example as an alternative to having a job. This aligns with previous research which has shown that a prevailing stereotype about people who gamble is that they behave irrationally⁶⁸.

“Society will look at you, they will laugh at you, they will mock you, they'll bully you because of what you're into. Some people will be there to just criticise every bit of you. So I would say, yes, society looks at what you do.” – Age 23, woman, London, any other Black/African/Caribbean background, Christian, moved to the UK between 6-10 years ago (Longitudinal interview participant)

In the below quote, a longitudinal interview participant describes their perception of the opinions of wider society when it comes to individuals who gamble. As highlighted in the demonising language used, their belief is that people who gamble are heavily criticised and painted in a strongly negative light.

“[It is thought by wider society than people who gamble are] parasites / manipulative and users of other people. Addicts. Mental Health problems. Drug users. Drinkers. Devious & cunning. Always dreaming of the big win. "I think the thrill of wanting to win this money overrides everything else. I don't think they care because it's a varied ... he tells me about some of the people who come into the betting shop, how stupid some of them are because they sit there and lose all their money on the machine, but he doesn't put himself in that class" – Age 70, woman, London, Caribbean, Christian, moved to the UK more than 10 years ago (Longitudinal interview participant)

Some even felt that the stigma associated with their gambling had **prevented them from forming close, meaningful connections** with other members of society. This finding is at odds with the view expressed by other participants that gambling can in fact be a way to build social connections with others (explored in section 3.1).

" I have felt a stigma once anyone knows that you're into gambling, or... to you, not come closer to you, not want to have any relation with you, so such a bad omen". – Age 40, Male, Hispanic, Muslim, Moved to the UK more than 10 years ago (Longitudinal interview participant)

⁶⁸ Horch, J. and Hodgins, D. (2013) 'Stereotypes of problem gambling', *Journal of Gambling Issues*, (28), pp. 1–19. doi: 10.4309/jgi.2013.28.10.

Exploratory interview participants from Workstream 1 mentioned that **wider society may stigmatise people from Minority backgrounds, leading them to keep the extent of their gambling private**. Some of the examples of stigmatisation given were linked to discriminatory stereotypes of Minority groups in terms of their contribution to the economy.

Similarly, **survey participants identified society's stigmatisation of people from Minority groups as a factor that might exacerbate gambling related harms**. Perceived negative judgment from wider society of those who take part in gambling (43%) or are affected by gambling (44%) was statistically significantly higher among survey participants from Minority groups than those from the White British Majority group (21% and 31% respectively).

Heightened stigmatisation from wider society towards Minority groups compared with the White British Majority was also reflected in some longitudinal interviews. Participants reasoned that **racist and discriminatory views about Minority groups in Great Britain contributed to wider society judging those from Minority groups who gamble more harshly than their White British counterparts**.

"Yes, I think there's more stigma from minorities who gamble, yes. Not just if you're black, and you gamble and you've lost all your money it's going to be getting more complicated. You're going to be seen as, I think, lesser. or something so it's difficult for people from a minority cultural group." – Age 26, Male, African, Christian, Moved to the UK between one and five years ago (Longitudinal interview participant)

A few longitudinal interview participants felt that those from **Minority groups who gambled were sometimes labelled with racist stereotypes**, being viewed as lazy and irresponsible with their money.

"I think, when it comes to gambling for minorities, you know, people always stigmatise because they feel that it's out of frustration. They know that you wouldn't want to put yourself in the position where you want to sell yourself out, so, people always see that it's out of frustration, maybe because you can't get a job, you know, or maybe because you're lazy or stuff like that but they don't see the bigger picture, that it's not just because of that. Maybe you're trying to battle with your employer, you're trying to battle with yourself, trying to battle with stability and stuff like that. So, it might lead people to see you-, you know, they will start stigmatising you, that you're lazy or stuff like that." – Age 29, Male, White and Black African, Muslim, Moved to the UK more than 10 years ago (Longitudinal interview participant)

One participant suggested that **individuals from Minority communities are more likely to be stigmatised by wider society for gambling if they are in a strong economic position to begin with**. They reasoned that being in a stable financial position meant gambling was not necessary for financial gain, potentially bringing about more stigmatisation as the motivations for gambling could not be easily explained.

"A few people from, like, a higher minority, higher economical background. Maybe, you know, less stigmatised because these people have what it takes to, you know, have a better living. So, as a result, if you want to go into gambling you may be more stigmatised, because people will feel like you are lazy, you are totally lazy, because you actually have what it takes. So if you get yourself into gambling, and you're not successful in it, definitely you will be stigmatised because there will be a lot of questions that will be asked, why you decide to follow this path." – Age 29,

Male, White and Black African, Muslim, Moved to the UK more than 10 years ago (Longitudinal interview participant)

However, when asked about their perceptions of wider society's attitudes to people from a similar background to them gambling, **most participants did not perceive wider society's attitudes towards them to differ from those towards White British Majority members who gambled.**

"So, I don't really think people from the minority sections are more prone to stigma when it comes to gambling, no." – Age 24, Male, African, Christian, Moved to the UK between one and five years ago (Longitudinal interview participant)

"Gambling itself is actually the same for minorities and the British. Like, how it works is actually the same and I believe the impact is also the same." – Age unknown, Female, Hong Kong Chinese, no religion, Moved to the UK between one and five years ago (Longitudinal interview participant)

These participants felt that wider society's attitudes towards Minority groups gambling were similar towards White British Majority members gambling. They often acknowledged that these attitudes tended to be negative, with **anyone seen as regularly gambling subject to judgement and criticism from wider society.**

Acceptance from wider society

Some participants described a general acceptance in British society when it came to gambling. There was a sense that the ease with which you could gamble in Great Britain meant attitudes towards gambling were generally quite permissive. For example, the frequency of betting shops and other gambling outlets was perceived as a signal of society's acceptance towards gambling as a leisurely activity.

"But when you are in a society that accepts everything you're trying to do, so it's going to have a greater impact. Like in Great Britain, football, a lot of sports, a lot of things are happening, you know, people tend to gamble." – Age 25, Male, White & Asian, Christian, Moved to the UK more than 10 years ago (Longitudinal interview participant)

"I don't think there's much judgment here in the UK." – Age 23, Female, Black African, Christian, Moved to the UK between 6-10 years ago (Longitudinal interview participant)

This perception of wider society's attitudes towards gambling was **particularly apparent among participants who used to live in a country or are part of a culture where gambling was less commonplace**, or where attitudes towards it were more critical.

"With the Pakistanis they think totally that he's lost the plot and he's no man. I think with English people they think differently." – Age unknown, Male, Pakistani, Muslim, Born in the UK (Longitudinal interview participant)

In some cases, participants acknowledged that while wider society might not condone or encourage gambling, it was often **perceived as something borne out of some kind of adversity**, for example, financial or relationship difficulties. They thought that this rationale for gambling might lead to a more

sympathetic view towards those who gamble. As such, there seems to be some variability in perceptions of wider society's attitudes towards those who gamble, which might be affected by differences in individual circumstances and world views.

"He has either lost a job, broken a relationship, something's happened, a bereavement that's made him turn into gambler." – Age unknown, Male, Pakistani, Muslim, Born in the UK (Longitudinal interview participant)

4.3 Attitudes towards gambling among members of the same Minority group

When asked to discuss **perceptions of members of their communities' attitudes towards gambling, participants' views were mixed**. For many, they described a clear negative view and sense of judgement towards those who gambled, whether this be due to their community's religious beliefs or cultural norms.

However, participants often acknowledged that **their community's attitudes towards gambling were not clear cut**. While individuals' backgrounds undoubtedly played a role in their perceptions towards gambling, a multitude of other factors, such as life circumstances and relationships with others, also influenced attitudes.

Stigmatisation within Minority groups

Findings from Workstream 1 and 2 highlighted the **role played by stigma** within Minority communities when it came to the development of gambling related harms.

Several participants from the exploratory depth interviews referenced stigmatisation within Minority communities, with some explaining that it had led them to feel a sense of shame or secrecy regarding their gambling behaviours, in turn sometimes causing internalised stigma or self-stigma⁶⁹. Similarly, **more than a quarter (28%) of survey participants from Minority groups stated that if a person from their background gambled, it would bring embarrassment and shame on people from the same Minority group**. This is statistically significantly higher than for the White British Majority group (9%).

Perceptions of stigmatisation surrounding gambling among individuals from the same Minority group were also reflected in our longitudinal interviews and AppLife diaries. For instance, several participants described how **members of their community generally viewed gambling as a deviant and taboo behaviour**, criticising those who gambled. Some participants explained that among people from their background, **gambling was perceived as an indicator of laziness and lack of productivity**, associating it with unemployment or unwillingness to get a job.

"There is a stigma around gambling because people see gamblers as people that are not productive. They see gamblers as people that are poor...that does not actually think properly about life." – Age 23, Female, White and Black African, Christian, Moved to the UK between 6 - 10 years ago (Longitudinal interview participant)

A few longitudinal interview participants explained the stigmatisation of gambling among people in their community by pointing to **associations with other moralised and stigmatised behaviours, such as**

drinking alcohol or being irresponsible with finances. One participant explained that it is not the gambling itself which is looked down upon by members of their community but rather the harmful 'side effects' that can come as a result of gambling:

“That problem is when you do not have money to gamble and you go ahead to do it. It actually exposes you and gives you the courage to sometimes steal or borrow money that I can't refund, ...so that's where the problem comes, when you're gambling, you have this irresponsible lifestyle. Again, it actually exposes an individual to bad company of friends which you're not supposed to do. You get to learn new bad habits every day... That's just a problem but in general, gambling is actually not something bad... It's legal to gamble but what happens there, what makes it bad is the side effects.” – Age 23, Female, African, Christian, Moved to the UK more than 10 years ago (Longitudinal interview participant)

“It's actually related to the Ghanaians. There are people that have this good understanding about it, and there are other people that don't have a better understanding. So, the only thing that gambling is completely a sin, because you are trying to-, it's a game of chance, it's a game of luck. But yes, but maybe you don't want to work, you are lazy, so you want to take gambling as a source of income. So, that's what some people, I want to say most people, think about gambling.” – Age 24, Male, Any other Black/African/Caribbean background, No religion, Moved to the UK between one and five years ago (Longitudinal interview participant)

Often longitudinal interview participants reported **adapting their gambling behaviour because of stigma** from within their community, rather than stopping gambling altogether. For instance, some participants spoke of a **rise in online gambling** as this is easier to hide compared to in-person gambling at betting shops or casinos. Participants reasoned that they hoped to avoid judgement and criticism from members of their community by limiting their interaction with these individuals, particularly under circumstances where their gambling behaviour could be witnessed (e.g., entering betting outlets).

“I think the shop, sometimes you don't want people to see you, you don't want your family to see you, so, your phone, I think the phone, the online gambling is increasing day by day because you can sit at your home and play and no one knows you're playing, no one knows what you're doing, you know, because it's just your phone. So, for the shop, it's actually reducing because a lot of people just like to maintain their private space.” – Age 29, Male, White and Black African, Muslim, Moved to the UK more than 10 years ago (Longitudinal interview participant)

“I seen mostly white people so I don't know many black people, mostly are white specifically. So we do that, we just have to, can't afford because we can't waste so much money. When I go to casino I hardly see black people, so whites are full and along with them 20% are Asian, and others are white British and everybody is just white there. Everybody has their own perspective and own area of gambling, because some of us, we blacks, we believe in sports bets, anything sports bets.” – Age 24, Male, Mixed and White Caribbean, Muslim, Moved to the UK more than 10 years ago (Longitudinal interview participant)

Similarly, some participants remarked that stigmatisation from their community acted as a **barrier to them seeking support for their gambling** due to feelings of guilt and shame (discussed further in Chapter 5).

"Because of sometimes a negative energy you get from people when they know you're a gambler... So, before they have the opportunity to help you they are already making you feel bad, feel less of a person. So it's actually hard for you to communicate your thoughts and feelings, your sadness, to such a person" – Age 26, Male, African, Christian, Moved to the UK between one and five years ago (Longitudinal interview participant)

Influence of religion

Some put stigmatisation they experienced from people in their community down to **religious teachings** where gambling was seen as sinful. For instance, longitudinal interview and AppLife participants from Christian, Muslim, and Jewish backgrounds mentioned that gambling was at odds with the teachings and beliefs of their faith and religious community. These participants explained how often, these religious beliefs were taught to them from a young age, meaning that their internalised stigmatisation was often deeply engrained. In particular, several Muslim longitudinal interview participants put their perceived stigmatisation from other members of the Muslim community down to **gambling being forbidden in Islam**.

"It's against the law of the Bible that we should not gamble and that it isn't good." – Age 55, Male, White and Black Caribbean, Christian, Moved to the UK more than 10 years ago (Longitudinal interview participant)

"Because of my religion, I'm Jewish, did not allow gambling, and it's a sin for us to gamble. As well as family background, that's it for me." – Age 28, Male, Caribbean, Jewish, Moved to the UK more than 10 years ago (Longitudinal interview participant)

"We're Muslims and, you know like, gambling's forbidden in our religion." – Age unknown, Male, Pakistani, Muslim, Born in the UK (Longitudinal interview participant)

Findings from the quantitative [survey](#) indicated that **Minority communities were more likely to report family members being judgemental towards those who have problems with their gambling (36%), compared to the White British Majority (22%)**. This was reflected by some longitudinal interview participants in Workstream 3. For instance, when discussing perceived stigmatisation from members of their own religious group, some participants, in particular Muslim participants, spoke of feeling that their actions reflected on their wider family. As such, they **raised concerns about their family experiencing stigmatisation from other members of their religious group** in addition to their own experiences of stigma. One longitudinal interview participant explained how their parents asked them to conceal their gambling from their community to avoid the participant's family being stigmatised by association with them. This type of stigma is often called courtesy stigma or affiliative stigma, which is a type of stigma that refers to internalised stigma among family members or people associated with individuals who gamble.

"Mum and dad, they said, 'We believe, you're our son, we know where you've come from, we know what you've been through or what you can understand...so please, if you are gambling, don't talk to people about it, don't go to places where there's a lot of people driving in the middle of town, people see you coming out gambling and they think you're a piss head and this, that, and it comes back to me. I go to mosque and people tell me, 'We've seen your son,' this and that...But do you know what Asians see it as? They see it as an insult to families. If I

saw someone my dad's age coming out of a gambling shop, I'll think that, you know what, he's a piss head, his family is probably broken and he's got no life and he probably stays in, ... But if it was me, personally if it was me I feel sorry for him, I'll go and talk to him and support him.”
 – Age unknown, Male, Pakistani, Muslim, Born in the UK (Longitudinal interview participant)

Influence of cultural norms

Some exploratory interview participants from Workstream 1 highlighted that as well as attitudes towards gambling being influenced by religious beliefs, the culture or laws experienced by a Minority group could also impact views. This was supported by participants interviewed as part of Workstream 3.

For instance, **where participants had previously lived in a country with stricter rules and more negative attitudes to gambling than the UK, this made them more critical of gambling among members of their community (i.e., other individuals who have moved to Great Britain from the same country as them).** Negativity associated with gambling was sometimes heightened where participants had previously lived in countries where gambling was illegal as this signalled to them that it was a problematic behaviour.

“A part of the Africans actually see gambling as something that is illegal, so it is very possible for people who gamble to feel that way, because, you know, you look irresponsible to other people, and they would also look like a disappointment to them.” – Age 23, Female, African, Christian, Moved to the UK more than 10 years ago (Longitudinal interview participant)

By contrast, other longitudinal interview and AppLife diary **participants who had previously lived in countries or were members of cultures where gambling was more commonplace and accepted noted how other members of their community had more relaxed attitudes towards gambling.** An AppLife diary participant explained that he was brought up within a Chinese culture where gambling often involved playing card or tile games and was associated with tradition and times of celebration such as Chinese New Year.

“Since I was a child, I have taken a liking towards gambling. It was introduced to me as part of a tradition/culture during Chinese New Year, where I came from.” – Age 36, Male, Malaysian, Christian, Moved to the UK between one to five years ago (AppLife participant)

“My preference tends to be card or tile games though I have also gambled/ placed bets on completely random things.” – Age 36, Male, Malaysian, Christian, Moved to the UK between one to five years ago (AppLife participant)

One participant suggested that because the gambling community is very inclusive, people from **Minority groups who have experienced racism may spend more time gambling because they view gambling settings as a safe space.**

“When you go to such place and see that you are really appreciated there and you're loved. It's difficult for you to stay back.” – Age 55, Male, White and Black Caribbean, Christian, Moved to the UK more than 10 years ago (Longitudinal interview participant)

5 Barriers and enablers to accessing support

Key findings:

- A key barrier to accessing formal gambling support was that participants were not aware such services existed. For the limited number of participants who were aware of available support, they did not know how or where to access it.
- Another barrier to support was that participants were not familiar with the different types of support available. This discouraged participants from seeking support in fear of not having a choice of the type of support provision and being placed in an uncomfortable position. For example, participants expressed concern about a lack of cultural sensitivity from service providers.
- Some participants felt that gambling support would not be suitable for them due to language barriers and lack of representation among treatment providers. Some participants flagged that it would be difficult to be open and honest with someone from a different ethnic or religious background to them, whereas others preferred speaking to someone of a different ethnic or religious background to avoid perceived stigmatisation.

Existing research shows that despite being more likely to experience gambling related harms, **those who gamble from ethnic minority groups are less likely to access gambling treatment**⁷⁰.

Our [survey](#) found that those from Minority groups are statistically significantly more likely than the White British Majority group to say they **intend to cut down their gambling in the future** (26% vs. 14%), to say they **are currently limiting or attempting to stop their gambling right now** (28% vs. 15%), or that they **have done so in the past** (32% vs. 17%).

The [survey](#) also found that Minority groups are statistically significantly more likely than White British Majority groups to say they **would need more support to help with their gambling** (8% vs. 2%) or that they **would like to limit their gambling but are finding it difficult to do so** (9% vs. 1%).

This suggests that there appears to be a **bigger gap amongst Minority than Majority groups between their desire to access support and their ability to find solutions to help with gambling-related harms**. This evidence corroborates other literature and insight collected from the first qualitative phase of this study, which suggests there are clear barriers for those from Minority groups in avoiding gambling-related harm, and that the risks for this group are higher⁷¹.

As part of the qualitative research that took place in Workstream 3, participants were asked about their perceptions and experiences of seeking support. Similarly, affected others were also asked about any

⁷⁰ Dinos, S., Windle, K., Crowley, J., Khambhaita, P., 2020, *Treatment Needs and Gap Analysis in Great Britain Synthesis of findings from a Programme of Studies* (London: NatCen Social Research).

⁷¹ Gunstone B, Gosschalk K. *Gambling among Adults from Black, Asian and Minority Ethnic Communities: A Secondary Data Analysis of the Gambling Treatment and Support Study*; 2019. <https://www.begambleaware.org/sites/default/files/2020-12/2020-12-09-gambling-among-adults-from-black-asian-and-minority-ethnic-communities-report.pdf>

support they had accessed as a result of being impacted by someone else's gambling behaviours. This chapter sets out to explore the key enablers and barriers for Minority groups when it comes to accessing both formal and informal support.

5.1 Barriers to seeking formal and informal support

Existing literature and findings from the first two workstreams of this research indicated that **there are clear barriers to accessing and engaging with gambling-specific support among both Minority communities and the White British Majority.**

In the Workstream 2 [survey](#), participants who had not sought any support for their gambling were asked to state their reasons. **The majority (73%) across both Minority and White British Majority groups said they did not feel they needed any support.** This is despite this question being asked of those who indicated they wish to limit or stop their gambling.

All participants who gambled were also asked about how comfortable they would be accessing support for gambling in different settings. **Minority groups were statistically significantly less likely to say they would feel comfortable talking to friends and family if they were worried about their gambling (56% vs. 63% of White British Majority groups).** Similarly, **Minority groups are also less likely to say they would feel comfortable talking to a gambling support service provider (58% vs. 61%) or a healthcare provider (45% vs. 54%).**

Many of these barriers identified by Minority group participants in the [survey](#) were reflected by the longitudinal interviews and AppLife diary participants in Workstream 3. This section explores the barriers to both formal and informal types of support raised by these participants.

Barriers to seeking formal support

Lack of awareness of available support

The Workstream 2 [survey](#) highlighted that **amongst Minority group participants, 4% say they do not know where to get support**, compared to less than 1% of those from a White British Majority group. This was reflected throughout Workstream 3 findings, with **several longitudinal interview and AppLife participants noting that they were not aware of formal support for gambling.**

“I think the main reason is we don't know how to seek support or we don't know if we have the right to access those services. Although we are paying council tax and paying the N.H.S. fee just the same, sometimes we also don't have access. We're not familiar with all kinds of medical services except the GP.” – Age unknown, Female, Hong Kong Chinese, no religion, Moved to the UK between one and five years ago (Longitudinal interview participant)

“No, I haven't accessed any formal support for it. In fact, until very recently, I wasn't aware there were support groups for this kind of situations. However, I spoke with a therapist friend [informally]. He helped me through sorting out the different emotions I felt at the time.” – Age 29, Female, African, Christian, Moved to the UK less than 1 year ago (AppLife participant)

Some participants said they were **not familiar with how to access different health services** in their local area. They felt that therefore they would not know where to begin when it came to seeking out formal support services to help with gambling. They were also unclear **about what these support**

services looked like in practice. This may have been related to experiences of exclusion both in wider society, and in the seeking of support from health services⁷².

“I think not a lot of people are aware of it [support]. Like me, I wasn't aware of it until I got to talk to you and, you know, you sent me so much support. So, I think, yes, not everybody is aware of the support, so, I think the support needs to be made known, you know, like very massive awareness. Like, for example, cancer, I think I would say 80%, even 90%, even 100% are aware of cancer support. So, I think they need to make that kind of awareness, to go to that kind of level, where people have to be aware that there is support. 'There is a helpline you can call, you know, for your child, you notice that he's gambling, or for your father or mother that you notice are gambling. You can always call the helpline and get them support.’” – 29, Male, White and Black African, Muslim, Moved to the UK more than 10 years ago (Longitudinal interview participant)

There also seemed to be a **lack of awareness about whether they would be eligible to receive support for their gambling.** Some participants said they were confused about whether the harms they were experiencing as a result of their gambling were severe enough to warrant formal support. Similarly, some participants who were not born in the UK were unsure about their rights to access health services in Great Britain.

Even when participants were aware that there was some support available, they often lacked knowledge about where or how to access this. As such, there was a broad consensus that **the support available for gambling should be publicised more widely, as well as how, where, and who can access that support.**

Furthermore, the longitudinal interview and AppLife participants who were affected by a close friend or family member who gambled said **that they were also not aware that formal support existed for affected others.** In some cases, this lack of awareness for support for friends and family of people who gamble had prevented them from seeking this out.

“The support I had was talking to best friends and family members who knew about the situation. We talked at great length often about how we were feeling, possible solutions to the problems, but generally just getting things off my chest. This helped a great deal. Going back a few years when this was all happening, I wasn't really aware that there was formal support for friends and family of the gambler. I thought the support was just for the person involved in the gambling. My main support group was talking to my friends.” – Age 49, Male, Indian, Muslim, Born in the UK (AppLife participant)

Lack of awareness of the range of types of support available

For some participants, while they were familiar with support for gambling in general terms, their **lack of understanding about exactly what provision was available** prevented them from accessing help.

Some longitudinal interview and AppLife diary participants were only aware of certain types of support available and deemed these **unsuitable for their needs.** For instance, some participants explained not

⁷² Kapadia, D. et al. (2022) *Ethnic Inequalities in Healthcare: A Rapid Review*. NHS Race & Health Observatory. Available at: <https://www.nhs.uk/publications/ethnic-inequalities-in-healthcare-a-rapid-evidence-review/>.

wanting to access support due to an assumption that it would take place in a group setting. They explained that the idea of discussing their experiences with others, particularly strangers, could cause feelings of embarrassment and shame due to self-stigma but also affiliate stigma. A few participants noted that this could even have a negative effect on their mental health.

"I don't really like a group discussion. I don't feel comfortable because I feel the other person can make fun of me." – Age 24, Male, Mixed and White Caribbean, Muslim, Moved to the UK more than 10 years ago (Longitudinal interview participant)

Furthermore, a few participants raised **concerns about transportation** to support services if they were in person, expressing a preference for online or phone support. However, others wanted to access in-person support as they felt less comfortable talking to a treatment provider virtually.

In some cases, participants feared being **pressured into attending group sessions, face-to-face sessions, or having their camera on which made them feel uncomfortable**. As such, participants felt that communicating the different support provisions on offer, including one-to-one sessions, may help individuals to overcome this barrier.

Lack of awareness of support suitable for Minority communities

In addition to their general lack of knowledge about support available for those experiencing gambling harms, longitudinal interview and AppLife participants raised concerns about the suitability of support for individuals from Minority communities. For instance, **some participants felt that the support services they were aware of (such as support groups) were not appropriate for the needs of those from Minority communities**, citing issues with language barriers and representation among treatment providers.

Often, participants from Workstream 3 **felt that they would have difficulties communicating comfortably with a gambling support service provider** such as a therapist or counsellor, seeing this as a barrier to seeking support. For example, participants highlighted concerns around language barriers making it difficult for them to understand and be understood by treatment providers. In order to feel comfortable seeking support, they suggested that being able to access treatment in their first language, where this was not English, was key. Where this was not possible, translators or interpreters should be available to help aid communication.

"I would look at language, because some don't really feel well with the English language... So that also might be a barrier to them accessing the support... They need an aide, like, a person to be there to interpret in more lower tempo and in more lower diction for me to understand." – Age 27, Male, White and Black African, Christian, Moved to the UK between one and five years ago (Longitudinal interview participant)

"Yes, because maybe, like, those organisations do not have Cantonese or Mandarin speaking staff. So, if one of, like, the minorities, they cannot speak English then, actually, they cannot really get the support because of the language barrier. Like, they just can't share their situation and they won't understand the other person, what they are saying. So, I think language may be the main barrier." – Age unknown, Female, Hong Kong Chinese, no religion, Moved to the UK between one and five years ago (Longitudinal interview participant)

“I think if they are speaking our mother language, that would be good because they also understand our cultures of gambling or it's better to communicate.” – Age unknown, Female, Hong Kong Chinese, no religion, Moved to the UK between one and five years ago (Longitudinal interview participant)

Furthermore, longitudinal interview participants **flagged a need for greater diversity among gambling support treatment providers**. Some participants noted that they did not feel as comfortable opening up to someone from a different ethnic or religious background to them, compared to someone from the same Minority community as them. They reasoned that a treatment provider from the same background as them would have a greater understanding of the unique challenges they might face.

“In terms of seeking support, there are still some barriers, because people won't actually be very free to share their experience or their challenges with people they don't actually know very well. If those organisations have people from their ethnic background, this would be very, very helpful.” – Age 40, Male, Hispanic, Muslim, Moved to the UK more than 10 years ago (Longitudinal interview participant)

On the other hand, **other participants expressed a preference for treatment providers from a different background to theirs**. In some cases, participants felt that speaking to someone outside of their Minority community would help them avoid perceived stigmatisation that they might experience from a service provider from within their community. They noted that this would help them to be fully open and transparent about their issues.

“I wouldn't enter any of one of those [gambling-specific] supports, because it's an Asian community, I know there'd be some Asian working there. The last thing I want to do is come through to someone with an Asian who is going to be my advisor and support me in that journey because I know things aren't going to be right.” – Age 40, Male, Hispanic, Muslim, Moved to the UK more than 10 years ago (Longitudinal interview participant)

Racism and discrimination

Findings from Workstream 1 and 2 showed that a perceived stigmatisation of Minority communities who gamble means certain groups may feel ashamed or reluctant to request formal support. Minority groups who gamble were less likely than the White British Majority group to say they would feel comfortable talking to a gambling support service provider (58% vs. 61%) or a healthcare provider (45% vs. 54%).

Furthermore, findings from the Workstream 2 [survey](#) suggested that 3% of Minority group participants who had not accessed formal support for their gambling felt that they could not receive treatment without being judged by the health or treatment provider, compared to less than 1 percent of White British Majority participants. This indicates that **perceived feelings of judgement and stigmatisation from treatment providers may act as a barrier for seeking formal support for some individuals from Minority communities**.

In line with this, some participants from the longitudinal interviews and AppLife diaries **expressed a fear of being treated unfairly by health and treatment providers as a result of racism and discrimination**, highlighting this as a barrier to seeking formal support.

For some, this perception **stemmed from other experiences of racism and discrimination they had suffered from statutory services in Great Britain**, in particular, health care services such as hospitals

and GPs. Several participants recounted experiences of racism and discrimination in these settings, for example, incidents where a healthcare professional had prioritised a White British individual's care over their own.

“He was ill and he went to the hospital, and sat down there trying to get to reach the doctor, and the doctors didn't attend to him, and immediately one White person just came in and sat down with him. The doctor that said he was busy came and attended to the white person, and then he had to shout. After shouting and yelling at them, they had to call the security on him” – Age 28, Male, Caribbean, Jewish, Moved to the UK more than 10 years ago (Longitudinal interview participant)

“Because they're Black and they're sick, and they might not even give proper attention to the person. So I think 1 of the ways they experience that might be at the hospital” – Age 27, Male, White and Black African, Christian, Moved to the UK between one and five years ago (Longitudinal interview participant)

These experiences contributed to an **overall lack of trust in health services in Great Britain** and a sense that should they access gambling specific support, they would experience this same prejudice and discrimination. For example, a few participants felt that they would not be taken seriously by gambling specific support services due to their Minority identity.

“I'm a minority person, right here it's very difficult for us to access new services. It takes a longer period of time, you know. The time would have been wasted, so I just felt we are refugees, you know, and people would not pay attention to our needs. So, with us there's not point for us seeking for support because we will likely not get it.” – Age 24, Male, African, Christian, Moved to the UK between one and five years ago (Longitudinal interview participant)

“People from minority backgrounds, they don't really get assistance. It's a little bit difficult to find help. It's very difficult because they just feel you are a stranger and then you're probably not welcome. And other ethnic differences probably could be complexion differences, your language, so they hinder me in trying to seek for help.” – Age 25, Male, Caribbean, Muslim, Moved to the UK 6-10 years ago (Longitudinal interview participant)

“At that point, we felt like because you're from a marginalised group of people in society, so you're not being seen as good as to be given proper medical attention.” – Age 24, Male, Any other Black/African/Caribbean background, Christian, Moved to the UK between one and five years ago (Longitudinal interview participant)

Influence of stigmatisation from within Minority communities

As discussed in Chapter 4, many longitudinal interview and AppLife participants explained that other members of their community had negative attitudes towards gambling. In some cases, the **perceived stigmatisation from members of their own community had prevented them from accessing formal support** for their gambling in an attempt to keep their gambling private.

“Because of sometimes a negative energy you get from people when they know you're a gambler... So, before they have the opportunity to help you they are already making you feel bad, feel less of a person. So it's actually hard for you to communication your thoughts and

feelings, your sadness, to such a person.” – Age 26, Male, African, Christian, Moved to the UK between one and five years ago (Longitudinal interview participant)

“It’s something that’s quite taboo so it’s not really spoken about, due to fear of judgement, or people making assumptions about your financial situation which is something that is seen as a big no go to discuss especially in the Asian culture.” – Age 28, Male, Pakistani, Islam, Born in the UK (AppLife participant)

Participants explained that critical attitudes towards gambling among some members of certain Minority communities meant that **accessing support for gambling was not seen as the norm and in some cases was viewed as taboo**. Some participants compared this to the cultural norms around seeking support for stigmatised issues, such as mental health difficulties. They felt that members of their community may be more accepting of those seeking support for mental health as it is seen as a problem beyond the individual’s control in a way that gambling is not.

Some feared that seeking support for their gambling could cause judgement towards their community as a whole, describing how avoiding formal support could be justified as a way of **protecting their community’s reputation**.

“Other people’s view on gambling would be against the religion [Islam]. You should be protecting the religion. I try to keep my gambling life very, very personal. I have to choose the online gambling site rather than going to shops. So that no one would actually be looking at me or thinking that I am doing anything negative.” – Age 40, Male, Hispanic, Muslim, Moved to the UK more than 10 years ago (Longitudinal interview participant)

Furthermore, some participants explained that **the notion of seeking formal support generally was not encouraged by members of their community**. For instance, participants described how members of their community were more permissive when it came to seeking support from within their community, preferring to deal with issues such as gambling harms privately rather than involving statutory services and agencies. They reasoned that this had made them more reluctant to seek formal support for their gambling.

“A main barrier is our culture. Like, maybe we are not that open compared to, you know, Western culture, and we’ll tend to solve our problems ourselves, or we just are not telling anyone, even not telling our families. I would say maybe our culture, the Chinese culture, is that you don’t really want to [seek support]. When you seek support or are looking for some doctors or mental health practitioners, that means that you have some issue like, for example, depression, it’s a problem in Hong Kong as well but very few of them will seek assistance. We don’t want to accept that. Just as long as the problem is not really affecting a huge thing then we will just procrastinate, I would say.” – Age unknown, Female, Hong Kong Chinese, no religion, Moved to the UK between one and five years ago (Longitudinal interview participant)

Barriers to seeking informal support

In addition to identifying perceived barriers to seeking formal support, longitudinal interview and AppLife participants also discussed what they saw as the barriers to utilising informal support, such as talking with friends and family.

On the whole, **barriers to seeking informal support were rooted in perceived stigmatisation from members of their own community** (as discussed in Chapter 4).

Availability of informal support

Participants from the longitudinal interviews and AppLife diaries acknowledged that being able to access informal support relied on having friends and family members they felt they could speak to about personal issues.

Some participants reported feeling like **they did not have friends and family who could provide this informal support**, noting that their social networks were limited. For instance, where participants did not have close relationships with their family or did not have many friends, they felt isolated and as though they had nobody to speak to about their gambling.

“No, I don’t have nobody. It’ll just be myself. I got nobody to just explain that to, as far as I believe, by myself.” – Age 26, Male, White and Black African, Christian, Born in the UK (Longitudinal interview participant)

As discussed above, one of the drivers for gambling cited by participants was social inclusion and a sense of belonging. Some participants described how **their close friendships were based on a shared interest of gambling and often involved frequent conversations about the benefits of gambling**. Therefore, they did not feel in a position to discuss the negative effects they were experiencing as a result of gambling with their friends, fearing that this is not something they would be able to empathise with and that they might actually encourage them to continue.

“Yes, and they also just encouraged me to just keep pushing up... Yes, most of my friends would encourage me to continue.” – Age 27, Male, White and Black African, Christian, Moved to the UK between one and five years ago (Longitudinal interview participant)

Participants who only felt able to confide in other people who gamble said that when going to them for support, **they were advised to try different strategies to increase the chances of winning**, rather than to try and stop gambling.

“But other friends, they were telling me to try a new strategy of gambling, it wasn’t really working, like I said. It got to a point that I didn’t really want to put all my financial hopes on gambling” – Age 26, Male, African, Christian, Moved to the UK between one and five years ago (Longitudinal interview participant)

Perceived stigma from members of the same Minority community

Findings from Workstream 1 and 2 revealed that perceived stigmatisation was a key barrier for individuals from Minority communities when it came to accessing informal support. For instance, the Workstream 2 [survey](#) showed that **Minority groups are statistically significantly less likely to say they would feel comfortable talking to friends and family if they were worried about their gambling, compared to the White British Majority group (56% vs. 63%)**.

This was echoed by longitudinal interview and AppLife participants, with **many reporting difficulties opening up and having the first conversation with family members about gambling and gambling-related harms**. This was particularly apparent among participants from Minority communities who perceived attitudes towards gambling from members of their community to be negative, for instance, as a result of a religious teaching or cultural norm.

“Because of sometimes a negative energy you get from people when they know you’re a gambler... So, before they have the opportunity to help you they are already making you feel bad, feel less of a person. So it’s actually hard for you to communicate your thoughts and feelings, your sadness, to such a person.” – Age 26, Male, African, Christian, Moved to the UK between one and five years ago (Longitudinal interview participant)

“The stigmatisation comes with that. People judge you. You’re always the centre of the topic. People look at you like you’re an irresponsible person.” – Age 23, Female, Any other Black/African/Caribbean background, Christian, Moved to the UK between 6-10 years ago (Longitudinal interview participant)

Participants described fearing that confiding in members of their community about their gambling could lead to judgement from others from the same background as theirs, **bringing about feelings of guilt and shame**. As mentioned in Chapter 4, this perceived stigmatisation could sometimes extend to the wider family, increasing the extent to which this was seen as a barrier for some participants to seek informal support.

“Muslims are not allowed to gamble. That’s why because we’re not allowed to, gamble, drink, we’re not allowed to do any of them. So, like I said, like I’m talking to you openly, but really I won’t be able to talk to them [parents] because it’s embarrassing... If someone said to me, ‘You call yourself a Muslim and you gamble,’ well, I’d be really hurt if someone said that to me.” – Age unknown, Male, Pakistani, Muslim, Born in the UK (Longitudinal interview participant)

5.2 Enablers of formal and informal support

Longitudinal interview and AppLife **participants who had accessed formal or informal support for their gambling generally reported having a positive experience**. Participants described how support had helped them reduce the frequency of their gambling. In some cases, they had stopped gambling altogether. They also cited the positive impact seeking support had on their mental health and financial stability.

“So I listened to people’s stories and experiences, and I see people with similar situations and that has been a very great motivation to me to help my life in terms of seeing the way I gamble. I think the GamCare has been a very great support system for me and it’s really helped me.” – Age 23, Female, Black African, Christian, Moved to the UK between 6-10 years ago (Longitudinal interview participant)

This section explores what participants felt helped them access support and overcome some of the barriers discussed in section 5.2.

Enablers of formal support

Participants described a number of different support sources for their gambling, including online, face to face, text message, and email support. The most common type of support participants received were one-to-one therapy sessions or online support groups.

Participants highlighted the **importance of consistency** when receiving support. For instance, some participants mentioned that when they missed a few support sessions, their gambling behaviour and subsequent issues worsened.

"When I was talking to them, everything was working. It started doing me good, my family started noticing it, that things are improving but it got worse as soon as I missed a few lessons." – Age unknown, Male, Pakistani, Muslim, Born in the UK (Longitudinal interview participant)

Encouragement from friends and family

Participants who did seek formal support often explained how they had come to do so as a result of **much deliberation and consultation with friends or family**. Often, they had turned to friends or family to provide informal support in the first instance, who had then suggested, and sometimes helped them access, more formal support services.

"I get support from friends. Yes, I've got support from friends. They advise me about my gambling behaviour ... they advise me that indulging in such practices will end up making me be in mostly other debts, that I could actually go and meet a consultant that will put me in, facing away from it and analyse it, and there are more better ways to having more income rather than gambling and it's just friendly advice." – Age 23, Female, White and Black African, Christian, Moved to the UK between 6 - 10 years ago (Longitudinal interview participant)

Flexibility of support

As mentioned in section 5.1, one of the barriers to seeking formal support was a lack of awareness of the different types of support provisions available. Participants noted that **when they were informed of a support offer that felt comfortable for them and met their specific needs**, this encouraged them to access help.

For example, a few participants noted that it was most beneficial for them when **they were given a choice regarding the type of support and the setting in which it took place**. Some preferred attending group sessions as it allowed for feedback from a peer group who were experiencing similar challenges. Similarly, participants mentioned that being able to share their story with other likeminded people was encouraging and destigmatising. Those not comfortable with showing their face or speaking in a group setting, opted to speak to a counsellor over email or online chat as they felt it was more private, or attended individual sessions.

"If you're lucky you get the right support. Sometimes it's just about ticking the boxes. Sometimes they end up doing stuff in groups, this sort of stuff is not to be done in groups. Because, you know, gamblers have different ways of handling anxiety. Some people that they don't know someone they see, they're not comfortable talking. It makes it not better, it makes it worse." – Age 23, Female, White and Black African, Christian, Moved to the UK between 6 - 10 years ago (Longitudinal interview participant)

Lived experience of treatment provider

As discussed in section 5.1, the background of the treatment provider, whether this be a therapist or counsellor, played a role in how willing participants were to access support for their gambling. **Some participants felt more comfortable receiving support from someone of the same background** as them as they felt they would have a greater understanding of their experiences.

Similarly, a few participants noted that being offered support from a treatment provider who they knew had lived experience of gambling harms had been particularly helpful in encouraging them to access

support. They felt that **the provider could empathise with them more** and relate to the challenges they were describing.

"I actually am visiting their [GamCare] websites because it's more, you know, easy to access rather than having to spend finances to look for, maybe, a therapist" - it directed me to a WhatsApp number and I said, 'Hello,' and I got a reply. The reply mentioned the introduction and, 'What can I help you with?' and we just started chatting, and, I got some advice, some group chats with this person, and I have always been visiting any time I feel down or anytime I need inspiration about gambling because, you know, I'm keeping in touch." – Age 23, Female, Black African, Christian, Moved to the UK between 6-10 years ago (Longitudinal interview participant)

Holistic support offering

Many of the participants from Workstream 3 acknowledged that they had **benefitted from other types of support than gambling-specific support**.

For example, where participants mentioned that the main driver for their gambling was due to financial difficulties, they explained they benefited from **support which had improved their financial standing** (e.g., employment support, housing support). In turn, this had lessened their need to keep gambling, and helped them deal with problems that developed as a result of gambling.

"They make me understand that you could actually save more and have a very better and very comfortable life apart from gambling. Showing you there are some more and better opportunities, which you could invest your time, your money into, rather than just gambling. If you were developing interest in any of what they had said, and if you tried to practice it, you realise that you get rid of the actual gambling lifestyle. Gradually you see that you should be investing rather than spending." – Age 27, Male, White and Black African, Christian, Moved to the UK between one and five years ago (Longitudinal interview participant)

"Yes, I've sought support from a counsellor. Yes, that was when I was run into crisis because I had quite a long streak of losses, so I was depressed, so I sought from a counsellor, who, yes, it was very helpful because of the approach that was taken." – Age 24, Male, Any other Black/African/Caribbean background, No religion, Moved to the UK between one and five years ago (Longitudinal interview participant)

"I think a combination good jobs that could get me money, yes. If I've had a combination, yes, a good place to live in, yes, with a good job that could, you know, give me money. Yes, I think that would be, you know, help best with helping me stop it." – Age 26, Male, White and Black African, Christian, Born in the UK (Longitudinal interview participant)

"Because this, my needs. They are my basic needs. So, I think with my basic need, I think I can, you know, reduce it. Because sometimes doing something, something, yes, we never have the thought of going to gamble." – Age 26, Male, White and Black African, Christian, Born in the UK (Longitudinal interview participant)

Enablers of informal support

When discussing experiences of accessing informal support, participants spoke of their positive experiences speaking to friends and family. Some said that being honest about these issues eventually brought families closer together and mended strained relationships. **Several longitudinal and AppLife**

participants stated that as a result of informal support, they have been able to cut down their gambling and, in some cases, stop gambling all together.

When discussing positive experiences of informal support, longitudinal interview and AppLife participants spoke about what had enabled them to speak with friends and family about their gambling.

Availability of informal support sources

As noted in section 5.1, participants explained how **access to informal support relied on availability of informal support sources**, such as friend and family.

Having a **supportive social network acted as an enabler as participants felt strong relationships allowed them to be open without feeling judged**. Workstream 3 participants reported positive experiences seeking informal support from family and friends, acknowledging that this tended to be from family and friends who did not gamble themselves.

"Some friends are really trying for me. Helping me find...some kind of free stuff. My friends are really helping me. So that's really supportive, I get from people." - Age 24, male, North East, any other Black/African/Caribbean background, Christian, moved to the UK between one and five years ago (Longitudinal interview participant)

Knowledge among informal support sources

Some participants explained that they were **more willing to reach out to friends and family for support when they felt confident that they would be able to provide them with help**.

Participants described hoping to receive advice and guidance on reducing or stopping their gambling. However, they also noted that the prospect of financial support from friends and family could be a motivator to reach out to them.

"I've got support from friends. They advise me about my gambling behaviour ... they advise me that indulging in such practices will end up making me be in mostly other debts, that I could actually go and meet a consultant that will put me in-, facing away from it and analyse it, and there are more better ways to having more income rather than gambling and it's just friendly advice". - Age 23, Female, White and Black African, Christian, Moved to the UK between 6 - 10 years ago (Longitudinal interview participant)

6 Conclusions and recommendations

Prior to this research study, there was little existing evidence of the effects of gambling on Minority groups in Great Britain. Particularly, large-scale quantitative research had not been conducted, and there was little research comparing experiences of gambling and gambling related harm of those from Minority groups with the White British Majority group.

This report details the final part of our larger research project looking at gambling and gambling related harm in Minority groups. We conducted longitudinal interviews with 21 participants and asked 25 people to take part in a week-long app-based diary task. All of these participants were from Minority groups and had personally gambled or had a close friend, family member or partner who did. These qualitative methods allowed us to explore in depth the experiences of a variety of people from different Minority communities with a wide range of life experiences.

While the qualitative research is by no means reflective of individuals from *all* Minority communities in Great Britain, the findings provide rich and indicative insight into the nuanced and varied ways in which Minority groups in Great Britain are affected by gambling and gambling-related harms.

In this section, we set out some of the key messages and implications of the findings, including areas of consideration for future research and potential priorities for service providers and those working towards a reduction of gambling-related harms and disparities.

6.1 Drivers of gambling behaviour among Minority groups

While this research project suggests that there is substantial overlap between the drivers of gambling reported by Minority groups and the White British Majority, it also emerged that the lived experience of being a member of a Minority community in Great Britain, such as being subjected to racism and discrimination, plays a role in the specific drivers of gambling.

Respondents noted some **pathways between gambling and experiences of racism. For instance:**

- Some participants made links between how the racism and discrimination they had experienced which they felt had **restricted their employment opportunities had in turn caused financial difficulties**, encouraging them to turn to gambling for perceived financial gain.
- Furthermore, participants also noted that racism and discrimination could put people from Minority groups at a **higher risk of experiencing mental health issues or trauma, increasing the likelihood of using gambling as a coping mechanism.**
- Some participants highlighted **gambling as a route to escape social exclusion**, something they felt more likely to be experienced by members of Minority groups for a variety of reasons such as racism, language barriers and different cultural backgrounds.
- Finally, participants also acknowledged that individuals from Minority groups could be **disproportionately impacted by marketing and advertising encouraging gambling** due to a lack of understanding of how gambling might be particularly harmful and a lack of knowledge about support that might be available.

Implications and recommendations

It is crucial that service providers and other individuals working towards a reduction in gambling-related harms recognise the disproportionate risk that being a member of a Minority group can have on likelihood to experience harms as a result of gambling. This will help ensure that individuals from Minority groups who gamble are given appropriate and tailored support.

Furthermore, in recognition of the multiple drivers of gambling from different domains (e.g., employment, finance, social exclusion), professionals in gambling support services should promote multidisciplinary working and collaborate with professionals working with Minority groups in these different domains.

6.2 Attitudes and stigmatisation

Overall, participants agreed that **wider society often stigmatised individuals who gamble**. However, opinion was split as to whether people who gamble from Minority groups were subject to harsher judgement than those who gamble but were not from a Minority group.

Individuals from Minority groups can experience stigmatisation both from within their own Minority group and wider society. Often, this was cited as a barrier for accessing support.

- For instance, some participants described being labelled with racist stereotypes as a result of gambling, something which they noted would not be applicable to White British individuals who gambled.
- However, other participants maintained that wider society's attitudes were similarly negative towards members of Minority groups and the White British majority who gambled.
- In addition, participants spoke of **experiencing stigmatisation from members of the same Minority group**.
- Participants reasoned that often, gambling went against social, cultural and religious norms upheld by their communities, leading to judgement and exclusion if they were seen as someone who gambled.
- In some cases, participants reported adapting their gambling behaviour in response to this stigma, for instance, becoming more secretive.

Implications and recommendations

Treatment providers need to be aware of the perceived stigmatisation individuals from Minority groups who gamble might be facing. Consideration should be given to how this might impact how willing they are to look for and continue with support.

Given the difference in perceptions of gambling among different ethnic or religious minority groups, it is important that treatment providers ensure that levels of diversity among professionals working for treatment providers reflect as far as possible the populations they support. Those who are from ethnic or religious minority groups or those who have English as a second language should not be considered and treated as one homogenous group. While this is an important aim for support services, this is likely to be a complicated and lengthy process, dependent on broader systemic cultural change in the UK outside of the direct reach of services. As such, a more pragmatic goal could be to increase access to adequate interpreting services.

In addition, professionals should have access to training in cultural competency / cultural humility towards Minority groups in order to best serve them. Service providers could also be given access to reflective practice spaces to facilitate discussion around cultural "blindspots" or unhelpful assumptions.

The gambling support sector could benefit from further research to break down perceptions of stigma towards Minority groups who experience gambling harms. Moreover, this research should also investigate how experiences of racism and experiences of stigma may compound gambling harms and impede help-seeking.

Services could also consider investing in community outreach activity and consultation with communities and their leaders. Raising awareness in these communities that gambling support services exist and showing willing to learn and adapt services to suit the needs of diverse populations could help improve access to support by addressing potential stigmatisation against individuals from Minority groups who are experiencing gambling harms.

6.3 Barriers and enablers to accessing support

Participants identified several barriers to seeking formal and informal support for their gambling, some of which were specific to being a member of a Minority group.

While there was some overlap in barriers, for example, feeling that they did not need support to limit or stop their gambling, participants did provide some barriers to seeking support which were unique to those from Minority groups. For instance:

- **Lack of awareness of available support.** This was often influenced by a limited understanding of different health services on offer in their local area. Specifically, there seemed to be a lack of awareness about support services appropriate for the needs of those from Minority communities, with some participants citing issues with language barriers and representation among treatment providers.
- **Lack of trust in healthcare providers and support services** due to previous experiences of racism and discrimination.
- **Stigmatisation from others both within their Minority group and from wider society.** These sometimes led to feelings of internalised shame and guilt, acting as a further barrier.

Implications and recommendations

There is a need to raise awareness among Minority groups about gambling harms and ways to recognise signs of gambling harms and know how and where to find help.

Additional research among treatment providers and best practice sharing is important to better understand how services can be signposted and tailored to different Minority groups. Gambling support services also need to learn from best practice in other service provisions (such as mental health services) to be better able to provide quality care for Minority groups.

Furthermore, triangulating the location of treatment providers vs. land-based gambling venues within areas of large Minority group populations would highlight gaps in provision of gambling services. This would allow individuals to have timely and local access to support, and as a result, prevention and intervention can be prioritised.

Finally, services could adopt an effective framework for co-production with service users from different Minority groups or set up lived experience initiatives. This would help ensure the suitability of the support offering for various Minority groups while building trust with individuals from Minority communities by giving them the chance to have their voices heard.

Acknowledgements

We would like to thank the members of the Co-Design Team who provided invaluable feedback on and context to the research materials and findings. We'd also like to thank all participants of the research who allowed us insight into their daily lives and experiences.

Appendix

Participant feedback on AppLife process

Many participants reflected on their experience of taking part in the AppLife diary task. Participants provided feedback on how the process had impacted them, with many participants stating that it had allowed them to reflect on their own gambling journey.

We've included below some key themes that emerged when participants were asked to reflect on their experience taking part in the research.

Awakening process

For some participants, the task gave them the chance to acknowledge the negative impacts of their gambling both on themselves and on their family and friends.

“When you are in denial it is hard to broaden your answers, you don't want to give away too much, but I thought, ‘no I have to answer because this is what I do’. It is quite scary, I feel like I was just having fun” – AppLife Participant

“Within this week, able to share my gambling experience is good. These kind of very personal experience, I would otherwise would not have share with anyone else. This exercise/ research also make me realise how much money and time I have spent on gambling over past few years. It would be really good for me to able to take my very first step to reduce my temptations/ frequency in gambling, then slowly I can eradicate this behaviour completely.” – AppLife participant

“This research has been an eye opener and helped me to self-assess how gambling has affected me emotionally/financially.” – AppLife Participant

Informative

Several individuals had not realised there was support available for gambling before taking part in this research and explained how this research had increased their awareness of gambling support. The AppLife task had a pinned resource at all times that signposted participants to gambling support in case they wished to seek support.

“It also widens my knowledge that, okay, I could gain some support.” – AppLife Participant

Cathartic process

Some participants described taking part in this task as cathartic. Often, this was because they had not opened up about their gambling experiences to others prior to taking part in the research. As such, they expressed relief and empowerment from opening up about their experience in their own words.

“I feel more relaxed because I can't speak with anyone or tell anyone people won't judge me for my answers and just writing it down makes me feel lighter.” – AppLife Participant

“It was almost a release to discuss this openly for the first time ever.” -AppLife Participant

“I felt that was the opportunity to talk about my experience, about how gambling is affecting me because I’ve actually not talked to anyone about this.” – AppLife Participant

Practicalities

Participants appreciated the flexibility that came with completing the task. 2-3 prompts/questions were sent out every day, however, participants could respond at any time. This allowed participants to think about their response not feel rushed to respond.

Having the option to choose between various media-formats was also valued by participants, as some felt more comfortable sending a text message, whereas others felt they could express their story better through a video or a voice note.

“I liked the fact that it was app and not talking to a person, so it put me more at ease.” – AppLife participant

“I love the fact that we are given options to choose how to respond to the task.” – AppLife participant

“Even though at first seeing the question, I didn’t feel like answering them, but then I had the time to think about it and get comfortable before answering the questions” – AppLife participant

Participants valued the reassurance of privacy and said that the briefing calls and detailed privacy policy put them at ease knowing that the information would be stored and processed in a secure manner.

“The information I’m going to provide, it’s secure, it’s not going to be shared or used outside of this study. So I didn’t feel like I was talking to everyone. I feel like I was maybe talking to a set of people that was going to use the information I provide to improve gambling lives. And make things better for gamblers. So with that security in mind, I didn’t feel awkward. It wasn’t difficult.” – AppLife Participant

Strength

This research task made participants feel seen and heard by allowing them to tell their story in their own words. Participants reflected that the opportunity to express their story was an enjoyable and unique experience.

“When you have this feeling that someone else wants to listen to you, wants to hear your story and stuff like that, it makes you feel a little bit important, to say, that you matter or you have value or you have something of value to give out to people.” – AppLife Participant

“The questions were really good questions that related to gambling addicts because it gave me a way of letting you know how us addicts feel, if that makes sense.” – AppLife Participant

“It was quite awesome and it was a great opportunity to express myself, tell them about my experience and my experiences with gambling. It was cool.” – AppLife Participant

Longitudinal interviews discussion guide (round 1)

| | |
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| <p>1. Introduction</p> <p>My name is [xxxxx] and I'll be talking with you today on behalf of Ipsos UK, the independent research company.</p> <ul style="list-style-type: none"> As you may have read in the information leaflet which we sent to you, Ipsos UK would like to find out more about people from Minority backgrounds' own experiences of gambling or their experiences of having a family member/close friend/partner who gambles. By Minority groups we mean those from an ethnic minority, minority religious groups, those who speak a minority language as their first language, or refugees and asylum seekers The interview will last between 45mins-1hr. It's more a discussion than a 'survey' with 'yes' or 'no' answers. There are no right or wrong answers, we just want to know about your experiences, and hear what you think. We're looking to have a conversation with you, so we are looking to hear your story rather than data related to numbers/scales. We will be talking about personal history, as such sensitive matters will be discussed. You can choose to not answer a question or end the interview completely at any point. Also option to take a break. Everything you say is completely confidential and information collected is anonymised. We will write a report at the end of this research project. We might use quotes, but we won't name you or give any information that might identify you personally. <p>Are you happy to proceed with the interview? Yes / No</p> <p>IF NECESSARY: If you would like to read the Privacy Notice I can email it to you. I will ask you again at the end of the interview.</p> <p>We will be talking about your own experiences/the experiences of someone you know gambling, and the impact this has had on you. If you would like to talk more about any of the things we raise in this interview, you can find free, confidential support and advice about gambling by visiting the GamCare website at www.gamcare.org.uk or calling their freephone number 0808 802 0133 or by making contact with the Gambling Lived Experience Network (GLEN) by email info@glenetwork.org. I'll repeat these details at the end of the interview and email them to you after we finish.</p> <p>I would like to record the interview, this is just to help me with my notes.</p> <p>I won't pass the recording on to anyone else outside of Ipsos UK. Are you happy for me to record? Yes / No</p> <p>Do you have any questions before we start?</p> | <p><i>Aim: Orientates interviewee, prepares them to take part in the interview, starts to build rapport.</i></p> |
| <p>2. Warm up (3 mins)</p> | |

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| <p>Start off with a 'parking' question to start conversation</p> <ul style="list-style-type: none"> For example, how was your morning, how's your day been? | <p><i>Warming up the participant and building a rapport – make them feel comfortable sharing experiences in the 'research setting'.</i></p> |
| <p>3. Introduce themselves (5-10 mins)</p> | |
| <p>Ask participant to introduce themselves and build up a picture of their everyday life and circumstances.</p> <ul style="list-style-type: none"> What do they do in a typical day? What is their job? Impact of cost of living crisis/financial position/financial opportunities? How is their time spent? What does their routine look like? Ask about local area (e.g. how many betting outlets) <div data-bbox="272 734 975 1328" data-label="Diagram"> </div> <p>Money How much do you gamble with and using what?</p> <p>Time When do you gamble?</p> <p>Access Where and how do you gamble?</p> <p>Source: DoubleImpact Gambling: Information to support a 'gamblers' ongoing recovery. https://www.doubleimpact.org.uk/downloads/time-out-gambling/012.pdf</p> | <p><i>Build up a picture of participant's life and circumstances. Keep in mind this gambling triangle – understanding their money, time, access to gambling helps to understand their gambling journey.</i></p> |
| <p>4. Life in Great Britain (10 mins)</p> | |

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| <p>Remind answers are completely confidential and anonymous</p> <p>Can you tell me a bit about your own/the person you knows' gambling?</p> <ul style="list-style-type: none"> • How/why did they/the person they know start to gamble? • Type of gambling participant/person participant knows • How often? • Setting? (e.g., online, betting shop, at home) • Reasons for gambling, have they changed over time? • What they like/dislike about gambling • How would they describe their gambling behaviour? The person they knows' gambling behaviour? • Impact of gambling on life (financial, emotional, social), explore reasons • Is gambling related to any other behaviour for example drinking or drug use)? In what way? Is this something that you would normally do? • If they think of gambling as harmful or a problem. Why/why not? | |
| <p>6. Attitudes towards gambling (10min)</p> | |
| <p>Understanding the participant's own attitudes towards gambling as well as their perception of attitudes among members of their community and wider society.</p> <p>How would you describe your own views about people who gamble?</p> <ul style="list-style-type: none"> • Personal views on people who gamble • Personal views of people who experience gambling harms <ul style="list-style-type: none"> ○ Positive/negative perception – why? ○ Attitudes changing over time ○ Sorts of attributes they associate with gambling ○ Acceptability around those harmed by gambling, how it differs inside/outside a community <p>Thinking about those who come from a similar background to you, in general, how would you describe their views towards people who gamble?</p> <ul style="list-style-type: none"> • Perception of people with similar background/heritage's views on people who gamble • Perception of people with similar background/heritage's views on people who experience gambling harms • <ul style="list-style-type: none"> ○ Perception of stigma or judgement ○ Impact on internalised stigma and shame ○ Reasons behind views ○ Community attitudes changing over time <p>How they treat them/someone with gambling related problems Thinking about wider society now, in general, how would you describe views towards people who gamble?</p> <ul style="list-style-type: none"> • Perception of wider society's views towards gambling <ul style="list-style-type: none"> ○ Perception of stigma or judgement ○ Reasons behind views ○ How wider society treats them/someone with gambling related problems | <p><i>Exploring participant's own attitudes towards gambling as well as their perception of their community's and wider society's views.</i></p> |
| <p>7. Support (5min)</p> | |

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| <p>Understanding the participant's/ the person the participant knows' desire for support, understanding of available support, experience of support, and barriers to support.</p> <p>Have you ever accessed any support for your/the person you knows' gambling?</p> <ul style="list-style-type: none"> • Need for support • Awareness of support • Access to support – formal, informal (e.g., role of family and friends) • Experience of support • If not accessing support, why/why not? <ul style="list-style-type: none"> ○ What have they tried to do? E.g. tried to stop gambling themselves, if so, why and what the outcome was • Barriers to accessing support <ul style="list-style-type: none"> ○ What would make you want to access support? ○ Culturally appropriate, language ○ Ways did/could overcome barriers | <p><i>Understanding participant's awareness/need for support as well as barriers to accessing support.</i></p> |
| <p>8. Future (5min)</p> | |
| <p>Understanding the participant's thoughts on their future</p> <p>What do you think your gambling will be like in 6 months' time?</p> <ul style="list-style-type: none"> • Reasons for why they think this • Reflections on their gambling • What their gambling will look like long-term, in 5-10 years? | <p><i>Ask participant about how they imagine certain aspects of their life in the future. This gives the opportunity to reflect on their gambling and to reflect on in the 2nd interview.</i></p> |
| <p>9. Wrap up (2-3 min)</p> | |
| <p><u>Signal to participant that coming to the end of the interview</u></p> <ul style="list-style-type: none"> • Anything not covered that they want to share • Anything they thought they would be asked • Any reflections on this conversation/how they found talking about this issue • Ask if they are happy to be recontacted for the 2nd interview • Reiterate that appreciate talking to us about their experiences <p><i>FOR INTERVIEWERS: Try and leave time for more neutral wind-down chat – i.e. acknowledge that have discussed a number of things today which may have been distressing to recount, so allow time for some informal chat – e.g. asking what they have on for the rest of the day/week etc.</i></p> <ul style="list-style-type: none"> • Check in on data usage/anonymity and make sure they're still happy • Any final questions <p>CHECK IN ON PARTICIPANT WELL-BEING BEFORE THANK AND CLOSE</p> <p>REMINDE PARTICIPANT OF <u>SUPPORT ORGANISATIONS</u> AND OFFER TO RE-SEND SUPPORT LEAFLET</p> | <p><i>Bring conversation to a close, and allow participant time to mention anything that has not been covered</i></p> |

Longitudinal interviews discussion guide (round 2)

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| <p>6. Introduction</p> | |
| <p>My name is [xxxxx] and I'll be talking with you today on behalf of Ipsos UK, the independent research company.</p> <ul style="list-style-type: none"> As you may have read in the information leaflet which we sent to you, Ipsos UK would like to find out more about people from Minority backgrounds' own experiences of gambling or their experiences of having a family member/close friend/partner who gambles. By Minority groups we mean those from an ethnic minority, minority religious groups, those who speak a minority language as their first language, or refugees and asylum seekers The interview will last between 30-45 minutes It's more a discussion than a 'survey' with 'yes' or 'no' answers. There are no right or wrong answers, we just want to know about your experiences, and hear what you think. We're looking to have a conversation with you, so we are looking to hear your story rather than data related to numbers/scales. We will be talking about personal history, including answers you told us last time we spoke. As such sensitive matters may be discussed. You can choose to not answer a question or end the interview completely at any point. Also option to take a break. Everything you say is completely confidential and information collected is anonymised. We will write a report at the end of this research project. We might use quotes, but we won't name you or give any information that might identify you personally. <p>Are you happy to proceed with the interview? Yes / No</p> <p>IF NECESSARY: If you would like to read the Privacy Notice I can email it to you. I will ask you again at the end of the interview.</p> <p>We will be talking about your own experiences/the experiences of someone you know gambling, and the impact this has had on you. If you would like to talk more about any of the things we raise in this interview, you can find free, confidential support and advice about gambling by visiting the GamCare website at www.gamcare.org.uk or calling their freephone number 0808 802 0133 or by making contact with the Gambling Lived Experience Network (GLEN) by email info@glenetwork.org. I'll repeat these details at the end of the interview and email them to you after we finish.</p> <p>I would like to record the interview, this is just to help me with my notes.</p> <p>I won't pass the recording on to anyone else outside of Ipsos UK. Are you happy for me to record? Yes / No</p> <p>Do you have any questions before we start?</p> | <p><i>Aim: Orientates interviewee, prepares them to take part in the interview, starts to build rapport.</i></p> |
| <p>7. Warm up (3 mins)</p> | |

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| <p>Start off with a 'parking' question to start conversation</p> <ul style="list-style-type: none"> For example, how was your morning, how's your day been, what have you been up to? | <p><i>Warming up the participant and building a rapport – make them feel comfortable sharing experiences in the 'research setting'.</i></p> |
| <p>8. Check back in (5mins)</p> | |
| <p>Ask participant to let us know how they've been getting on since last spoke</p> <ul style="list-style-type: none"> Remind participant we spoke with them Oct/Nov 2022 <p>How has the past 6 months been for you generally?</p> <ul style="list-style-type: none"> Has anything changed in their life over the past 6 months that we should be aware of (good or bad?) Any changes in circumstances – job, family, relationships etc? Probe any mentions of the impact of cost of living | <p><i>See how the past 6 months has played out – allow participant to talk generally about life, do not probe explicitly on gambling</i></p> |
| <p>9. Changes in gambling behaviours / harms (10 mins)</p> | |
| <p>[IF NOT ALREADY MENTIONED]</p> <p>ASK GAMBLERS</p> <p>How have things been with gambling recently?</p> <ul style="list-style-type: none"> How often are they gambling at the moment? Has their gambling habits changed at all since we last spoke? How are you currently feeling about your gambling? Has this changed at all? If mentioned changes in life circumstances, how has this impacted their gambling? <p>ASK AFFECTED OTHERS</p> <p>How have things been with the person who's gambling has affected you been recently?</p> <ul style="list-style-type: none"> How often are they gambling? Have their gambling habits changed at all since we last spoke? How are you currently feeling about their gambling? Has this changed at all? If mentioned changes in life circumstances, how has this impacted the person's gambling <p>ASK ALL</p> <p>In our last interview, you mentioned that gambling had affected you in the following ways [interviewer to note down all the issues / harms relating to gambling behaviours and summarise for the participant here]</p> <p>I would like to explore these in a bit more detail with you now if that is OK?</p> <p>FINANCIAL [IF MENTIONED LAST TIME]</p> | |

You mentioned that gambling had caused you financial difficulties
[interviewer to summarise example – be careful to use words participants used]

What is the current situation with your financial difficulties as a result of gambling?

- Has your financial situation changed in the past few months?
- IF STILL AN ISSUE - What are the main reasons gambling has caused you financial difficulty?
- What impact has the cost of living situation impacted you financially?
- What impact has the cost of living situation had on the way you gamble? More / less, different types of gambling?

EMOTIONAL/MENTAL HEALTH/COPING [IF MENTIONED LAST TIME]

You mentioned that gambling caused you to feel **[interviewer to summarise example – be careful to use the words that participant used when describing feelings]**

How do you feel at the moment?

- If feeling different, explore reasons
- Does gambling cause you to feel this way, or do you gamble because you feel this way?
- Are there other circumstances in your life that have led you to feel this way?
- If things are better/worse – what has changed?

IMPACT ON EMPLOYMENT/EDUCATION [IF MENTIONED LAST TIME]

You mentioned that gambling had impacted your **[interviewer to summarise example – be careful to use the words that participant used when describing feelings]**

- How are things with [work/education] now?
- What impacts has gambling had on your [work/education] recently
- If things are better/worse – what has changed?

SOCIAL/RELATIONSHIPS [IF MENTIONED LAST TIME]

You mentioned that gambling had impacted your **[interviewer to summarise example – be careful to use the words that participant used when describing feelings]**

- How are things with [friends/family/relationships] now?
- What impacts has gambling had on your [friends/family/relationships] recently
- If things are better/worse – what has changed?

ASK AFFECTED OTHERS [IF MENTIONED LAST TIME]

You mentioned you had been impacted by the gambling of someone else**[interviewer to summarise example – be careful to use the words that participant used when describing feelings]**

- How are they doing at the moment – has anything changed?

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| <ul style="list-style-type: none"> • What impacts has their gambling had on your relationship with that person recently? • If things are better/worse – what has changed? <p>ASK ALL</p> <p>Since we last spoke, is there anything else to do with gambling that you'd like to mention, that we haven't covered?</p> | |
| <p>10. Access to / engagement with support (5-10 mins)</p> | |
| <p>Understanding perceptions of support and whether anything has changed</p> <p>Again, moderator to check over notes from previous interview on whether participants accessed any type of support</p> <p>ASK ALL</p> <p>IF HAD SOUGHT SUPPORT/WERE GETTING SUPPORT</p> <p>Last time we spoke you mentioned that you had sought support via [interviewer to summarise example – could be informal or formal support and get participant to confirm correct]</p> <ul style="list-style-type: none"> • To what extent did the support you've received helped you with the issues you've had with gambling? <p>Since we last spoke have you continued to seek support?</p> <ul style="list-style-type: none"> • Has the support you've received changed in nature? • If stopped, why is this the case? <p>Have you sought any new types of support?</p> <ul style="list-style-type: none"> • Probe on whether participants have sought both informal and formal support • What kind of support was most helpful, and why? <p>IF HAD NOT SOUGHT SUPPORT BUT WERE THINKING ABOUT IT OR SAID THEY WANTED SUPPORT</p> <p>Since we last spoke, did you seek out support? If so, what kind of support did you seek?</p> <ul style="list-style-type: none"> • If had not taken up support yet, what are the barriers? • Probe on: Availability of support in the area • Appropriateness of services • Views towards health services in general • Unwillingness to talk about it / difficulties <p>IF HAD NOT SOUGHT SUPPORT AND HAD NOT HEARD OR CONSIDERED IT</p> <p>You mentioned you hadn't heard about support available for gambling or considering it as something you might seek. Is this still the case?</p> <p>What has prevented you from seeking support?</p> <ul style="list-style-type: none"> • Availability of support in the area • Appropriateness of services | |

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| <ul style="list-style-type: none"> Views towards health services | |
| <p>6. Further understanding the impact of socioeconomic factors, racism and discrimination, as drivers for gambling related harm</p> | |
| <p>Thank you for providing me with an update on how things have been going for you over the past 6 months.</p> <p>For the second part of this interview, we'd like to explore your thoughts on some of the themes that have come out of the research so far. As a reminder there are no right or wrong answers, we just want your honest opinions.</p> <p>Some questions will be about your own experiences, but we may also ask to give you your thoughts on the experiences of others, or Minority groups more generally.</p> <p>Are there unique circumstances faced by Minority communities in Great Britain that may cause gambling-related harms?</p> <ul style="list-style-type: none"> Probe on mentions of the following: <ul style="list-style-type: none"> socio-economic disadvantage Geographic area Discrimination and marginalization <p>In terms of people who come to Great Britain from elsewhere, do you feel they are more or less likely to be drawn into gambling and experience gambling-related harms?</p> <ul style="list-style-type: none"> Why/why not Probe: Social integration <p>Thinking about the availability of gambling, to what extent do you think advertising, marketing has an impact on Minority communities' vulnerability of gambling-related harm?</p> <p>And what about the availability of gambling in your area? Does this impact Minority communities' risk of harms?</p> <ul style="list-style-type: none"> Probe on whether they feel gambling operators target specific communities Do they notice more gambling opportunities in their community than elsewhere? <p>Some research has suggested that Minority communities are more likely to use gambling as a coping mechanism. What are your thoughts on this?</p> <ul style="list-style-type: none"> Explore why/why not What kind of circumstances lead to using gambling to cope | <p><i>Exploring gaps in the research – allow participant to talk more generally if they want to or about themselves.</i></p> |

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| <p>Research has also suggested that racism and discrimination experienced by Minority communities in Great Britain, may link to gambling-related harms. What are your view on this?</p> <ul style="list-style-type: none"> • Probe on mentions of the following: • Unfair treatment / discrimination leading to worse life outcomes (systemic) • Discrimination in accessing support or public services <p>Some research suggests that Minority people are more likely to feel stigmatised when it comes to gambling.</p> <p>What are your views on this?</p> <ul style="list-style-type: none"> • To what extent do you feel there is a stigma around people from Minority communities who gamble? • Are there any particular groups or types of people who face more stigma when it comes to gambling? • Does this impact young people or older people more? | |
| <p>7. Further understanding of the role of stigma as a barrier to support and views towards support services</p> | |
| <p>Thinking about health support services generally in your local area, how would you rate them?</p> <p>To what extent do you feel health services in your area meet the needs of the community?</p> <ul style="list-style-type: none"> • Probe on representation of Minority communities • Trust in services <p>What is your knowledge of the current support available for gambling-related harms?</p> <ul style="list-style-type: none"> • Does it meet the needs of people suffering gambling harms? • Does it serve Minority communities effectively <p>To what extent do you feel that gambling and gambling-harms is something that people from Minority communities can talk about to others they know?</p> <ul style="list-style-type: none"> • If not – what are the reasons? • Would they be comfortable talking freely to friends/family/loves ones? What might prevent them? <p>Thank you. We are coming to the end of the interview now.</p> <p>Overall, what do you think the main issues facing Minority communities who gamble are?</p> | |

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| <p>Is there anything you'd like to mention about Minority communities and gambling harms that we haven't covered?</p> | |
| <p>8. Future (5min)</p> | |
| <p>Understanding the participant's thoughts on their future</p> <p>What do you think your gambling will be like in 6 months' time?</p> <ul style="list-style-type: none"> • Reasons for why they think this • Reflections on their gambling • What their gambling will look like long-term, in 5-10 years? | <p><i>Ask participant about how they imagine certain aspects of their life in the future. This gives the opportunity to reflect on their gambling and to reflect on in the 2nd interview.</i></p> |
| <p>9. Wrap up (2-3 min)</p> | |
| <p><u>Signal to participant that coming to the end of the interview</u></p> <ul style="list-style-type: none"> • Anything not covered that they want to share • Anything they thought they would be asked • Any reflections on this conversation/how they found talking about this issue • Reiterate that appreciate talking to us about their experiences <p><i>FOR INTERVIEWERS: Try and leave time for more neutral wind-down chat – i.e. acknowledge that have discussed a number of things today which may have been distressing to recount, so allow time for some informal chat – e.g. asking what they have on for the rest of the day/week etc.</i></p> <ul style="list-style-type: none"> • Check in on data usage/anonymity and make sure they're still happy • Any final questions <p>CHECK IN ON PARTICIPANT WELL-BEING BEFORE THANK AND CLOSE</p> <p>REMINDEE PARTICIPANT OF <u>SUPPORT ORGANISATIONS</u> AND OFFER TO RE-SEND SUPPORT LEAFLET</p> | <p><i>Bring conversation to a close, and allow participant time to mention anything that has not been covered</i></p> |

AppLife task prompts

Topic 1 - Support

If at any point during the week, you feel you need some support with your own or your family member's/close friend's/partner's gambling, you can find free, confidential support and advice about gambling by visiting the GamCare website at www.gamcare.org.uk or calling their freephone number 0808 802 0133. Should you have any questions about the task or require any technical support, please use the 'message' function where you will be able to contact the research moderators.

Topic 2 - Question - Monday

Hi there and welcome to Ipsos AppLife. Thanks again for agreeing to take part in this week-long app activity. To begin, please tell us a little bit about yourself. For example, where are you based and what do you do in a typical day? You can tell us by recording videos or voice notes, taking photos, or leaving text responses.

Topic 3 - Question - Monday

As you know, the focus of this week will be to hear a bit more about your everyday life, including your thoughts, feelings and behaviours when it comes to gambling. Please tell us about your experience with gambling. This might be your own experience with gambling or your experience of having a family member/close friend/partner who gambles. You can tell us by recording videos or voice notes, taking photos, or leaving text responses.

Topic 4 - Question - Tuesday

What prompts you to gamble? For instance, what kinds of situations or circumstances do you feel encouraged to gamble in? You can tell us by recording videos or voice notes, taking photos, or leaving text responses.

Topic 5 - Question - Tuesday

How would you describe your relationship with your family member/close friend/ partner who gambles? You can tell us by recording videos or voice notes, taking photos, or leaving text responses.

Topic 6 - Question - Wednesday

Please tell us a bit about your background. What is something about your background that you are proud of? You can tell us by recording videos or voice notes, taking photos, or leaving text responses.

Topic 7 - Question - Wednesday

What do you think are the reasons your family member/close friend/partner gambles? You can tell us by recording videos or voice notes, taking photos, or leaving text responses.

Topic 8 - Question - Wednesday

What would you say are the reasons you gamble? You can tell us by recording videos or voice notes, taking photos, or leaving text responses.

Topic 9 - Question - Thursday

What, if any, adverts or marketing for gambling activities do you see? Where do you notice these? You can tell us by uploading a screenshot or photo, recording a video or a voice note, or typing a text response.

Topic 10 - Question - Friday

Tell us about your local community. For example, where do you socialise and what places are important to you? You can tell us by recording videos or voice notes, taking photos or writing responses in the text box.

Topic 11 - Question - Friday

What, if any, impact has your family member's/close friend's/partner's gambling had on you? You can tell us by taking a photo, recording a video or voicenote, or writing a response.

Topic 12 - Question - Friday

What, if any, impact do you think that your gambling has had on you? For example, the emotional, behavioural, financial or other impacts that gambling may have had. You can tell us by recording videos or voice notes, taking photos or writing responses in the text box.

Topic 13 - Question - Saturday

Have you ever faced discrimination based on your background or beliefs? Tell us by recording videos or voice notes, taking photos, or writing text responses.

Topic 14 - Question - Saturday

Please tell us about any support you have accessed to help you deal with the impact that your family member's/close friend's/partner's gambling has had on you? This might be informal support (e.g., speaking to family and friends) or more formal support (e.g., attending support groups). You can answer by recording videos or voice notes, taking photos or writing responses in the text box.

Topic 15 - Question - Saturday

Please tell us about any support you have accessed to help you with your gambling? This might be informal support (e.g., speaking to family and friends) or more formal support (e.g., attending support groups). You can tell us by recording videos or voice notes, taking photos or writing responses in the text box.

Topic 16 - Question - Sunday

Thinking about your gambling, where would you like to see yourself in the next 5 years? Tell us by taking a photo, recording a video or voicenote, or writing a response.

Topic 17 - Question - Sunday

Thinking about your family member's/close friend's/partner's gambling, where do you see them in the next 5 years? Tell us by taking a photo, recording a video or voicenote, or writing a response.

Topic 18 - Question - Sunday

Thank you very much for taking part in this week-long task on Ipsos AppLife. As a reminder, we've scheduled in a 30-minute interview following this task to reflect on your experiences. To finish the task off, please tell us how you found this experience. You can tell us by recording videos or voice notes, taking photos, or typing text responses.

Our standards and accreditations

Ipsos' standards and accreditations provide our clients with the peace of mind that they can always depend on us to deliver reliable, sustainable findings. Our focus on quality and continuous improvement means we have embedded a "right first time" approach throughout our organisation.



ISO 20252

This is the international market research specific standard that supersedes BS 7911/MRQSA and incorporates IQCS (Interviewer Quality Control Scheme). It covers the five stages of a Market Research project. Ipsos was the first company in the world to gain this accreditation.



Market Research Society (MRS) Company Partnership

By being an MRS Company Partner, Ipsos endorses and supports the core MRS brand values of professionalism, research excellence and business effectiveness, and commits to comply with the MRS Code of Conduct throughout the organisation. We were the first company to sign up to the requirements and self-regulation of the MRS Code. More than 350 companies have followed our lead.



ISO 9001

This is the international general company standard with a focus on continual improvement through quality management systems. In 1994, we became one of the early adopters of the ISO 9001 business standard.



ISO 27001

This is the international standard for information security, designed to ensure the selection of adequate and proportionate security controls. Ipsos was the first research company in the UK to be awarded this in August 2008.



The UK General Data Protection Regulation (GDPR) and the UK Data Protection Act (DPA) 2018

Ipsos is required to comply with the UK GDPR and the UK DPA. It covers the processing of personal data and the protection of privacy.



HMG Cyber Essentials

This is a government-backed scheme and a key deliverable of the UK's National Cyber Security Programme. Ipsos was assessment-validated for Cyber Essentials certification in 2016. Cyber Essentials defines a set of controls which, when properly implemented, provide organisations with basic protection from the most prevalent forms of threat coming from the internet.



Fair Data

Ipsos is signed up as a "Fair Data" company, agreeing to adhere to 10 core principles. The principles support and complement other standards such as ISOs, and the requirements of Data Protection legislation.

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