

Chapter Four: how other sectors engage with diversity

What can cultural organisations learn from organisations in other sectors? A collection of case studies show how organisations from the football, retail and public sectors engage with diverse customers and employees.

Key ideas

- 1 Some cultural organisations already use many of the approaches seen in other sectors: a commitment to fundamental change; a combination of education, outreach and marketing; an in-depth knowledge of the lifestyles and needs of customers; endorsements, whether they are from cultural heroes or community leaders; using specialised communication channels and relevant images and copy in publicity material
- 2 Effective communications are two-way and involve listening as well as talking
- 3 Although other sectors do not seem to have found any effective processes or approaches that are unfamiliar to us in the cultural sector, just like the sports sector we are not implementing them consistently and wholeheartedly



The engagement of football clubs with local minority ethnic communities

John Williams shows how three clubs have made holistic changes that go far beyond simply marketing football to minority ethnic communities



Public reaction in England to the televised racist abuse of England players by Spanish fans during an international match in Madrid December 2004 signalled some of the progress made here in recent years in addressing racism in football. But professional football in England has been dogged by its own problems of overt fan racism and institutional racist closure almost throughout its history. The public focus became much more intense, however, during the troubled 1970s and 1980s when neither the British government nor the game displayed the will or imagination to address issues including the involvement of political groups in co-ordinating and stimulating football racism and the open abuse of black England players by England fans. Indeed, racism in English football then was widely assumed to be subordinate to the apparently

intractable problem of hooliganism and fan violence in English football.

When the English game was effectively re-launched following the establishment of the FA Premier League in 1992, a new national anti-racism initiative for football was soon inaugurated, later to become the important Kick it Out initiative. By 1997 the new Labour government had established a Football Task Force which published a wide-ranging report in 1998 on how racism affected both the professional game and local football in England. Sadly, it had no real legislative power. However it provided the impetus for more public support for the national anti-racism football campaign in England and for the extension of local initiatives aimed at reducing the impact of racism and

Compare this approach to the kind of change in fundamental values described by **Maddy Morton** on page 131.



better including people from minority ethnic backgrounds in the game as players, administrators, coaches and fans.

Progress in these areas has, paradoxically, been both patchy and impressive: a small number of football organisations and clubs in England have shown a real commitment to fundamental change, with others focusing on addressing only fan racism and others still happily sailing along assuming that wider social change will gradually impact on football – which means no need to address their own policies or approaches at all. Such divergent attitudes have been shaped by specific local administrations, local cultures and political responses and local experiences of living with, and among, minority ethnic communities. This is a complex and variable picture, but many

professional clubs now work at developing their relations with local ethnic minorities and a number of larger English clubs – Arsenal, West Ham United and recently Everton and Manchester United, for example – are now doing very important work here. The FA itself also has an important new equity initiative aimed at lowering barriers into coaching and football administration for people from minority ethnic backgrounds. But where has progress in combating racism been most obvious and most sustainable, locally, in English football? Let me mention just three well-established club-related schemes of note.

The Charlton Athletic Race Equality (CARE) project probably leads the way here because since 1992 it has had social inclusion and anti-racism as integral features of a well-resourced wider regeneration

and community programme which involves the football club in a part of south-east London where racial violence has routinely scarred the social landscape. Charlton's determination to be both a successful and commercially well-run Premiership club and to address, directly and comprehensively, the wider demands of living in a globalised multi-cultural society is probably unique – as is its 50-plus full-time staff community programme.

Charlton Athletic has been enthusiastic and innovative in its marketing of the club to local ethnic minorities in Greenwich by regularly hosting coaching, arts and cultural events and by using extensive free ticket programmes as part of its anti-racism 'action days'. But its commitment to anti-racism is also global. In 2002, the club began work in the AIDS-hit South African

township of Alexandra, where club staff have trained and equipped local volunteers to deliver football coaching to 12,000 boys and girls in the area from March 2004. Club chairman, Martin Simons, typically confirmed that this was no 'flash in the pan charity handout' but part of a wider plan for community development and long-term stability in a troubled area to which the club was completely committed.

The Football Unites Racism Divides (FURD) project in association with Sheffield United FC is also international in scope due to its European funding and its work with the FARE network of anti-racism football fan initiatives in Europe. But its activities since 1996 with local ethnic minorities in the Sharrow area of Sheffield, which hosts the club, have worked at:

This kind of approach combining education, outreach and marketing is familiar within the arts in projects like that described by **Kate Rodenhurst** on page 194.

Like Leicester City, the organisations described by **Anne Torreggiani** on page 199 have made diversity part of their brand identity.



- increasing the participation of minority ethnic young people in football in Sheffield as players, spectators and employees
- significantly increasing the participation and involvement of minority ethnic young women in football
- reducing racial abuse and harassment
- encouraging greater participation by minority ethnic groups in the activities of Sheffield United FC

FURD also challenges football racism through its many anti-racism educational initiatives and it has developed an impressive Resources and Information Centre for use by students and others inside and outside the city. Impressive too is the participation and training of volunteers in FURD's work, especially young people from minority ethnic

backgrounds. In short, FURD has helped, fundamentally and positively, to reshape relations between local people and their local club. Its anti-racism and inclusion work stands comparison anywhere in England.

Finally, the Foxes Against Racism (FAR) campaign in Leicester was inspired by Labour's Task Force in 1998 to address problems of racism in football in Leicestershire by linking Leicester City FC, fan groups, the police, the local County FA, the City and County councils and local minority ethnic groups and educational bodies. By using publicity campaigns, organising local anti-racism events, setting up schools' initiatives and encouraging the involvement of Leicester City fans in collective public displays of anti-racism, FAR has succeeded in helping City supporters take

ownership of anti-racism as part of their own positive self-identity. As a result, regular fan surveys now show that the recruitment of minority ethnic fans is increasing at Leicester City and that public support for FAR and its work is extensive among the club's fans: they seem very proud of the recent public FAR/Leicester City 'branding'. FAR has also instigated a very successful multi-racial community day at the club's new stadium and has future plans for its own funded workers to deliver more anti-racism work in sport in the Leicester area.

Each of these projects goes well beyond the simple marketing of football to minority ethnic communities. But for each of them a positive public profile and attracting public support is

hugely important. There is much work still to be done on combating racism in football in England: a Commission for Racial Equality report in 2004, for example, concluded that: 'the football industry has failed to address seriously racial equality issues.' But at the local and national levels there have also been some significant developments, especially over the past decade.

Cultural diversity and its impact on businesses

Ahmad Jamal assesses how enterprises have responded to consumers' changing self-identities



In recent decades, we have witnessed an ever-increasing interdependence and integration throughout the world, giving rise to a florescence of social changes at local, regional, and international levels.¹ Consequently, we now live in a market place that is characterised by market integration as well as persistent ethnic differentiation due to ethnic, racial, religious and national interests.² This is supported by a realisation that the minority ethnic subcultures are growing in size and have an increased purchasing power accompanied by heightened political and cultural awareness and ethnic pride.^{3,4}

Cultural diversity affects both commercial and non-commercial enterprises (hereby termed as 'enterprises') alike by opening new domestic

markets for a wide variety of goods and services, by creating new challenges in managing a diverse workforce and effectively seeking diverse consumers.^{5,6} For instance, the steady growth in the UK's minority ethnic population along with a growing demand for ethnic products has provided some good entrepreneurial opportunities and a competitive advantage to those who know and share specific needs of minority ethnic customers to start and run a range of successful retail enterprises.⁷ During the early 1970s, the survival of such enterprises was mainly based on the patronage behaviour of minority ethnic consumers who utilised their services. However, with the passage of time and as the tastes and preferences of mainstream consumers for ethnic products have developed, more and more ethnic retail enterprises find

opportunities outside their ethnic niche to serve a wider mainstream consumer market.⁸

Now the situation is that while some ethnic retail enterprises continue to target specifically minority ethnic consumers, others target the ethnic as well as the mainstream consumers.⁹ This is backed up by a trend in our grocery-retailing sector whereby most of our leading supermarkets regularly carry ethnic and exotic merchandise to keep pace with changes in our tastes and preferences.

Cultural diversity in society dictates that most of the individual market transactions take place between enterprises and consumers who come from different ethnic backgrounds and who are positioned into multiple and traversing cultural spheres.¹⁰

In such a context, the clientele of most of the enterprises is likely to be multi-ethnic and as such they have to incorporate the needs of a variety of customer groups while developing and implementing their specific marketing programmes and practices. More importantly, the enterprises are likely to be confronted with issues that are related to the way consumers continuously identify and re-identify themselves and the way enterprises identify the market.^{11,12} For instance, many argue that consumers can build their self-identities on the basis of heterogeneous elements taken from a diversity of cultural representations and practices.^{13,14,15} In such a context, the enterprises are likely to act as bicultural brokers and intermediaries whose function is to facilitate self-identification and re-identifications through the provision of

Mel Larsen discusses the tension between the way organisations identify the market and customers' shifting identities on page 168, while **Lia Ghilardi** looks at the implications of 'hybrid' cultural identities for policy makers on page 54.



'Entrepreneurs acted as bicultural mediators... they consciously realised that their co-ethnic consumers were consumers of both ethnic as well as mainstream consumer cultures and facilitated consumption of both.'

a heterogeneous product range originating from a diversity of cultural backgrounds.^{16,17}

For instance, a major multidisciplinary study of multi-ethnic entrepreneurs (of Latino, non-Latino, Asian and Middle Eastern ethnic origin) in the USA¹⁸ found that the entrepreneurs acted as bicultural mediators who accommodated their consumers but also worked to change the consumption patterns of their consumers to bring them in line with their own ethnic as well as mainstream US consumer cultures.

Similarly, I investigated the marketing practices followed by Chinese, Pakistani and Bangladeshi retail entrepreneurs in Cardiff and London.¹⁹ I found that a major focus of their marketing practices was the reinforcement of culture of

origin, and the perpetuation and defence of ethnicity among their co-ethnic clients.

However, at the same time, the entrepreneurs also consciously realised that their co-ethnic customers were consumers of both ethnic and mainstream consumer cultures; based on this realisation they facilitated consumption of both cultures among their co-ethnic consumers by providing them with both ethnic as well as mainstream brands at competitive prices. By doing so, they facilitated building and negotiation of self-identities by consumers on the basis of contrasting elements taken from two diverse cultural representations.^{20,21} Also, they successfully adapted their marketing mixes to suit the needs of their co-ethnic consumers. This meant that they provided a full range of ethnic as well

as non-ethnic products according to the needs of their consumers and followed a differential pricing strategy offering special discounts to opinion leaders and opinion formers in the community. They also promoted themselves not only via traditional media (newspapers, radio) but also via the extensive use of word of mouth advertising and by participating in community events.

While cultural diversity brings some exciting marketing opportunities (eg we can think of targeting new segments with suitable products and services), it also presents some challenges particularly due to the fact that each ethnic subculture has its own cultural understanding, language, religion and other distinct requirements. One such challenge is to effectively

target a specific ethnic subculture and yet not to alienate anyone from any other cultural group.

A possible solution is to develop a comprehensive understanding of the way different ethnic groups live their lives and conduct research into their specific buying patterns, preferences, responses to advertising and other marketing efforts. There are a number of ways in which ethnic minorities consumers can be targeted effectively using this understanding.

For instance, you can market services to them using some specialised communication tools (eg direct mail) and specialised media (eg minority ethnic magazines, newspapers and TV channels). In doing so, you can develop advertising and other sales promotional

Both this and **Saad Saraf's** article on the following page indicate that many cultural organisations are carrying out more complex marketing strategies than commonly found in the non-arts sector. See **Caroline Griffin** and **Anne Torreggiani's** articles on pages 177 and 199 for examples.



'Make sure that all those who are involved in targeting efforts do understand the cultural needs and aspirations of minority ethnic consumers... Consider internal education programmes to train employees to develop and reinforce relationships and enhance communications.'

Silent Cry
by Madani Younis, 2003-4
Photographer: Tim Smith

materials in minority languages and use cultural symbols, objects and people that are relevant to minority ethnic consumer culture. However, make sure that all those who are involved in the targeting efforts do understand the cultural needs and aspirations of minority ethnic consumers.

You can also use multi-lingual point of sale displays and packaging materials to reinforce a liberal ethos and multi-ethnic images of the marketplace. An effective way to reach ethnic minorities is to target promotion and communicational efforts towards opinion leaders and opinion formers within the minority ethnic communities (eg through community centres, religious institutions and local political organisations).

Also, consider developing and implementing internal education programmes to train employees to develop and reinforce relationships and enhance communications, cultural awareness and cultural sensitivities. Furthermore, you can employ multi-ethnic staff capable of communicating different languages as an effective way of responding to the needs of ethnic minorities. Sponsorship of minority ethnic cultural and religious events such as major festivals and local conferences organised by professional and cultural groups is also an effective way to get closer to your target group. In doing so, one can make regular use of bulletin boards, particularly in mosques, churches, temples and other religious and cultural centres.



NikeTown London

NikeTown is successful because it knows its customers so well, says their Marketing Manager, **Christine Werdinig**

Who are the iconic artists who can act as role models to young people?



Your first impressions of NikeTown are probably sport, performance and great athletes. This is an accurate reflection of our brand, but there are other reasons why people chose to go to NikeTown. According to a consumer survey 50 per cent of customers rate NikeTown as trendy and 40 per cent call it a 'fun experience'.

NikeTown London, owned by Nike, is different to other stores on the high street. It has been designed to allow the consumer to experience the brand personally and link it to a relaxed shopping experience. NikeTown has the reputation of a store where 'athletes' and peoples' passion for sport meet'. It is seen more today, though, as a place that appeals to everyone; not just athletes but also the

fashion consumer, the urban kid, the sports-inspired consumer or youngsters who simply like to 'hang out'.

At NikeTown's core is youth - the 'lifeblood' of the brand – and its ultimate brand statement is to inspire and connect with a diversity of people, cultures and civilisations.

So how do we connect to different cultures?

First of all, NikeTown's philosophy evolves around iconic athletes who act as role models to youngsters, for example Michael Jordan, Thierry Henry, Serena Williams, Tiger Woods and Paula Radcliffe. All our athletes stem from different nations and cultures. Showcasing different heroes also means showcasing different cultures.

Secondly, youth respects innovation, authenticity and originality. Being part of Nike, we are always at the forefront of innovation so we create change. We also offer a huge variety of Nike products, a flexible mix of the lifestyle-oriented and the technical, in order to provide a fit with each customer's self-identity.

Thirdly, a significant part of NikeTown's offer is the continuous change of in-store displays to reflect current product, advertising and issue-based messages. Each month we execute a new campaign, in which all the elements of the marketing mix integrate with the rest of the corporation and communicate the same consistent message across the matrix. Our goal is to touch different target markets at different times. NikeTown events, part of the overall

integrated marketing efforts of Nike, are a good example of 'underground marketing', which we use to connect with the urban 'London consumer'.

These are the reasons why our target markets see NikeTown as part of their own individual cultural identities: we ensure we speak to everyone – we know who our consumers are and we are continually in touch with them. Our mission is to offer the consumer an experience of the brand, a wide product range, and an environment that is fun, entertaining and relaxing. It is not surprising that NikeTown is seen as a great place to hang out and that kids feel as though they are coming home when they visit the store.

'Our goal is to touch different target markets at different times. We ensure we speak to everyone – we know who our consumers are and we are continually in touch with them.'

Communicating with the UK's diverse communities

Advice and case studies from **Saad Saraf** of Media Reach,
the leading Black-led marketing agency

Saad Saraf uses the terminology current in the for-profit marketing sector. You'll find a discussion of the different ways key words are used on page 221.



If there is a challenge to business today, it is how to engage this increasingly diverse multicultural society of ours.

I am intrigued to see that ethnic events such as melas, carnivals and fashion and music events are able to attract tens of thousands of people ready to spend and be entertained while mainstream arts establishments draw just a handful.

So what are you doing wrong?

What seems to be lacking is an understanding of audiences: most marketers I speak to cannot tell where a minority ethnic person they meet in the street comes from, what languages they speak and what their religious background might be. Some confess that they describe every Black person as Caribbean and every brown one as Asian.

I am bemused by the insensitivity of some programmers and marketers to our needs and requirements. I am drawn to the Arabic media much more than the standard five terrestrial channels I am forced to pay for even when I spend very little time watching them. The editorial content does not cater for or represent me and at times offends my culture and traditions (and sometimes I shield my children from it – something I never thought I would do).

You need to listen to what we want to see and hear rather than imposing your thoughts on us. It is this that has driven us away from mainstream art and culture.

Dealing with complexity

In today's fragmented and increasingly turbulent markets, ethnic marketing offers a new strategic

focus for product and market development and, in many respects, companies which ignore this do so at their own competitive peril.

The ethnic population in Britain is very diverse, not only in the different nationalities and races they represent, but also in terms of culture, attitude, traditional values and beliefs, nationalistic feelings, political influences, religious sensitivities, lifestyle and behaviour and more. This makes the marketer's role tough.

Due to the language barriers, especially amongst women, older generations and some recent immigrants, these communities tend to rely on their own media, including ethnic media channels and community networks, for information and entertainment. This is clear from the plethora of ethnic TV

stations, radio stations and print publications that have burgeoned over the last ten years in Britain.

So what do you need to do?

Companies wishing to do business with minority ethnic groups need to review the basic premises of their marketing plans to take account of the growing market pluralism and the multi-ethnic reality of modern Britain:

- most people from minority ethnic origins are religiously sensitive and culturally conscious. Therefore they respond to marketing communication messages very differently from the mainstream – the triggers and hooks have to be quite different
- conventional communication channels don't work with these 'hard to reach communities' You need to use other methods

See page 138 for **John E McGrath's** example of how an arts organisation listens effectively to consumers.

'Mainstream clients mostly seem obsessed with ticking boxes and paying lip service. Minority ethnic consumers desire a personalised message with cultural relevance so we pick up this lack of proper attention and reciprocate by simply not responding.'

- you need to plan how to overcome language barriers, especially among early settlers and new immigrants – Britain's major minority ethnic communities come from around 50 countries and people in London speak more than 120 languages and dialects

But when it comes to targeting our communities, mainstream clients mostly seem obsessed with ticking boxes and paying lip service. Minority ethnic consumers desire a personalised message with cultural relevance so we pick up this lack of proper attention and reciprocate by simply not responding.

The basic rule is to understand this diverse audience so you can address their needs and market to them, but not just with token gestures: the decoding of culture is so much more than language translation.

Case studies

Media Reach is an agency pioneering the communications revolution to ethnic audiences. In business for 18 years, it has carved a niche for itself as a full service advertising and communications agency reaching out to hard-to-reach ethnic communities, through above-the-line and below-the-line campaigns, as well as outreach and grassroots promotions.

We have run campaigns for the government, social organisations and multinationals including awareness campaigns for the Department of Health; brand building campaigns for BT and Rank Hovis (Elephant Atta); recruitment drives for the Royal Navy and RAF as well as leisure and lifestyle campaigns.

All campaigns are devised by our multicultural staff with culture and language in mind. We are specific about which group we are targeting, thinking through the implications of demographics, the triggers and hooks that will get the target market motivated and their ability to react positively to the campaigns we are launching.

Here are three case studies that illustrate how we work with our clients and what we do to ensure that our activities deliver measurable results.

BT

We were set the objectives of communicating with first and second generations as well as third and fourth, alongside minority ethnic-led small and medium enterprises. Our creative rationale used everyday situations familiar to the target groups

which were treated with humour and exaggeration. The campaign covered regional ethnic radio, satellite television channels, minority language and local ethnic press, online marketing and outreach activities.

Over five years, the campaign changed the perception of the value-driven target audiences in a highly competitive industry and managed to bring people back to BT. The language helplines achieved record levels of calls with more than 18,000 over three months. In all, various campaigns targeted 18 different communities.

Learndirect

The campaign objectives were to raise awareness of the English courses offered by Learndirect and the benefits they can bring and to drive calls to the language helplines. The target audiences

were first, second and third generation Somali, Pakistani and Bangladeshi people. The creative element of the campaign centred on people in everyday situations. We used ethnic television, radio, press and PR and outreach that covered Asian melas and other events as well as targeting religious places of worship.

The campaign was a huge success and we reached our target within seven months of starting the campaign.

Department of Health

The campaign was to raise the awareness of the dangers of tobacco use within the South Asian community and drive calls to the language helplines. It was aimed at second and third generations.

The creative was straightforward, playing on emotions as well as being informative and educational. The campaign was launched in the press, on TV and radio and below-the-line. Outreach events involved Asian community organisations, religious places of worship, ethnic cinema and the use of Bollywood and music industry endorsements which helped get the messages across to a target group with an affinity with Asian film stars and musicians.

The campaign generated a very good response, with many smokers calling to say that the commercial added to the pressure they were getting at home, and helped them give up the habit.

Urban marketing

Yinka Adegoke explains how to develop relationships with the target audiences who make things 'cool'



To understand where the future of urban marketing lies you need to have some idea of the future of marketing overall. And it's a very fitting time to talk about where marketing is going. The way every kind of organisation, commercial or NGO²² communicates with its public or consumers is in flux. Communication methods are evolving from the traditional model of broadcasting to as many people as possible and hoping the message sticks, to a new model of speaking to specific audiences in specific settings about what they want to know, when they want to know it.

This change has been driven by the convergence of media platforms following their digitisation. It means that marketers in any sphere must learn how to develop comprehensive two-way

communications with their customers. So it's not just about moving from broadcast to 'narrowcast' but also expecting interactive input from your consumers.

Take the newspaper industry, where Rupert Murdoch, in a well-publicised speech this spring, fretted over the impact of digital media on the future of the newspaper business. Referring to the 18-34 year old market and its fast disappearing newspaper reading habits, he said: *They want their news on demand, when it works for them. They want control over their media, instead of being controlled by it. They want to question, to probe, to offer a different angle.*

In particular Murdoch pointed to blogs, a medium which not only allows every consumer to become

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a journalist, but to become his or her own niche medium complete with content and advertising. Blogs had a significant impact on last year's US elections and many marketers are beginning to realise their new products and services can be made or broken by ordinary consumers, usually early adopters of new ideas and technologies, who happily share their opinions with, potentially, millions of people online.

Ironically, one of Mr Murdoch's companies, Sky Digital, is pushing one of the tools that many traditional marketers are most concerned about: the personal video recorder known as Sky Plus in the UK and TiVo in the US. Combine their power to 'timeshift' programmes with the rapidly proliferating number of TV channels and you start to see why there will be fewer common televisual

experiences in our society, just the odd live sports event or a royal funeral. The days of 20 million people tuning in to watch *EastEnders* on Christmas Day are behind us.

Third generation (3G) broadband networks have already started trialing television services in France and, more recently, here in the UK. Again, the most interesting thing about TV on mobile phones is the change to on-demand delivery of content. So you can watch *EastEnders* when you want to, perhaps on your way home on the train, rather than having to rush back to be in front of your TV when the schedulers decide to broadcast it.

There are many other examples: podcasting, search engine marketing (which has made

Google's founders very rich people), viral marketing via email and many more.

This isn't about technology or a digital geekdom. This is about a fundamental shift in how marketers build relationships with their customers. This need for brands to understand how to develop relationships with target audiences – particularly the opinion formers who make things 'cool' – is summed up with numerous examples in Malcolm Gladwell's seminal book *The Tipping Point*.²³ His central thesis is that 'little things can make a big difference' through word of mouth spread by the right kinds of people, the right number of times and in the right context. This, Gladwell says, is how things get to the tipping point and go mainstream. Digital platforms simply make this so much simpler.

But what this does all mean for anyone trying to communicate with the urban market – here defined as urban-dwelling, diverse, young opinion formers who don't use mass communication channels.

For starters it means organisations should create forums for dialogue rather than one-way channels for delivery of their message. Right across the generations and range of cultural backgrounds, consumers have become much too savvy to have communications driven at them. They want to be able to ask questions and make suggestions, be part of the brand experience. A good example is Nike's ID site, which allows you to 'design' your own trainers. In truth it's nothing more than choosing colours from a palette for different parts of the trainer but it cleverly taps into the

idea that you can create your own individual look. Even car manufacturers are offering more bespoke vehicles via websites.

The other way marketers are trying to develop closer relationships with their consumers, particularly that elusive 18-34 year old urban market so coveted by brand-owners, is through branded content.

Marketers in the hip-hop sector of the music industry have been ahead in this game for some years, learning from the early 'free' endorsement days of Run DMC's 80s hit *My Adidas* to Sean Combs repeating his label name BadBoy on all his artists' records. Now those hip-hop brands have turned into 360-degree fashion brands, the best example being rapper 50 Cent. He has his

own range of trainers, video games, ringtones, clothing and much more.

The key point is that the modern consumer of any product or service would prefer to talk with organisations rather have them talk at him or her. When you focus on niche markets this kind of relationship building becomes even more imperative. Done well, it brings better results far more easily than traditional 'safe' marketing.

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Urban marketing, Yinka Adegoke

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