



Prifysgol Cymru

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Trinity Saint David

Trawsnewid Addysg, Trawsnewid Bywydau
Transforming Education, Transforming Lives

ECSO4004

Hard to Reach Groups

Cultural Differences



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Session Aims:

- Consider the term 'hard to reach' including the origins and historic perceptions and terminology
- Discuss who is considered 'hard to reach' including evidence from UK Statistics.
- An introduction to the barriers individuals who are 'hard to reach' face within society.
- Analyse Groups at risk of exclusion because of cultural differences, including:
 - Cultural traditions/practices
 - The hidden Cultures within the UK



Who is Hard to Reach and Why?

- In the context of local Government 'Hard to Reach' is a term sometimes used to describe those sections of the community that are difficult to involve in public participation.
- It is useful to take a step back and look at the usage of the term in the literature more generally, as many of the issues raised are also applicable to local councils.

Problems with 'hard to reach' terminology

- There is a lack of clarity about what exactly is meant by 'hard to reach'.
- The term is employed inconsistently
 - Sometimes it is used to refer to minority groups, such as ethnic people, LGBTQ+, or homeless people.
- It can also be used to refer to broader segments of the populations, i.e.
 - Groups of people who do not wish to be found or contacted such as:
 - Illegal Drug users/gang members
 - While other times it may refer to broader segments of the population
 - Such as the elderly, children/ Young People, or people with disabilities.

Problems with 'hard to reach' terminology

- In the service context hard to reach often refers to the 'undeserved'
 - Namely minority groups,
 - Or those who 'slip through the net' (Doherty *et al.* 2004)
- An alternative term used in the sampling context is 'hidden populations' (Atkinson and Flint, 2001).
 - This is because they are hidden from the point of view of sampling.
- Hidden populations may also actively seek to conceal their group identity, as for example:
 - In the case of illicit drug users, LGBTQ+, Sexually active teens, Sex Workers, and often in the case of culture/religion. (Duncan *et al.* 2003)

Problems with 'hard to reach' terminology

- The problem with using the term 'hard to reach' is that it implies homogeneity within distinct groups which does not necessarily exist.
- Thereby:
 - 'It defines the problem as one within the group itself, not within your approach to them' (Smith, 2006).

Problems with 'hard to reach' terminology

- Considering what we have discussed so far, the term 'hard to reach' could be potentially stigmatising terminology.
- Freimuth and Mettgar (1990) historically offered an illustrative summary of prejudices. Hard to reach audiences have previously been called:
 - Obstinate
 - Recalcitrant
 - Chronically uninformed
 - Disadvantages
 - Have-not
 - Illiterate
 - Malfunctional
 - Information Poor

Origins and usage of 'Hard to Reach'

- Hard to reach is often used in the context of social marketing (Beder, 1980).
- The aim of many social marketing initiatives in the field of health, is to affect change in behaviour using marketing tools and techniques adopted from the private sector (Walsh *et al.* 1993).
- Social marketing is a consumer focussed approach that believes nobody is impossible to reach; it depends on the approach taken.
- 'No one is hard to reach, just more expensive to reach. It is important to put more effort and creativity in reaching these groups' (Wilson, 2001)

Origins and usage of 'Hard to Reach'

- This is borne out in medical and health research where hard to reach often appears in relation to the ability of health services to reach out to certain difficult to contact (or difficult to influence using existing techniques) segments of the population (Walsh *et al.* 1993).
- Hard to reach in the context of social justice are also equated with the 'undeserved', which can mean that either there are no services available for those groups or, more often, that they fail to access the services that are available (Earthman *et al.* 1999).

Origins and usage of 'Hard to Reach'

- The reasons why hard to reach people are of such concern within the medical, educational, and social justice fields is that they tend to have poorer health and educational outcomes, that in turn impacts their position within society.

Who is identified as hard to reach?

- With emphasis on governance and community engagement, councils are now also focussing on those population segments that do not usually participate.
- Many organisations, identify hard to reach populations using demographic definitions (young people, rural people, people with disabilities, ethnic groups)

Who is identified as hard to reach?

- Welsh Index of Multiple Deprivation (WIMD)
- Please Follow the Link Below to view the view the Welsh index if multiple Deprivation map in Wales and discuss your findings.
- [WIMD - Home Page \(gov.wales\)](https://gov.wales/wimd)

Who is identified as hard to reach?

- It is however important to consider that attitudinal aspects are a contributing factor.
- For Example:
 - People could be hard to reach because they think systems such as local Councils do not care about them, do not listen or even are irrelevant to them (Wilson, 2001).
- It is these attitudes that can be even harder to overcome than demographic aspects.

Who is identified as hard to reach?

- Groups such as:
 - single young unemployed males,
 - women who are victims of domestic violence,
 - BAME,
 - LGBTQ+
 - HIV positive people,
 - drug users,
 - prostitutes,
 - people who exhibit deviant behaviour (drug/alcohol abuse)
 - People with low socio-economic status
 - Cults
 - People who self-harm
 - People who practice cultural differences
- Have all been seen to be hard to reach

Who is identified as hard to reach?

- In addition to demographic and attitudinal characteristics, there are also practical reasons why some people are hard to reach.
 1. Geographical Barriers
 2. Social Exclusion
 3. Language and Cultural Barriers
 4. Trust Issues
 5. Time Constraints
 6. Technological Barriers
 7. Stigma and Discrimination
 8. Fear of Consequences
- We will now consider each one of these in turn.

Who is identified as hard to reach?

Geographical Barriers

- People living in remote or isolated areas may be difficult to reach due to geographical Barriers such as rugged terrain, lack of transportation infrastructure, or long distances.
- [Population and household estimates, Wales - Office for National Statistics \(ons.gov.uk\)](https://ons.gov.uk/population-and-household-estimates/wales)
- *See Figure 5: Population density, 2021 and changes since 2011, local authorities in Wales*

Who is identified as hard to reach?

Social Exclusion

- Certain groups or individuals may be socially excluded or marginalised, making it challenging to reach them
- This could include homeless individuals, undocumented immigrants, or people living in poverty.
- *See Hidden Homelessness (ONS): ["Hidden" homelessness in the UK: evidence review - Office for National Statistics \(ons.gov.uk\)](#)*
- *See Immigration System Statistics, year ending June 2023: [Immigration system statistics, year ending June 2023 - GOV.UK \(www.gov.uk\)](#)*
- *See Poverty in the UK: Statistics (House of Commons Library): [SN07096.pdf \(parliament.uk\)](#)*

Who is identified as hard to reach?

Language and Cultural Barriers

- Language differences and cultural norms can create barriers to communication and engagement, particularly for minority or immigrant communities who may not speak the dominant language or share dominant culture.
- *See Language, England and Wales: Census 2021: [Language, England and Wales - Office for National Statistics \(ons.gov.uk\)](#)*
- *See Figure 1: The Percentage of the Population reporting 'no religion has increased': [Religion, England and Wales - Office for National Statistics \(ons.gov.uk\)](#)*

Who is identified as hard to reach?

Trust Issues

- Past experiences of discrimination, exploitation, or distrust of authorities can make individuals hesitant to participate in research or engage with researchers, making them hard to reach.
- *See Immigration, Discrimination, and Trust: A Simply Complex Relationship:* [Immigration, Discrimination, and Trust: A Simply Complex Relationship - PMC \(nih.gov\)](#)
- *See Disinformation, Misinformation and Inequality-Driven Mistrust in the Time of Covid-19: Lessons Unlearned from AIDS and Denialism:* [Disinformation, Misinformation and Inequality-Driven Mistrust in the Time of COVID-19: Lessons Unlearned from AIDS Denialism - PMC \(nih.gov\)](#)

Who is identified as hard to reach?

Time Constraints

- People may have busy schedules due to work, caregiving responsibilities, or other commitments, making it difficult to find time to participate in research or social programs.
- *See It's about time: Physicians' perceptions of time constraints in primary care medical practice in three national healthcare systems: [It's about time: Physicians' perceptions of time constraints in primary care medical practice in three national healthcare systems - PMC \(nih.gov\)](#)*
- *See Time Poverty: Obstacle to women's human rights, health and sustainable development: [Time poverty: Obstacle to women's human rights, health and sustainable development - PMC \(nih.gov\)](#)*

Who is identified as hard to reach?

Technological Barriers

- In today's digital age, while technology has made communication easier in many ways, not everyone has access to the internet connectivity, especially in rural or underprivileged areas.
- *See Broadband and Digital Infrastructure:* [Broadband and digital infrastructure | GOV.WALES](#)
- *See Page 2 'What we have found in Wales' Connected nations 2021 Wales Report:* [Connected Nations 2021: Wales report \(ofcom.org.uk\)](#)

Who is identified as hard to reach?

Stigma and Discrimination

- Individuals facing stigma or discrimination based on factors such as race, ethnicity, sexuality, or mental health may be reluctant to engage with researchers or disclose personal information
- *See Time to change Wales: Let's end Mental Health Discrimination: [Time To Change Wales :: New research shows that less than 50% of people with mental health problems feel comfortable talking about their experiences/feelings](#)*
- *See Hate crime, England and Wales 2021 to 2022: [Hate crime, England and Wales, 2021 to 2022 - GOV.UK \(www.gov.uk\)](#)*

Who is identified as hard to reach?

Fear of Consequences

- Some individuals may fear negative consequences or repercussions from disclosing certain information, particularly if it relates to sensitive topics such as illegal activities or personal experiences of trauma
- *See Feeling Pressured to talk about trauma: How pressure to disclose alters the association between trauma disclosure and posttraumatic growth: [Feeling pressured to talk about trauma: How pressure to disclose alters the association between trauma disclosure and posttraumatic growth - Kimbley - 2023 - Journal of Traumatic Stress - Wiley Online Library](#)*
- *See Drug misuse in England and Wales: Year ending March 2023: [Drug misuse in England and Wales - Office for National Statistics \(ons.gov.uk\)](#)*

Class Task

1. Geographical Barriers
2. Social Exclusion
3. Language and Cultural Barriers
4. Trust Issues
5. Time Constraints
6. Technological Barriers
7. Stigma and Discrimination
8. Fear of Consequences

- Please choose one of the practical reasons discussed and research a 'real life' example (Case Study) that demonstrates the practical reason for the group or individual being 'hard to reach'.
- Present your findings to the group.



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Group at risk of exclusion: Cultural differences

Content Warning

- *Please be advised that for the rest of this session, we will be exploring Cultural Practices, including Female Genital Mutilation (FGM)*
- *The content has been designed to provide a brief overview of cultural practices*
- *If you wish to not participate in this section of the Seminar, you are under no obligation to participate. Please see your tutor to discuss this*
- *Support is available through student services should the content be distressing to you.*

Cultural Differences can make individuals 'hard to reach'

- Cultural norms and values shape individuals' behaviours and attitudes towards various aspects of life.
 - What might be acceptable or appropriate in one culture may be considered taboo or disrespectful in another.
- Cultural beliefs and perceptions can influence individuals' attitudes to healthcare and authority figures
 - For example: in some cultures, there may be scepticism towards western medicine or academic research, leading to reluctance to participate in studies.
 - Similarly religious or spiritual beliefs may shape individuals' views on certain topics, affecting their willingness to engage.

Cultural differences: What is 'cultural awareness'?

- Cultural awareness, or cultural sensitivity, is being aware that cultural differences and similarities exist, while not judging people based on their cultural differences.
- There are many different definitions of culture, but simply it is a combination of:
 - Human Knowledge
 - Beliefs
 - Behaviours
- There are some shared values, goals and attitudes of which together form a cultural group

Cultural Differences as 'Social Norms'

- Cultures determine the social norms which are often passed down through generations

- **Question:**

What social norms do you consider to be a part of your culture?

- Saying please when asking someone to help/do something for you
 - Not jumping the queue
 - Giving up your seat for a pregnant women/disabled person
 - Having an alcoholic drink in the evening/weekend
 - Cooking a 'traditional' roast dinner for family on a Sunday.
- Can you think of anymore?



Cultural Norms from a global perspective

- Some traditions or 'norms' in other countries may seem strange or different to you, for example:
- Sharpening of teeth in Indonesia
 - Some tribes believe that filing their teeth makes them more beautiful and closer to the gods
- In British culture, the sharpening of teeth would be considered a form of 'mutilation'
- Mutilation or disfigurement of the body is traditionally associated with certain cultural or religious practices and have an anthropological and social value.

Cultural Norms from a global perspective



- Dia De Los Muertos or 'Festival of the Dead' is a traditional cultural phenomenon that celebrates the lives of loved ones who have passed away.
- It is at the core of the Culture of Mexico, but many countries in south America participate in the tradition.
 - Day of the Dead's origins lie with the Aztecs, an indigenous group of people who lived in the area that would become Mexico City, around 2,000 years ago.
 - The Aztecs worshipped many gods and goddesses, including Mictēcacihuātl - a goddess of death and ruler of the Aztec underworld - Chicunamictlan.
 - They believed that when a person died, they made the journey to the depths of Chicunamictlan.



Cultural Norms from a global perspective

- Aztec people left offerings on altars, or ofrendas, that would help their dead relatives on their journey to the afterlife.
- When the Spanish Conquistadors invaded in the 1500s, they brought about the end of the Aztec empire, and brought with them the religion of Christianity.
- So, the Day of the Dead comes from a combination of the ancient Aztec custom of celebrating dead ancestors, and the Christian celebrations **All Hallows Eve, All Saints Day and All Soul's Day**.
- In today's contemporary landscape, British people often enjoy and relish in the tradition, with thousands of people travelling every year to participate and enjoy the festivities that the culture brings.



Cultural Norms from a global perspective

- Within the UK, we see cultural traditions all around us, for example, Islamic cultures.
- There are five pillars (basic tenets) within the Islamic faith:
 - Professing one's faith
 - Praying five times a day
 - Giving zakat (or donating a certain portion of one's wealth)
 - Fasting during Ramadan
 - Making a pilgrimage to Mecca in Saudi Arabia



Cultural Norms from a global perspective

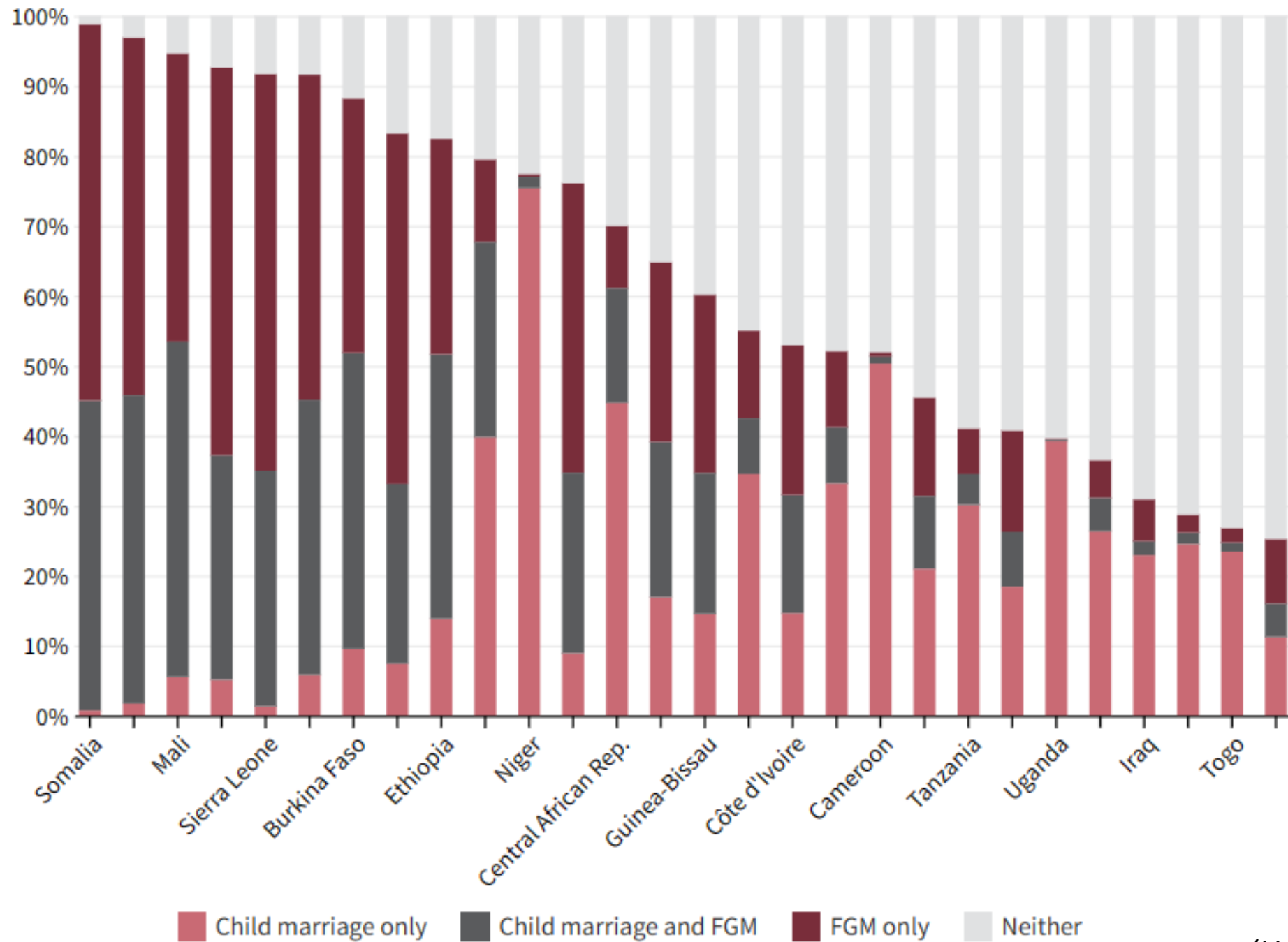
- There are many cultures present within the UK, with the 2021 census reporting that over 3.87 million (or 6.5%) of the population of England and Wales practice Islam (ONS, 2021).
- While many religions and cultures live in perfect harmony, there are many parts of British culture that do not understand or respect the Islamic cultures/traditions, which can often cause conflict and discrimination.
- Racism is not just about the colour of a person's skin; it includes behaving differently around another person based on their culture.

Cultural Norms from a global perspective

- Although most traditions/cultures are generally accepted globally, often celebrated and participated in, there are some traditions/cultures that have been recognised through legislation and social norms to be unacceptable.
- Two examples of this are:
 - Child Marriage
 - Female Genital Mutilation (FGM)

Harmful Practices: Child Marriage and FGM Key Terms

- Child Marriage and female genital mutilation are internationally recognised human rights violations
- These practices are discriminatory practices committed regularly over such long periods of time that societies begin to consider them acceptable
- Around the world, hundreds of millions of girls and boys have experienced some form of violence, exploitation or harmful practice, although girls are at much greater risk.
- Child Marriage and FGM span continents and cultures, yet in every society in which they reflect values that hold girls in low esteem.



Harmful Practices: Child Marriage and FGM

Some 640 million girls and women living today were married as children, and at least 200 million girls and women have been subjected to FGM.



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Child Marriage

Child Marriage

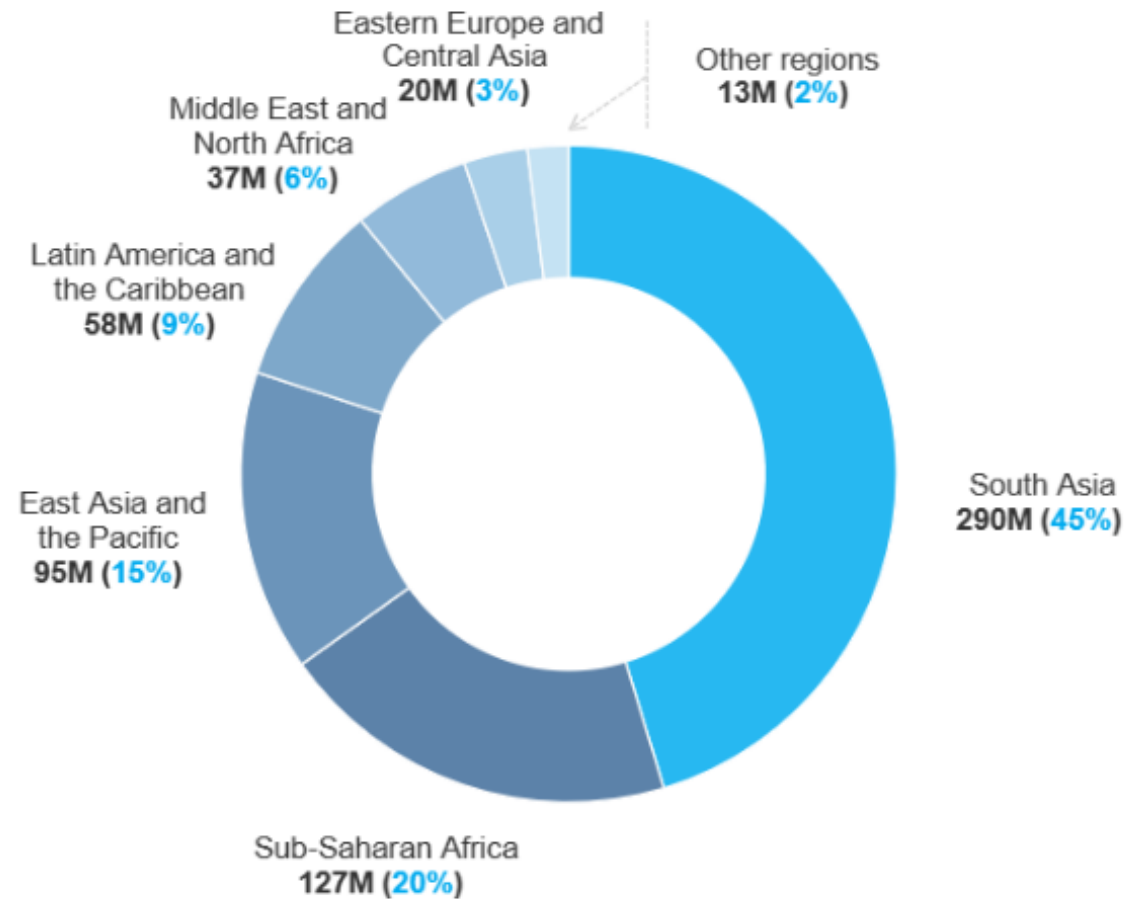
- Unicef (2023) claim that ‘Child Marriage threatens the lives, well-being and futures of girls around the world’.
- Child Marriage refers to any formal marriage or informal union between a child under the age of 18 and an adult or another child.
- Despite a steady decline in this harmful practice over the past decade, child marriage remains widespread, with approximately one in five girls married in childhood across the globe.

Child Marriage

- Today, multiple crises, including conflict, climate shocks and the ongoing fallout from COVID 19 are threatening to reverse progress towards eliminating this human rights violation.
- The United Nations Sustainable Development Goals call for global action to end child marriage by 2030.
- See '*Is an End to Child Marriage within Reach?*' [Is an End to Child Marriage within Reach? - UNICEF DATA](#)

Child Marriage

Global distribution of the number of girls and women first married or in union before age 18, by region



Child Marriage

- Child Marriage is often the result of entrenched gender inequality, making girls disproportionately affected by the practice.
- Globally, the prevalence of child marriage among boys is just one sixth that among girls.
- ‘Child marriage robs girls of their childhood and threatens their wellbeing’ (Unicef, 2023)
- Girls who marry before 18 are more likely to experience domestic violence and less likely to remain in school.

Child Marriage

- They have worse economic and health outcomes than their unmarried peers, which are eventually passed down to their own children, straining a countries capacity to provide quality health and education services.
- Child brides often become pregnant during adolescence, when the risk of complications during pregnant and childbirth increases.
- The practice can also isolate girls from family and friends, taking a heavy toll on their mental health.

Child Marriage: UK Legislation

- In the UK, child marriage was previously not illegal in all cases until 2022,
- In England, Wales and Northern Ireland, teenagers could get married at 16 with parental consent, while in Scotland, 16-year-olds do not require their parents' permission to get married (This is still applicable in Scotland)
- Under the *Marriage and Civil Partnership (Minimum Age) Act (2022)* (Which covers England and Wales)
 - The Act raises the minimum age of marriage and civil partnership to 18 (In England and Wales) which brings an end to provisions allowing 16- and 17-year-olds to marry or enter into a civil partnership with parental or judicial consent.

Child Marriage: UK Legislation

- The anticipated effect of this change on the common law means that any marriages which take place overseas, or in Scotland or Northern Ireland, involving under 18s where one of the parties domiciled in England or Wales, will not be legally recognised in England or Wales.
- This change to recognition also applies to civil partnerships.
- This does not affect the validity of any marriages or civil partnerships entered before the Act came into force.
- The Act also makes it illegal for a person to arrange the marriage of a person under the age of 18 in England or Wales in those circumstances where that is not already illegal.

Child Marriage: UK Legislation

- This change in legislation was driven by activists against child marriage on a global scale,
 - See 2021 Guardian News Article: *Child Marriage thriving in UK due to legal loophole warn rights groups* [Child marriage 'thriving in UK' due to legal loophole, warn rights groups | Child marriage | The Guardian](#)
- Criticism from Bangladeshi Officials have cited England and Wales as 'Hypocritical' for trying to engender progressive change abroad while turning a blind eye to child marriage at home

For More Information

- See '*Official Statistics Forces Marriage Unit Statistics 2020*' [Forced Marriage Unit statistics 2020 - GOV.UK](https://www.gov.uk/government/statistics/forced-marriage-unit-statistics-2020)
(www.gov.uk)



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Female Genital Mutilation (FGM)

Female Genital Mutilation (FGM)

- An Estimated 230 million girls and women worldwide have undergone some form of FGM
- Despite being internationally recognised as a human rights violation, FGM persists for various reasons
- No Matter where or how it is performed, FGM causes extreme physical and psychological harm

What is Female Genital Mutilation (FGM)?

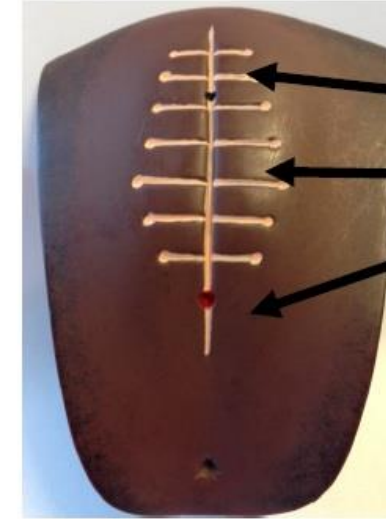
- FGM comprises all procedures involving partial or total removal of the external female genitalia for non-medical reasons.
- It is most often carried out on young girls between infancy and the age of 15.
- **Warning: Next Slide Content**

FGM Type 1



This is a model of FGM Type 1. This is when part or all of the **clitoris** is removed, or part or all of the **hood of the clitoris** is removed.

FGM Type 3



This is a model of FGM Type 3. This is the most severe form of FGM. Here, the **clitoris** and **inner lips (labia minora)** are removed, as well as part of the **outer lips (labia majora)**. The outer lips are then sewn together and heal as scar tissue. This seals over the opening of the urethra and part of the vaginal opening and only a small opening is left for urine and menstrual blood to pass through.

FGM Type 2



This is a model of FGM Type 2. This is when the **clitoris** and the **inner lips (labia minora)** are removed.

FGM Type 4

There is no model for FGM Type 4. This is because FGM Type 4 is a category that includes many different practices – anything that is done to the external female genitalia that is not the first 3 types. For example, in some cultures this would be small pricks to the clitoris or the lips. Sometimes the lips are stretched, or special herbs are put in that are said to tighten the vagina.

How is Female Genital Mutilation (FGM) a risk for girls and Women?

- FGM has no health benefits and can lead to serious, long-term complications and even death.
- Immediate health risks include:
 - Haemorrhage
 - Shock
 - Infection
 - HIV transmission
 - Urine retention
 - Severe pain
- Psychological impacts can range from a girl losing trust in her caregivers, to longer-term feelings of anxiety and depression
- In adulthood, girls subjected to FGM are more likely to suffer infertility or complications during childbirth, including postpartum haemorrhage, stillbirth and early neonatal death.

Why is Female Genital Mutilation (FGM) still practiced?

- Numerous factors contribute to the persistence of the practice
- Yet in every society in which it occurs, FGM is an expression of deeply rooted gender inequality
- Some societies see it as a rite of passage
- Others use it to suppress a girl's sexuality or ensure her chastity,
- FGM is not endorsed by Islam or Christianity, but religious texts are commonly deployed to justify it.
- Where FGM is most prevalent, communities may deem it a prerequisite for marriage or inheritance
- This makes it difficult for parents to abandon the practice
- Families who do not participate face ostracism, their daughters at risk of becoming ineligible for marriage.

How is Female Genital Mutilation (FGM) a human rights violation?

- While the exact number of girls and women to have undergone FGM worldwide remains unknown, at least 230 million girls and women from 31 countries across three continents have been subjected to the practice.
- UNFPA estimates that over 4 million girls are at risk of FGM each year.
- In 2021, an additional 2 Million cases of FGM were predicted to occur over the next decade, as a result of COVID-19 related school closures and disruptions to programmes that help protect girls from the practice
- Global efforts have accelerated progress being made to eliminate FGM
- Today, a girl is about one third less likely to be subjected to it than she was 30 years ago.
- Still, sustaining these achievements in the face of population growth presents a considerable challenge.
- By 2030, nearly one in three girls worldwide will be born in the 31 countries where FGM is most prevalent, putting 68 million girls at risk.

How Prevalent is Female Genital Mutilation (FGM)?

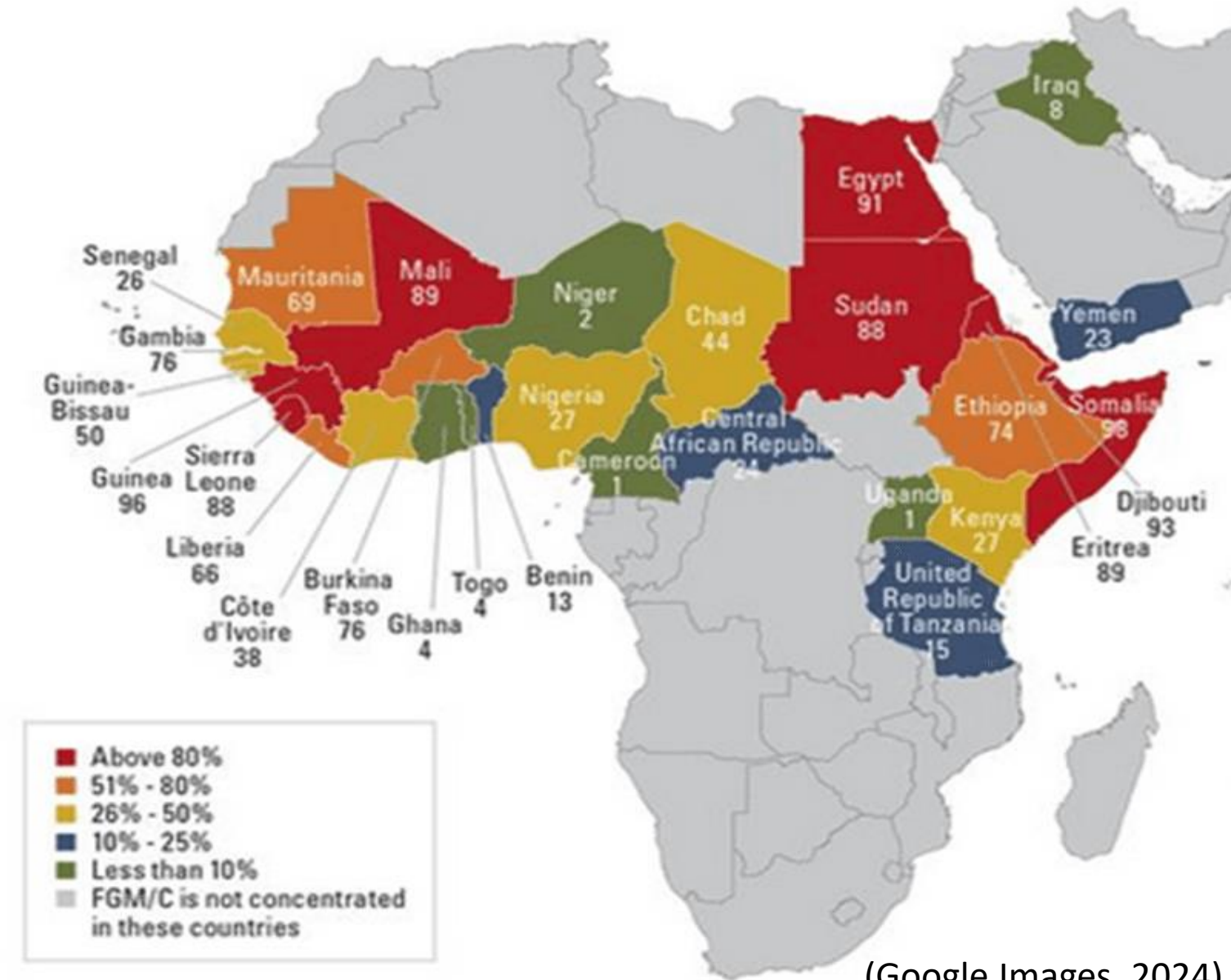
- No Matter how it is practiced, FGM is a violation of universal human rights principles
 - FGM violates the principles of equality and non-discrimination on the basis of sex.
 - It violates the right to freedom from torture and cruel, inhumane or degrading treatment.
 - It violates the right to the highest attainable standard of health, the right to physical integrity, and the rights of the child.
 - In the worst cases, it even violates the right to life.
-
- *SEE The rights of the Child* [Convention on the Rights of the Child | UNICEF](#)

Where is Female Genital Mutilation (FGM) most common?

- Although FGM is declining in the majority of countries where it is most prevalent, progress eliminating the practice has been uneven.
- In some countries, FGM remains as common today as it was three decades ago.
- Over 90% of women and girls aged 15-49 have undergone some form of genital mutilation in Guinea and Somalia.

Atlantic Coast to the Horn of Africa

Percentage of girls and women aged 15 to 49 years who have undergone FGM/C, by country



(Google Images, 2024)



Female Genital Mutilation (FGM)

- Female Genital Mutilation (FGM) is illegal in England and Wales under the *Female Genital Mutilation (FGM) Act* (2003)
- It is a form of child abuse and violence against women.

Section 5B of the 2003 Act

- Introduces a mandatory reporting duty
- It requires that all regulated health and social care professionals and teachers in England and Wales to report 'known' cases of FGM in under 18s which they identify in the course of their professional work to the police.
- The duty came into force on 31 October 2015.

‘Known Cases’

- ‘Known’ cases are those where either a girl informs the person that an act of FGM – ‘However described’ has been carried out on her, or where the person observes physical signs on a girl
- ‘appearing to show that an act of FGM has been carried out and the person has no reason to believe that the act was, or was part of, a surgical operation within section 1(2)(a) or (b) of the FGM Act 2003’

Useful Links

- Home Office
- Mandatory Reporting of Female Genital Mutilation – procedural information
- [https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/573782/FGM Mandatory Reporting -
_procedural information nov16 FINAL.pdf](https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/573782/FGM_Mandatory_Reporting_-_procedural_information_nov16_FINAL.pdf)

Cultural Differences – ‘Hard to Reach’

- Although the evidence provided within this seminar represents the legal positions of child marriage and FGM, these are based on the statistics that are ‘reported’.
- This means that there are corners of our society that are hidden, and ‘hard to reach’ meaning that the statistics only represent data that we know about.
- Even though certain cultural practices are illegal within Britain, it would be naive to suggest that they do not happen.

Group Discussion

- Please take some time to share your thoughts on the topics discussed in today's session.
- It may be useful to think about your own views, whilst also considering how the individuals who participate in the cultures discussed may view the traditions/cultures from their perspective.
- Why do you think that these practices still exist in the world?

If you have been impacted by the topics discussed in today's session, please contact student services wellbeing team:

[Student Support & Wellbeing | University of Wales Trinity Saint David \(uwtsd.ac.uk\)](https://www.uwtsd.ac.uk)

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