

Working Towards Inclusive Practice Training



A resource to support the delivery of training in Gypsy/Roma and Traveller Culture for Early Years Settings

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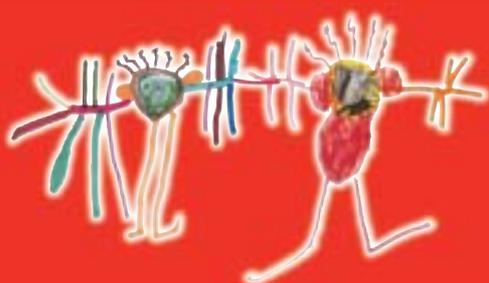
Save the Children

How to use this document

This is an interactive resource containing training ideas to be used with early years workers.

The document has been designed to be as easy to navigate as possible. Here are several ways to do this:

- You can click on the titles on the Contents pages which will take you to the desired page. Return to the Contents pages by clicking on the  (Last View) button in the Acrobat control bar
- You can view the thumbnails on the left hand side which show small images of the pages, clicking on these will also take you directly to that page
- Each activity that uses other handouts or resources contains links to the appropriate pages. Click on any handout or resource title in the text to go to it. Return to the exercise/activity by clicking on the  (Last View) button in the Acrobat control bar
- You can scroll through the whole document, as normal.



Save the Children fights for the rights of children and young people in the UK and around the world who suffer from poverty, disease, injustice and violence. We work with them to find lifelong answers to the problems they face.

Save the Children UK is a member of the **International Save the Children Alliance**, the world's leading independent children's rights organisation, with members in **27 countries** and operational programmes in more than **100**.

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Introduction

Purpose of the Pack

This resource is intended as a practical toolkit for those involved in delivering training in Gypsy/Roma and Traveller culture for early years settings.

It aims to:

- Examine existing prejudice towards the Gypsy/Roma and Traveller community
- Promote a better understanding of Gypsy/Roma and Traveller lifestyles and cultures
- Increase awareness of racial discrimination and how multi-cultural resources can be used to challenge it
- Provide information on the legislative background requiring early years settings to be inclusive of Gypsy/Roma and Traveller culture
- Increase understanding of some of the barriers Gypsy/Roma and Travellers can face when accessing early years services

“The most effective way to promote the achievement of Gypsy/Roma and Traveller children is to ensure they are able to gain early access to education during the Foundation stage.”¹

Background

The importance of the foundation stage in children’s education has been well documented, yet historically there has been a very low uptake of early years services amongst Gypsy/Roma and Traveller communities.

Gypsy/Roma and Travellers are among the most disadvantaged groups in our society, and children from these communities are the group most at risk of failure in the education system. There are a number of reasons why many Gypsy/Roma Traveller children find it difficult to attend school. It can be due to their highly mobile way of life, schools lacking awareness and understanding of Gypsy/Roma and Traveller cultures, and the threat of bullying and racism.

The Early Years Gypsy/Roma and Traveller Project

This resource pack has been produced as part of the work of Save the Children’s Early Years Gypsy/Roma and Traveller project, which has been funded by the Department for Education and Skills (DfES) since 2004 to:

- improve the way in which early years practitioners deliver their services to Gypsy/Roma and Traveller children
- increase knowledge and practice sharing between early years practitioners

- improve communication between education services working with Gypsy/Roma and Traveller children
- ensure that the views of Gypsy/Roma and Traveller children and their families are represented in the development of policy and practice in early years services
- reduce racial discrimination and promote inclusive educational practice in early years settings

The Duty to Include

Gypsies and Travellers of Irish Heritage are recognised as distinct ethnic groups under the Race Relations (Amendment) Act 2000. This means early years settings have to include their culture, just as they would any other ethnic minority group.

The Race Relations (Amendment) Act 2000 gives public bodies, including early years settings, which are directly run or maintained by the local education authority, a statutory duty to promote race equality. Whilst voluntary, independent and private early years settings do not have the same statutory duty, the same principles of equity and justice should be applied as good practice.

This means that early years settings should be doing a number of things as part of their everyday practice. These include:²

- Examining all existing policies, procedures and practices and assessing whether they promote racial equality in all that they do
- Devising a strategy to evaluate the impact their work has on children and their families in the area; whether they might advantage or disadvantage families from particular racial groups, such as Gypsies and Travellers
- Taking advice and support from the local authority and attending training provided by it
- Ensuring that all members of staff understand the law

Settings have a duty to eliminate unlawful discrimination, by:

- Examining all policies, practices and procedures to ensure there is no discrimination on racial grounds
- Monitoring and reviewing – collecting information on ethnicity, analysing it and evaluating the effectiveness of policies, procedures and practices to help establish whether discrimination occurs
- Removing discrimination if identified

Settings also have a duty to promote equality of opportunity. This can be done by:

- Ensuring that everyone in the setting is equally valued, treated with equal respect and concern and that the needs of each are addressed
- Ensuring that each child and family has equal access and entitlement to all available opportunities for learning, experiences and resources

Children reflect the attitudes and values of those around them, including racial attitudes and values. As well as working to eliminate racial discrimination and promote equality of opportunity, early years settings also need to take specific action to promote positive perceptions of others.

This means that settings need to give specific consideration to Gypsy/Roma and Travellers, regardless of whether they are working with children from these communities, by raising their knowledge and understanding of Gypsy/Roma and Traveller cultures and lifestyle and ensuring that play and learning activities are inclusive and reflective of these.

Not only will this help settings to send out a strong message to Gypsy/Roma and Traveller children that they are welcomed and included, it will also help to develop positive attitudes and behaviour towards others. It can also help with the process of unlearning any negative attitudes and behaviour children may already have picked up regarding Gypsy/Roma and Travellers.

The need to reflect all cultural experiences is also reinforced by the key principles of the Foundation Stage Curriculum:

“A high quality curriculum respects the different languages, cultural experiences and special needs of all children. All children need to develop an understanding of how other people live and learn. It is during the early years when children are naturally curious and receptive to new ideas.”

This pack provides both training exercises and play and learning activities. By offering both, practitioners not only have the opportunity to participate in training to increase their understanding of the Gypsy/Roma and Traveller community; but also have access to a range of culturally reflective and inclusive activities, which they can then use in their settings.

Training Exercises

The training material in the pack is designed to be used flexibly and sessions can be tailor made to suit the needs of a particular group. It is not necessary to use all of the training exercises in one session. The materials can be used to run a short session focussing on one particular area or a longer course covering a number of issues.

Each training exercise contains trainers' notes. At the beginning of each exercise, a resource list is provided, indicating what you will require.

Action Planning

One of the key aspects of training is the need to make sure that the benefits are transferred to the work place. To support this, we have included as much practical information in the pack as possible. An action planning exercise is also included, to help participants to apply their learning within their everyday settings.

Trainers' Resources

These resources are designed to support the training activity, but are generally not given to course participants as part of their delegate's pack. It will be made explicit in the training exercises if there are any resources that can be used as both trainers' resources and handouts for participants.

Handouts

The Handouts section of the pack is designed to support the training exercises and to provide additional background information. Handouts should be photocopied and included in a delegate's pack. Specific handouts should be referred to during the relevant training exercise. They are also a useful source of background information for the trainer and can be used to gain an insight into the issues.

Notes for Trainers

The trainer and the person or people requesting the training should discuss the course programme prior to any training, to assess:

- Individual and group learning needs
- Group demographics
- Resources available to individuals and groups to tailor to their needs
- Preferred training format – different exercises delivered over a number of sessions, a half- or one-day course etc.

Key Training Skills

Before You Start

- Be aware of existing prejudices, particularly your own. Ideally training should be run alongside a member of the travelling community. If this is not possible approach your LEA Early Years Team for advice and support from their Equality or Diversity Officer and, if possible, run the training in conjunction with them
- If you have never run a training session before, try to access a good Train the Trainers course as way of preparation, prior to utilising the training materials.

Preparation

- Be familiar with the materials and ensure that they are prepared, in order and ready to use.
- Ensure that all necessary equipment is booked, available, operational and set up for use and that you know how to use it.

Getting Started

At the start of the training session, you will need to introduce yourself and make any "housekeeping" announcements. These will include:

- Location of the toilets
- Fire drill
- Start, finish and break times
- Arrangements for refreshments

You will also need to outline the overall aims and objectives of the course. This is important so that participants have a clear idea of what they can expect to get out of the session. Provide participants with an agenda so that they can see how long they have for each activity. This will also help you as a trainer/facilitator.

Interaction with participants

- Learn people's names
- Listen actively – at all times – to the group conversation, as well as to themes and concerns of individuals
- Ask questions before offering answers
- Encourage and respond to feedback
- Remember – and show that you remember – what people said or did in previous activities

The Learning Agreement

The learning agreement (produced by the NSPCC and included as part of the Handouts section) establishes some basic rules for the session and helps to create an atmosphere of learning. Some of the points included, such as turning off mobile phones, are there to ensure that the atmosphere is conducive to learning without unnecessary interruptions. It is also important to make it clear that while efforts are made to ensure confidentiality is maintained, it cannot be guaranteed, so people should not mention individuals by name.

Icebreakers

Start off the session with a short exercise or game, to make sure that people know each other and feel comfortable.

Group Dynamics

- Emphasise participation and interaction
- Treat everyone equally and encourage equality
- Treat everyone with respect and encourage respect
- Acknowledge, clarify and respond to differences and encourage others to do the same

Conflict Resolution

- Refer to the group's ground rules
- Do not respond to conflict defensively or with hostility; encourage others to do the same
- Do not avoid conflict
- Challenge the opinion, rather than the person and encourage this in others

Evaluation

Evaluation is an important part of providing good training. An evaluation form is included in the Handouts section of this pack to enable participants to give feedback on your course.

Different groups will find different activities useful, depending on the situation and experience of participants. It is important to remember that individuals will have different expectations of the training and it may not be possible to meet all of these in one session. It is therefore important to describe the training clearly, stating what participants can expect to gain in the course publicity. The recruitment of the participants may not always be the responsibility of the trainer, but the trainer does have a responsibility to ensure whoever is recruiting fully understands the purpose of the training and what to expect from it. This will help participants to be fully informed.

“Evaluation looks at the total value of a learning event, not just at whether and how far it has achieved the learning objectives. It puts the event in its wider context and provides information that is essential to future planning.”

Play and Learning Activities

Save the Children has also compiled a selection of play and learning activities. Suitable for all early years settings, the activities reflect Gypsy/Roma and Traveller culture. They have been designed around the six areas of learning in the foundation stage curriculum and are available as a PDF on the Save the Children website.

Introduction

There are 11 training exercises contained within this section. Each exercise is supported by additional information in the form of trainers' notes and / or handouts. The trainer should read these prior to delivering the exercises. Handouts should be photocopied and included in the delegates' packs.

The pack has been designed so that trainers can choose the most appropriate combination of exercises for a particular group, depending on previous experience and roles. It is not necessary to follow the exercises in sequence from Exercise 1 to Exercise 11.

List of Training Exercises

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Training Exercise I

Wall of Prejudice

Aim	<p>To give participants the opportunity to share any positive and negative opinions they may have or have heard about the Gypsy/Roma and Traveller community.</p> <p>To create a feeling of honesty and openness within the training setting, which is more conducive to challenging prejudices.</p>
Time	15 minutes
Trainer preparation	Read Handout 2 “Gypsies and Travellers: Separating the Myths from the Facts”.
What you need	Post-it notes in two colours, one for positive and one for negative, pens, flip chart paper with a wall drawn on it with post-it note-shaped “bricks”, pens.
Plan	<p>Give each participant several post-it notes of each colour, clearly stating which colour is for positive and which for negative statements.</p> <p>Ask participants to write down anything they have heard or read about Gypsies/Roma and Travellers. Explain that it could be something in the newspapers, on the TV or radio, in films or opinions voiced by friends, colleagues, relatives etc. They can be sentences and / or one-word descriptions. Participants can write as much as they can think of, but ask them to only write one comment per post-it note.</p> <p>Reassure participants that they are not being judged by what they write. Anything they think of will not be associated with them individually. Explain that you, as the trainer, have heard many things and will not accuse or attack them for the things they come up with.</p> <p>Sometimes people feel uncomfortable doing this. If someone can't think of anything or don't want to do it, don't force the issue.</p> <p>When participants have finished writing, either collect the post-its yourself or ask participants to come and stick their post-its up on the flipchart, with negative comments at the top and positive comments at the bottom.</p>

When all the post-its have been added to the wall, it is likely that there will be many more negative than positive comments (although it may not always be the case).

Depending on time, read through the comments, highlighting key points that re-occur.

Certain words often come up, such as “dirty”, “illiterate”, “crime”, etc. It is useful to pick up on some of these and dispel some of the generalised myths. The information contained in Handout 2 will help you to do this. Sometimes there will be an unusual and very positive comment, or something someone has experienced first hand. In this case, you might feel it is important to acknowledge it.

In most cases the comments could apply to anyone – they’re not necessarily descriptive of cultural identity. If delegates had been asked to think of things they had seen or read about another minority group, for example Aborigines, they might have cited more culturally relevant comments, like Uluru (Ayers Rock), sacred places, “walkabout” tradition etc. What might this say about general understanding of and sensitivity to Gypsy/Roma and Traveller culture?

Note that whilst some comments may be true of a particular individual, they cannot be true about all Gypsy/Roma and Travellers. Raise the issue of stereotypes and “all being associated with one”.

Finish the session by informing participants that this represents the brick wall of perception, which every Gypsy/Roma and Traveller child is likely to meet when they enter a school or an early years setting. Other children will be met as individuals. Gypsy/Roma and Traveller children are likely to be met with ideas and assumptions about “them” already attached. Some of these will be obvious; many will be subtle. Our job as professionals (trainers and participants) is to challenge and break down this wall to ensure that Gypsy/Roma and Traveller children have the best opportunity to learn and achieve in all schools and early years settings.

Some trainers draw a child’s face behind the wall to demonstrate this point visually.

Training Exercise 2

Quiz

Aim	To equip participants with information and facts about Gypsy and Traveller history and culture.
Time	15 minutes
Trainer preparation	Read through Trainer Resource A. Note that one question is designed to be adapted for the locality in which the training is being run.
What you need	Handout 3 should be photocopied and included in delegate packs with pens
Plan	<p>Draw participants' attention to the quiz in their delegate packs and ask them to complete it. This can be done as an individual exercise or they could confer with the person sitting next to them. It should take them about 5 minutes.</p> <p>Alert participants to the fact that some questions have multiple answers.</p> <p>Go through the quiz and ask participants to shout out their answers to each question. Use the trainer's copy of the quiz (Trainer Resource A) to elaborate on each question and provide supporting information.</p>

Training Exercise 3

Timeline Exercise

- Aim**
- To raise participants' awareness of the history of Gypsy/Roma and Traveller culture in England.
- To highlight key dates and put the marginalisation and persecution of Gypsy/Roma and Travellers into historical context.
- Time**
- 15 minutes
- What you need**
- Handout 4³ (blank timelines), Handout 5 (cut outs of historical events), Trainer Resource B (complete timelines) to hand out at the end.
- Plan**
- Divide participants into small groups and hand each group a blank timeline and the cut outs of historical events.
- Ask them to decide which events happened in which year. Give the groups about 10 minutes to do this.
- Come back into one group, read out the dates on the timeline and get the groups to call out their answers.
- Highlight some of the key dates that people may relate to – for example, the Second World War. As a percentage of the population, more Gypsies were killed in the holocaust than Jewish people. Draw participants' attention to the 1968 Caravan Sites Act, its abolition in 1994, and the Criminal Justice and Public Order Act 1994 that replaced it. This act repealed the obligation of local authorities to provide sites for Gypsies and Travellers, due in part to the moral panic over raves.
- Give each participant a copy of the completed timeline.

Training Exercise 4

Gypsy/Roma and Traveller Organogram

Aim	To highlight the differences between Gypsies/Roma and Travellers and other travelling communities.
Time	5 minutes
What you need	Copies of Handout 6 ⁴ “Gypsy/Roma and Traveller Organogram”, preferably in colour.
Plan	<p>Direct participants to the copy of the organogram in their delegate packs.</p> <p>Talk the group through the different travelling groups highlighted. Draw participants’ attention to the crossover between the groups and the correct way of addressing them.</p> <p>The organogram can be used to address the issue of the difference between Gypsy/Roma and Travellers, as there is often confusion. Many people either assume that the two groups are the same / interchangeable or that they are two totally separate groups with no links. This shows that there are a number of groups of different origin, with varying relationships.</p> <p>The term “Traveller” covers all of the groups shown on the organogram and most of these communities have a long tradition of a travelling lifestyle, although their history and customs do vary.</p> <p>“Traveller” is acceptable to most members of these groups, but the term “Gypsy” is only acceptable to some.</p> <p>Talk to the group about the fact that many Travellers are now housed, as this is often something that people do not understand. The term “Traveller” implies that they will be moving, which does not fit people’s ideas about living in a house. Reiterate that being a Gypsy/Roma or a Traveller is a way of life, a culture and that it is about much more than just living in a trailer.</p> <p>Gypsy/Roma and Travellers living in houses will often have Crown Derby pottery,⁵ religious images and will still travel to fairs and horse markets. Some families living in houses would rather live in a trailer, but feel they have no choice but to live in a house, because of the shortage of sites and the constant threat of evictions if they are travelling.</p>

Training Exercise 5

Photograph Exercises

Aim	<p>To give participants the opportunity to discuss the Gypsy/Roma and Traveller way of life.</p> <p>To allow the trainer to challenge prejudice and dispel myths.</p>
Time	15 minutes
Trainer preparation	Read the supporting notes for the photograph (Trainer Resource D ⁶), which highlight the main points.
What you need	Copies of Trainer Resource C, paper and pens
Plan	<p>Divide participants into small groups and give out photographs, paper and pens.</p> <p>Ask the groups to look at the photograph and answer the questions at the bottom of the image. Ask them to make notes and nominate someone to feedback. Then come back into one group and ask the group to share their answers.</p> <p>Notes on the points to draw out from photograph are included in the Trainer Resources section of this pack.</p>

Training Exercise 6

Case Studies

Aim	To enable participants to consider scenarios relevant to their work setting and to think about how they affect Gypsy and Traveller children and their families.
Time	15 minutes per case study
Trainer preparation	Read the supporting notes for each case study (Trainer Resources F, H, J, L, N, P).
What you need	Copies of the case studies (Resources E, G, I, K, M, O), pens and paper.
Plan	<p>Divide participants into small groups. Give each group case studies, pens and paper. Choose the most appropriate case studies from the selection provided, depending on the background of the group and the training objectives.</p> <p>Give groups about 10 minutes to read the case study and answer the questions attached. Ask them to make notes and nominate someone to feedback.</p> <p>Come back into one group and go through their answers.</p> <p>Use the notes included in the Trainer Resource section to help draw out the main points.</p>

Training Exercise 7

Home Corner⁷

Aim	For participants to consider different ideas around home corner and how it should be set up.
Time	30 minutes
What you need	Flipchart paper and pens
Plan	<p>Stage 1 (15 minutes)</p> <p>Explain to participants that everybody has different ideas of a home corner, what it looks like and how it should be set up.</p> <p>Divide participants into pairs or small groups and ask them to consider the following questions:</p> <ul style="list-style-type: none">• What do you think a home corner is?• What do you think a home corner is for? <p>Come back into one group and discuss what people came up with. Record contributions on the flipchart.</p> <p>Stage 2 (15 minutes)</p> <p>Explain that you now want to focus on what a home corner could be. Tell participants that, as they have just discussed, home corners are a place where children can play out different roles they have seen in the adults around them, to help make sense of the world they live in. Changing the environment encourages children to try new activities.</p> <p>In small groups, ask participants to consider the following:</p> <ul style="list-style-type: none">• How they could change their home corner to reflect other communities, like the Gypsy/Roma and Traveller communities?• What kind of resources they might need and where will they get them from? <p>The groups should write their answers down on flipchart paper and be prepared to feedback in the main group.</p> <p>As part of their discussion, ask participants to think about:</p> <ul style="list-style-type: none">• How much room they have• What can be re-used for a different purpose• How they can get the children involved so that they can understand the additions to home corner

Training Exercise 8

Books and Story Telling⁸

Aim	To help participants think about some of the messages children pick up from stories and the values that are attached to them.
Time	30 minutes
What you need	Flipchart paper and pens, a selection of children's story books (see Handout 11 for resource list)
Plan	<p>Stage 1 (10 minutes)</p> <p>Introduce the session by discussing how, from an early age, children learn social attitudes from the adults who are close to them and from the world around them. From the moment they are born, children observe and absorb messages constantly. Books and storytelling can confirm, support, inform or challenge these messages and can therefore have a huge effect on children.</p> <p>Divide participants into pairs and ask them to think of a book or story from their childhood that particularly stuck in their mind. If participants are unable to think of anything, then ask them to think of a story that they often tell or read to children in their setting. In their pairs, participants should each take a minute to share with each other:</p> <ul style="list-style-type: none">• The name of the book or story• Whether they liked it or not and why <p>Come back into one group and ask each participant to feed back the reasons why their partner liked or disliked the story or book they chose.</p> <p>Highlight any common reasons given for liking or disliking stories and ask participants whether the children in their settings are asked about what they like and dislike about the stories they tell them.</p>

Stage 2 (20 minutes)

Next, divide participants into small groups and give them a selection of children's storybooks to look at. Ask them to consider what sort of messages they pick up about groups that might experience discrimination. Groups should make a note of their thoughts on flipchart paper and be prepared to present them to the larger group.

Things they should consider include:

- Do they reflect the diversity of gender roles, racial and cultural backgrounds?
- Do they show people from all groups living their daily lives – working, with family, celebrations, solving issues?
- Do they depict a variety of specific cultures and lifestyles, including those of Gypsy/Roma and Travellers?

Come back into one group and discuss what each group came up with.

Training Exercise 9

Diversity In Your Early Years Setting

Aim	For participants to consider what children unconsciously learn about diversity issues within their setting.
Time	20 minutes
What you need	Flipchart paper and pens
Plan	<p>Stage 1 (10 minutes)</p> <p>Divide participants into small groups and allocate each a particular activity or area of work, such as books, storytelling or home corner. Ask them to consider what the children are learning about the following as part of this activity or area of work:</p> <ul style="list-style-type: none">• Being a girl• Being a boy• Physical disability• Families• Ethnic groups• Their own culture• Gypsy/Roma and Traveller culture• Other cultures• Diversity <p>Groups should take notes on flipchart paper and be prepared to present their thoughts to the main group.</p> <p>Stage 2 (10 minutes)</p> <p>Come back into one group to feedback.</p> <p>Use this as a way of highlighting the fact that if there is not equal representation of gender, race, culture etc, children will pick up on it without even being aware that they are doing so.</p> <p>Point out that any gaps participants have identified should be addressed when they return to their settings.</p>

Training Exercise 10

Using Multi-Cultural Resources Effectively

Aim	To give participants the opportunity to think about the resources in their settings, identify gaps and consider the essential outcomes when using these resources.
Time	20 minutes
Trainer preparation	Read through Handouts 7 and 8
What you need	Flipchart paper, pens, copies of Handouts 7, 8, 9, 11 for participants.
Plan	<p>Stage 1 (10 minutes)</p> <p>Divide participants into small groups and give each a piece of flipchart paper and a pen. Ask them to think about their own setting and the multi-cultural resources that are present within it. This could be play materials, books and equipment. Ask them to list what they have and to identify any gaps they can see – for example, little or no representation of a particular ethnic group.</p> <p>Come back into one group and feedback. Discuss any similarities or differences in the answers given by the groups.</p> <p>Stage 2 (10 minutes)</p> <p>Divide participants into small groups once more. Ask them to consider what they want to achieve (the essential outcomes) when they are using multi-cultural resources.</p> <p>Come back into one group and go through their answers. Refer participants to Handouts 7 and 8. How do their answers compare with what is in these handouts? Also refer participants to Handout 9 for some general good practice information and Handout 11 which gives examples of multi-cultural resources available to purchase.</p>

Training Exercise 11

Action Planning

Aim	To allow participants time to consider how they can improve their practice in terms of working with and including the Gypsy/Roma and Traveller community.
Time	25 minutes
What you need	Flipchart paper, pens, Handout 10.
Plan	<p>Stage 1 (10 minutes)</p> <p>Divide participants into pairs and give each pair a piece of flipchart paper and a pen. Wherever possible, the pair should be working in the same Early Years setting.</p> <p>Point out that this exercise is important, regardless of whether their setting is already working with Gypsy/Roma and Traveller children. Gypsy/Roma and Travellers are recognised ethnic minorities and therefore should have their culture represented in each setting.</p> <p>At the top of the paper each pair should write: <i>“From tomorrow I can improve my practice in relation to the Gypsy/Roma and Traveller community by...”</i></p> <p>Participants should spend 10 minutes writing down how they intend to do this.</p> <p>Stage 2 (10 minutes)</p> <p>After 10 minutes ask each pair to turn over the paper and write down the following: <i>“In the long term we can improve our service to the Gypsy/Roma and Traveller community by...”</i></p> <p>Again, give each pair 10 minutes to write down how they intend to do this..</p> <p>Explain that this is their plan of action to keep and take back to their setting to share with other staff members.</p> <p>Draw participants’ attention to Handout 10 – a blank Action Plan – in their delegate packs, which they can use to help them in their future practice.</p> <p>Stage 3 (5 minutes)</p> <p>Finish by asking each pair to highlight one key step they intend to take upon their return to their setting.</p>

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Resource A

Quiz, answers and supporting notes

1. The estimated number of Traditional Travellers in Great Britain is:

- (a) 250,000–300,000
- (b) 5,000–10,000
- (c) 500–2,000

Answer: A

Estimates of the numbers vary according who produces the statistics. Government figures are often lower than those from other agencies. The Department for Communities and Local Government carries out a Gypsy Caravan count every year. However, there are problems with this due to the transient nature of the population and it does not account for those who may be housed and may not identify themselves as Gypsy/Roma or Travellers. Most ethnic monitoring forms do not include Gypsy/Roma and Traveller as a specific identity so the 'other' category would need to be used. Furthermore, many Gypsy/Roma or Travellers would not wish to identify themselves as such because of an expectation of racism.

2. The term Gypsy originated from:

- (a) Gypsum – a mineral occurring in sedimentary rock
- (b) Egyptian – people who originated from Egypt
- (c) Gyp – meaning to swindle, cheat or defraud

Answer: B

When Gypsies first arrived in Europe it was believed that they had migrated from Egypt, therefore they were termed Gypsy originating from Egyptian.

3. How many official sites does _____ provide for Travellers?

- (a) One
- (b) Three
- (c) Five

This question can be adapted to your particular location, the figures can be found on the Department for Communities and Local Government web pages at www.communities.gov.uk. It is usually good to point out the number of transient pitches in an area, as there are usually quite a low number, which inhibits the amount of movement families can do, as they have no temporary stopping place.

4. The word 'Gaje' (gorger) means:

- (a) Someone who does not travel
- (b) Someone who is not Japanese or Asian
- (c) Someone who is not Romani

Answer: C

This means someone whom is not Romani, there are various different spellings of the word as it is a verbal rather than a written language.

5. The average life expectancy of Traveller men is:

- (a) The same as the national average
- (b) Five years more than the national average
- (c) Ten years less than the national average

Answer: C

This can often be linked to a lack of access to health care services when they are on the move and the difficulties this presents in registering with a GP.

They can sometimes face discrimination when they try to access health care services. There is also a culture of stoicism and only accessing medical treatment when they are seriously ill rather than as a preventative measure.⁹

6. The Romani language has its origins in:

- (a) Italian
- (b) Egyptian
- (c) Sanskrit

Answer: C

It is believed that the Gypsy community originated in India evident as the language has its origins in Sanskrit

7. Where does the term ‘Pikey’ originate from?

- (a) A large predatory freshwater fish
- (b) From the term ‘Turnpike’
- (c) A medieval weapon

Answer: B

A turnpike was an old toll road introduced in the Turnpike Act 1822, which imposed a fine of 40 shillings on anyone who stopped on or near a turnpike; with the nature of the Travelling lifestyle this had a big impact on them.

8. In which year was a boy killed because of his Gypsy ethnicity?

- (a) 2003
- (b) 1958
- (c) 1943

Answer: A

On May the 8th 2003, Johnny Delaney, a 15 year old Traveller, was killed during a racial attack in which he was kicked and stamped on the head by two boys, both aged 16. The boys told a witness that ‘he deserved it as he was a Gyppo’. They were sentenced to four and a half years in prison as the judge felt it was not a racial attack.

9. Which of the following groups have ethnic minority status?

- (a) All Travellers
- (b) Gypsy Roma
- (c) Fairground Travellers
- (d) Irish Travellers

Answer: B and D

CRE v. Dutton (1988) the Court of Appeal upheld that Romany Gypsies were an ethnic group within the meaning of the Race Relations Act. More recently the County Court, in the O’Leary case, accepted that Irish Travellers are a distinct ethnic group. In each case the complaint centred on pubs refusing to serve Travellers. It is an offence now to have a sign up saying ‘No Travellers’. Premises that do so can be reported to the police or the Commission for Race Equality.

10. Education authorities were legally bound to provide education for all school age children residing in their area, either permanently or temporarily from:

- (a) 1981
- (b) 1944
- (c) 1996

Answer: A

Education Act 1981 – it is the duty of the local authority to provide full-time education for pupils who:

“Are temporarily living in the area for long enough to be practical to attend school e.g. the child of a Traveller.”

11. The Irish Traveller language is called:

- (a) Gaelic
- (b) Hibernian
- (c) Cant or Gamon

Answer: C

Romany immigrants who reached Ireland found a strong group of Travelling traders established, using a Celtic language called Shelta. Their modern language, which has some Romany in it, is called Gamon.

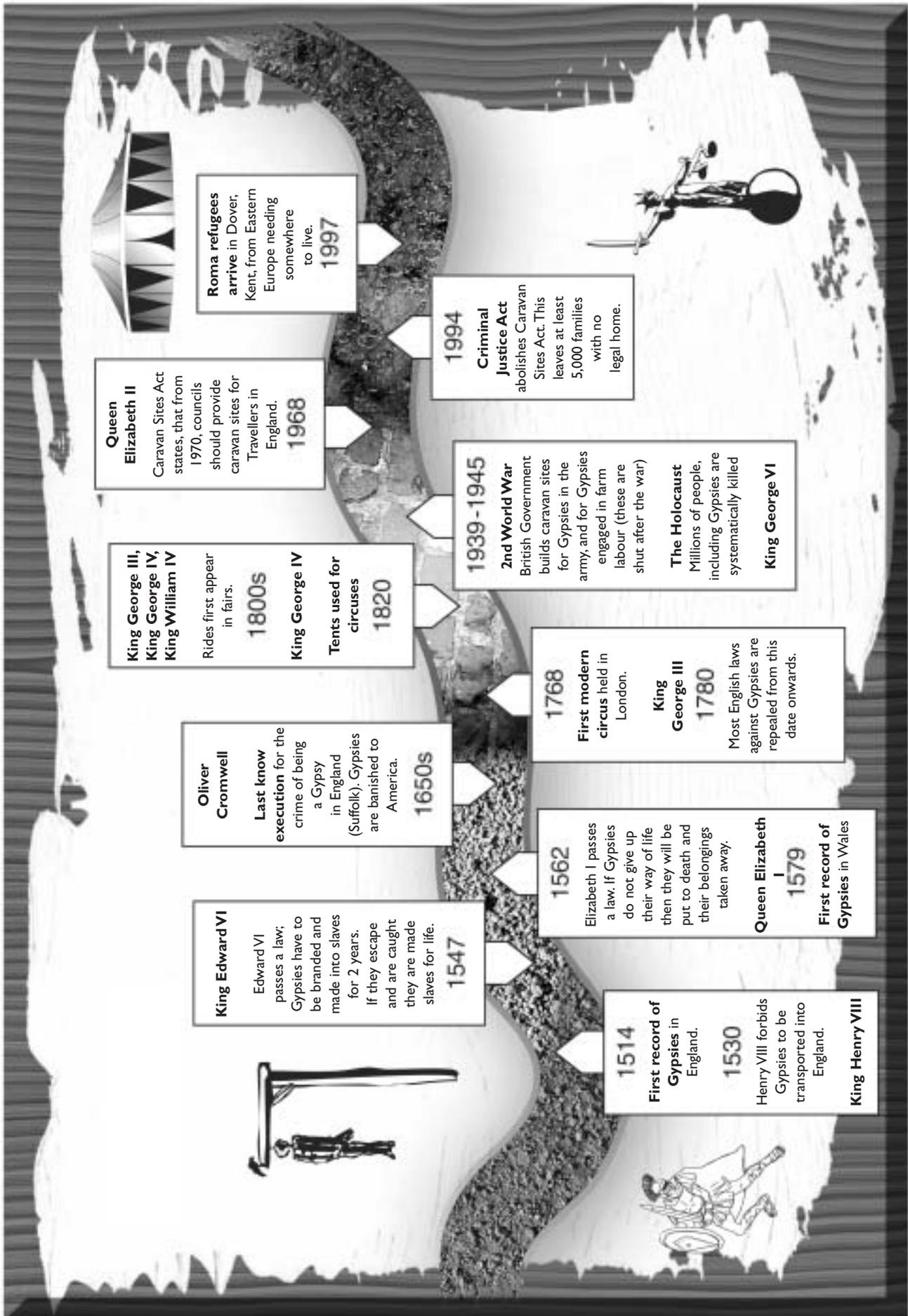
12. How many people of Roma origin were killed in gas chambers during World War II?

- (a) Approximately 6,000
- (b) Approximately 600,000
- (c) Approximately 60,000

Answer: B

More Gypsies were killed, percentage wise, than any other race during World War 2. In 1940, 250 Gypsy children in Buchenwald concentration camp were used as guinea pigs to test the cyanide gas that from 1941 onwards was used for mass murders at Auschwitz and Birkenau.

Resource B Completed timeline



Resource C

Photograph exercise



www.romanygypsy.com

What do you think life was like for this family?

- Living conditions
- Making a living
- Other people's perceptions

Why do you think they live a Traveller's life?

In what ways do you think this lifestyle has changed over the years to the present day and why?

Resource D

Trainer Notes for photograph exercise

What do you think life was like for this family?

Living conditions

- Basic, perhaps harsher
- No running water or amenities. However, this would also have been the reality for most people, as very few people had these facilities in their homes
- Living in a varda (traditional horse drawn caravan)
- The freedom to move around. There was more common land and they were able to stop more freely
- They would have had to live off the land and been self-sufficient. However, this would also have been the case for a large number of people before supermarkets and convenience stores.

Making a living

- Working on the land for the farmer; fruit or hop picking
- The family would have been welcomed by the farmer as labourers
- Earning enough to live on, moving to different parts of the country, carrying out different jobs depending on the season
- Work was much more labour intensive, unlike the mechanised way in which we work now. This meant there was a need for skilled labour in specific areas
- They often took on traditional gender roles, so men would go out to work and the women would take on domestic duties.

Other people's perceptions

- There were negative perceptions of Gypsies and Travellers and stigma around the culture
- However, as they were travelling for work this would have been seen as a "legitimate" reason for their movement

- Likely that there was more tolerance by the local community than is seen nowadays. For example, the farmer may have let them stay on his land while they were employed
- As there was no mass media, people were less likely to be influenced by negative stereotyping
- Reflects a more romantic image of the Gypsy way of life
- As there was more common land and fewer problems with illegal encampments, it may have been easier for them to adhere to their traditional way of life.

Why do you think this family lives a Travellers life?

- It is their culture and way of life and they would not want to live any other way.

In what ways do you think this lifestyle has changed over the years to the present day and why?

- Media portrays the Traveller lifestyle in a negative way now
- Farm work and other industries which provided work for Travellers has become more mechanised.
- There is less common land available
- There is no longer a duty on local authorities to provide sites, resulting a shortage
- Local communities can be hostile if Travellers try to park
- Many sites are in remote areas away from local amenities and houses

Resource E

Case Study I

Education

There is a Travelling family in the area, with six children aged between three and 12 years. The family are staying on an unofficial site without security of tenure, water or sanitation. The parents plan to stay in the area for quite some time, possibly for four to six months. This could be an opportunity for the children to attend school. However, the parents had some very poor experiences of school. While they are keen for the children to read and write, they are unsure.

Consider the questions below

How would you persuade the parents to allow their children to go to school?

What issues would a class teacher and the rest of the school need to be aware of, having not taught / mixed with Traveller children previously?

What support might they need?

What concerns would you have about the possible reaction of other children and their parents?

Resource F

Case Study I Trainer Notes

How would you persuade the parents to allow their children to go to school?

If outreach is possible:

- Take time to build up a relationship with the family.
- Work with children and their families to prepare them for the experience.
- Work with families in their trailers on the kinds of activities they will do at school.
- Contact the Local Traveller Education Services for support.
- Use play as a learning tool, showing them how much fun it can be and how much the children will benefit from it.
- Take the family on a visit to the settings. Show them around, get them to meet the teacher and encourage them to talk to the teacher when they leave or collect their child.
- Explain the bullying policy to them: What they can do if they have concerns about their children and what they can expect the school to do.

What issues would a class teacher and the rest of the school need to be aware of, having not taught / mixed with Traveller children previously?

- Training on Gypsy/Roma and Traveller culture and lifestyle to dispel myths and create better understanding of the behaviour children might display when settling in. For example, for some children, school may be the first time that they have seen running water from taps or flushing toilets. These novel experiences may be disrupting to the class at first and the teacher may not know why the child might spend more time in the toilet than is usual.
- There may also be issues around dress; it is usually the case that young Gypsy/Roma and Traveller girls have their ears pierced from a young age and this may go against school policy.
- If parents or the child have not attended school much they may be unaware of the basic rules, such as putting up your hand or sitting still.

- Gypsy/Roma and Traveller children are often not treated differently from adults and therefore may be chatty and forward when speaking in class.
- The school will need to know the literacy standards of the children, as they may be below the expected level for their age group, especially if they have had broken education.
- They may also need to be aware of the literacy levels of the parents, for example whether they will be able to read the letters that may be sent home or find their way around the school.
- They will need to know about where the children are living. If it is by a roadside then they may not have access to running water, so personal hygiene may be poor. The family may not be able to receive post, so this will have implications for sending mail home.

What support might they need?

- Advice on how to make Gypsy/Roma and Traveller children feel more included. This could include having books reflecting their culture; a trailer in home corner and traditional Gypsy utensils like stainless steel baths and cans.
- Cultural awareness training may be beneficial.
- Help from Traveller Education Service or Equality and Diversity officers.

What concerns would you have about the possible reactions of other children and their parents?

- Possible racist reactions. For example, there is a school near Dale End Farm in Essex where non-Traveller parents have taken their children out due to the number of Travellers.
- This can have implications on the relationship between the school and the wider community.
- Other children may also have racist attitudes, which could have implications for the Gypsy/Roma and Traveller children.

Resource G

Case Study 2

Secondary Education

Many members of the Travelling community do not see the need for formal education after the age of 12 years.

Many Travellers believe that they can offer their children an alternative education within their own community, which will be more suitable to the needs of that child. Some elements of the education curriculum, such as sex education, are felt to be inappropriate for Traveller children.

Whilst accepting that being literate and numerate is very important, many Traveller parents think that the skills that they can offer their children are more important than some of the subjects that are taught in schools.

Consider the questions below

What benefits could Secondary School provide to Traveller children that may encourage their parents to allow them to attend?

How would you resolve the tension between the concerns of the parents, which are based on cultural values, and the fact that legislation requires parents either to send their children to school or to provide a form of approved education until the age of 16?

Resource H

Case Study 2 Trainer Notes

What benefits could Secondary School provide to Traveller children that may encourage their parents to allow them to attend?

Note: Gypsy/Roma and Travellers often take a very traditional view of gender roles; girls leave school to learn how to run a house and look after children whilst boys go to work with their dads. This usually occurs around the age of 14 and therefore conflicts with the education system, which states that children should still be in school. However, many of the traditional occupations that Gypsy/Roma and Travellers had are dying out and it is important that children are equipped to diversify into other occupations.

- The broad range of subjects available need to be stressed, as these will help Gypsy/Roma and Traveller children expand their choice of occupation.
- Schools also offer vocational courses, which may be more suitable to the practical nature of the Gypsy/Roma and Traveller lifestyle – although often these don't start until Year 10.

How would you resolve the tension between the concerns of the parents, which are based on cultural values, and the fact that legislation requires parents either to send their children to school or to provide a form of approved education until the age of 16?

- One of the main concerns parents have about girls attending school is that they do not want them to participate in sex education or biology lessons. This conflicts with the strict moral code that the community adheres to. Some Traveller Education Services facilitate an agreement between the school and the family, which would allow children to miss particular lessons.
- A package of support for home-based learning could be put in place to ensure that the children continue to learn beyond the age of 11.
- School-based distance learning could be offered, particularly when children are highly mobile.

Resource 1

Case Study 3

Early Years Education

A family of Travellers has just moved onto an official site that the local authority has had no previous contact with. One of the family members is a single mum with two children, aged one and three.

The site is a distance from the local schools and nurseries with poor public transport links to them. There is a play bus, provided by the Traveller Education Service, which comes on to the site once a week for two hours at a time, providing a space for the children to play. The mum is happy for the children to go onto the bus as she is nearby. However, she is cautious about the eldest attending the nursery in town, as she will not be there.

There is also a local playgroup that would be suitable for the mum to attend with the youngest child.

Questions to consider

You work on the play bus. How you would approach the mum to talk about the children? Why do you think she is cautious about them attending somewhere without her?

What training would the playgroup staff require in preparation for a Traveller child and parent attending the session?

What would the mum need to know about the playgroup?

Resource J

Case Study 3 Trainer Notes

You work on the play bus. How you would approach the mum to talk about the children? Why do you think she is cautious about them attending somewhere without her?

- Take time to build up a relationship and approach the issue gently.
- Carry out one-to-one work with the children in their home, to demonstrate the benefits of play and learning to the mum.
- Explain what they would be doing at playgroup and outline the benefits it would offer her children, such as getting an early opportunity to mix with other children, learn new things etc.
- Generally, the traveller community take responsibility for childcare within the extended family: this may be the first time she has left her child with anyone else.
- She may be aware of the prejudices many people have about Gypsy/Roma and Travellers and may not want to put her children in the position where he / she could be bullied.
- Her own experience of education may have been negative: she may not want her children to experience the same thing.

What training would the playgroup staff require in preparation for a Traveller child and parent attending the session?

- Cultural and lifestyle awareness training.
- Try to meet the family before they come to the playgroup.
- Contact the local Traveller Education Service or Equality and Diversity Officer who can offer support and advice to the family and setting.

What would the mum need to know about the playgroup?

- She would need to be assured that her children would be safe and that staff and children would both welcome them.
- She would need to feel comfortable leaving them, but should be encouraged to stay to observe at first and then at any time she would like to. This will help her to see the activities and witness the interaction between her children, the staff and the other children.

Resource K

Case Study 4

Services

A Gypsy woman enters the local library and explains that she wants to become a member so that she can borrow books for herself and her family and use the computer facilities on offer.

She lives on an unofficial roadside encampment with her husband and three children. There are also two other members of her family in their own trailers who are living in the same place. As the land is not an official stopping place, the council are threatening them with eviction. They are fighting against this, but they are concerned that they may lose and be forced to move on. If this happens they are unsure where they will go.

Questions to consider

What problems can you envisage with her becoming a member of the library?

In what ways could these be overcome?

Resource L

Case Study 4 Trainer Notes

What problems can you envisage with her becoming a member of the library?

- If the family is evicted, there may be difficulties in returning books to the library.
- In some areas of the country you cannot become a member of the library without a postcode. However, there are schemes in which people without a fixed address can become members.
- It may not be possible to send letters home if it is an unofficial site.

In what ways could these be overcome?

- Encourage the parents to come into the library to access the equipment there.
- They could be encouraged to attend the library with their children, who could take part in the reading schemes and play activities which many libraries offer.
- Some libraries do offer no fixed abode membership, although these members are not allowed to take out as many books as they would on a full membership.
- They may have someone else who could borrow books on their behalf, such as a Traveller Education Service.

Resource M

Case Study 5

Services

A Traveller couple access an Adult Learning Centre. They explain that they both have poor literacy and numeracy skills, but have been encouraged to improve these after seeing the progress their children have made at school. They are also interested in learning some computer skills, as neither has ever used one before.

The family is housed in the local area but are not happy with this situation and are hoping that they can move onto the local council-run Traveller site. They explain that they still like to adhere to many of their cultural traditions and attend as many fairs as possible, often going away for a few days at a time.

Questions to consider

What support could the Adult Learning Centre provide the couple?

What issues can you see arising?

How would you accommodate these?

Resource N

Case Study 5 Trainer Notes

What support could the Adult Learning Centre provide the couple?

- The adult learning centre could encourage them to attend some of the basic literacy and numeracy courses on offer.
- They could also be encouraged to attend any drop-in computer sessions which may be available.

What issues can you see arising?

- There could be issues if they miss lessons due to travelling: this could affect their ability to pass the course
- Often centres require 80% attendance to receive funding.
- There is a possibility that other attendees may have racist attitudes to the couple based on perceptions of Gypsy/Roma and Travellers they may have.

How would you accommodate these?

- Offer drop-in sessions.
- Encourage the family to let you know if they intend to go off travelling, so that perhaps they could be given some course work to take with them.
- Ensure that everyone using the centre is fully aware of the anti-discrimination policy and that racism will not be tolerated.

Resource O

Case Study 6

Resources

You are aware that there is a Traveller family using your library, although they have not enquired about becoming members. They have two pre-school children and one school age child. They tend to come on the day that the library runs a pre-school story and activity session.

On their initial visits the children found it difficult to remain still for the session and were viewed by some as quite disruptive. However the family has regularly returned and the children are enjoying the session and the interaction with other children.

Questions to consider

How could this you make use of different multi-cultural resources within this session?

What issues can you see arising and how would you deal with these?

Resource P

Case Study 6 Trainer Notes

How could this you make use of different multi-cultural resources within this session?

- Use the resources to show children the different ways in which people live. Look at the variety of homes people live in, such as trailers, palaces, boats and brick houses.
- Encourage children to talk about their homes and what they like about them.
- Talk about different cultures that exist. This does not need to be solely about Gypsy/Roma and Traveller culture but could be about a whole range of cultures, including that of Gypsy/Roma and Travellers.

What issues can you see arising and how would you deal with these?

- Other parents may have negative attitudes towards the Gypsy/Roma and Traveller family, which will need to be challenged.
- If the parents did start to borrow books and they moved on it may not be possible for them to return the books. Some libraries operate a scheme, which allows books to be returned to a different library and then posted back.
- Parents may have low literacy and numeracy levels, which could make it difficult for them to read the books with the children at home, or to read the signs that are around the building. Consider using pictorial signs rather than word-based ones.
- If it became apparent that the parents had low literacy levels and it was something that they wanted to address, you may be able to encourage them to access a basic literacy course, which are sometimes run through libraries.

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HANDOUT 1

Learning agreement

- Ensure that mobile phones and pagers are switched off.
- Keep to the stated programme times in order to meet the objectives and to ensure respect for trainers and participants.
- Be vigilant about the health and safety of others and comply with any evacuation procedures in the event of fire.
- Listen to each other and ensure that everyone has the opportunity to contribute by ensuring that the time is shared fairly.
- Recognise that training is about change and that to change we all have to be prepared to 'unlearn' existing knowledge, skills and attitudes. This can raise anxieties for individuals.
- Recognise that challenging the views of another can promote learning. However, it should be done in a constructive and respectful manner.
- Ensure information is appropriately shared in such a way that preserves the anonymity of the service users, professionals or others.
- The session may not be the appropriate place to disclose personal history. However, the trainers will make time at the end of the session for individuals to talk through any issues that the course has raised for them – with confidentiality maintained unless the disclosure relates to a child protection concern that needs to be addressed within Child Protection procedure.

HANDOUT 2

Gypsies and Travellers: Separating the Myths from the Facts

The Myths

Many myths surround the culture and lives of Gypsies and Travellers. A few of the more commonly heard ones include:

- All Gypsies and Travellers are nomadic.
- Gypsies and Travellers are dirty.
- Gypsies and Travellers don't pay taxes.
- Gypsies and Travellers don't work.
- Gypsies and Travellers cannot read or write.

Myths like these are based on racist stereotypes, which are often perpetuated by the media, and only serve to reinforce public prejudice towards Gypsies and Travellers. For example, in a representative poll conducted by MORI in 2003, more than one third of adults who took part admitted to being personally prejudiced against Gypsies and Travellers – greater than the levels of prejudice reported towards any other ethnic minorities. The poll also found that the main sources of acknowledged prejudice were newspapers (33%) and television (34%).¹

This level of prejudice, coupled with a general lack of knowledge about the experiences and needs of these communities, has only served to ensure their continued social isolation.

The Facts

What do the terms “Gypsy” and “Traveller” mean?

The terms “Traveller” or “Travelling people” are umbrella terms, which encompass groups of traditionally nomadic peoples of various origins. They include:

- Gypsies (whether English, Welsh or Scottish)
- Travellers of Irish heritage
- “New” Travellers
- European Roma
- Fairground families or showmen
- Bargees and other boat dwelling people

These groups have all traditionally been associated with a nomadic lifestyle, but differ in language, traditions and ethnicity. For example, many Gypsies speak the inherited language of Romanes, whilst Irish Travellers may speak Cant or Gamon.

Some of these people will be living in housing, possibly due to restrictions placed on their movements and a lack of appropriate stopping places, but they are still Travelling people. Irish Travellers and Gypsies are an ethnic group not just a way of life.

Gypsies and Travellers of Irish Heritage are recognised minority ethnic groups protected under the Race Relations (Amendment) Act 2000. As proper nouns the words “Gypsy” and “Traveller” should therefore be capitalised like “Jewish” or “English”.

What are the key elements of Gypsy and Traveller cultures?

Gypsies and Travellers will often have a strong sense of their cultural and ethnic identity, which is likely to have been maintained by those who have moved into housing. Strong family ties tend to be a key characteristic, with great value being placed on the care and socialisation of children and the care of the elderly and infirm. There is also a strict code of cleanliness with regard to interior living spaces. The communities tend to be very independent and self-sufficient. Men and women tend to adopt traditional gender roles with women undertaking the domestic duties and men finding paid employment.

Gypsies and Travellers in the UK

Population

How many Gypsies and Travellers are there?

It is estimated that there are between 200,000 and 300,000 Gypsies and Travellers living in the UK.² However, no exact figures are known, due to the difficulties in counting a transient population and the fact that many people may keep their identity hidden. There is no count of numbers of people, The Gypsy Caravan Count (conducted twice yearly by the Department for Communities and Local Government) records numbers of caravans not people or those Gypsies and Travellers living in housing.

Employment

Do Gypsies and Travellers work?

Traditionally male Gypsies and Travellers had responsibility for work, finding employment as horse dealers, seasonal agricultural labourers, licensed hawkers and basket makers. Nowadays, Gypsies and Travellers work in a wide range of trades, for example as landscape gardeners, tarmacers, motor trade workers and scrap metal dealers. Some Gypsies and Travellers are employed as teachers, academics and health workers, whilst others work in the financial sector and in the sport, leisure and entertainment industries.

Do Gypsies and Travellers pay tax?

All Gypsies and Irish Travellers living on local authority or privately owned sites pay council tax, rent, gas, electricity and all other associated charges. These are measured and charged in the same way as neighbouring houses, this can be twice as much as a local authority. Those living on unauthorised encampments do not pay council tax, but do not receive public services either. There are no mechanisms in place for homeless people to pay council tax, so those living on unauthorised sites cannot choose to pay tax.

Education

Do Gypsy and Traveller children go to school?

Gypsy and Traveller pupils in England are the group most at risk of failure in the education system,³ with access to schooling a serious problem, particularly for the most mobile children and those living on unauthorised encampments. Lack of support for outside-school learning, including home education, also particularly affects Gypsies and Travellers. Evidence collected by Traveller Education Services suggests that some schools are unwilling to register Gypsy and Traveller pupils, due to fears about the possible impact on league tables.

More Gypsy and Traveller children are now attending primary school, but the rate is still low when compared with that of settled children. According to Ofsted estimates from 2003,⁴ there are around 12,000 secondary school-aged Gypsy and Traveller children who are not registered at school. Generally, parents acknowledge the benefits of their children being able to read and write but they do not always value secondary education. This can be due to concerns they have over the curriculum, such as receiving sex education. Gypsy and Traveller girls are expected to be 'pure' prior to marriage and sex education is believed to go against this.

OFSTED statistics also indicate that exclusion rates are significantly higher for Gypsy and Traveller children. It has also been acknowledged that children are often bullied, or parents fear that they will be bullied, because of their ethnicity. This can result in them not attending school.

Access to early years education is also an area for concern. The same Ofsted report states that only 29% of pre-school age Gypsy and Traveller children in one LEA had received some form of pre-school education during the year. The shortage of places in nurseries, which often have long waiting lists, tends to have a disproportionate effect on highly mobile pre-school children.

The Duty to Include

Teachers and early years practitioners play a crucial role in promoting race equality and anti-bias through their curriculum, irrespective of whether Gypsy and Traveller children are currently attending their setting.

The Race Relations (Amendment) Act 2000 gives public bodies, including early years settings, which are directly run or maintained by the local education authority, a statutory duty to promote race equality. In practice it means that settings have to eliminate unlawful discrimination, by making sure all of their policies, practices and procedures do not discriminate on racial grounds; and they have to promote equality of opportunity by ensuring that everyone in the setting is equally valued and that each child and family has equal access and entitlement to all available opportunities for learning, experiences and resources.

Whilst voluntary, independent and private early years settings do not have the same statutory duty, the same principles of equity and justice should be applied as good practice.

Health

Gypsies and Travellers have a higher infant mortality rate and lower life expectancy rate than the settled population in Great Britain, due in part to the difficulty of accessing health services. This is also true of Travellers in Northern Ireland and the Republic of Ireland. Studies show on average, Gypsy and Traveller women live 12 years less than women in the general population and Gypsy and Traveller men ten years less than men in the general population.⁵

According to the CRE, both mobile and settled Gypsies and Travellers report difficulties in registering with a GP or for health care. Reasons cited included bureaucracy (lack of a “recognised” address) and indifference stemming from prejudice. The lack of a system of transferable health records for mobile groups also makes the problem worse and can mean that symptoms of serious conditions are not picked up and treated early.

Land and Planning Issues

Lack of Sites

Many of the traditional stopping places have been blocked off to Gypsies and Travellers in the last 60 years. The 1968 Caravan Sites Act placed a duty on Local Authorities in England and Wales to provide static sites for Gypsies and Travellers. Despite this, many authorities did not meet this duty, often due to strong local anti-Gypsy sentiment.

In the early 1990's there was a moral panic over “raves” and “New” Traveller encampments, following which the government issued a consultation document which proposed the removal of the duty to provide sites and the giving of greater powers of eviction to local authorities and the police. Despite an overwhelmingly negative response from bodies such as the Association of Chief Police Officers and the Country Landowners' Association, the government made these policies into law through the Criminal Justice and Public Order Act 1994.

Around two thirds of Gypsies and Travellers reside on public or privately provided permanent sites. The shortfall in such sites, however, means that one third of Gypsies and Travellers are forced to camp on unauthorised sites. These Travellers are evicted and moved from place to place, authority area to authority area. Research⁶ suggests that the resulting costs to the taxpayer (including other, settled, Travellers) may be twice as much as it would cost to build or enable more sites.

Planning Permissions

Many Travellers are attempting to buy their own land as part of the “privatisation” of site provision aimed at by both the current and last government. However, while 80% of all planning permissions are granted, 90% of Gypsy and Traveller applications are refused. The reasons for this are many, but have much to do with the outcry from the local population whenever a Traveller site is proposed, regardless of the suitability or otherwise of the location. It is also because, since the publication of the Department of Environment circular “Gypsy Sites and Planning” in 1994, almost all local authorities have chosen to assess applications for Gypsy and Traveller sites against criteria laid out in their local plans, and the local planning authority has decided that most applications fail these criteria.

The introduction of the Housing Act and Planning and Compulsory Purchase Act in 2004 means that local authorities now have a duty to carry out an assessment of the accommodation needs of Gypsies and Travellers in their area. They must then identify suitable land for Gypsy and Traveller sites in their local plans. These acts also allow those applying for planning permission for a Gypsy Traveller site to make submissions on the educational and health needs of children living on the site.

Notes

¹ Poll conducted for Stonewall and cited in “Gypsies and Travellers: A Strategy for the CRE, 2004–07”

² Figures taken from the Commission for Racial Equality website

³ “Aiming High: Raising the Achievement of Gypsy and Traveller Pupils – A Guide to Good Practice”, Department for Education and Skills, 2003

⁴ Ofsted “Provision and Support for Traveller Pupils”

⁵ “Moving Forward: The Provision of Accommodation for Travellers and Gypsies”, Crawley 2003

⁶ “At What Cost? The Economics of Gypsy and Traveller Encampments”, Morris / Clements 2002

HANDOUT 3

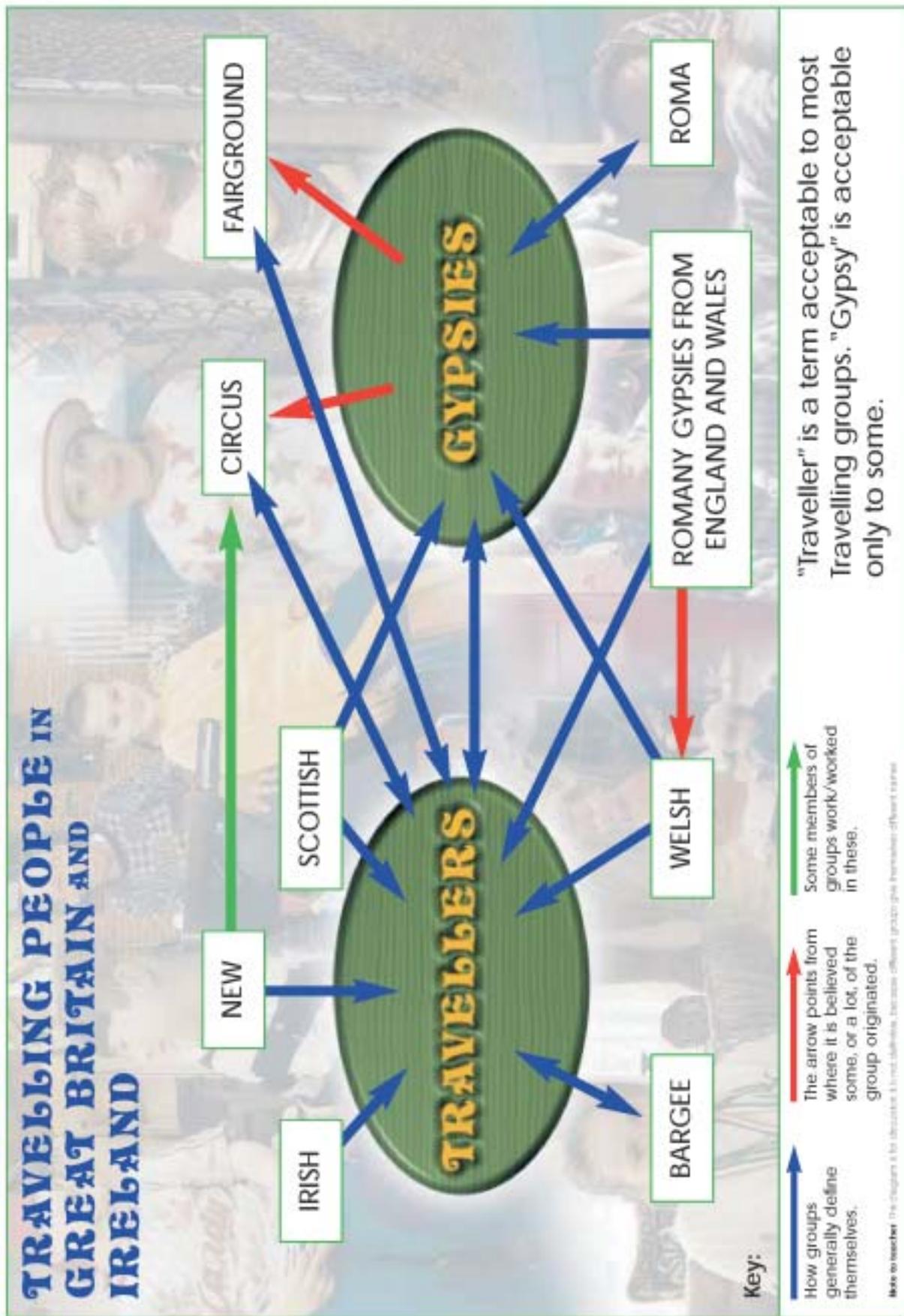
Quiz

1. **The estimated number of Traditional Travellers in Great Britain is:**
 - (a) 250,000–300,000
 - (b) 5,000–10,000
 - (c) 500–2,000
2. **The term Gypsy originated from:**
 - (a) Gypsum – a mineral occurring in sedimentary rock
 - (b) Egyptian – people who originated from Egypt
 - (c) Gyp – meaning to swindle, cheat or defraud
3. **How many official sites does _____**
[insert local Authority] **provide for Travellers?**
 - (a)
 - (b)
 - (c)
4. **The word 'Gaje' (gorger) means:**
 - (a) Someone who does not travel
 - (b) Someone who is not Japanese or Asian
 - (c) Someone who is not Romani
5. **The average life expectancy of Traveller men is:**
 - (a) The same as the national average
 - (b) Five years more than the national average
 - (c) Ten years less than the national average
6. **The Romani language has its origins in:**
 - (a) Italian
 - (b) Egyptian
 - (c) Sanskrit
7. **Where does the term 'Pikey' originate from?**
 - (a) A large predatory freshwater fish
 - (b) From the term 'Turnpike'
 - (c) A medieval weapon
8. **In which year was a boy killed because of his Gypsy ethnicity?**
 - (a) 2003
 - (b) 1958
 - (c) 1943
9. **Which of the following groups have ethnic minority status?**
 - (a) All Travellers
 - (b) Gypsy Roma
 - (c) Fairground Travellers
 - (d) Irish Travellers
10. **Education authorities were legally bound to provide education for all school age children residing in their area, either permanently or temporarily from:**
 - (a) 1981
 - (b) 1944
 - (c) 1996
11. **The Irish Traveller language is called:**
 - (a) Gaelic
 - (b) Hibernian
 - (c) Cant or Gamon
12. **How many people of Roma origin were killed in gas chambers during World War II?**
 - (a) Approximately 6,000
 - (b) Approximately 600,000
 - (c) Approximately 60,000

HANDOUT 5 Timeline captions

<p>First modern circus held in London.</p> <p>King George III</p> <p>Most English laws against Gypsies are repealed from this date onwards.</p>	<p>King Edward VI</p> <p>Edward VI passes a law; Gypsies have to be branded and made into slaves for 2 years. If they escape and are caught they are made slaves for life.</p>	<p>Oliver Cromwell</p> <p>Last known execution for the crime of being a Gypsy in England (Suffolk). Gypsies are banished to America.</p>	<p>2nd World War</p> <p>British Government builds caravan sites for Gypsies in the army, and for Gypsies engaged in farm labour (these are shut after the war)</p> <p>The Holocaust</p> <p>Millions of people, including Gypsies are systematically killed</p> <p>King George VI</p>	<p>King George III, King George IV, King William IV</p> <p>Rides first appear in fairs.</p> <p>King George IV</p> <p>Tents used for circuses</p>	<p>Queen Elizabeth II</p> <p>Caravan Sites Act states, that from 1970, councils should provide caravan sites for Travellers in England.</p>	<p>Criminal Justice Act</p> <p>abolishes Caravan Sites Act. This leaves at least 5,000 families with no legal home.</p> <p>Roma refugees arrive in Dover, Kent, from Eastern Europe needing somewhere to live.</p>	<p>First record of Gypsies in England.</p> <p>Henry VIII forbids Gypsies to be transported into England.</p> <p>King Henry VIII</p>	<p>Elizabeth I passes a law. If Gypsies do not give up their way of life then they will be put to death and their belongings taken away.</p> <p>Queen Elizabeth I</p> <p>First record of Gypsies in Wales</p>
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HANDOUT 6 Gypsy and Traveller Organogram



HANDOUT 7

Using Multi-Cultural Resources Effectively

The Early Childhood Forum's description of inclusion states that it is a process of identifying, understanding and breaking down the barriers to participation and belonging.

Using multi-cultural resources is an important and useful way to promote an inclusive atmosphere within your setting. The following are intended as guidelines to support you in your practice:

- Integrate into planning and organisation
- Make sure the choice of materials is appropriate
- Introduce resources positively to children and young people
- Use materials as part of mainstream activities, for example in topic areas like transport, homes, light / dark etc.
- Try not to generalise about groups, e.g. "all" Asians
- Refer to diverse minority groups as being part of the British community
- As role models, what you say and how you say it is important when you use multi-cultural resources
- Place emphasis on *different* lifestyles, not superior or inferior, good or bad, right or wrong
- Model appropriate language
- Be openly positive about differences

HANDOUT 8

Essential Outcomes When Using Multi-Cultural Resources

It is important to be clear about what you are trying to achieve through your use of multi-cultural resources. It should help you to:

- Raise the self-esteem and identity of all children
- Send out messages that we openly value diverse backgrounds and culture
- Prepare all children and adults to live harmoniously in a diverse society
- Develop positive attitudes to difference
- Unlearn negative attitudes like stereotyping and prejudice
- Enable all children to have equal chances to make appropriate choices in life

HANDOUT 9

Good Practice Strategies

- Treat all Traveller families as individuals, avoiding stereotyping and generalisations
- Treat the children in the same way as any others, that is with understanding and consideration for their particular circumstances
- Engage in anti-discriminatory practice and seek to offer an equal educational opportunity to all Traveller children alongside others in mainstream education, acknowledging that cultural and lifestyle factors may require more flexible arrangements at times
- Inter-agency linking and outreach work with families
- Settings should be encouraged to ensure their policies take account of the needs of Traveller children
- Good home / setting liaison
- Flexibility about uniform policies, wearing of jewellery, showers and changing for P.E.
- Clear, enforced school policies for equal opportunities and dealing with bullying and racism
- Consideration of the exceptions allowed to the class size ruling

HANDOUT 10

Action Plan

From tomorrow I can improve my practice with Gypsy/Roma and Travellers by...

In the long term we can improve our service to the Gypsy/Roma and Traveller community by

HANDOUT 11

Resources List

Books

Children's Books

Taylor, K, *Colletta goes to School*. Handsome Prints, Durrows Quarry Lane, Kelsall, Cheshire CW6 0PD

Beevers, Tim (2004), *Hen's Grand Day Out*. Available from West Midlands Consortium Education Service for Travelling Children, The Graisle Centre, Pool Street, Wolverhampton, WV2 4NE

Little Box of Books. Available from Durham Traveller Education, c/o Broom Cottages Primary Sch, Broom Cottage, Ferryhill, DL17 8A

Mikela at Home and *Mikela's Black Beauty Goes to School*. Available from Avon Consortium TES, Charborough Road, Filton, Bristol. BS34 7RA

Off We Go To Play School. Available from West Midlands Consortium Education Service for Travelling Children, The Graisle Centre, Pool Street, Wolverhampton, WV2 4NE

Scarlett, S, *Tiny's Big Surprise*. Available from Haringey TES, Haringey Prof. Dev. Centre, Downhills, Park Road, London N17 6AR

Where's my Teddy? Available from Durham and Darlington Traveller Education, c/o Broom Cottages Primary Sch, Broom Cottage, Ferryhill, DL17 8AN

Cunningham, K, *Jel Akai Chavies*. Available from Cambridgeshire Race Equality and Diversity Service, Traveller Education, CPDC, Foster Road, Trumpington, Cambridge CB2 2NL

Ketley Brook Traveller Site, Telford (2004), *A First Gypsy Alphabet*. Available from West Midlands Consortium Education Service for Travelling Children, The Graisle Centre, Pool Street, Wolverhampton, WV2 4NE

Cave, K and Riddell C. (1995), *Something Else*. Puffin Books

Further reading

Acton, Thomas and Gallant, David (2000), *Threatened Cultures: Romanichal Gypsies*. Wayland Publishers Limited

Bhopal, K (2004), *Gypsy Travellers and Education: Changing Needs and Changing Perceptions*. British Journal of Educational Studies

Brown, B (1998), *Unlearning Discrimination in the Early Years*. Trentham Books

Brown B (2001), *Combating Discrimination, Persona Dolls in Action*. Trentham Books

Bruce, T (2004), *Developing Learning in Early Childhood*. Paul Chapman Publications

Evans, Simon (2004), *Stopping Places. A Gypsy History of South London and Kent*. University of Herefordshire Press

Johnson, Chris and Willers, Marc eds. (2004), *Gypsy and Traveller Law*. Legal Action Group, 242 Pentonville Road, London, N1 9UN books@lag.org.uk

Kenrick, Donald (2004), *The Romani World: A Historical Dictionary of the Gypsies*. University of Herefordshire Press

Kiddle, C (1999), *Traveller Children: A Voice for Themselves*. Jessica Kingsley publications

Liégeois, Jean-Pierre (1998), *School Provision for Ethnic Minorities: The Gypsy Paradigm*. Gypsy Research Centre, University of Herefordshire Press

Millam, R. (1996), *Anti-discriminatory Practice: a Guide for Workers in Childcare and Education*.

O'Hanlon, C and Holmes, P (2004), *The Education of Gypsy and Traveller Children: Towards Inclusion and Educational Achievement*. Trentham Books Ltd

Saunders Peter eds. (2000), *Gypsies and Travellers in Their Own Words*. Leeds Traveller Education Service, West Park Centre, Spen Lane, Leeds, LS16 5BE

Siraj-Blatchford I. (1994), *The Early Years. Laying the Foundations for the Racial Equality*. Trentham Books

Siraj-Blatchford I. and Clarke P. (2000), *Supporting Identity, Diversity and Language in the Early Years*. Open University Press

Tassoni, P (2002), *Planning for the Foundation Stage*. Heinemann

Tyler, C (2005), *Traveller Education: Accounts of Good Practice*. Trentham Books Ltd

Publications

CRE (2004), *Gypsies and Travellers: A Strategy for the CRE 2004–2007*. Commission for Racial Equality
www.cre.gov.uk

Delamere, Andrew and Norton, Peter, *The Travelling People Key Stage 2, National Literacy Strategy Activity Pack*. Available from Newham Traveller Education Service.

Derbyshire Gypsy Liaison Group/Derbyshire Traveller Issues Working Group (2004), *A Better Road: An Information Booklet for Health Care and Other Professionals*. Available from Derbyshire Gypsy Liaison Group, 01629 583300

DfES (2003), *Aiming High: Raising the Achievement of Gypsy Traveller Pupils – A Guide to Good Practice*. DfES publications www.standards.dfes.gov.uk/

Dickins, M (2002), *All about... Anti-discriminatory practice* http://www.surestart.gov.uk/_doc/0-DA574D.pdf

Early Years Equality (1999), *All Our Children*. Available from Early Years Equality, PO Box 3428, Chester, CHI 9BX
www.earlyyearequality.org

Early Years Equality (2001), *A Policy for Excellence: Developing a Policy for Equality in Early Years Settings*. Available from Early Years Equality, PO Box 3428, Chester, CHI 9BX www.earlyyearequality.org

Early Years Equality, *On the Spot – Dealing with Racism*. Available from Early Years Equality PO Box 3428, Chester, CHI 9BX www.earlyyearequality.org

Evans, Kate (2004), *Spotlight briefing – Traveller communities and developing PSHE and Citizenship*. National Children's Bureau www.ncb.org.uk

Grimmond, P (2001), *Early Years: Traveller Children Learning at Home and School*. Available from Paul Winter, North Yorkshire Traveller Education, Harrogate Education Office, Ainston Road, Harrogate, HG1 4XU

Liverpool Traveller Education Service (2005), *Learning is Fun*. Available from john.cole@liverpool.gov.uk

Persona Doll Training (2004), *Celebrating Diversity: Inclusion in Practice*. Available from Persona Doll Training, 51 Granville Road, London N12 0JH www.persona-doll-training.org/

Save the Children (2000), *Anti-Bias Approaches in the Early Years*. Available from Save the Children Fund, 1 St. John's Lane, London, EC1M 4AR www.earlyyearequality.org

Save the Children (2001), *Denied a Future? The right to Education of Roma/Gypsy and Traveller Children in Europe*. Available from Save the Children Fund, 1 St. John's Lane, London, EC1M 4AR www.savethechildren.org.uk

Save the Children (2005), *The Herefordshire Early Years Project: Early Years Development and Play for Gypsy/Traveller Families*. Available from Save the Children Midlands Development Team, Hawthorns House, Halfords Lane, Smethwick, West Midlands B66 1BB

Save the Children et al (2003), *All About Us*. Available from Save the Children Midlands Development Team, Hawthorns House, Halfords Lane, Smethwick, West Midlands B66 1BB

Resource Catalogues

Dawson, Robert (2004), *Joint Catalogue: Traveller Publications, School Learning Activities, Games, Kits and Cards and Other Material*. Available from Robert Dawson, 188 Alfreton Road, Blackwell, Alfreton, Derbyshire, DE55 5JH

HANDOUT 12

Useful Websites

- DfES Gypsy and Traveller Achievement site** http://www.standards.dfes.gov.uk/ethnicminorities/raising_achievement/gypsy_travellerachievement/
- Commission for Racial Equality Gypsies and Travellers strategy** http://www.cre.gov.uk/policy/gypsies_and_travellers.html
- BECTA Traveller Education** <http://lists.becta.org.uk/mailman/listinfo/trave-ed>
- BECTA Inclusion Pages** <http://inclusion.ngfl.gov.uk>
- National Association of Travelling Teachers (NATT)** www.natt.org.uk
- Department for Communities and Local Government** <http://www.communities.gov.uk>
- Friends, Families and Travellers (FFT)** www.gypsy-traveller.org
- Gypsy and Traveller Law Reform Coalition** www.travellerslaw.org.uk
- Irish Traveller Movement in British** www.irish.org.uk
- Leeds Traveller Education Service** www.travellersinleeds.co.uk
- National Playbus Association** www.playbus.org.uk
- Cyber-pilots** <http://www.gypsy-traveller.org/cyberpilots/index.htm>
- Pavee Point Web Pages** <http://www.paveepoint.ie/index.html>
- SureStart** <http://www.surestart.gov.uk/>
- Devon Traveller Education** http://www.devon.gov.uk/travellers_education
- Social Exclusion unit within the Office of the Deputy Prime Minister**
<http://consultations.socialexclusion.gov.uk/inovem/consult.ti>
- Scottish Traveller Education Programme** <http://www.scottishtravellered.net/>
- Oxfordshire Travellers Education Project** <http://www.a-s-e-t.demon.co.uk/>
- Newham Traveller Education Service** http://www.newham.gov.uk/content/Education/inc_edu_support_services.jsp?sectionNumber=8
- Multi-verse exploring diversity and achievement** <http://www.multiverse.ac.uk/>
- Kent Traveller resources for the literacy hour** <http://www.kented.org.uk/ngfl/subjects/literacy/traveller/>
- Early Years Equality** http://www.earlyyearequality.org/pagesearlyyearequality/I_1.html
- Qualifications and Curriculum Authority – challenging racism through the curriculum**
<http://www.qca.org.uk/index.html>
- BBC Learning Pages** <http://www.bbc.co.uk/learning/>

HANDOUT 13

Evaluation Form

Could you please spend a few minutes completing this form to give us feedback on the event?

How informative did you find the session in general?

Not informative					Very Informative
1	2	3	4	5	

Which part of the session did you find most informative?

	Not informative				Very Informative
	1	2	3	4	5
<i>Introduction</i>	1	2	3	4	5
<i>Wall of Prejudice</i>	1	2	3	4	5
<i>Quiz</i>	1	2	3	4	5
<i>Timeline Exercise</i>	1	2	3	4	5
<i>Organogram</i>	1	2	3	4	5
<i>Photograph Exercises</i>	1	2	3	4	5
<i>Case Studies</i>	1	2	3	4	5
<i>Home corner</i>	1	2	3	4	5
<i>Books and storytelling</i>	1	2	3	4	5
<i>Diversity in your EY setting</i>	1	2	3	4	5
<i>Using multi-cultural resources</i>	1	2	3	4	5
<i>Action Planning</i>	1	2	3	4	5
<i>Resource Pack</i>	1	2	3	4	5

Why?

How satisfied were you with the following:

	Unsatisfied					Very Satisfied
General organisation of the event?	1	2	3	4	5	
Presentation?	1	2	3	4	5	
Resources?	1	2	3	4	5	

What would you like to see included / changed / removed?

How do you think this session will improve your practice?

Any other comments

Please return the Evaluation Form to:

Endnotes

¹ *Aiming High: Partnerships between schools and Traveller Education Support Services in raising the achievement of Gypsy Traveller pupils*, DfES 2005

² Taken from the “Promoting race equality in early years” document endorsed by Sure Start

³ Adapted from *The Travelling People*, Newham Traveller Education Service, 2004

⁴ Adapted from *The Travelling People*, Newham Traveller Education Service, 2004

⁵ Crown Derby Pottery is popular amongst Gypsy/Roma and Traveller families and is often displayed in their trailers.

⁶ Photograph courtesy of romanygypsy.com

⁷ Adapted from “Anti-bias approaches in the Early Years” (2000) Save the Children

⁸ Adapted from “Anti-bias approaches in the Early Years” (2000) Save the Children