Engaging with the Gypsy/Traveller Community:
Interview Findings

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SUMMARY OF KEY FINDINGS

Provision of funding and resources
- A lack of dedicated funds and the absence of a central decision-making point within Perth and Kinross Council in relation to Gypsy/Traveller issues creates difficulties for those attempting to work with this group.
- Funding for initiatives is often obtained from the under-spend in other budgets.
- The short-term nature of many initiatives for Gypsy/Travellers has a “knock-on” impact with regard to levels of trust and engagement with services.

Consulting with the Gypsy/Traveller community
- Only those members of the Gypsy/Traveller community with immediate issues tend to speak out
- Family is considered more important than the wider Gypsy/Traveller community, so can be difficult to gain a consensus of opinion even in small sites
- The intention of any consultation should be made clear, while emphasising the aim is not to change the Gypsy/Traveller culture
- The benefits of any consultation to the Gypsy/Traveller community should be made clear
- It should be ensured that anyone claiming to speak for, or accept information on behalf of, the Gypsy/Traveller community has been sanctioned to do so

Discrimination and lack of understanding
- Despite improvements in publically-expressed attitudes towards Gypsy/Travellers by individuals, discrimination at the institutional and legislative levels remains evident
- There is a general lack of knowledge and understanding of Gypsy/Traveller culture in many statutory and voluntary organisations
- Equity of treatment is more important than the designation of Gypsy/Travellers as a recognised minority

Effective provision of information
- A small-scale study conducted in the Lothians found that most Gypsy/Travellers would prefer information to be provided in audio/visual formats
- Techniques involving motivation and empowerment may not necessarily be an effective method of working with some Gypsy/Travellers
- True consideration of literacy difficulties within the Gypsy/Traveller community is required, particularly in regard to completion of forms
• Use of plain english is considered important

**Engaging with the Gypsy/Traveller community**
• Travelling takes precedence over most things, no matter the importance assigned to them by others

• Small-scale initiatives with short-term, clear-cut goals are considered to work best for the Gypsy/Traveller community, particularly those focussed on practical issues

• Consistency and flexibility of approach to working with Gypsy/Travellers is considered important

• Top-down support is required within organisations in order to promote a consistent response to Gypsy/Traveller needs

• The personalities of those working with Gypsy/Travellers are often key to successful engagement, with respect being a large part of this

• The impact of decades of discrimination and poor treatment on the Gypsy/Traveller communitys” willingness to engage with services should not be underestimated.

**Other findings**
• Accommodation is considered to be the biggest single issue affecting the Gypsy/Traveller community. It is suggested that, until this is addressed, other issues will be difficult to resolve

• The lack of a Scotland-wide body to represent Gypsy/Travellers led to suggestions that services across the country should be mapped, in order for individuals to be provided with contacts in each area.

**Discussion**
• Although many of the issues impacting on the Gypsy/Traveller community are also common to other groups, the dearth of services and support available to Gypsy/Travellers sets them apart in this regard.

**Recommendations**
• Ensure that initiatives are small-scale in nature and offer short-term, clear-cut benefits to those involved; a focus on generic, practical issues may be most appropriate

• When developing initiatives, consult and collaborate with those already working effectively in the Gypsy/Traveller community

• So far as is possible, ensure that work is carried out in a consistent and flexible manner

• Consider creating a central fund to support the maintenance and repair of the portacabin on the Double Dykes site
- In consultation with those already working with Gypsy/Travellers, consider development of an inclusion for the staff induction/information pack in relation to issues of discrimination and intolerance; emphasise the importance that relationships of trust and respect play in working with this client group

- In developing new information leaflets and the like, consult with those already working in the Gypsy/Traveller community (both council-based and otherwise) to explore such as appropriate formats and effective distribution points

- Consider making important information and instructions available in audio form, particularly where failure to comply with these may result in negative consequences (e.g. tenancy agreements; legal orders; etc.)

- Consider creating a central contact point for council staff in relation to information on resources and available funding

- When there is a requirement for forms to be completed, encourage staff to offer assistance with this rather than assume the Gypsy/Traveller client can complete these unaided

- Ensure that any information intended for the whole of Double Dykes is delivered to all residents; given the difficulties on the site and the lack of a recognised representative, information should not be passed to just one individual.
1. INTRODUCTION

1.1 A review of policy and literature relating to the Gypsy/Traveller community was commissioned by Perth and Kinross Council in order to explore best practice with regard to service provision and engaging with this group\textsuperscript{1}. Once the review was completed the intention was to then conduct a consultation with the Gypsy/Traveller community, primarily those in residence at the Double Dykes site in Inveralmond, to best frame and understand findings from the review.

1.2 However, the review and early discussions with both Gypsy/Travellers and professionals working with this group indicated that such a consultation process may not be particularly effective. Therefore the decision was taken to conduct in-depth interviews with individuals that had been identified (by both professionals and Gypsy/Travellers) who were, or had been in the past, involved with good practice in relation to the Gypsy/Traveller community. The primary focus of these interviews would be on best methods in regard to engagement and communication.

1.3 Seven in-depth interviews were conducted, involving 13 people from the fields of education, health, housing and ethnic minority issues. One of the interviewees was a Gypsy/Traveller who had worked in local and national government for over 30 years, including time as a Gypsy/Traveller Liaison Officer. Although all interviews were digitally recorded, given the sensitivity of the topic all participants were guaranteed anonymity; any quotations used will be related to an interview, rather than an individual. A full break-down of those involved in the interviews can be found in Table 1 below.

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|}
\hline
Interview & Participants & Field of work \\
\hline
1 & 2 & Generic health \\
2 & 2 & Education \\
3 & 3 & Community work/Youth education \\
4 & 1 & Housing & ethnic minority issues \\
5 & 1 & Ethnic minority issues \\
6 & 2 & Adult education \\
7 & 2 & Adult health \\
\hline
\end{tabular}
\caption{Interview Participants}
\end{table}

1.4 In Section 2 this report will first discuss findings from the interviews under a number of themes. A brief discussion of findings will be presented in Section 3 and recommendations for the future presented in Section 4.

\textsuperscript{1} A summary of findings from the review can be found at Appendix 1.
2. **FINDINGS**

2.1 As could be expected, the work background of interviewees had some influence on the main issues discussed. However, overall findings reflected those from the literature and policy review, lending some support to the conclusions drawn there. Nevertheless, interviewees consistently made the same over-arching points in relation to the needs of, and issues effecting, the Gypsy/Traveller community. These were:

- Provision of funding and resources
- Consulting with the Gypsy/Traveller community
- Discrimination and lack of understanding
- Effective provision of information
- Engaging with the Gypsy/Traveller community

2.2 It is, of course, the case that many of the issues raised during the interviews are equally relevant to other groups. By no means can it be said that the Gypsy/Traveller community are unique in terms of the difficulties agencies may have in providing adequate services, and this will be discussed later in the report. However, as was evidenced in the policy and literature review, the Gypsy/Traveller community experiences high levels of discrimination and difficulties at the most basic of levels\(^2\), and this should be borne in mind when considering responses.

**Provision of Funding and Resources**

2.3 A general lack of funding and resources for working with Gypsy/Travellers was raised during all interviews, with the limited funding that was available tending to be short-term in nature. For those who had worked with the Gypsy/Traveller community for some time there was a tendency to rely on underspends from other budgets, with such sums rarely amounting to more than a few hundred pounds. This lack of funding has led to many project and initiatives being short-lived and, in some cases, a compromise on what is actually needed or was originally proposed.

2.4 In relation to Double Dykes, for a time there was a multi-agency committee that came together to discuss where resources for the site could be found but, as the committee had no official remit, this ceased operation once the lead practitioner retired. Much of the work conducted on the site takes place in portacabin, which itself is believed to have been purchased with funds from a budget underspend. There is no set budget for maintenance of the portacabin and it was suggested by one of the teams who regularly work there that even a minimal amount of around £2000 per annum would be sufficient for their needs. The absence of a set budget for the work conducted on the Double Dykes site, combined with the lack of one central contact within Perth and Kinross Council to take work forward can result in progress being slow as no one person has the responsibility for taking decisions and allocating

\(^2\) For example, criminalisation of the travelling lifestyle and lack of appropriate accommodation/transit sites.
funds. For example, in relation to educational work it is know that it took almost 3 years for internet access to be provided in the portacabin.

**Consulting with the Gypsy/Traveller Community**

2.5 All interviewees suggested that it would be very difficult to gain a clear perspective on what all Gypsy/Travellers want as only those with a particular issue tend to speak out. Therefore, achieving a consensus of opinion can be difficult. Conflict between individual families and a lack of community leaders can also make it difficult to bring all together as a group, and the lack of any fully representational bodies in Scotland adds to this difficulty. Although some families can be large enough to almost constitute a community in their own right, there is general consensus that the family has a greater priority than the wider Gypsy/Traveller community and this is where loyalties lie. Therefore, even in a relatively small area such as Double Dykes it can be difficult to bring all parties together.

2.6 It was suggested that most individuals within the Gypsy/Traveller community have little knowledge of all that is written about them, particularly with regard to the output of any research they may have been part of. They are also likely to question what benefit any research has had for them in practical terms, so research fatigue and a potential reluctance to be involved may be common. Interviewees were keen to emphasise that those attempting to conduct research or consult with the Gypsy/Traveller community should always bear in mind that these individuals are living what is being written/researched.

2.7 Interviewees maintained that the general way in which the Gypsy/Traveller community was approached, on many levels and by a range of agencies, had more to do with assimilation than integration. This, they believe, is one of the reasons that many Gypsy/Travellers are distrustful of those from outside their own community as they feel that attempts are being made to either change or negate the Gypsy/Traveller culture. Challenges to such as the heavily-demarcated gender roles within Gypsy/Traveller community can be viewed as threatening to the culture itself, and therefore should be treated with some sensitivity. Interviewees considered it important for anyone attempting to engage with the Gypsy/Traveller community to make it clear that they are there to provide help and support, and not to change the culture.

2.8 In the case of Double Dykes, it is clear that there are ongoing difficulties on the site in terms of conflict between different factions. For this reason, caution was urged regarding who information was obtained from on the site as there would be no guarantee that the loudest voice speaks for all. Allied to this was the point that, as there is no recognised spokesperson for the entire Double Dykes community, anyone communicating important information to those on the site would need to ensure that the information was reaching all concerned, as it was noted that information shared with one person would not necessarily be passed on to the whole group.
Discrimination and Lack of Understanding

2.9 Although the situation with regard to discrimination against Gypsy/Travellers was mentioned by interviewees as having improved in recent decades, they also made it clear that racism and discrimination nevertheless still exist. It was suggested that while individuals are now “smarter” (Interview 4) in regard to not expressing discrimination in face-to-face situations (although peer-to-peer bullying at school could be considered an exception to this), the discrimination still found in policy, legislation and at institutional levels had yet to be addressed. While the obligation for government agencies to produce Equality Impact Assessments has made Gypsy/Travellers a group of interest, it was suggested that any work arising from such assessments was carried out because it „had to be” rather than through any genuine desire to help.

2.10 It was noted by many of the interviewees that a general lack of understanding of, and knowledge, about the Gypsy/Traveller culture was common across all agencies, including schools, the police and local councils. To improve levels of understanding amongst those who may have contact with Gypsy/Travellers in the course of their daily work was therefore considered important by most interviewees. However, it was stated by one interviewee that equitable treatment was much more important than the Gypsy/Traveller „label” itself, so an emphasis for workers to treat all the same was perhaps a more constructive approach to this issue.

2.11 Conversely there was some suggestion that, with regard to Double Dykes, there were indications that certain issues were being approached with too much equity. With regard to the current difficulties being experienced on the site at present it was noted that, amongst other things, in order to address these difficulties a number of multi-agency meetings had been called and mediation had taken place. Despite these and other efforts, and the recognition that it was primarily the behaviour of one individual that was at the root of most of the difficulties, no attempt had been made to censure this individual directly. It was suggested by some of the interviewees that, had this individual been resident on a housing estate and not been a Gypsy/Traveller, they may even have been evicted from their tenancy by now. Therefore, the approach being taken with this individual appeared to have crossed the line from equity to special treatment.

2.12 Overall, however, most interviewees felt that relationships with those residing at Double Dykes, along with those Gypsy/Travellers housed across Perth, had improved in recent years with some Gypsy/Travellers themselves admitting that they had played some role in their own isolation from the wider community.

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3 It is worth noting that the impact of the ongoing difficulties at the Double Dykes site has been considerable on those who live there. There is much anecdotal evidence to suggest that Gypsy/Travellers from all age groups have experienced depression and anxiety due to these pressures, with children feeling unable to play outside and some families considering moving on as the only option left open to them, including one family already having left the site despite having two young children well-settled in the local school.
Effective Provision of Information

2.13 A small study was conducted by a health team operating in the Lothians, which asked Gypsy/Travellers how services could best provide information to them. Although some were happy with leaflets, the majority stated that they would prefer some form of audio/visual resource; something that should possibly be a logical approach given the strong oral traditions of the Gypsy/Traveller community. Perhaps surprisingly, the majority of those involved in the study also stated that they would prefer someone from outside of the Gypsy/Traveller community to present the information, as they would not necessarily trust what they were told by another Gypsy/Traveller. In broader terms, it was suggested that developing trust and delivering services with consistency is vital, as without these the Gypsy/Traveller community may be disinclined to accept what they are told as valid or truthful.

2.14 Efforts to empower individuals through such as motivational interviewing, while an often-used approach may not necessarily be an effective method of interacting with some members of the Gypsy/Traveller community. One example was given of a doctor discussing health care with an older Gypsy/Traveller patient and attempting to involve them in the decision-making process with regard to treatment; the patient was of the attitude that the doctor was the professional and should therefore be telling them what they needed to do. In fact, that the doctor was consulting with the Gypsy/Traveller patient in this manner made them less likely to trust what the doctor told them.

2.15 It is clear from the interviews, and from other studies conducted by this author, that individuals are generally not asked if they can read or require assistance when being provided with forms to complete. Given that high levels of illiteracy are recognised to exist within the Gypsy/Traveller community, particularly in their older members, it was suggested in the interviews that support should always be offered when it is necessary for forms to be completed. It is something often seen in such as social work case files that a form for housing, or for some aspect of a child’s schooling, has not been completed; this tends to be viewed as a failure on the part of the individual to take action. However, there rarely appears to be any consideration of whether or not the person responsible for completing the form is capable of doing so.

2.16 It was widely agreed that the use of plain English was important in providing written information to the Gypsy/Traveller community. Also, given the apparently exceptional practical skills of this group it was further suggested that the use of firm, practical examples of what is being asked or related in the information could be of benefit. It was noted that the main literacy difficulties lay with older Gypsy/Travellers, so making additional efforts in addressing their needs may be of benefit.

Engaging with the Gypsy/Traveller Community

2.17 In engaging with Gypsy/Travellers, one point was particularly clear. No matter how effective a service or how necessary for the well-being of an individual a particular form of support/treatment may be, travelling takes precedence over all:
“not many practical things get in the way of the urge to travel” (Interview 7)

2.18 This, combined with an apparent reluctance among Gypsy/Travellers to plan ahead, can create a great deal of frustration for those working with them. It was therefore suggested that small-scale initiatives involving clear-cut, short-term goals was the best method by which to engage Gypsy/Travellers; if good results are achieved, word will then spread to others within the community increasing the likelihood of others engaging with a service. As is relevant to all communities, it was made clear that „one size will not fit all” and so a focus on more generic, practical issues may have the most success. Whatever type of service is provided, it should be made clear exactly what benefits it aims to produce and within what timescale.

2.19 As alluded to above, a clear statement that a service is there to provide support and not to challenge or change the culture can be an effective first step in engaging with the Gypsy/Traveller community. If any type of threat is perceived then it is unlikely that effective engagement will take place. The health practitioners interviewed felt that part of their success in working with the Gypsy/Traveller community was that they are viewed as a „helping” profession, and as such were not likely to endanger the community in any way. For example, one health practitioner reported that an adult Gypsy/Traveller could become very defensive if asked about their children’s health (perhaps illustrating a potential fear of the children being taken away from them), and this may be an indication of where boundaries lie in such circumstances.

2.20 The ability to provide services and support with consistency and flexibility was highlighted by all interviewees on numerous occasions. This can be difficult when there is no will at an organisational level to provide services for the Gypsy/Traveller community, with interviewees from all fields believing their umbrella organisation did not give enough consideration to the work required. Where services were successful in serving the Gypsy/Traveller community this tended to be as a result of the efforts of a particular individual; when that person moved on or retired, the initiative would eventually cease to exist. In a broader sense, it is also clear that much of the success in engaging with the Gypsy/Traveller community is as a result of individual personalities, with much anecdotal evidence to suggest that there are staff within both the council and health service (along with other agencies) that will openly treat Gypsy/Travellers with disrespect. Use of the phrases „your kind of people” and „you lot” seem to be quite common in such circumstances.

2.21 Although the following must be treated with caution, there was some suggestion that a certain sense of „fatalism” within the Gypsy/Traveller community could impact on their likelihood – or not – to engage with services. This was particularly evident in responses from health workers, who reported a seeming acceptance among Gypsy/Travellers that they are unlikely to live much past the age of 50 so see little benefit from following a treatment regime or taking on board health advice. One worker described it as Gypsy/Travellers having attitudes similar to those in the 1940’s and 50’s, with great emphasis on self-reliance and keeping to oneself. For example it was stated that few Gypsy/Travellers will register as
unemployed when out of work, while many do not claim other benefits that they are entitled to. In general terms, decades of poor treatment and discrimination may well have taken their toll so it should, perhaps, not be surprising that some Gypsy/Travellers have no faith in services and therefore will not engage. Again this emphasises the need for relationships of trust to be built and for services to be provided consistently.

2.22 The problem of not having a central contact within a local authority through which funding, resources, advice and the like can be obtained by those working with Gypsy/Travellers was mentioned above, and this too can have an impact on effective engagement. Delays and difficulties are inevitable when no one person can take decisions or speak for the local authority as a whole. Some interviewees suggested that a Gypsy/Traveller Liaison Officer or similar should be an ongoing role within all local authorities, particularly as they could also provide a central contact point for any Gypsy/Traveller coming in to their area. Currently, health teams in both Perth and the Lothians are informed by the police if an unauthorised encampment is established, so they can make efforts to offer healthcare to those living there. Being able to also provide a named contact to such individuals that can assist with issues beyond health could be of great benefit. Although some local authorities do have Gypsy/Traveller Liaison Officers, it is believed that in most cases they have enforcement as part of their remit. This is considered counter-productive, as developing a relationships of trust can be difficult if that person also has a role in dispersing unauthorised encampments.

Other Findings

2.23 Although not directly related to the enquiry at hand, the biggest single problem mentioned during the interviews as impacting on Gypsy/Travellers and their relationships with the wider community is accommodation; not only in regard to site provision but also in relation to difficulties in obtaining planning permission to create their own sites. Given that such difficulties impact on all areas of life and wellbeing, it was suggested by many interviewees that matters are unlikely to improve on any level until accommodation issues are addressed. The quality of the accommodation at Double Dykes is considered an example of the kind of issues being dealt with on a daily by the Gypsy/Traveller community; damp, mould and heating costs exceeding £100 per week during the winter months are but a few of these issues.

2.24 It is felt that although installation of the chalets at Double Dykes was a good idea in principle the community were let down by what was provided, with interviewees placing most blame for this at the door of the contractor supplying the chalets, and not the local authority. For example, although it has been recognised that something is wrong with the electricity tariff at the site since the chalets were put in place some 4 years ago (i.e. the tariff appears to be set at a rate more similar to that of the neighbouring industrial estate than the regular domestic tariff), this issue has yet to be resolved. It was suggested that if the Gypsy/Travellers had put these chalets up under their own initiative, any inspection by the relevant authorities would deem them unfit for habitation due to the level of damp and amount of heating required.
2.25 As there is no national organisation working with Gypsy/Travellers in Scotland, it was suggested by some interviewees that it could be of use to map all individual pieces of work/initiatives being carried out across the country. As few local authorities have a Gypsy/Traveller Liaison Officer, this could allow specific contacts in all local authority areas to be provided to Gypsy/Travellers so that access to health care, education and the like could be facilitated.
3. DISCUSSION

3.1 It is clear that lack of funding and the absence of agency-wide approaches has impact not only on the work carried out with the Gypsy/Traveller community, but also potentially on their response to future initiatives. This may lend some support to the opinion of some interviewees that work with Gypsy/Travellers tended to come as a response to Equality Impact Assessments rather than any true desire to make a difference. However, finding out what it is that Gypsy/Travellers require in terms of services may be a complex process, given the difficulties in conducting an effective consultation process with them, and it is perhaps best to focus initiatives on generic, practical issues.

3.2 Discrimination against Gypsy/Travellers is considered to remain an issue at the institutional and legislative levels in Scotland. Anecdotal evidence also suggests that some individuals, working for such as local councils and the NHS, seem to feel it is appropriate to treat Gypsy/Travellers with open disrespect. Therefore, despite some apparent improvements in recent decades in the way that Gypsy/Travellers are treated, it would seem that much work is yet to be done in promoting understanding and tolerance.

3.3 In discussion with various individuals during the course of the interviews, it became clear that there was little knowledge within the wider reaches of Perth and Kinross Council of the different teams/individuals of their own staff who already work within the Gypsy/Traveller community and no obvious recognition of the long-term work and relationships that have been established. In 6 of the 7 interviews it was mentioned that staff from various council departments (and also those such as voluntary agencies and the police) had gone to Double Dykes to carry out particular tasks with no consultation of or collaboration with those already trusted by the residents there. Given the often poor treatment received by the Gypsy/Traveller community, it is unsurprising that they may treat unknown individuals with some distrust and not engage to any great extent. Additionally, should poor work be conducted by individuals who perhaps do not have the knowledge or capacity to work with Gypsy/Travellers, this may impact upon existing good relationships. It may, therefore, be prudent to encourage a more collaborative approach in such circumstances.

3.4 Although the impact of the poor treatment many Gypsy/Travellers have received at the hand of others should not be discounted, it is nevertheless obvious that many of the issues faced by the Gypsy/Traveller community are also relevant to other communities in Scotland. The impact of poor literacy skills; ignorance and intolerance; inadequate accommodation provision; a lack of service provision and support; and success often occurring as the result of the will of an individual rather than an organisational mandate, are some of the examples of this. However, although many experience these difficulties, few are subject to the dearth of support that the Gypsy/Traveller community is. For example, the most recent prison statistics note that the average daily population across Scotland in the period 2009 to 2010 was a little less than eight thousand\(^4\). While it cannot be said that offenders are afforded the best levels of

\(^4\) Information available at: http://www.scotland.gov.uk/Publications/2010/12/15154652/4
service possible, there are nevertheless a large number of national organisations and influential individuals working and advocating on their behalf, as well as regular initiatives set in motion by the Scottish Government to improve their lot. Given that the estimated population of Gypsy/Travellers in Scotland is fifteen thousand – most of whom are unlikely to have committed any crime against society – this difference in responses is somewhat difficult to comprehend.
4. RECOMMENDATIONS

4.1 Although it is clear from the findings of both the interviews and the literature/policy review that consulting and engaging with the Gypsy/Traveller community is something that requires consideration nationally before true change can occur, there are nevertheless a number of recommendations that can be taken forward on a local level that may prove effective.

4.2 In relation to engagement:
   A. Ensure that initiatives are small-scale in nature and offer short-term, clear-cut benefits to those involved; a focus on generic, practical issues may be most appropriate
   B. When developing initiatives, consult and collaborate with those already working effectively in the Gypsy/Traveller community
   C. So far as is possible, ensure that work is carried out in a consistent and flexible manner
   D. Consider creating a central fund to support the maintenance and repair of the portacabin on the Double Dykes site
   E. In consultation with those already working with Gypsy/Travellers, consider development of an inclusion for the staff induction/information pack in relation to issues of discrimination and intolerance; emphasise the importance that relationships of trust and respect play in working with this client group

4.3 In relation to provision of information:
   F. In developing new information leaflets and the like, consult with those already working in the Gypsy/Traveller community (both council-based and otherwise) to explore such as appropriate formats and effective distribution points.
   G. Consider making important information and instructions available in audio form, particularly where failure to comply with these may result in negative consequences (e.g. tenancy agreements; legal orders; etc.)
   H. Consider creating a central contact point for council staff in relation to information on resources and available funding
   I. When there is a requirement for forms to be completed, encourage staff to offer assistance with this rather than assume the Gypsy/Traveller client can complete these unaided
   J. Ensure that any information intended for the whole of Double Dykes is delivered to all residents; given the difficulties on the site and the lack of a recognised representative, information should not be passed to just one individual.
Appendix 1: Summary of Findings from the Literature and Policy Review

SUMMARY OF KEY FINDINGS
- There are no reliable figures with regard to the extent of the Gypsy/Traveller population in the UK, with estimates ranging from 120,000 to over 300,000; the population in Scotland is approximated at around 15,000. As the bi-annual caravan counts do not include Gypsy/Travellers living in “bricks and mortar” accommodation, the findings of these counts are believed to be a considerable under-representation of the extent of the Travelling community.

DISCRIMINATION
- Exceptionally high levels of discrimination are experienced by the Gypsy/Traveller community in comparison to other minority groups. The discrimination is also more visible; is apparently more socially acceptable; and is more deeply entrenched than for other minority groups.

- It is suggested that it is not simply discrimination itself that should be considered in dealings with the Gypsy/Traveller community, but the impact that a long history of multiple discrimination has on both the individual and a community as a whole.

- Although there are many widespread assumptions concerning the Gypsy/Traveller community, such as their being responsible for higher levels of crime and violence than the settled community, there is no concrete evidence to support these or any other assumptions.

- A study examining the concerns of those who objected to the building of 3 Gypsy/Traveller sites in Central Scotland found that the majority of fears, including that there would be a rise in crime, were largely unfounded.

POLICY AND LEGISLATION
- Documents sourced from local authority websites across the UK were primarily concerned with unauthorised encampments and the enforcement procedures around these; the majority of this information was directed towards the settled community.

- All countries within the UK recognise the Gypsy/Traveller community as an ethnic minority with protection under the Race Relations Act; however, Eire does not.

- The issue of the inequalities and discrimination experienced by the Gypsy/Traveller community was early on the agenda of the devolved Scottish Government. However, although a number of recommendations have been made, strategic groups convened and reports produced, it is unclear the extent to which any progress on these issues has been made.
• The Criminal Justice and Public Order Act of 1994 removed the legal duty for local authorities to provide Gypsy/Travellers with appropriate site accommodation.

• In spite of a legislative imperative in 2004/05 for each local authority in England to make an assessment of Gypsy/Traveller needs in their area, the subsequent Gypsy and Traveller Accommodation Assessments (GTAAs) are no longer considered binding. This is due to a change in legislation brought in by the current coalition government.

• Although not under the same obligation as England to produce GTAAs, in Scotland the approach was taken that the requirement for local authorities to prepare Local Housing Strategies (LHS) under the Housing (Scotland) Act 2001 would include the accommodation needs of Scottish Gypsy/Travellers.

• The majority of local authority housing strategies included reference to Gypsy/Travellers, though there was little recognition of any shortfalls in site provision or an indication that LAs were prepared to address such deficits.

• Research indicates that at least 17 Scottish local authorities have conducted an accommodation needs assessment of the Gypsy/Traveller population, with 5 of these including a numerical statement of present and future pitch requirements.

• Almost three-quarters (73%) of local authorities with a site for Gypsy/Travellers reported at least one problem with regard to site quality, while a few sites had multiple, serious problems. Common issues were location of the sites close to hazards such as busy roads or rivers, and poor provision and maintenance of amenity blocks.

• The above research, reporting in 2010, concluded by stating that the provision of transit sites was currently more important that the provision of static sites.

**CORE THEMES FROM THE LITERATURE**

**Health**

• The health status of Gypsy/Travellers is considered to be poorer than that of the settled community, particularly with regard to high infant mortality and premature mortality.

**Accommodation**

• It is suggested that the lack of suitable secure accommodation lies at the root of many of the inequalities experienced by the Gypsy/Traveller community. It is estimated that around one-quarter of Gypsy/Travellers are homeless due to a lack of adequate site provision, compared to less than one per cent of the settled community.
Provision of a transit site by one English council reduced expenditure on enforcement and clean-up from an annual average of £200,000 to £5,000 in less than five years.

**Violence, Crime and Policing**
- Certain forms of violence, such as that between males, may hold a cultural significance in some Gypsy/Traveller communities in terms of dispute resolution and maintaining family alliances.
- There is no concrete evidence to suggest that levels of violence, domestic violence, or crime in general are higher among the Gypsy/Traveller community than the settled community.
- In terms of policing, it is suggested that engagement with the Travelling community is primarily conducted in negative terms while Gypsy/Travellers rarely appear to be included in community policing initiatives.

**Social Exclusion**
- The social exclusion of Gypsy/Travellers is perceived as less of a problem by some than is the issue of attempts to assimilate the Gypsy/Traveller population into the dominant culture of the settled community.
- It is suggested that much of the laws under which Gypsy/Travellers are dealt with have led to a criminalisation of the nomadic lifestyle.

**Education**
- Gypsy/Traveller children are believed to have the lowest levels of attainment in the education system; however, such statements do not take into account those from the Travelling community who may not identify themselves as such.
- It is proposed that a more culturally-relevant curriculum, particularly in secondary school, would increase the engagement of Gypsy/Traveller children in the education system. It is also believed that acknowledgement of the different learning patterns of Gypsy/Traveller children would contribute to outcomes for this group.
- There is some evidence to suggest that the negative attitude of some teachers towards Gypsy/Traveller children, along with a lack of understanding of Gypsy/Traveller culture, is not conducive to promoting a positive atmosphere for learning.
- Positive parental attitudes regarding education are sometimes outweighed by their concern over bullying; name-calling; sex education; and issues of moral welfare, although it is acknowledged that such concerns are not limited to Gypsy/Traveller parents.
Provision of Services and Support

- It is suggested that the provision of assistance and support need not fit with an agency’s culturally-defined standards in order to be effective and that training in cultural issues should be integrated into general practice to address this.

- While training in issues of culture and discrimination appears to be widespread, it is unclear if it is understood this applies to the Gypsy/Traveller community.

- An uncritical perspective on inclusionist policies, along with a non-reflexive view on the personal behaviour of service users, can put Gypsy/Travellers at higher risk of falling outside of behavioural expectations based on the culture of the settled community.

- Triggers of concern such as poor behaviour in school and frequently moving house, while important, do not take into full account cultural norms within the Travelling community and can be considered as reflecting a lack of understanding of the Gypsy/Traveller culture.

- The wide range of assessments that the Gypsy/Traveller community are subject to in terms of education, social services and health are based on criteria developed for the settled community, and as such do not take into account cultural differences.

- The importance of providing practical, sustainable and consistent support in order to create an atmosphere of empowerment, along with a commitment to flexible working, is considered vital to engaging with the Gypsy/Traveller community.

- Given the poor literacy rates within the Gypsy/Traveller community, serious consideration requires to be given to how information is disseminated, with audio CDs suggested as one possible alternative to written material.

Research with the Travelling Community

- In spite of its many benefits with regard to research validity, is acknowledged that to accurately sample the Gypsy/Traveller community is not a task that can be achieved, primarily as there are no accurate records as to the actual extent of the Gypsy/Traveller population in any part of the UK.

- The active involvement of the Gypsy/Travelling community with the research process is considered to be of great benefit.

- Research findings should be reported in a manner appropriate to the Gypsy/Traveller community, such as through visual presentations.
• The action research approach, with its emphasis of the importance of community development and capacity building, is particularly appropriate for use with most minority groups.

• It is suggested that in-depth interviews and, to a certain extent, focus groups work well in conducting research with the Travelling community.

• It is considered best to approach the Gypsy/Traveller community through groups/agencies that are already engaged with them; however, this is not to suggest that such groups undertake such work without remuneration.

• Flexibility in arranging interviews is suggested, and it is recommended that personal questions regarding such as patterns of travelling and types of work undertaken are not asked. In addition, questions regarding personal health and well-being and not considered appropriate in mixed company.

• A proper understanding and respect for the Gypsy/Traveller culture is essential in any research with this community.

ENGAGING WITH GYPSY/TRAVELLERS
• While there is limited literature directly related to engaging/working with the Gypsy/Traveller community inferences can nevertheless be made as to what would constitute „best practice“ with this client group.

• Key personal factors are considered to include cultural awareness; the building of trust; and effective communication.

• It is recommended that serious consideration is given to the presentation of information through a media most appropriate for a group with extensive literacy issues.

• Acknowledging the importance of the family unit within Gypsy/Traveller culture is considered of prime importance.

• Involvement of a Gypsy/Traveller representative, or a trusted key professional in a multi-agency approach is suggested as an effective practice tool.

• Sustainability of services with visible, short-term outcomes focused upon basic needs is considered crucial to engagement.
Engaging with the Gypsy/Traveller Community: Policy and Literature Review

Prepared for Perth & Kinross Council
February 2011

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SUMMARY OF KEY FINDINGS

- There are no reliable figures with regard to the extent of the Gypsy/Traveller population in the UK, with estimates ranging from 120,000 to over 300,000; the population in Scotland is approximated at around 15,000. As the bi-annual caravan counts do not include Gypsy/Travellers living in “bricks and mortar” accommodation, the findings of these counts are believed to be a considerable under-representation of the extent of the Travelling community.

DISCRIMINATION

- Exceptionally high levels of discrimination are experienced by the Gypsy/Traveller community in comparison to other minority groups. The discrimination is also more visible; is apparently more socially acceptable; and is more deeply entrenched than for other minority groups.

- It is suggested that it is not simply discrimination itself that should be considered in dealings with the Gypsy/Traveller community, but the impact that a long history of multiple discrimination has on both the individual and a community as a whole.

- Although there are many widespread assumptions concerning the Gypsy/Traveller community, such as their being responsible for higher levels of crime and violence than the settled community, there is no concrete evidence to support these or any other assumptions.

- A study examining the concerns of those who objected to the building of 3 Gypsy/Traveller sites in Central Scotland found that the majority of fears, including that there would be a rise in crime, were largely unfounded.

POLICY AND LEGISLATION

- Documents sourced from local authority websites across the UK were primarily concerned with unauthorised encampments and the enforcement procedures around these; the majority of this information was directed towards the settled community.

- All countries within the UK recognise the Gypsy/Traveller community as an ethnic minority with protection under the Race Relations Act; however, Eire does not.

- The issue of the inequalities and discrimination experienced by the Gypsy/Traveller community was early on the agenda of the devolved Scottish Government. However, although a number of recommendations have been made, strategic groups convened and reports produced, it is unclear the extent to which any progress on these issues has been made.
• The Criminal Justice and Public Order Act of 1994 removed the legal duty for local authorities to provide Gypsy/Travellers with appropriate site accommodation.

• In spite of a legislative imperative in 2004/05 for each local authority in England to make an assessment of Gypsy/Traveller needs in their area, the subsequent Gypsy and Traveller Accommodation Assessments (GTAAs) are no longer considered binding. This is due to a change in legislation brought in by the current coalition government.

• Although not under the same obligation as England to produce GTAAs, in Scotland the approach was taken that the requirement for local authorities to prepare Local Housing Strategies (LHS) under the Housing (Scotland) Act 2001 would include the accommodation needs of Scottish Gypsy/Travellers.

• The majority of local authority housing strategies included reference to Gypsy/Travellers, though there was little recognition of any shortfalls in site provision or an indication that LAs were prepared to address such deficits.

• Research indicates that at least 17 Scottish local authorities have conducted an accommodation needs assessment of the Gypsy/Traveller population, with 5 of these including a numerical statement of present and future pitch requirements.

• Almost three-quarters (73%) of local authorities with a site for Gypsy/Travellers reported at least one problem with regard to site quality, while a few sites had multiple, serious problems. Common issues were location of the sites close to hazards such as busy roads or rivers, and poor provision and maintenance of amenity blocks.

• The above research, reporting in 2010, concluded by stating that the provision of transit sites was currently more important that the provision of static sites.

**CORE THEMES FROM THE LITERATURE**

**Health**

• The health status of Gypsy/Travellers is considered to be poorer than that of the settled community, particularly with regard to high infant mortality and premature mortality.

**Accommodation**

• It is suggested that the lack of suitable secure accommodation lies at the root of many of the inequalities experienced by the Gypsy/Traveller community. It is estimated that around one-quarter of Gypsy/Travellers are homeless due to a lack of adequate site provision, compared to less than one per cent of the settled community.
Provision of a transit site by one English council reduced expenditure on enforcement and clean-up from an annual average of £200,000 to £5,000 in less than five years.

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- Certain forms of violence, such as that between males, may hold a cultural significance in some Gypsy/Traveller communities in terms of dispute resolution and maintaining family alliances.

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- Triggers of concern such as poor behaviour in school and frequently moving house, while important, do not take into full account cultural norms within the Travelling community and can be considered as reflecting a lack of understanding of the Gypsy/Traveller culture.

- The wide range of assessments that the Gypsy/Traveller community are subject to in terms of education, social services and health are based on criteria developed for the settled community, and as such do not take into account cultural differences.

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- Involvement of a Gypsy/Traveller representative, or a trusted key professional in a multi-agency approach is suggested as an effective practice tool.

- Sustainability of services with visible, short-term outcomes focused upon basic needs is considered crucial to engagement.
1. **INTRODUCTION**

1.1 „Equally Well“ is a Government initiative in Scotland¹, setting a programme for change across the key priority areas of:

- Alcohol, Drugs and Violence
- Big Killer Diseases
- Early Years and Young People
- Mental Wellbeing

1.2 A total of 8 test sites were funded by the Scottish Government in order to explore these factors, with one such site located in Rattray, Perth and Kinross. At this site, the aim was to undertake a multi-agency approach to delivering health inequality-sensitive services in a rural setting for people with multiple and complex needs. The multi-agency team, comprised of Perth & Kinross Council; NHS Tayside; Tayside Police; and Perth & Kinross Community Health Partnership focussed upon the following Equally Well Key Recommendations:

- Rec 8: range of services that identify need and provide support for the most vulnerable children and families
- Rec 16: use Fairer Scotland Fund to contribute to health outcomes and help improve healthy life expectancy
- Rec 17: engage with people at risk of poverty with the financial advice and services they need
- Rec 21: integrate the work of economic development agencies at national and local authority levels including urban regeneration initiatives

1.3 As part of the submission made to the Scottish Government in application for test site funding, it was proposed that an assessment be made of how best to engage with members of the Travelling community as it was recognised that a number of such families were settled in Rattray. In light of this, a programme of work was commissioned by Perth and Kinross Council involving a literature and policy review, aimed at identifying existing good practice, and a consultation process with Gypsy/Travellers in their area to examine what can be done, in their opinion, to improve levels of engagement with services.

1.4 In terms of the consultation process, it was proposed that the focus would be on those Gypsy/Travellers living at the site known as „Double Dykes“ on the outskirts of Perth, as it was anticipated that making contacts and eliciting participation in the consultation would be more less problematic than attempting to make contacts with those members of the Travelling community living on unauthorised encampments. However, it was hoped that practitioners already working with travellers in other areas (e.g. those involved with the Equally Well test site) would be able to provide additional contacts from outwith Double Dykes.

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¹ Further information can be found on the Scottish Government website at: http://www.scotland.gov.uk/Topics/Health/health/Inequalities/inequalitiestaskforce/Q/editmode/on/forceup
date/on
1.5 In the original discussions around the current project and the proposal submitted for its execution, the term „settled Traveller” was used to define those living on the site at Double Dykes and also in local authority housing. However, in considering materials gathered for the study it has become clear that this terminology is somewhat inaccurate, and may even cause offence. Therefore, throughout this report the terms „Gypsy/Traveller” and „Travelling community” will be used, while the „settled community” will refer to those not of Gypsy/Traveller extraction. For the purposes of this review, „Gypsy/Traveller” will include Scottish Gypsy/Travellers; Romany Gypsies; and, to a lesser extent, Irish Travellers, as it appears to be the case that these groups are most prevalent in Scotland.

1.6 It should be noted that a number of documents and reports relating to the Gypsy/Traveller community contain broad statements that portray this community as experiencing a higher proportion of difficulties than the settled community. For example, life expectancy is stated to be 10 years lower than the national average, and Gypsy/Traveller mothers are believed to be 10 times more likely than the rest of the population to experience the death of a child (EHCR, 2009; UCD, 2010). However, as there are currently no reliable measurements of the extent of the Gypsy/Traveller population in the U.K., such assertions must be taken with some caution.

1.7 For example, in contrast to the numbers reported in such as the caravan counts conducted across Great Britain (e.g. Craigforth, 2010b; DCLG, 2010a/b), it is estimated that up to 300,000 Gypsy/Travellers are resident in the U.K. (Bowers, 2009; FFT 2010a). Although good quality research does exist, sample sizes tend to be small; combine this with a lack of understanding of the composition of the Travelling community and the wide range of groups often subsumed within this category, the result is a lack of generalizability of findings across the whole Gypsy/Traveller population. This is not to say that research relating to Gypsy/Travellers has no value, only that some caution must be exercised in extrapolating findings to the entire Travelling community and also in making comparisons to the settled community.

1.8 A reasonably high proportion of quotations are being used in this report as compared to a more standard literature review, as it was felt important to highlight certain points in the words of those who originally made them, in order to preserve their context and illustrate the evidence from which conclusions are drawn.

1.9 In Section 2, this report will first outline the methodology employed in conducting the review. In order to frame the review, Section 3 will detail some of the discrimination experienced by the Gypsy/Traveller community. An examination will then take place in Section 4 of the legislative and policy context relevant to the Travelling community, with the focus being on England and Scotland in this regard. Section 5 will summarise findings from the literature review through a series of core „themes”. A general discussion will take place in Section 6, before conclusions with regard to engaging with the Gypsy/Traveller community are presented in Section 7.
2. METHODOLOGY

2.1 In order to explore possible good practice across the UK in working with the Gypsy/Traveller community, the websites for a number of local authorities/councils and government agencies were accessed. Documents were sourced first by considering the entries under each website’s “A-Z” facility, and then by searching each website using the words “Traveller(s)”; “Gypsy” and “Travelling”. Information relating to each country within the UK is presented alphabetically below.

England

2.2 There are 51 counties in England, each of which has at least one local authority body; these are referred to as County; District; Borough; and City Councils, depending on the scope of their responsibilities. In total there are 354 such Councils across England. Initial explorations of council websites found that the materials relating to Gypsy/Travellers were largely very similar; therefore, in order to streamline the process the main council from each county was selected for inclusion in the exercise (n=51). Proportionate to the number of councils in each county, which ranged from a single council in such as Durham County to 34 councils in Greater London, a further 94 councils were randomly selected for inclusion. This provided a total of 145 council websites to explore for relevant materials.

2.3 In addition, the Home Office and related websites (e.g. the Department for Communities and Local Government; the Department of Education; etc.) were examined for relevant content that may impact on all, or some, of the United Kingdom.

Northern Ireland

2.4 Along with the website for Northern Ireland Executive and related sites (e.g. the Department for Health, Social Services and Public Safety; the Department for Social Development; etc.) all 26 council websites were also examined, as were the websites of organisations working with the Travelling community in Northern Ireland.

2.5 In order to gain a better understanding of the Irish context, the website of the Republic of Ireland was consulted for information relevant to the Gypsy/Traveller community; ultimately, this was not a straightforward process however. In spite of their inclusion in equality legislation; use of the category “Traveller” in the census; and development of initiatives specific to them (McVeigh, 2007), Gypsy/Travellers in the Republic of Ireland are not yet recognised as a stand-alone minority group. This lack of recognition as an ethnic group excludes them from a great deal of relevant Human Rights legislation. To add to the confusion, some government departments in Eire accept that the Gypsy/Travellers are an ethnic group that experiences racism, while other departments maintain they are not an ethnic group and so cannot be subject to discrimination on racial grounds. Therefore, although some official documents were found, the most useful were those emerging from non-statutory bodies.
**Scotland**

2.6 The websites of all 32 local authorities were examined for relevant content, as were sites relating to each Police Authority. In addition, the websites of the Scottish Government and Scottish Parliament were examined. A generic search for any non-statutory organisations working with the Travelling community in Scotland was included in the wider literature review.

2.7 A few local authority websites (n=6) provide very little information for or about the Gypsy/Traveller community; for example, that for Argyll and Bute provides only two documents that include Gypsy/Travellers as part of a broader context (one relating to housing and the other to site licencing). The website for North Lanarkshire Councils provides the highest volume of information, although this is primarily targeted at the settled community. In general, information relating to Gypsy/Travellers tends to be found in the housing; planning; environment; education; and, on some occasions, the social work/child welfare sections of local authority websites.

**Wales**

2.8 There are 22 councils across Wales, all of which were included in this exercise. In addition, the website for the Welsh Assembly Government was examined. The Welsh Assembly had the only country-level website to provide links to information for Gypsy/Travellers in their „A-Z” facility.

**General literature review**

2.9 The literature considered for this review was resourced from recognised electronic databases of academic literature and web-based resources, the details of which can be found in Appendix 1. The primary search terms were the same as those employed in the search for policy documents.
3. DISCRIMINATION

“One core theme which arises across all topics is the pervasive and corrosive impact of experiencing racism and discrimination throughout an entire lifespan and in employment, social and public contexts” (Cemlyn et al, 2009:iii).

3.1 Although not the most positive topic with which to commence this review, as the above quotation suggests discrimination against the Gypsy/Traveller community would indeed appear to be “pervasive” throughout all aspects of society. While discrimination against most minority ethnic groups is widely seen as unacceptable and, as such, is rarely expressed in public, that towards Gypsies and Travellers is “still common, frequently overt and seen as justified” (Cemlyn et al, 2009:v). Some have even stated that discrimination against Gypsy/Travellers “appears to be the last “respectable” form of racism” (Lloyd and McCluskey, 2008), and it is recognised that the relationship between the Travelling and settled communities “has been characterised for centuries by fear and mistrust, and by the efforts of the State to control and assimilate” (ibid:342). It is therefore important to first explore some of the discrimination experienced by the Gypsy/Traveller community in order to frame the remainder of the discussion in this report.

3.2 It should first be noted that, while anecdotal evidence abounds, there is little actual research to support many of the beliefs that are widely held about the Travelling community. A number of agencies in fact produce “myth buster” posters and leaflets, with the booklet offered by Bristol City Council (2006) a particularly well thought through and presented example of these. For example, although there is much stereotyping of the Travelling community being involved in higher levels of criminal activity than the settled community, there is no evidence to suggest that this is actually the case (Morris and Clements, 1999; Dawson, 2000; Cemlyn et al, 2009).

3.3 There is also some suggestion that the Gypsy/Traveller community holds an aversion towards education. However, studies have noted concern from both parents and children regarding regular incidences of bullying and harassment at school, and that these were often not taken seriously or believed by teachers (Padfield, 2005a); this Scottish study provided a little evidence for this stance, as it was recorded that some teachers thought that reports of bullying were used as a justification to keep children out of school. It is proposed by others that Gypsy/Travellers distinguish between “learning” and going to school, as much learning is considered to be carried out in the home (Padfield, 2005b; Robinson and Martin, 2009). The often-cited lower numbers of Gypsy/Traveller children in secondary school than in primary school sometimes is considered to be a result of wanting to avoid racist/discriminatory treatment and the lack of relevance in the curriculum for the Travelling community (Padfield, 2005b). Therefore, the impression that Gypsy/Travellers are simply not interested in education is perhaps not as straightforward a proposition as it may first seem.

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2 This document can be found at: http://www.bristol.gov.uk/ccm/content/Environment-Planning/Parks-and-open-spaces/gypsies-and-travellers/gypsies-and-travellers-myth-buster.en
3.4 With regard to concerns sometimes expressed by the settled community, the Joseph Rowntree Foundation conducted a survey of views on the provision of official sites for the Travelling community in the mid-1990’s, focussing on 3 sites in Central Scotland (JRF, 1996). In order to do this they approached all of those who made objections to the sites at the time of their development. In the summary of this work, it states that “fears which had been expressed about traffic safety and congestion, theft and swamping of local facilities had not materialised” (JRT, 1996:2), nor had an anticipated increase in criminal activity attributable to the presence of the site. Much of the opposition, it seemed, stemmed from individuals’ experiences of unauthorised encampments and the occasional trouble that was reported by some farmers in the area (i.e. trespass; damage; and illegal parking) may have had more to do with site design than any hostility from the Travelling community themselves.

3.5 Building from the first European Union policy in 1997 discrimination is now considered to be a major policy paradigm in Europe, with a “shift away from encouraging the assimilation of visible minorities towards a pluralist approach” now becoming evident (Amiraux and Guiraudon, 2010:1693). Despite this, the „ban” on discrimination does not explicitly take into account cultural differences and, as the quotation implies, is very much focussed on those minorities who are „visibly” different in terms of language or appearance. In addition, anti-discrimination policies rarely take into account the repetitive nature of discriminatory events, nor do they easily accommodate instances of multiple discrimination (e.g. combinations of ethnicity, poverty and gender issues).

3.6 Continuing in that vein, the authors of the aforementioned report later comment that “To be heard as a victim, one basically has to fit into one of the existing categories that map the field of antidiscrimination policies” (ibid: 1701); a condition that can be difficult for the Gypsy/Traveller community when legal acknowledgement of their minority status is somewhat tenuous at best. It also necessitates one to become part of a group in order to be heard; when that group is barely acknowledged as a separate entity, let alone a recognised minority, this provides some insight into the difficulties the Gypsy/Traveller community face in terms of making a legal challenge to any discrimination they may face. Ultimately, it is reckoned that the main challenge to combating discrimination is not a commitment to equality, but an understanding of difference (Amiraux and Guiraudon, 2010).

3.7 Early law emerging from the European Court of Human Rights focussed on ensuring equality of treatment (Sandland, 2008); however this functioned to emphasise difference and identity - where it was recognised - as a problem to be tackled. This is now changing, with a move towards “a jurisprudence of difference” (ibid:475). However, while the term „social justice” is often heard in the context of Human Rights, it is mooted that this is only applied to those behaving in a particular way or who hold particular attitudes (Lloyd and McCluskey, 2008). Similarly, with regard to ethnicity it is generally considered that this is located within culture as much as genetics, and that subjective belief regarding ethnic status is as valid as

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3 It is suggested that damage, trespass etc. is most likely to occur on the fringes of rural society and, had the site been provided with adequate fencing and parking facilities then those residing on the site would not necessarily have contributed to this.
objective criteria such as skin colour or birth place (McVeigh, 2007); a concept that some appear to finding difficulty in allying with the Human Rights agenda. The following transcript from a BBC Radio Midlands broadcast in 1999 would seem to provide a good example of such thinking:

“There are relatively few real Romany Gypsies left, who seem to mind their own business and do not cause trouble to other people, and then there are a lot more people who masquerade as Travellers or Gypsies, who trade on the sentiment of people but who seem to think because they label themselves as Travellers that therefore they’ve got a licence to commit crimes and act in an unlawful way that other people don’t have.” (Reported in The Times, 19.8.99).

3.8 That these comments were made by the then Home Secretary, Jack Straw, highlights the extent to which discrimination against Gypsy/Travellers does appear to be acceptable within our society. It only requires a small alteration to the text to illustrate how blatant this discrimination actually is:

“There are relatively few real Jews left, who seem to mind their own business and do not cause trouble to other people, and then there are a lot more people who masquerade as Jews or Israelites, who trade on the sentiment of people but who seem to think because they label themselves as Jews that therefore they’ve got a licence to commit crimes and act in an unlawful way that other people don’t have.”

3.9 Again at a national level, the document „Moving On: Reconnecting Frequent Movers” was produced by the Department of Communities and Local Government in 2006 in order to address the difficulties experienced by those who moved between areas on a regular basis. The document opens with the following:

“On the whole, population mobility is desirable and positive, contributing to economic prosperity, regeneration and a flexible labour market. But for some disadvantaged people, mobility can be less positive, damaging life chances and causing or compounding social exclusion.


3.10 In the following 17 pages of text, the report has one paragraph dedicated to Gypsy/Travellers:

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“For Gypsies and Travellers, difficulties in finding an authorised site or obtaining planning permission to develop land they have bought means they are often evicted from unauthorised encampments or developments. There are valid and important reasons why authorities move Gypsis and Travellers who are camping in areas where they are not authorised to do so. The DCLG is working with local areas to develop more sites but until they are in place issues around unauthorised camping will continue.” (DCLG, 2006:13).

3.11 A further DCLG document on Gypsy/Traveller „Facts and Figures” (2008a) attempts to highlight good practice in terms of working with the Travelling community, and indeed provides the example of a forward-thinking planning process conducted by Fenland District Council that seems to be producing results in terms of site development. However, the few other examples provided are very much biased towards the settled community, and have little real benefit for Gypsy/Travellers.

3.12 In 2007, the Commission for Racial Equality reported that Gypsy/Travellers continued to face inequality across Great Britain, with this compounded by a lack of appropriate permanent and temporary accommodation sites. Only the Welsh Assembly was considered to be responding appropriately to concerns, with the inception of their „Assembly Gypsy and Traveller Unit”; in addition, the North Wales Police Authority was campaigning for greater site provision across their area. Scotland did not fare as well (see para. 4.16), and England came in for particular criticism:

“The situation of Gypsies and Travellers in England remains seriously disadvantaged in comparison with the wider society and other national minorities. They are the most frequent targets of prejudice, ahead of refugees and asylum seekers, gay and lesbian people and people from other ethnic minorities” (CRE, 2007:35).

3.13 This statement is supported by figures from a MORI survey that suggest the number of people expressing prejudice against minority groups was 6.8 million against gays and lesbians; 7.2 million against ethnic minorities; 13.6 million against refugees and asylum seekers; and 14 million for Gypsy/Travellers (Valentine and McDonald, 2004).

3.14 While „structural discrimination” (Boushell, 1994) is cited as a key factor in many of the poor outcomes for Gypsy/Travellers (e.g. inequalities with regard to accommodation; service provision and the like), others suggest that the main issue is discrimination arising from a power differential in the social relations between Gypsy/Travellers and the settled community, where the later has recourse to greater power resources than the former (Powell, 2008). Powell goes on to state that, historically, Gypsy/Travellers “have collectively been subjected to extermination and expulsion, and more recently to policies of assimilation,

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5 One of the pre-cursors to the Equality and Human Rights Commission.
modernisation and social control” (2008:88) and that power differentials are generally ignored in the academic literature relating to the Travelling community.

3.15 Finally here, the impact of the media in tacitly (and sometimes blatantly) promoting discrimination against the Travelling community cannot be underestimated and, while the media can have a negative impact on many other minority groups, it is suggested that “Gypsies have less power to influence their image in the press than any other ethnic minority in the UK, especially since illiteracy is a major issue for their community” (Morris, 2000). The fact that this quotation is over 10 years old may lead to the expectation that such discrimination is now not tolerated in the media, but it takes only a superficial examination of newspaper websites to find examples of both blatant discrimination and unnecessary references to membership of the Travelling community (see Appendix 2).

3.16 It is fully appreciated that discrimination and the issues arising from it are not unique to the Gypsy/Traveller community. However, it would seem fair to conclude this section by suggesting that there is considerable evidence to support the notion that the Gypsy/Traveller community is, at the very least, one of the most discriminated against in the UK.
4. POLICY AND LEGISLATIVE CONTEXT

4.1 Although the primary focus of this review is upon Scotland, as much of the policy and legislation set in England has influence here (both in statutory terms and in less formal arenas), the situation in England will be discussed first.

The English Context

4.2 In the most recently published „caravan count” for England, which reports figures from July 2009 (DCLG, 2010a), it is recorded that 6,862 caravans were resident on council-run sites while 7,648 could be found on privately-owned sites. Interestingly, the count also records caravan numbers on both privately-owned and Traveller-owned land, and details whether such sites were „tolerated” or not. On Gypsy-owned land, 1,071 caravans are recorded as „tolerated” while 1128 are not; on privately-owned land, there were 672 „tolerated” caravans and 765 not. The number of council-owned sites across England is also recorded, with these comprising 4666 residential sites and 265 transit sites (DCLG, 2010b).

4.3 In 1994, implementation of the Criminal Justice and Public Order Act removed the legal obligation for local authorities in England to provide sites for Gypsy/Travellers. In 2004/05, however, legislative changes meant that all English local authorities were obliged to carry out „Gypsy and Traveller Accommodation Assessments” (GTAAs), and the reports resulting from these can be found on most council websites.

4.4 In the course of this review, a total of 34 GTAAs covering 51 local authorities/councils were considered, representing a little over one-third (35%) of all English councils included in the review. Although the intention was to review a greater number of these documents, it soon became apparent that both focus and findings were broadly similar across all Assessments and as such would add little to the overall picture. This is not to criticise the quality of these Assessments, as they appeared to be well-researched and thought-through; they were simply highlighting the same needs/issues in every area.

4.5 Topics covered in the Assessments included generic cultural background information on Gypsy/Travellers; current and potential future accommodation needs; health; education; and, on occasion, the provision of social services. Without exception, all Assessments reported a need for the number of permanent, transit and temporary pitches to be increased. The most common problems recorded for existing permanent sites included poor maintenance and insufficient amenity blocks; in one area of northern England (covering multiple councils), it was noted that while 92% of residents had their own toilet on council-run sites, only 78% could say the same if resident on a privately-run site. Similarly, in only 46% of council sites did residents have their own showers, with a figure of 17% recorded for private sites.

4.6 A 2009 report by Brown and Niner examined the progress local authorities were making in meeting the actions laid out in their GTAAs, and found only modest changes had been made. In some cases, the evidence of need presented in the GTAAs was still being contested by the local authorities themselves. Barriers to moving forward were identified as
primarily being opposition to new sites from the settled community; locating appropriate land; and general conflicts with the broader needs of the local authorities. Perhaps the „best” example of a lack of progress can be seen in the „Traveller’s Policy” produced by Herefordshire Council (2008), which opens with a very optimistic Vision Statement:

“To create in Herefordshire an environment where different communities, the traditionally nomadic and traditionally settled, live in harmony and where all have access to the basic needs and benefits which characterise an inclusive society”.
(Herefordshire Council, 2008:1).

4.7 In the following 60 pages, however, less than 4 in total are devoted to health and education with the remainder focussed on policing, unauthorised encampments and the like. From the bi-annual caravan counts, it is also obvious that the council have added only 2 pitches to their sites between 2007 and 2010 (DCLG, 2010b), despite their GTAA having identified a need for 109 pitches between 2007 and 2017 and also stating that over 30 pitches had already been identified (Herefordshire Council, 2010). Their advice on site selection also contradicts the guidance supplied by the Department for Communities and Local Government (DCLG, 2007; see para. 5.9), as the council suggests „sites should be reasonably accessible to facilities and services but may be further outside villages than other developments” (Herefordshire Council, 2010:4).

4.8 However, any concern over GTAAs is now a moot point. In July 2010, a little less than one month after David Cameron became Prime Minister, a Circular from the Chief Planner at the Department for Communities and Local Government went to all Chief Planning Officers in England announcing the revocation of Regional Strategies, with immediate effect (DCLG, 2010c); this essentially returned planning decisions to a local level. A „Q&A” section with the Circular included the following:

“14. How do we determine the level of provision for the needs of travellers? Local councils are best placed to assess the needs of travellers….Gypsy and Traveller Accommodation Assessments (GTAAs) have been undertaken by all local authorities and if local authorities decide to review the levels of provision, these assessments will form a good starting point. However, local authorities are not bound by them. We will review relevant regulations and guidance on this matter in due course.” (DCLG, 2010c).

4.9 While it should be noted that the emphasis in the about quotation is the current author’s own, the use of a small „t” in „Traveller” was in the original text. Although an appeal to the High Court by a housing development company, stating that the revocation of Regional Strategies was unlawful, was upheld in November 2010 the appeal itself was overturned on 7 February 2011. This decision was taken as it would appear some forthcoming legislation, the „Localisation Bill, will effectively scrap Regional Strategies in any case.
4.10 This leaves the English local authorities in a state of “planning limbo” for the time being, and not only in relation to provision for Gypsy/Travellers. With regard to the GTAA’s themselves, one organisation suggests that the London GTAA alone cost approximately £120,000 to conduct (LGTU, 2010); given that some local authorities “shared” an assessment, this could nevertheless imply a wasted cost of around £30 million across all England.

4.11 Overall, although a great number of documents are available in relation to Gypsy/Travellers in England few of these have actually consulted with the Travelling community before providing their advice and suggestions, and none appear to provide any constructive indication of elements of best practice with this group.

The Scottish Context

4.12 The majority of the Traveller population in Scotland are believed to be ethnic Scottish Gypsy/Travellers, whose origins are proposed to extend back to the 12th century (Cemlyn et al, 2009; Kenrick and Clark, 1999). In common with other Traveller populations, many have their own distinct language called „Cant”, which is comprised of words from Scots, Gaelic, Sanskrit and Romany words. Until recently, although agencies such as the Scottish Government; ACPOS and COSLA recommended that Scottish Gypsy/Travellers be recognised as a minority ethnic group in terms of policy and legislation, it was not until the overturning of an employment tribunal finding in 2008 that they were brought under the protection of the Race Relations Act (The Herald, 2008).

4.13 Shortly after devolution a study found that institutional racism and widespread inequalities were experienced by Scottish Gypsy/Travellers (Morrán et al, 1999). In 2000 the Scottish Parliament published a briefing note (Scottish Parliament, 2000) that summarised the state of knowledge about Travelling people at that time, which in turn initiated an Equal Opportunities Committee (“EOC”) enquiry into „Gypsy Travellers and Public Sector Policies” (EOC, 2001). The enquiry found widespread evidence of discrimination, racism and social exclusion across a range of factors - such as housing, education and healthcare – and made 37 recommendations to the Scottish Executive in light of these findings (EOC, 2001). The Scottish Executive responses to these recommendations were summarised in a Scottish Parliament Research Note (2001). However, in their 2005 review of progress made with regard to equalities for Scottish Gypsy/Travellers, the EOC (EOC, 2005) found that the majority of recommendations in the previous report had not been implemented, and that little progress had been made. Work conducted by Save the Children Scotland for the EOC review found that young Gypsies and Travellers felt that their situation has remained static, or indeed had declined, since the 2001 recommendation had been made (EOC, 2005).

4.14 Once again, the Scottish Executive responded to the EOC findings by establishing a short-life, multi-agency Strategic Group on Scottish Gypsies/Travellers, with again a number of recommendations made (Scottish Government, 2006b). The findings of the Strategic Group were to be incorporated into a National Strategy and Action Plan on Race Equality, but the resulting Race Equality Statement (Scottish Government, 2008) is brief and provides scant indication of any concrete steps that would be taken to address concerns relating to the
Gypsy/Traveller community. At the time of writing (February 2011), it is unclear which of the targets set out in the Race Equality Statement have been achieved.

4.15 Recent studies, such as that by Cemlyn and colleagues (2009), have found that Scottish Gypsy/Travellers are still experiencing racism and discrimination, with this almost appearing to be "socially acceptable" across the realms of media, policy and practice (Cemlyn et al, 2009). Discriminatory behaviours are believed to be common, with Gypsy/Travellers being refused access to healthcare being just one example of this. Findings from the Scottish Social Attitudes Survey (Bromley et al, 2007) also indicate that racist attitudes towards Gypsy/Travellers were prevalent. For example, of those surveyed who stated that Scotland should get rid of all kinds of prejudice almost one-third (31%) stated that they would be unhappy if a close relative formed a long-term relationship with a Gypsy/Traveller, with this figure rising to 50% of those who felt that there was "sometimes a good reason to be prejudiced" (Bromley et al, 2007). This contrasts sharply to responses regarding black or Asian individuals, with the figures at 6% and 22% respectively.

4.16 Similarly, Bromley and colleagues (2007) reported that 48% of respondents felt that a Gypsy/Traveller would make either a "fairly" or "very" unsuitable primary school teacher, with the only categories scoring higher than this being "someone who experiences depression" (51%) and "someone aged 70" (49%). Again, the figure for black or Asian persons was much lower at 4%. It should be noted that respondents to these questions ranged across all categories of socio-economic status and educational attainment. In the same year, the Commission for Racial Equality highlighted a number of particular concerns with regard to Scotland, namely the lack of a strategic approach to race equality; weak powers of the Scottish Commission for Human Rights; and, most importantly here, the continued inequality faced by Gypsy/Travellers (CRE, 2007).

4.17 Since the inception of the Scottish Government in 1999 although the main body of legislation has often mirrored that in England and Wales, with minor amendments made to reflect the Scottish context, this is not always the case. Therefore, policies relating to the Travelling population tend to differ. For example, as discussed above in 2004 a legal duty was commenced by the Housing Act for local authorities in England and Wales to undertake Gypsy/Traveller Accommodation Assessments ("GTAAs"). In Scotland, however, the approach was taken that the requirement for local authorities to prepare Local Housing Strategies (LHS) under the Housing (Scotland) Act 2001 would include the accommodation needs of Scottish Gypsy/Travellers, with this strongly reiterated by Communities Scotland (Communities Scotland 2006).

4.18 Despite some legislative support, historically the accommodation needs of Scottish Gypsy/Travellers were largely ignored in official policy (Brown and Scullion, 2009). In addition, the lack of official statistics relating to Scottish Gypsy/Travellers has made understanding the extent of their population and needs almost invisible to both the public and statutory eye. For example, although a bi-annual caravan count is conducted across Great Britain (commencing in Scotland in 1998), this does not capture the high proportion of
Gypsy/Travellers who are believed to live in „bricks and mortar” housing. A Scottish study in 2006 reported that approximately one-third of the Scottish Gypsy/Traveller population were housed in such accommodation (Scottish Government, 2006), while elsewhere it has been suggested that the figure is closer to 50% (Bowers, 2009).

4.19 A report by Brown and colleagues (2010), a group of researchers responsible for a number of the GTTAs in England, assesses progress made by Scottish local authorities in meeting the needs of Gypsy/Travellers; the assessment includes an analysis of the bi-annual caravan count data; a questionnaire distributed to local authorities; and e-mails sent to all Scottish Police Authorities. With regard to responses from the Police, they are reported as stating a lack of appropriate sites and loss of traditional stopping places have led to a greater awareness of unauthorised sites and their impact; in addition, conflicts within the Scottish Gypsy/Traveller community itself had some impact on site use/occupancy (Brown et al, 2010).

4.20 Over two-thirds (81%) of local authorities responded to the questionnaire, including Perth and Kinross Council. Of the 26 responding authorities:

- Seventeen (17) had conducted a needs assessment with regard to accommodation, 5 of which included a numerical statement of present and future pitch needs;
- Eight (8) could provide an estimate of the number of additional pitches that would be required over the next 5 years (ranging from 0 to 50 pitches);
- Seven (7) could provide an estimate of the need for transit/short-stay pitches over the next 5 years (ranging from 0 to 6 pitches);
- Only 1 of the local authorities making numerical assessments believed they would meet this need within the timescale.

4.22 As a result of these findings, Brown and colleagues (2010) concluded that Scotland was some way behind England in identifying the accommodation needs/shortfall for Gypsy/Travellers. Much of the remainder of this report could be divided into clear sections:

**Housing Strategies:** It was reported that the majority of local authority housing strategies included Scottish Gypsy/Travellers; however, there was little apparent recognition of any significant shortfalls in site provision, or an indication that local authorities were prepared to address such deficits.

**Site Planning:** A little over half of local authorities reported having identified, or were working towards identifying suitable site locations. However the majority did not have approved formal planning policies in relation to these. The reasons for this were stated as being either Gypsy/Travellers not identified as a priority, or policies came into being before Gypsy/Travellers were identified for inclusion through national guidance; such planning policies were not required as new sites not needed and/or no planning applications had been submitted; and it was felt that general planning policies were sufficient.
Pitch Provision: The number of pitches operated by local authorities/Registered Social Landlords has decreased by 32 places since 2006. On privately-owned sites, 14 pitches have been created, while 6 pitches were in development and 4 had planning permission. This gave a net decrease of 8 pitches between 2006 and 2010.

Site Quality/Occupancy: Of those local authorities with a site for Gypsy/Travellers, 73% reported at least one problem with regard to quality while a few sites had “serious and multiple problems” (Brown et al, 2010:xii). The majority reported vacant pitches, with 3 sites totally vacant or closed; this was generally viewed as due to lack of demand.

Finding Suitable Land: A difficulty in finding suitable land was reported by many local authorities, with the primary reason for this given as being resistance from the settled community.

4.23 Brown and colleagues (2010) concluded that progress in Scotland was actually far more difficult to interpret and in England. With regard to site provision, they felt that transit sites should have more priority at this stage over residential sites, particularly given the extent of seasonal travelling in Scotland (Brown et al, 2010).

4.24 Of those local authorities who have conducted a Gypsy/Traveller accommodation needs assessment, it is perhaps that covering Aberdeen City, Aberdeenshire and Moray Councils that is the most comprehensive (Craigforth, 2010a), with recommendations for better planning and anticipation of need; a requirement to identify and meet individual support and community development needs; and to develop better relationships between Gypsy/Travellers and the settled community. In addition, the website of Aberdeen City Council offers a good range of information and number of documents, including a „Mythbuster” poster and a „Good Neighbour” leaflet aimed at Gypsy/Travellers. The usefulness of the latter to the Gypsy/Traveller community, however, is somewhat questionable given its very dense text and layout.

4.25 This extensive use of text in electronically-available information leaflets for the Gypsy/Travelling community is common across most of the local authorities. In addition, in considering local authority websites the focus is most often on unauthorised encampments and what steps can be taken against these (i.e. is directed towards the settled community). There are, however, some exceptions. For example, a Site Handbook produced by Clackmannanshire Council⁶ makes good use of pictures/illustrations, and is well laid-out with text kept to a minimum. A similar handbook produced by Stirling Council⁷ is also well laid-out, although the text is somewhat hard to read in places.

4.26 In a study of Gypsy/Traveller views in Scotland, conducted by Lomax and colleagues (2000), although 83 interviews were achieved those who lived permanently in housing and

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⁶ Available at: http://www.clacksweb.org.uk/document/2632.pdf
⁷ Available at: http://www.stirling.gov.uk/final_-_gypsy_travellers.pdf
did not travel were excluded from the exercise; nevertheless, some findings are worthy of note. Concern over child safety was expressed with regard to a number of sites, particularly those located close to busy roads or rivers, or with poor perimeter fencing. With regard to privately-owned sites, the main concern was recorded as being dealing with sewage. Perhaps the most interesting finding in this report was that, on all sites where an entrance barrier was present none of the residents had a key to this. Not only was concern expressed regarding the lack of ability to leave/enter the site outwith office hours, particularly where the site manager was employed on a part-time basis, but the difficulty in emergency vehicles accessing the site was also raised. This is not to say that the barriers were unappreciated in relation to safety and security, but access issues were certainly of concern (Lomax et al, 2000).

4.27 As mentioned above, a bi-annual “caravan count” is undertaken in Scotland in order to present some idea of the number of Gypsy/Traveller households across the country. The most recent of these reports data for July 2009, with 684 households reported as living on authorised sites and unauthorised encampments; the report goes on to suggest that this approximates to a population of 2,120 individuals (Craigforth, 2010b). Of these 684 households, 294 live on sites operated by the local authorities or Registered Social Landlords; 161 are on private sites and 229 on unauthorised encampments. Of the 31 sites operated by local authorities/Registered Social Landlords, 3 are open in the summer only; in total, they offer 478 pitches, including 345 occupied and 72 unsuitable for letting (Craigforth, 2010b). Of the 22 private sites, 5 are open in the summer only.

4.28 Six local authorities are recorded as having no Gypsy/Traveller caravans within their boundaries during the day on which the Count took place, while 10 local authorities appeared to have no authorised site provision. Those local authorities with the highest number of Gypsy/Traveller households recorded were:

1. South Lanarkshire: 92 households
2. Fife: 91 households
3. Highland: 66 households
4. Dumfries and Galloway: 63 households
5. Perth and Kinross: 41 households

4.29 Of those local authorities with authorised site provision, East Ayrshire had the highest proportion of households on unauthorised sites (81%), followed by Highland (73%) and West Lothian (67%). In Perth and Kinross, less than one third of Gypsy/Traveller households (27%) were recorded as being on unauthorised sites (Craigforth, 2010b).

4.30 A review of the bi-annual caravan count in Scotland was undertaken by Britain and colleagues in 2010, though it could be argued that this is of limited use as it does not fully take on board concerns over the accuracy and usefulness of these figures in estimating the Gypsy/Traveller population in Scotland. For example, the count does (obviously) not include

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8 Wider estimates suggest that the Gypsy/Traveller population in Scotland may be closer to 15,000.
those Gypsy/Travellers living in „bricks and mortar” accommodation; while the report authors acknowledge that this may be a substantial population in some areas:

“…consultation suggests there may be little policy basis for seeking to capture the whole housed Gypsy/Traveller population within the Count” (Britain et al, 2010:2)

4.31 The authors go on to recommend that the Count should remain focussed on sites and encampments, and there is some tendency throughout to „blame” the reader if they find the Count inadequate in any way (Britain et al, 2010). In the view of the current author it seems that at least some aspects of this review report are not informed by a full understanding of the Gypsy/Traveller community while certain parts, it could be argued, are somewhat discriminatory; as the following highlights:

“The scope of the Count should also consider the relevance of information on the housed population to the stated objectives of the Count, for example in terms of informing site provision, services and contributing to wider strategy development. In this regard some stakeholders noted that the housed population is complex in terms of composition and may not be directly relevant to the population currently being captured by the Count.” (Britain et al, 2010:17)

4.32 Overall, across the documentation sourced in relation to Scotland while there seem to be a great deal of good intentions, there is actually little evidence to suggest that any real progress is being made in addressing the needs of the Gypsy/Traveller community.
5. **CORE THEMES FROM THE LITERATURE**

5.1 A number of themes were recurring throughout the literature gathered for this review, the most common of which will be discussed below.

**Health**

5.2 An all-Ireland study of health amongst the Travelling community (UCD, 2010) found that the Gypsy/Traveller population was characterised by high fertility and premature mortality more in line with that of a developing country than those sited in Western Europe. Child mortality was reported as being ten-times that of the settled population while mortality rates were six-times higher in some age categories (males aged 25 to 34), with the same being true with regard to suicide rates for male Gypsy/Travellers (UCD, 2010). Higher mortality rates were further reflected in the population statistics in the Republic of Ireland, with 3% of the Traveller community recorded as being aged 65 or over in comparison to 13% of the settled population. Over half of Gypsy/Travellers (56%) were recorded as having difficulty in reading the instructions on medication, compared to a little over 9% of the settled community (UCD, 2010).

5.3 A matched-subject study by Parry and colleagues reported that Gypsy/Travellers in England had poorer health than their comparators, with those who rarely travel having the poorest health (2004; 2007). The study utilised a sample of 260 Gypsy/Travellers from five areas of England, and matched them by age and sex to settled counterparts. The most obvious differences found were with regard to levels of anxiety; respiratory problems; infant mortality and the premature death of older offspring, all of which were higher in the Traveller community than in the settled community (Parry et al, 2004; 2007). In addition, fewer than half of the health agencies that responded to the survey run as part of this study had any knowledge of the local Gypsy/Traveller population, while only one in ten had a specific policy statement or planning intention (Parry et al, 2007).

5.4 Prompted by the later finding, a brief examination was made of the Department of Health and NHS websites to assess the availability of information leaflets in languages other than English; three of those found stood out as particularly revealing. A 2009 „Consultation on NHS Outcome Frameworks” had the stated aim of considering “how the proposed NHS outcomes framework can support equality across all groups, and help reduce health inequalities”. The documentation for this was provided in 3 languages – Polish; Punjabi; and Urdu. Secondly, the 2009 „NHS Constitution” was available in 11 languages, including Gujarati. Figures relating to languages spoken in the UK state that Gujarati is spoken by approximately 140,000; if estimates are to be believed, there could be as many as 300,000 Gypsy/Travellers in the UK. Finally, an information sheet on swine flu was available in 31 languages. Of course, that some documents are more widely available than others (in terms of language) highlights a lack of equality across many groups, and there was no indication that information was available in a format that would be appreciated by anyone with poor literacy skills.
Accommodation

5.5 It is suggested that the lack of suitable, secure accommodation lies at the root of many of the inequalities experienced by the Gypsy and Traveller community (Cemlyn et al, 2009), impacting on such as health, education and access to services (Brown and Scullion, 2009); some estimates suggest that around one-quarter of Gypsy/Travellers are homeless due a lack of adequate site provision, in contrast to less than one per cent of the settled community (Cemlyn, 2005). The only national charity working on behalf of the Gypsy/Traveller community – Friends, Families and Travellers⁹ - believe the number of homeless Gypsy/Travellers to be around 25,000, due to inadequate site provision and the “criminalisation of nomadic life” (FFT, 2010b:1). Many in the travelling community face a cycle of evictions, caught between the insecurity of unauthorised sites and poor supply of suitable accommodation (Cemlyn et al, 2009). In addition, accommodation issues are often considered to be at the core of social tensions between the Travelling and settled communities (EHRC, 2009).

5.6 Provision of suitable accommodation is further proposed to reduce costs for local councils, through a reduction in the need to conduct evictions and investigate complaints (EHRC, 2009). For example, by building one transit site Bristol City Council reduced expenditure on enforcement and clean-up costs from an average of £200,000 per year in the mid-1990’s to £5,000 in 2000 (DCLG, 2007; EHRC, 2009).

5.7 It has been suggested that the failure to provide adequate sites for the travelling community is the most obvious indication that society values children in the settled community above their Gypsy/Traveller peers (Boushell, 1994). This dearth of official sites leads to constant experiences of displacement for children and their families, and increases the difficulties the travelling community experience in accessing health, education and other services. Therefore, Boushell (1994) suggests that „structural discrimination” is a key factor in the poor experiences of many Gypsy/Traveller families.

5.8 In England, the implementation of the Criminal Justice and Public Order Act in 1994 had a considerable impact on the provision of site accommodation for Gypsy/Travellers, as there was no longer a legal obligation to provide sites. However, the Act also encouraged Gypsy/Travellers to apply for planning permission to create sites on their own land (Brown and Scullion, 2009), but this has not appeared to be as effective a solution as it initially appeared. For example, figures reported in 2007 indicate that while 80% of planning applications by the settled community were accepted in England, 90% of those received from the Gypsy/Traveller community were refused (Save the Children, 2006; Richardson, 2007).

5.9 In contrast to what could be considered as potentially discriminatory statements made in some publications from the Department of Communities and Local Government in England, their „Good Practice Guide” on site design appears to buck that trend by providing useful advice and even suggested site plans (DCLG, 2007). For example, it states that sites

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⁹ Further information on this organisation can be found on their website at www.gypsy-traveller.org
should not be located close to refuse dumps, industrial areas or “other hazardous places” (ibid:14), and should be close to shops, public transport and local amenities/services. The document also states that sites should not be identified for Gypsy/Traveller use in locations that would be considered unsuitable for ordinary residential dwellings (ibid:15). However, this sentiment is then supplemented by the phrase “unless exceptional circumstances apply” (ibid:15), including that the residents would be happy to live on land “not attractive to developers”; the land use is short-term in nature; and/or the land is suitable for low-level, single storey development but not for anything requiring deeper foundations. This ‘get-out-clause’ may account for the number of reports of sites being located in the very areas it is stated they should not.

**Violence, Crime and Policing**

5.10 There is some suggestion that only the most serious of crimes against Gypsy/Travellers (committed both within their community and against them by others) are reported to the police, which may contribute to the belief that levels of violence, especially domestic violence, are much higher in the Travelling community than in the settled one. There is also the potential that while factors that precipitate violence in the travelling community may be the same as in the settled one, if families are living in “insecure or inappropriate accommodation, or have larger than average families, the problems of space, noise and stress are multiplied” (Cemlyn et al 2009, p. 70)

5.11 A lack of accurate health records for many of the Travelling community makes mapping of accurate levels of domestic and other violence difficult. There is anecdotal evidence to suggest that levels of interpersonal violence, particularly between young males, are high in the Gypsy/Traveller community. However, there is no concrete evidence to support this and current data recording practices do not allow for an accurate figure to be produced, nor is it possible to compare incidents of violence with those occurring in the settled community. This is not to say that violence does not occur, and it has been suggested that the use of violence to „enforce” hierarchies, maintain family alliances (Levinson, 2009) and settle disputes (Levinson, 2005) is a relatively common practice among Gypsy/Traveller males.

5.12 With regard to domestic violence, it is noted that there are a lack of culturally appropriate refuges for Gypsy/Traveller women and even less culturally-appropriate accommodation for them to move on to. Being moved in to „bricks and mortar” accommodation may result in adding to the problem by creating feelings of isolation; discrimination; and depression (Cemlyn et al 2009). There are also a number of cultural barriers to leaving the home such as the loss of family/community, and an apparent taboo against contacting the police that could impact on reporting incidents of both domestic and other violence. The role of drugs and alcohol in fuelling violence in the Gypsy/Traveller community also receives much anecdotal attention but, again, due to a lack of data it is not possible to conclude if this is more of an issue within the Travelling community than it is for the settled community.
5.13 Despite what appear to be widespread beliefs that levels of criminality are higher in the Gypsy/Traveller community than in the settled one, there is no actual evidence to support this. Only one academic study could be found in this review that focussed on crime in the context of the Travelling community (Bhreatnach, 2007); however, this was focussed on homicide and based on data from the late 1940’s to the early 1960’s, so held little relevance for the purposes of this review. In general terms it has been proposed that, due to high levels of scrutiny and surveillance from the settled majority, criminal behaviour in the Gypsy/Traveller community is more visible and more likely to be reported (Cemlyn et al, 2009). There is also some evidence to suggest that only the most serious of crimes will be reported by the Travelling community, which may distort perceptions to a certain extent.

5.14 Although by no means intended to condone criminal behaviour, and also not unique to Gypsy/Travellers, the potential for a conflict in attitudes between settled and Travelling communities may prove problematic at times. In his study of Scottish criminal justice social worker views of Gypsy/Traveller clients, Morran (2001) cites an incident where this conflict was evident: a young Traveller man on probation felt that taking copper piping from empty houses was a way of earning a living (the young man referred to this as „finding things”), and the social worker who held him as a client reported having a difficult time in helping him understand that this would be viewed as offending behaviour, and therefore a breach of probation.

5.15 In an examination of recidivism rates in Eire from 2001 to 2004, O’Donnell and colleagues (2008) found that Gypsy/Travellers were not significantly more likely to be re-imprisoned than any the population as a whole; of the almost 20,000 individuals released from prison during the study period, only 2% were recorded as being of Traveller origin (a little over one per cent of the total estimated Traveller population in Eire at that time).

5.16 In his 2003 article, Powell discusses the negative impact of being recorded as a Gypsy/Traveller can have in pre-sentence reports as “culturally sensitive risk assessment depends on knowledge and understanding of a subject and their background” (2003:264). An example was given of a Gypsy/Traveller who, although he had been living in settled accommodation for a number of years, was nevertheless designated a „flight risk” by the court and remanded in custody.

5.17 In terms of policing, it is suggested that engagement with the Travelling community is primarily conducted in negative terms – through such as evictions and other enforcements – while Gypsy/Travellers rarely appear to be included in community policing initiatives (James, 2007). Interestingly, the ACPOS „Diversity Booklet” (2009) lists several categories of Gypsy/Traveller, namely: Romany; Irish Travellers; fairground and circus travellers; New Age; and Gypsies. The booklet then goes on to conduct a brief discussion of Romany, and Irish Travellers (with the later described as an „occupational group”), but makes no mention of Scottish Travellers.
5.18 There is much anecdotal evidence to suggest that the police will attempt to search all caravans on a site when criminal behaviour is suspected, and evict all as a result of the behaviour of one/a few (Morris, 2001); such behaviour would not be tolerated in the settled community. For example, if „Mr Doe of 26 Acacia Avenue“ was suspected of burglary, there would be a national outcry if the police used this supposition to attempt a search in all premises on that street and subsequently go on to initiate eviction proceedings against all residents as a result of Mr Doe‟s behaviour.

5.19 Overall, the documents relating to policing considered in this review were of variable quality, and primarily focussed upon enforcement activities. However, that produced by Merseyside Police on policy and procedure relating to Gypsy/Travellers stood out as being particularly well-considered with regard to their understanding of the Travelling community. For example, it was noted that a perceived reluctance to provide a date of birth, particularly by older Gypsy/Travellers, may be less to do with evasion and more to do with the fact that older Traveller may not have had their birth registered (Merseyside Police, 2010). Although registration of birth was believed to be more common for younger Travellers, as some Gypsy/Travellers do not place much importance on birthdays it may genuinely be the case that while age is known, date of birth is not.

Social Exclusion
5.20 Social exclusion has been defined as “chronic, multidimensional disadvantage resulting in a catastrophic detachment from society” (Axford, 2010:738). While this may be considered a somewhat dramatic description, it nevertheless provides some idea as to why the issue of social exclusion has become an increasingly relevant topic in the policy-making and legislative process. This is not to say that social exclusion is being approached in a constructive manner, as it is often the case that policies focus on the individual as making poor choices rather than a failure of society to provide adequate resources and/or support to facilitate inclusion (Axford, 2010).

5.21 While the paper by Axford (2010) considers social exclusion in general, it nevertheless provides a number of useful insights that could be considered particularly relevant to the Gypsy/Traveller community. For example, he suggests that the focus upon inclusion in education may actually be limiting “if there is a preoccupation with the existence rather than the quality of social ties” (ibid: 741, original emphasis). That is, it can become the case that attendance at school becomes more important than how well staff contribute to the nurturing and development of pupils. Cudworth (2010) adds that the notion of inclusion in an education setting tends to be driven by the need to meet global standards or to assist in the production of „acceptable“ statistics, and so is inclusion in only an abstract sense. In addition, Axford (2010) suggests that although exclusion is not considered to be a positive state, its existence does not necessarily imply harm to those excluded.

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10 Available at: http://www.merseyside.police.uk/CHandler.ashx?id=1050&p=0
5.22 Cemlyn and Clark argue that a significant aspect of inclusion is the “substantive denial of ethnic minority status and corresponding rights” (2005:148), with assimilation viewed as the „solution” to problems experienced by the Gypsy/Traveller community. The notion that social inclusion may be an attempt to deny the Gypsy/Traveller culture is also proposed (Cudworth, 2010). That is, the social benefits of inclusion in terms of housing, health care and the like can compromise the Gypsy/Traveller sense of identity (Morran, 2002). Cemlyn and Clark (2005) go on to propose that the spatial element of social exclusion is key to the problems experienced by many Gypsy/Travellers, by being excluded from public space both geographically and culturally through a lack of secure accommodation and access to services.

**Criminalisation of the Nomadic Lifestyle**

“In the 20th century, Gypsies and Travellers have increasingly been subject to laws and government policies that aim to curb their nomadic lifestyle and largely enforce their settlement.” (James, 2007:368)

5.23 It is considered by some that the „birth” of what is generally referred to as the New Age Traveller movement had a considerable impact on legislation relating to the Gypsy/Traveller community (Berry, 1995). The implementation of the Criminal Justice and Public Order Act in 1994 is considered to be a prime example of this, as it repealed the legal duty to provide sites for the travelling community and replaced this with increased powers under amendments to the Caravan Sites and Control of Developments Act (1960), such as facilitating the removal of unauthorised encampments. Therefore, while local authorities in England had the power to provide sites, after the 1994 Act they were no longer legally obliged to do so (Brown and Scullion, 2009).

5.24 Surveillance of the Gypsy/Traveller community is high by the majority society, but this high rate of surveillance is rarely matched by rates of protection (Cemlyn et al, 2009). In fact, Gypsy/Travellers are most often placed within the context of public order law, and as such are considered by some to be a community defined by “the dominant disclosure of punishment” (James, 2007:369).

**Education**

“It is convenient to locate Gypsy children within a deficit model...The highly structured, hierarchical, rule-governed culture of school is both alien and repressive [while] the cultural capital they bring with them to the classroom is unlikely to be validated in that new environment.” (Levinson, 2008:246)

5.25 While the accommodation needs of Gypsy/Travellers has by far been the most common subject of all the papers and reports reviewed for this study, the topic of education was certainly a close second. However, consideration of this topic rarely seems to present a positive message, with a lack of cultural understanding (Cemlyn, 2005); limited relevance of the school curriculum to the Gypsy/Traveller way of life (Padfield, 2005a; Levinson, 2007);
and often-reported incidences of harassment and bullying (Padfield, 2005b; Wilkin et al, 2009) resulting in a less-than-positive experience for Gypsy/Traveller children within the school environment. However, issues with school may be more to do with the institution itself than a lack of desire for education within the Gypsy/Traveller community (Bhopal and Myers, 2009; Wilkin et al, 2009).

5.26 It has been suggested that the provision of a more culturally-appropriate curriculum would be beneficial to Gypsy/Traveller children, particularly with regard to literacy (Wilkin, 2009), using tools such as maps; food labels; and health information materials (Levinson, 2007). Levinson also suggests that Gypsy/Traveller children have a different learning pattern to their settled peers, in the sense that learning at home tends to occur in groups and has greater emphasis on similarities within the group rather than attainment or „being better” than others (2008). In addition, there is a commitment to the family as a source of education to young Gypsy/Travellers, particularly with regard to morality and work skills (Lloyd and McClusky, 2008). Therefore, the fact that the education system attempts to remove such responsibilities from parents and vest them in the state can create a tension with the Travelling community, particularly when the Gypsy/Traveller cultural capital may be considered as the “wrong currency” within the UK education system (ibid:342).

5.27 In one Scottish study, it is noted that “the complexity and richness of Gypsy and Traveller children’s cultural heritage and their particular learning experiences were not well known or understood by schools” (Padfield, 2005a:129/130), and this finding is supported by an English study also (Wilkin, 2009). It has further been proposed that schools can, at times, subject Gypsy/Traveller children to what is referred to as “aggressive assimilation” (Cemlyn, 2005:2), with the apparent aim of „educating” children out of the Gypsy/Traveller way of life.

5.28 The issue of poor behaviour in school is often referred to in the context of Gypsy/Traveller children, and it is suggested that the “apparently uncontrolled and at times destructive behaviour of [such] children in a social/play context [which] has been perceived by some observers as a barrier to educational process” (Levinson, 2005:2) may actually be a result of the young person feeling it necessary to persist with traits that emphasise „otherness” in order to preserve their distinctive cultural identity. It may be that the impact on identity formation of movement restriction and attempts to enforce school attendance are poorly understood (Levinson, 2005). Levinson adds that “the acquisition of legitimacy in one setting (school) can serve to destabilise and undermine legitimacy in another context (home)” (2008:246), and that learning in school was “associated with the erosion of more important knowledge gained at home and to the loss of group cohesion (2007:24). However, while fighting may be something of a cultural statement for the Gypsy/Travelling community, “in the school milieu the propensity to seek quick, violent resolution to problems is not generally perceived as desirable” (Levinson and Sparkes, 2003:591). It is suggested elsewhere that while fighting at school may indeed have cultural roots, it may also be an intense emotional reaction to bullying and/or harassment (Wilkin, 2009).
5.29 Somewhat allied to this is the concept of play, with some commenting on the often-rough nature of this and the prevalence of broken toys sometimes seen at Traveller sites (Levinson, 2005). With regard to the former, it is suggested that some forms of play are a preparation for adult life; therefore, if it genuinely is the case that fighting between males is a form of dispute settlement (Levinson, 2005) and a signifier of masculinity (Levinson, 2009) within the Travelling community, then it is less surprising to note an apparent pre-disposition to such behaviour in male Gypsy/Traveller children. As to broken toys, it is suggested that not only does the Travelling community place a higher value on social interaction in play rather than on objects, there is also a strong attachment to the „real world”; therefore, toys that do not relate to their own reality will hold little interest or value to Gypsy/Traveller children (Levinson, 2005). Drawing on an almost 4-year ethnographic study of Gypsy/Traveller life in England, Levinson (2005; 2007; 2008) supports this stance in reporting findings that children in the Travelling community showed much greater preference for toys that related to their own experiences, such as model horses; tractors; and books on Gypsy life.

5.30 In his field notes from the study, the attitude of some teachers towards Gypsy/Travellers can clearly be seen:

“While John [primary school head teacher] was keen to emphasise that he had „nothing against Traveller children or their families”, he acknowledged that their presence did not fit in with either his own personal „vision” for the school or with the preferred model as set out by policy documents. The principle of inclusion, he said, was often at odds with the image of a successful school and this was particularly evident in the case of Traveller children. „Ordinary families in the area, he said, had the right to be concerned about the possibility of falling standards if there were an influx of Traveller children.” (Levinson, 2009:59/60).

5.31 In their study of Scottish teachers” views of Gypsy/Traveller pupils, Lloyd and colleagues (1999) commonly found that problems were perceived as the fault of the individual child, and not as any failure of the education/school system. Also in a Scottish study it was reported that poor levels of literacy in Gypsy/Traveller children were sometimes confused as learning difficulties (Padfield, 2005a). In considering teachers, Wilkin and colleagues (2009) found that some held the common misconception that Gypsy/Travellers were not a „group”, and were no longer „Travellers” once housed. Also, little acknowledgement or recognition was given to the bi-lingual skills of Gypsy/Traveller children who spoke their own language while in school (Wilkin et al, 2009).

5.32 Positive parental attitudes regarding education are sometimes outweighed by their concern over bullying; name-calling; sex education; and issues of moral welfare (Wilkin et al, 2009), although it is acknowledged that such concerns are not limited to Gypsy/Traveller parents. This is supported in other studies, which report that Gypsy/Traveller parents are more concerned with the psycho-social wellbeing of their children than they are with educational aspirations (Derrington, 2006; 2007).
5.33 In her examination of enrolment, attendance and attainment of Gypsy/Traveller children in Scottish schools during the period August 2001 to July 2003, Padfield reported that “many Traveller pupils lack of progress was due not to their lack of ability, but to lack of access to a continuous, coherent and relevant curriculum (2005a:129). For example, the use of different texts and methods of teaching across different schools/areas can have an impact on learning while travelling (Padfield, 2005b). With regard to lack of continuity in education, Padfield (2005a) noted that the children of parents working for international companies or those children who were chronically ill did not experience the same negative impact of discontinuity that Gypsy/Traveller children did. However, it is suggested elsewhere that the literature around Gypsy/Travellers in the education system “recognises that it can be difficult to isolate the effect of pupil mobility on attainment from other variables, such as the school”s ability to respond flexibly e.g. by passing on records and personal interaction with parents” (Wilkin et al, 2009:5).

5.34 Expectations for adolescent males to be economically active and for females to care for the home and children at an early age can “negate the relevance of secondary education” to the Travelling community (Wilkin et al, 2009). However, the issues of bullying/harassment and the lack of relevance of the school curriculum were also considered to be important factors in the low number of Gypsy/Traveller children attending secondary school (Wilkin et al, 2009). Overall, Wilkin and colleagues consider that “an understanding of, and respect for, Traveller culture is vital in order to accurately interpret what influences educational participation of Traveller pupils” (Wilkin et al, 2009:3).

5.35 While educational attainment is of great concern for schools, with Gypsy/Traveller children being considered as achieving the least in terms of qualifications, it is suggested that success and achievement may be culturally determined with practical skills and economic dependence potentially rated more highly by some Gypsy/Traveller families (Wilkin et al, 2009). It is also clear that good efforts are being made to address issues experienced by Gypsy/Traveller children in the education system. In Scotland, for example, the work of the „Scottish Traveller Education Programme“ (STEP)\(^{11}\) is considered particularly useful. South of the border, the Hampshire County Council\(^{12}\) website provides a particularly large amount of information with regards to education provision for Gypsy/Travellers, along with details of a good range of teaching resources and links to other useful sites. Similarly, though on a smaller scale, Devon County Council\(^{13}\) provide a good standard of education booklets and general information.

**Provision of Services and Support**

5.36 It is suggested that the provision of assistance and support need not fit with “an agency”s culturally-defined standards” in order to be effective (Boushell, 1994:186), and that training in cultural issues should be integrated into general practice to address this (Cemlyn et al, 2009). A great deal of effort now goes in to making services as accessible as possible to

\(^{11}\) www.scottishtravellered.net

\(^{12}\) www.hants.gov.uk

\(^{13}\) www.devon.gov.uk
minority groups, with issues of language and cultural sensitivity paramount in dealing with them. However, the same cannot be said for the Gypsy/Traveller community.

5.37 A lack of cultural understanding and minimal promotion of culturally-relevant services can compromise the provision of care and support for the Gypsy/Traveller community (Cemlyn, 2005). One particular issue that has been identified within social work practice as contributing to this is the perception that Gypsy/Travellers living in “bricks and mortar” housing are no longer „Travellers” (Cemlyn, 2005); this is similar to believing a Pakistani can no longer be considered as such if he/she does not live in Pakistan. While training with regard to racism and discrimination is widespread in many contexts, it is suggested that some participants may not realise this training applies to the Travelling community (Coxhead, 2004).

5.38 It is suggested that, even in areas with a substantial Gypsy/Traveller population, few local agencies plan appropriate services for this group (Morran, 2002). Policies, particularly those in relation to children and young people, are sometimes focussed on such as “conditional welfare, behavioural compliance and „remoralisation”” (Cemlyn, 2008:164). An uncritical perspective on such policies, along with a non-reflexive view on the personal behaviour of service users, can put Gypsy/Travellers at higher risk of falling outside of behavioural expectations based on the culture of the settled community (Garrett, 2003). Emphasis on such as preparation for work and reduction in criminality “can further disadvantage young Travellers when the dominant view both ignores the specific economic and educational contributions of family self-employment and training, and perpetuates negative stereotyping of Gypsies and Travellers as criminal or unproductive” (Cemlyn, 2008:164).

5.39 Triggers of concern such as poor behaviour in school and frequently moving house, while important, also do not take into full account cultural norms within the Travelling community and can be considered as reflecting a lack of understanding of the Gypsy/Traveller culture. In combination with an increasing emphasis on „neighbour surveillance” of behaviour (as is evident in the reporting of anti-social behaviour) and a focus on control and discipline in social work, intolerance against Gypsy/Traveller ways and the possibility of accelerating the route to criminalisation becomes a real concern (Cemlyn, 2008).

5.40 The wide range of assessments that the Gypsy/Traveller community are subject to in terms of education, social services and health are based on criteria developed for the settled community, and as such do not take into account cultural differences; as such, Gypsy/Traveller “cultural norms can be perceived as insignificant, pathological or deviant” (Cemlyn, 2008:164). Cemlyn concludes her argument by stating that social work needs to be involved in „consult[ing] Traveller groups, enabling their voice to be heard in framing assessment criteria and service provision, and promoting training and public education for equality” (2005:166).
Although by no means unique to Gypsy/Travellers, it is estimated that almost two-thirds of the Travelling community in the U.K. have literacy issues (FFT, 2010b) and this has consequences for the way in which services are provided to them. It is usual for information to be provided in written form, including everything from details of services, through official communications regarding accommodation issues, to the conditions attached to a criminal or civil ruling. Although finding suitable alternatives may be problematic, particularly in regard to official documentation, consideration of such as simplifying the language used and making text less "dense" could contribute to better understanding, as could wider use of verbal explanations. It is considered particularly important to keep the Gypsy/Traveller community informed of their rights in an appropriate format (Cullen et al, 2008).

The issue of trust is one that arises repeatedly in the literature (e.g. Robinson and Martin, 2009) and it is suggested that the best way of promoting this in the provision of services is to emphasise consistency in both approach and staffing. Again, although this is by no means unique to the Travelling community, it is recognised that engagement increases once a relationship of trust is established (FFT, 2010b).

It should be emphasised that the picture in relation to service provision for Gypsy/Travellers is by no means entirely bleak and a certain level of good practice can be inferred from much of the materials considered for this report. However, it is suggested by some that there is little point to providing culturally-specific programmes and the like if basic needs, such as accommodation and health provision, are not being met (Garriaga, 1994). This approach may also lead to the perception that the Travelling community only merit attention when there is the funding and localised desire to impel this, and not as a natural consequence of service delivery.

In discussing how to improve engagement with the Roma and migrant communities in London, the Romany Support Group emphasise the importance of providing practical and sustainable support in order to create an atmosphere of empowerment; their report suggests that there is a need to recognised the roots of social exclusion and the impact that discrimination has had on the relationship between Roma and settled communities (RSG, 2010). Elsewhere, the importance of flexible working practices is highlighted (Morran, 2001), as it is recognised that keeping appointments may be problematic for some Gypsy/Travellers (Lomax et al, 2000). Also, although this perhaps goes without saying, geographical boundaries and working to specified criteria can adversely affect the ability of social work departments to provide effective services to the Gypsy/Traveller community.

Research with the Travelling Community

One of the first steps in conducting an effective consultation with any group is the sampling process. However, it is acknowledge that to accurate sample the Gypsy/Traveller community is not a task that can be achieved, primarily as there are no accurate records as to the actual extent of the Gypsy/Traveller population in any part of the UK. It is suggested that “until data collection procedures catch up with those applied to the „mainstream” population, the sampling of the Gypsy-Traveller population for research has to follow a pragmatic
approach” (Brown and Scullion, 2009:176). The use of snowball sampling (i.e. where an initial group of contacts are utilised to access potential further research participants within the same community) is therefore considered to be particularly useful in conducting research with the Travelling community (Brown and Scullion, 2009).

5.46 There is good evidence to suggest that involvement of the Gypsy/Traveller community in the research process is of great benefit, both to the research itself and the community in general (Brown and Scullion, 2009). Promoting an environment that designates the participants as „cogs within the research wheel” is considered to provide much better outcomes than when individuals are treated as merely subjects of the research, as is demonstrating that the research will ultimately be of benefit to their community. However, should members of the Gypsy/Travelling community be employed as interviewers and the like (Cullen et al, 2008), there would have to be some consideration of local feuds and disputes between families.

5.47 Reporting findings back to those involved with the research, in an appropriate manner, is also considered important in this context lest participants feel „used” by the process, and it is suggested that such as visual presentations at a community event are appropriate avenues for this (Cullen et al, 2008; Brown and Scullion, 2009). Given the recognised literacy difficulties of some Gypsy/Travellers, the provision of a written report or jargon-filled lecture is unlikely to be well received, while the suggestion of using an audio CD to convey information may prove useful (Cullen et al, 2008), or a leaflet utilising pictures over text (Marr et al, 2008).

5.48 As with all action research, the importance of community development and capacity building cannot be emphasised enough. Participants must feel that they are empowered and supported to be part of the research process; that their voices are being heard rather than simply recorded. The aims of the research, therefore, have to be realistic so that expectations of the participants are not raised; that is, while the research will not solve all problems, it will contribute to understanding their needs and reduce conflict in the future. It is also suggested that in-depth interviews and, to a certain extent, focus groups work well in conducting research with the Travelling community. By far the most salient recommendation is that it is best to approach the Gypsy/Traveller community through groups/agencies that are already engaged with them; however, this is not to suggest that such groups undertake such work with no remuneration (Marr et al, 2008).

5.49 In their survey of Gypsy/Traveller views, Lomax and colleagues (2000) initially found a need for flexibility in arranging interviews, and recommended not asking personal questions regarding such as patterns of travelling and types of work undertaken. In addition, questions regarding personal health and well-being and not considered appropriate in mixed company (Marr et al, 2008).

5.50 In 2006, the Scottish Government announced a consultation on community engagement in the planning process; however, although it is acknowledge that „barriers to involvement” should be identified and overcome, all of the consultation recommendations
were based on providing written information in hardcopy or on a website, with no indication of alternative formats being provided (Scottish Government, 2006a). Some documents produced by statutory bodies, however, are much more constructive in their approach. For example, in a very useful “Consultation Handbook” produced by Bournemouth Council\textsuperscript{14} a discussion takes place of the term “Mocadi” – a Romany word for “dirty” or “taboo” – and could provide some useful insight in terms of both conducting effective research and engaging with the Travelling community. Factors related to the term Mocadi included:

- It is suggested one should ask the householder if they would like you to remove your shoes before entering their home
- If entering mixed company, a female should always address the woman first with the opposite true for males
- It is impolite for a male worker/researcher to interview a female on her own
- It is considered impolite to refuse the offer of a beverage
- On receiving a beverage it is suggested that this should never be placed on the floor, as this will render it „mocadi” and so will not be used again
- It would be advisable to not ask to use the toilet facilities as privacy is of great importance, especially to some of the older generation
- It is impolite to enquire about the health, due-date etc. of a pregnant woman.

5.51 Of course, it is impossible to state with any accuracy what proportion or sub-groups within the Gypsy/Traveller community follow such customs. At the very least, however, it indicates some thought is required before an approach is made to a member of the Travelling community, just as consideration would be given to the religious beliefs and cultural traditions of such as the Muslim community.

\textsuperscript{14} Available in full at: http://www.bournemouth2026.org.uk/ch/
6. DISCUSSION

6.1 It is clear that caution must be exercised in considering any reports that refer to numbers and/or proportions of the Gypsy/Traveller community, or attempts to make comparisons with the settled community. As no accurate figures exist with regard to the extent of the Gypsy/Traveller population, and the caravan counts are likely to underestimate this due to the Counts’ exclusion of those living in „bricks and mortar” accommodation, it is literally not possible to guarantee as true any statement involving numbers or statistics.

6.2 There was an intention to include materials relating to other ethnic minority groups in this review, in the hope that these would add to knowledge around effective methods of engagement with such communities. However, although a number were sourced these were found to be relevant in only the broadest terms and, on the topic of equalities in general, would often include Gypsy/Travellers within the text.

6.3 Some of the issues experienced by Gypsy/Travellers are also clearly relevant to other groups of individuals within society - those living in areas and circumstances of multiple-deprivation are perhaps the best example of this – and it may be argued that the Travelling community, therefore, do not merit „special” consideration. However, it would be hard to find another minority group in the UK so openly discriminated against, even in official government documents, or whose cultural identity is denied to the same extent as is the case for Gypsy/Travellers. For this reason, the remainder of the discussion will focus on this topic.

6.4 Although this may appear somewhat contentious, discrimination against those of a different skin colour or who speak another language can be somewhat understood in terms of the general human propensity to fear the unknown. Socio-economic and perceived educational divisions are also clear within our society, with a definite hierarchy of „haves/have nots”, well-educated and not, with a good deal of bias existing across the groups. However, it has been some time since UK law allowed open discrimination against minority groups, and it is certainly not an offence to be poorly educated. Nevertheless the materials considered in this review have made it clear that, in spite of the acknowledgement that Gypsy/Travellers are an ethnic minority and should be treated as such, it would seem that they remain an open and acceptable target for discrimination across the breadth of society.

6.5 Although in many cases the attitude and beliefs of the settled community are considered to be the crux of discrimination against Gypsy/Travellers, it should not be forgotten that politicians; policy makers; local authority managers and the like are also members of that same settled community. Bias at the highest level is necessary to sustain and perpetuate the discriminatory practices that Gypsy/Travellers can be subjected to and, in a sense, is much worse than any media-induced bigotry.

6.6 It would seem fair to suggest that the most significant problem facing Gypsy/Travellers is that related to accommodation. Although a lack of permanent sites would indeed appear to be a problem, as would the apparent poor condition/physical situation of
some of these, the dearth of transit and temporary sites would seem to be the most significant accommodation-related issue for the Travelling community. In the absence of such sites, Gypsy/Travellers have no alternative but to stop in places that will inevitably attract complaints from someone in the community, be they landowners, business owners or members of the general public.

6.7 This is not to say that all have the right to do as they please in terms of land use, and those who camp/caravan for recreational purposes are subject to the same reactions and governed by the same laws should they trespass on private property or attempt to set up camp in a layby. However, the crucial distinction here is that the recreational „travellers” have the option of staying on general camping/caravan sites while Gypsy/Travellers have no other alternative. This leads back to two of the concepts discussed above, those of „inclusion” versus „assimilation”. Despite the attempt to afford Gypsy/Travellers the same treatment as any other minority group in the UK, there appears to remain an underlying attitude of holding the Gypsy/Travellers responsible for the difficulties they experience.

6.8 This is not to say that there are no Gypsy/Travellers who cause trouble, commit crimes or have no regard for the impact of their behaviour on others. However, the same issues arise in the settled community, with the major difference that the majority of this community are not held responsible for the failings of a few. It would seem fair to state that the materials consulted in the course of this review highlight that a very different approach is taken with regard to the Gypsy/Traveller community, with all seeming to be „tarred with the same brush”.

6.9 It could be said that Gypsy/Travellers have a choice in that there is no need for them to travel as they do, especially as many of the traditional forms of work they travelled for in the past (such as agricultural labour) are no longer required. What fails to be understood is that such an attitude is expecting the Gypsy/Travellers to abandon their heritage and cultural identity in order to „fit in” with majority society. In considering Scotland alone, this is certainly not the message portrayed in the „One Scotland, Many Cultures” campaign and it would seem inconceivable that any other minority group would be treated in this way. Although the evidence for this differential in treatment would seem to be clear, what is less evident are the reasons why it appears acceptable to treat a sub-section of the Scottish people in this manner.

6.10 It is clear from some of the policy documents considered that there are attempts being made across the UK in order to address the needs of Gypsy/Travellers, particularly with regard to accommodation and education, but it is equally unclear exactly how much of a priority is being given to this by individual governments and local authorities. Of course, the current extensive budget cuts will not help to improve this situation and, given that attempts to address issues such as poverty; deprivation; crime; and child welfare across the wider society could be described as patchy at best, the plight of the Gypsy/Travellers is unlikely to be fully addressed any time soon.
7. CONCLUSIONS: ENGAGING WITH GYPSY/TRAVELLERS

7.1 As the over-arching aim of this exercise was to consider how best to engage with the Gypsy/Traveller community, the conclusions drawn here will focus solely on that subject.

7.2 While there is limited literature directly related to engaging/working with the Gypsy/Traveller community and it is likely that there is a good deal of current practice that has not yet been subject to research or evaluation, inferences can nevertheless be made from the materials considered for this review as to what would constitute „best practice” with this group.

7.3 For example, the issue of effective communication is one that is common through much of the literature, with the importance of building trust a cornerstone of this process. Cultural awareness, particularly with regard to family expectations around such as young people’s economic contributions to the family, is also key to this, as is the need to challenge discrimination and prejudice. Presenting information through the most appropriate media is a vital aspect of effective communication, taking into account the extensive literacy issues that appear common across the Travelling community.

7.4 It is clear from the literature that the family is of prime importance within the Gypsy/Travelling community, which suggests that engagement with the entire family unit would be the most productive approach. This is likely to assist in managing both fears and expectations, particularly in regard to such as a child’s attendance at school. Allied to this is the notion of including Gypsy/Traveller representatives, or a trusted key professional, to be involved in a multi-agency approach to working with the Travelling community in order to ensure that the voice of the community is heard and that counter-productive actions are not taken e.g. moving a family on while services are actively engaging with them (Robinson and Martin, 2009).

7.5 Sustainability of services is also crucial to engagement with the Travelling community. It is more likely that individuals will engage with a service if they feel it is likely to address basic needs and has visible short-term outcomes. The oft-repeated model of „parachuting” in to a community with a programme that shows some success, but is only available for a short period of time neither promotes trust nor encourages engagement. Similarly, while such as an arts-based programme may provide a brief boost to community morale, for those experiencing insecure accommodation and poor access to services it is unlikely to send a message that there is genuine concern for their welfare.

7.6 Of course, none of these suggestions for effective engagement should be considered as negating genuine concern in cases of child welfare or vulnerable adults, or where criminal behaviour puts others at risk of harm. In such cases, no matter the ethnic origin of the individuals concerned, it is inevitable that upset will be caused and barriers raised-up against what no-doubt will be perceived as an unwelcome intrusion by social services.
7.7 At the very least, a genuine acknowledgement of the cultural difference and preferences of the Gypsy/Travellers community, along with the problems they face, would appear to be a good starting point from which true engagement can begin. There are few in the settled community who would tolerate an attempt by local councils to house them in caravans; who would accept being referred to as “your kind” by service providers; or told by a GP to travel 50 miles to the nearest hospital for basic pre-natal care. Given such treatment it is understandable why some Gypsy/Travellers are antagonistic towards and untrusting of outsiders, no matter their status or intentions. It would therefore seem fair to conclude that, in the majority of cases, some genuine understanding and sensitivity may go a long way towards promoting engagement with the Gypsy/Traveller community.

15 The latter two examples are from a personal communication with a member of the Gypsy/Traveller community in Perth.
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## Appendix 1: Resources

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<td>Indexes 2,100 core journals in all areas of the social sciences, plus relevant items from 3,500 scientific and technical journals.</td>
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<td>Social Care Online</td>
<td>UK’s most extensive database of social care information.</td>
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<td>An online resource providing over 19 million citations for biomedical literature from MEDLINE, life science journals, and online books.</td>
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Appendix 2: Discrimination in the media

The 2 newspapers with the widest readership in the UK are The Sun and The Daily Mail. The following headlines and article extracts have been obtained from these publications, though it should be noted that the final example was obtained from The Guardian.

**The Sun, 11.12.10**
**Headline:** Power to the local people
**Subheading:** Communities will be able to boot out travellers, save their pubs and take over shoddy services under radical new plans.

**The Sun, 13.8.09**
**Headline:** Feral Family
**Subheading (emphasis as in the original article):** A Landlady wept last night as she told how a family of travellers were refusing to budge after trashing her £1 million home. Neighbours say they are **BLIGHTING** the posh street. Meanwhile a neighbourhood watch team issued a letter warning of a local **CRIMEWAVE**.

**Daily Mail, 20.8.10**
**Headline:** BBC gives £28,000 Children in Need cash to gypsy charity
**Subheading/Extract:** The BBC has been slammed for giving £28,000 raised through its Children in Need telethon to a charity project teaching gypsy children. But the move has been criticised by a local MEP who said enough taxpayers' money is already spent on educating travellers' children.

The move has been criticised by East Midlands Tory MEP Roger Helmer, who said 'some people would be surprised to discover where their money had gone to'. Mr Helmer said: 'It's not a charity I would have top of the list to receive cash. The taxpayers pay a lot of money for state education. Providing it is the job of the State, not of charities.'

**Daily Mail, 17.5.10**
**Headline:** After the human blockade against gipsies, a village whose £225,000 whip-round has kept out travellers

**The Guardian, 10.11.10**
**Headline:** Knuckleduster charge dismissed against Traveller who wore heavy gold ring
**Subheading:** Gypsy arrested at Appleby horse fair was wearing traditional ornament to celebrate coming of age, court told.

As is highlighted in the quotation from Jack Straw within the body of the main report (page 7), as can be seen on the following page only a small change in language is required to highlight the extent of the discrimination in the above example.
**Extract 1**

**Headline:** Power to the local people

**Subheading:** Communities will be able to boot out Asians, save their pubs and take over shoddy services under radical new plans.

**Extract 2**

**Headline:** Feral Family

**Subheading (emphasis as in the original article):** A Landlady wept last night as she told how a family of Poles were refusing to budge after trashing her £1million home. Neighbours say they are BLIGHTING the posh street. Meanwhile a neighbourhood watch team issued a letter warning of a local CRIMEWAVE.

**Extract 3**

**Headline:** BBC gives £28,000 Children in Need cash to Afro-Caribbean charity

**Subheading/Extract:** The BBC has been slammed for giving £28,000 raised through its Children in Need telethon to a charity project teaching Afro-Caribbean children. But the move has been criticised by a local MEP who said enough taxpayers' money is already spent on educating Afro-Caribbean children.

The move has been criticised by East Midlands Tory MEP Roger Helmer, who said 'some people would be surprised to discover where their money had gone to'. Mr Helmer said: 'It's not a charity I would have top of the list to receive cash. The taxpayers pay a lot of money for state education. Providing it is the job of the State, not of charities.'

**Extract 4**

**Headline:** After the human blockade against lesbians, a village whose £225,000 whip-round has kept out dykes

**Extract 5**

**Headline:** Knuckleduster charge dismissed against Black who wore heavy gold ring

**Subheading:** Black arrested at Notting Hill Carnival was wearing traditional ornament to celebrate coming of age, court told.
‘GYPSY/TRAVELLERS GET TOGETHER’
SATURDAY 24 SEPTEMBER 2011
NORTH INCH COMMUNITY CAMPUS PERTH
EVENT EVALUATION REPORT

Report collated by:
David McPhee Commissioning & Contracts Officer Housing & Community Care
October 2011
1 INTRODUCTION

1.1 A health and wellbeing event for members of the Gypsy/Traveller community who stay or have stayed in Perth and Kinross at any time was held on Saturday 24 September 2011 (from 11.00 a.m. to 2.00 p.m.) at North Inch Community Campus in Perth. The event which was called “Gypsy/Travellers Get Together”.

1.2 The aim of this event was to promote different services to members of the Gypsy/Traveller community focussing on health and wellbeing in a fun way and find out what they think of services.

1.3 The event was attended by 45 individuals.

1.4 This report summarises the findings of the event and makes recommendations to take forward issues raised on the day.

2 BACKGROUND

2.1 Housing & Community Care have commissioned Gypsy/Traveller awareness raising training for staff since 2007.

2.2 These sessions, which have been delivered to a range of frontline and support staff across our service and those of partner services and agencies, are led by Gypsy/Traveller community members and facilitated by Michelle Lloyd an equalities adviser who now works for MECOPP on a specific Gypsy/Traveller carer project.

2.3 Following the last training session in February 2011 discussion took place initially with representatives from the Access Team in Housing & Community Care, about how to translate the effective ‘theory’ of the training into ‘practice’ at the frontline.

2.4 Subsequent meetings with the Gypsy/Traveller trainers and Michelle Lloyd (which were also attended by Access Team and Welfare Rights representatives) led to the preferred proposal of a ½ day ‘Health and Wellbeing’ Event targeting Gypsy/Traveller community members. The intention being that service providers could ‘promote’ their services and community members could ‘engage’ with those services they felt were most relevant to them.
2.5 This led to the establishment of a multi-agency event planning group (see Appendix 1 for membership) chaired by David McPhee Commissioning and Contracts Officer in Housing & Community Care (in his equalities role) and reporting to Lorna Cameron Head of Housing and Strategic Commissioning who agreed to provide a budget for the event.

2.6 Five monthly meetings of the event planning group were held between May and September 2011 prior to the event taking place.

3 THE EVENT

3.1 The Gypsy/Traveller trainers took on a role as community advisers on the event planning group following their initial involvement (see 2.2 above). The option was there throughout the lifetime of the planning group for any Gypsy/Traveller community members to come along to it should they wish to do so. Those fulfilling that role did receive a payment administered via Michelle Lloyd to cover expenses incurred in attending meetings.

3.2 The role of the Gypsy/Traveller community advisers on the planning group was critical. The role involved advising the group what activities might be of interest to the wider Gypsy/Traveller community; ensuring that cultural needs were taking fully into consideration at the event planning stage and advising on event timing and venue suitability.

3.3 The Gypsy/Traveller community advisers supported by MECOPP and other frontline agencies all played an important role in publicising the event beforehand. An event poster was designed by the planning group and ongoing distribution took place for example:

- by community advisers through word of mouth/personal distribution and facebook
- at specific sites frequented by Gypsy/Traveller community members e.g. Double Dykes, Bobbin Mill and Crieff and Kinross areas
- Via Community Learning Text message service
- On display in shops/GP surgeries/libraries and other community outlets such as gyms.
- At schools
- Digital signage within Council and Live Active facilities
- Housing offices
3.4 A Frequently Asked Questions (FAQ) sheet was also distributed to group members so that they were able to deal consistently with any queries about it.

3.5 The Gypsy/Traveller community advisers were also very firmly of the opinion that the event should not be seen to be a ‘tick box’ exercise and that those agencies attending on the day did so only if they were willing to follow-up on any issues raised. They were also keen to ensure that the event was not seen as a photo opportunity and therefore, recommended that no formal opening or no press coverage of the event took place. A post event press release was agreed and a small article appeared in the Perthshire Advertiser on Tuesday 27 September 2011 highlighting that the event took place. All agencies that agreed to come along on the day therefore, signed a commitment form agreeing to follow-up issues raised at the event on the day.

3.6 The range of activities available on the day included free health checks in confidence; the option to ‘come and try’ sporting activities and get a demonstration of the gym equipment and find out how to join or use these facilities more regularly and practical first aid demonstrations. There were arts and crafts events for younger children and a chance to talk to people who work in different services in a relaxed setting. Some displays of artwork and poetry or photos of interest to the Gypsy/Traveller community were also provided to display. Community members could also bring old family photos along to get scanned for free and free refreshments were also made available. It was clear to see on the day that people attending spent a lot of time walking the corridor and participating at activities at the stalls with the sporting activities or arts and crafts activities outwith that area less well attended.

3.7 The full list of agencies that attended on the day is shown in Appendix 2.

3.8 The photographs throughout this report give a flavour of activities which were offered on the day.
4 EVENT EVALUATIONS

Gypsy/Traveller community members

4.1 Three different evaluation methods were used on the day to try and capture as wide a range of opinion from those attending in as interactive a way as possible:

- a Touch Screen evaluation which asked a number of questions which had been agreed in advance by the Event Planning group (provided courtesy of Live Active)
- a Voxur Box feedback (provided courtesy of Housing & Community Care)
- a Post It Note ‘Wall’

The responses from each are summarised as follows:

4.2 Touch Screen Evaluation – 22 people completed the Touch Screen Evaluation which seemed to a popular method of capturing information. The responses are summarised in Appendix 3 but in general the feedback was extremely positive.

4.3 Voxur Box – this did not prove as popular a method of capturing responses as many community members were reluctant to be filmed. Only 4 people answered the series of questions asked (albeit positively) and a summary of these responses is included in Appendix 4.

4.4 Post It Note ‘Wall’ – 23 individual comments were received in response to the question “Tell Us What You Think of Today Please?” The responses were again overwhelmingly positive and also included some constructive suggestions for improving the event if it is held again. A separate point made which is worth specifically noting was that this event alone can not change things. All responses from the Post It Note ‘Wall’ are included in Appendix 5.

Agencies

4.5 In addition an electronic survey was sent out to all agencies that were represented on the day. 15 responses were received and the majority of the responses were positive however, those agencies which those attending showed less interest in their areas of work or participating in the activities on offer did feel that their intended outcomes were not met. The complete summary is included in Appendix 6.
5 COSTS

A limited budget was made available by Lorna Cameron Head of Housing and Strategic Commissioning in Housing & Community Care.

The venue was provided free of charge and no direct charges were applied by those services attending on the day. Other costs were as follows:

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<td>Equality Diversity and Inclusion Services Ltd</td>
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<td><strong>TOTAL EXPENDITURE</strong></td>
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6 RECOMMENDATIONS

The author of this report would like to make the following recommendations:

6.1 The report should be endorsed by the Strategic Equalities Group and Gypsy/Traveller Liaison Group.
6.2 Any future events planned for members of the Gypsy/Traveller community must involve any members of the Gypsy/Traveller community who wish to be involved at the planning stage.

6.3 All agencies which attended the event should act on specific issues raised with them on the day and respond as appropriate to the members of the Gypsy/Traveller community who raised them.

6.4 Ongoing dialogue should continue on a regular basis between the Gypsy/Traveller community and frontline services.

6.5 Following this event Housing & Community Care have approved initial funding for the establishment of a monthly community lunch club for Gypsy/Traveller community members (similar to the successful model currently in operation for the local Chinese Community) which could offer a vehicle for regular engagement. This proposal is to be tested in December to allow discussions with community members to take place regarding preferred timing, location and catering arrangements.

6.6 The ‘Get Together’ should be held again in future years and issues raised in the evaluations regarding suggestions for improvement should be taken into account.

7 CONCLUSION

7.1 This event should be seen as a starting point for ongoing engagement and increased understanding of the issues facing Gypsy/Traveller community members.

7.2 It is hoped that by taking forward the recommendations within this report that any perceived barriers which exist will be broken down which will improve opportunities and access to services in the longer-term.

7.3 The author of this report would like to record his thanks to everyone who supported the planning of this event and committed to attending on the day.
## APPENDIX 1 – EVENT PLANNING GROUP MEETINGS AND ATTENDANCE

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<td>✓</td>
<td>-</td>
<td>✓</td>
</tr>
<tr>
<td>Lizzie Sosenko (joined group 21/06) (MECOPP)</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>✓</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Lorraine Mailer (joined group 21/06) (ECS)</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>-</td>
</tr>
<tr>
<td>Donna Kirk (joined group 17/08) (NHS)</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>✓</td>
<td>-</td>
</tr>
<tr>
<td>A McDonald (Com)</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>✓</td>
<td>-</td>
</tr>
<tr>
<td>Laura McKenzie (joined group 14/09) (Student ECS)</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>✓</td>
</tr>
</tbody>
</table>
## APPENDIX 2 – AGENCIES IN ATTENDANCE AT THE EVENT

<table>
<thead>
<tr>
<th>TABLE</th>
<th>ORGANISATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>British Red Cross</td>
</tr>
<tr>
<td>2</td>
<td>MECOPP</td>
</tr>
<tr>
<td>3</td>
<td>Education &amp; Children’s Services – Literacy &amp; Community Youth Work</td>
</tr>
<tr>
<td>4</td>
<td>Education &amp; Children’s Services – Literacy &amp; Community Youth Work</td>
</tr>
<tr>
<td>5</td>
<td>Stop Smoking Service (NHS Tayside)</td>
</tr>
<tr>
<td>6</td>
<td>Alcohol &amp; Drugs Partnership</td>
</tr>
<tr>
<td>7</td>
<td>Voluntary Action Perthshire</td>
</tr>
<tr>
<td>8</td>
<td>Show Racism and Bigotry the Red Card</td>
</tr>
<tr>
<td>9</td>
<td>Safer Communities (Housing &amp; Community Care)</td>
</tr>
<tr>
<td>10</td>
<td>Community Policing (Tayside Police)</td>
</tr>
<tr>
<td>11</td>
<td>Oral Health (NHS Tayside)</td>
</tr>
<tr>
<td>12</td>
<td>Housing &amp; Community Care Access Team</td>
</tr>
<tr>
<td>13</td>
<td>Housing &amp; Community Care Access Team</td>
</tr>
<tr>
<td>14</td>
<td>Citizens Advice Bureau &amp; Housing &amp; Community Care Welfare Rights Team</td>
</tr>
<tr>
<td>15</td>
<td>Education &amp; Children’s Services (Schools) &amp; Scottish Traveller Education Programme</td>
</tr>
<tr>
<td>16</td>
<td>Education &amp; Children’s Services – Adult Family and Learning</td>
</tr>
<tr>
<td>17</td>
<td>Housing Services &amp; The Environment Service</td>
</tr>
<tr>
<td>18</td>
<td>Tayside Fire &amp; Rescue</td>
</tr>
<tr>
<td>19</td>
<td>Live Active</td>
</tr>
<tr>
<td>Room 1</td>
<td>NHS Tayside – Community Nursing and Health Visitor (also male nurse in attendance from NHS Lothian)</td>
</tr>
<tr>
<td>Room 2</td>
<td>DVD ‘Moving Voices’ – produced by Safe the Children Scotland in conjunction with young Gypsy/Travellers and a photograph scanning service</td>
</tr>
</tbody>
</table>
## APPENDIX 3 – TOUCH SCREEN EVALUATION RESPONSES
(extracted from spreadsheet prepared by Live Active)

**Are you a Gypsy Traveller? (22)**

<table>
<thead>
<tr>
<th>Yes</th>
<th>11</th>
<th>50.00%</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>11</td>
<td>50.00%</td>
</tr>
</tbody>
</table>

**What age group are you in? (22)**

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>under 16</td>
<td>4</td>
<td>18.18%</td>
</tr>
<tr>
<td>16 - 24</td>
<td>4</td>
<td>18.18%</td>
</tr>
<tr>
<td>25 - 34</td>
<td>1</td>
<td>4.55%</td>
</tr>
<tr>
<td>35 - 44</td>
<td>10</td>
<td>45.45%</td>
</tr>
<tr>
<td>45 - 54</td>
<td>3</td>
<td>13.64%</td>
</tr>
<tr>
<td>55 - 64</td>
<td>0</td>
<td>0.00%</td>
</tr>
<tr>
<td>65 - 74</td>
<td>0</td>
<td>0.00%</td>
</tr>
<tr>
<td>75 or over</td>
<td>0</td>
<td>0.00%</td>
</tr>
</tbody>
</table>

**Are you (22)**

<table>
<thead>
<tr>
<th>Gender</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>5</td>
<td>22.73%</td>
</tr>
<tr>
<td>Female</td>
<td>17</td>
<td>77.27%</td>
</tr>
</tbody>
</table>

**How did you find out about today's event? (22)**

<table>
<thead>
<tr>
<th>Method</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Word of Mouth</td>
<td>13</td>
<td>59.09%</td>
</tr>
<tr>
<td>Poster</td>
<td>1</td>
<td>4.55%</td>
</tr>
<tr>
<td>Facebook/email</td>
<td>0</td>
<td>0.00%</td>
</tr>
<tr>
<td>Flyer</td>
<td>2</td>
<td>9.09%</td>
</tr>
<tr>
<td>Other</td>
<td>6</td>
<td>27.27%</td>
</tr>
</tbody>
</table>

**How much did you enjoy today's event? (22)**

<table>
<thead>
<tr>
<th>Enjoyment</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very much</td>
<td>16</td>
<td>72.73%</td>
</tr>
<tr>
<td>Quite a lot</td>
<td>5</td>
<td>22.73%</td>
</tr>
<tr>
<td>Only a little</td>
<td>1</td>
<td>4.55%</td>
</tr>
<tr>
<td>Not at all</td>
<td>0</td>
<td>0.00%</td>
</tr>
</tbody>
</table>

**What services or activities did you find out about that you were not aware of before? (21)**

<table>
<thead>
<tr>
<th>Services or Activities</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Access Team (Community Care)</td>
<td>4</td>
<td>19.05%</td>
</tr>
<tr>
<td>Adult and Family Support</td>
<td>9</td>
<td>42.86%</td>
</tr>
<tr>
<td>Community Services for Young People/Literacies</td>
<td>7</td>
<td>33.33%</td>
</tr>
<tr>
<td>Community Policing</td>
<td>6</td>
<td>28.57%</td>
</tr>
<tr>
<td>Health Services (General)</td>
<td>7</td>
<td>33.33%</td>
</tr>
<tr>
<td>Housing</td>
<td>2</td>
<td>9.52%</td>
</tr>
<tr>
<td>Library Services</td>
<td>1</td>
<td>4.76%</td>
</tr>
<tr>
<td>Live Active Leisure</td>
<td>5</td>
<td>23.81%</td>
</tr>
<tr>
<td>Oral Health/Dentist</td>
<td>1</td>
<td>4.76%</td>
</tr>
<tr>
<td>Service</td>
<td>Count</td>
<td>Percentage</td>
</tr>
<tr>
<td>----------------------------------------------</td>
<td>-------</td>
<td>------------</td>
</tr>
<tr>
<td>MECOPP – Carer Support</td>
<td>9</td>
<td>42.86%</td>
</tr>
<tr>
<td>Safer Communities Service</td>
<td>5</td>
<td>23.81%</td>
</tr>
<tr>
<td>School Services</td>
<td>4</td>
<td>19.05%</td>
</tr>
<tr>
<td>Show Racism/Bigotry the Red Card</td>
<td>7</td>
<td>33.33%</td>
</tr>
<tr>
<td>Stop Smoking Service</td>
<td>2</td>
<td>9.52%</td>
</tr>
<tr>
<td>Substance Misuse Services</td>
<td>1</td>
<td>4.76%</td>
</tr>
<tr>
<td>Voluntary Action Perthshire</td>
<td>3</td>
<td>14.29%</td>
</tr>
<tr>
<td>Welfare Rights/Citizens Advice Bureau</td>
<td>6</td>
<td>28.57%</td>
</tr>
</tbody>
</table>

Are you happier to use these services now that you have met them today? (21)

<table>
<thead>
<tr>
<th>Response</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes definitely</td>
<td>20</td>
<td>95.24%</td>
</tr>
<tr>
<td>I am not sure</td>
<td>1</td>
<td>4.76%</td>
</tr>
<tr>
<td>No, not really</td>
<td>0</td>
<td>0.00%</td>
</tr>
</tbody>
</table>

What did you enjoy most about today? (17)

- Blood check
- Everything
- Face painting
- Face painting
- Flower arranging and dvd
- Getting to know stuff
- Good for the kids, informative
- Gym
- Informative and very friendly
- Meeting new services
- Meeting people to discuss issues
- Socialising with gypsy/travellers
- Sports sessions and gym sessions
- Talking to people
- Talking to people learning different cultures
- Very friendly interesting, useful info

What would have made it more enjoyable? (6)

- Better music
<table>
<thead>
<tr>
<th>Did you learn anything new today? If so, tell us what it was. (14)</th>
<th>Don’t leave hot items unsupervised</th>
</tr>
</thead>
<tbody>
<tr>
<td>Flower arranging</td>
<td></td>
</tr>
<tr>
<td>Health checks were positive</td>
<td></td>
</tr>
<tr>
<td>How to make flowers from elm bark</td>
<td></td>
</tr>
<tr>
<td>How to use the gym equipment</td>
<td></td>
</tr>
<tr>
<td>I’ve got high blood sugar levels</td>
<td></td>
</tr>
<tr>
<td>Lots about community services</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td></td>
</tr>
<tr>
<td>Not yet</td>
<td></td>
</tr>
<tr>
<td>Show racism the red card</td>
<td></td>
</tr>
<tr>
<td>What to do when someone takes a heart attack</td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Yes well impressed about all stuff</td>
<td></td>
</tr>
<tr>
<td>Yes where to store medicine</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>What would you change about the event if anything? (12)</th>
<th>A stall on traveller rights</th>
</tr>
</thead>
<tbody>
<tr>
<td>Better advertising</td>
<td></td>
</tr>
<tr>
<td>Keep it the way it is</td>
<td></td>
</tr>
<tr>
<td>More advertising</td>
<td></td>
</tr>
<tr>
<td>More people</td>
<td></td>
</tr>
<tr>
<td>More stalls</td>
<td></td>
</tr>
<tr>
<td>Nothing</td>
<td></td>
</tr>
<tr>
<td>Nothing</td>
<td></td>
</tr>
<tr>
<td>Nothing</td>
<td></td>
</tr>
<tr>
<td>Nothing</td>
<td></td>
</tr>
<tr>
<td>Nothing</td>
<td></td>
</tr>
<tr>
<td>Nothing</td>
<td></td>
</tr>
<tr>
<td>Nothing</td>
<td></td>
</tr>
<tr>
<td>Would you like to tell us anything else? (7)</td>
<td>Enjoyable day and useful</td>
</tr>
<tr>
<td>---------------------------------------------</td>
<td>--------------------------</td>
</tr>
<tr>
<td>Had a good time, informative</td>
<td></td>
</tr>
<tr>
<td>Have enjoyed the day</td>
<td></td>
</tr>
<tr>
<td>Hope this happens more often and is not just a publicity event</td>
<td></td>
</tr>
<tr>
<td>I’d come back</td>
<td></td>
</tr>
<tr>
<td>It was good</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX 4 – VOXUR BOX RESPONSES

4 individuals participated by using the Voxur Box (2 individually and 2 together – 3 females and 1 male)

Question 1 – How much have you enjoyed today’s event?

Answers (x 3):
- “so far so good”
- “really good”
- “good”

Question 2 – Can you tell us anything new you have learned today?

Answers (x 3):
- “Not to have a McDonalds for breakfast before attending a health seminar!”
- “Health checks”
- “Learnt First Aid”

Question 3 – Would you be happier using services now that you have met them today?

Answers (x 3):
- “Yes I would”
- “Yes”
- “Yes we’re all very happy now we know the people”
APPENDIX 5 - ‘Post It Note Wall Responses’

Tell us what you think of today please…………..

• Great day! Great to see so many people!
• Been positive, thanks to P&K Council. More Council’s should be encouraged to do so.
• Great Atmosphere & great turnout!
• Very good and enjoyed it.
• Should be better advertised, tenants associations at 2 sites and word of mouth.
• Has been a good day but I feel things still need to be improved, and to change underneath this event – things still need to change.
• Great day, nice to meet new faces.
• Interesting, learned a lot.
• Good.
• Really good.
• Good turnout.
• Good, more people should have come.
• Great.
• Opened our eyes up.
• It should have been more fun, more sports eg boxing.
• Good, learned about services I didn’t know existed.
• More awareness going out to the sites to raise awareness about services on offer.
• Wide variety of information.
• Very good.
• Turn stalls to face main area, would make it friendlier.
• Very good, lots of interesting stalls.
• Very impressed, friendly & good atmosphere.
• Good for kids.
How satisfied were you with the arrangements and organisation of the event?

- **Very satisfied**: 73.3%
- **Satisfied**: 26.7%

**Statistics**
- **Total Responses**: 15

---

How satisfied were you with the venue and facilities?

- **Very satisfied**: 66.7%
- **Satisfied**: 33.3%

**Statistics**
- **Total Responses**: 15
How satisfied were you with the opportunity you had to interact and engage?

<table>
<thead>
<tr>
<th>Value</th>
<th>Count</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very satisfied</td>
<td>9</td>
<td>60%</td>
</tr>
<tr>
<td>Satisfied</td>
<td>4</td>
<td>26.7%</td>
</tr>
<tr>
<td>Neither satisfied or unsatisfied</td>
<td>1</td>
<td>6.7%</td>
</tr>
<tr>
<td>Unsatisfied</td>
<td>1</td>
<td>6.7%</td>
</tr>
</tbody>
</table>

Statistics

- Total Responses: 15

Please elaborate on why you were not satisfied with your opportunities to interact and engage...

<table>
<thead>
<tr>
<th>Count</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Intended to explain early intervention and team objectives but had no approaches/interest/enquiries.</td>
</tr>
</tbody>
</table>

How satisfied were you that the outcomes that you set for your organisation for the day were met?

<table>
<thead>
<tr>
<th>Value</th>
<th>Count</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very satisfied</td>
<td>7</td>
<td>46.7%</td>
</tr>
<tr>
<td>Satisfied</td>
<td>5</td>
<td>33.3%</td>
</tr>
</tbody>
</table>

Statistics

- Total Responses: 15
Please elaborate on what your outcomes were and why they were met...

<table>
<thead>
<tr>
<th>Count</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Although not too many people from the Gypsy/Traveller community attended, the engagement I had with those who did, was very worthwhile.</td>
</tr>
<tr>
<td>1</td>
<td>To engage with families and make myself (liaison HV) known to them. To increase families and other professionals understanding of what the health visiting service remit is &amp; what it can offer families and individuals. To network with other agencies working with Gypsy Travellers. Introduced myself to many parents, grandparents and children from Doubledykes &amp; beyond. Spoke about the service, offered general health advice and carried out heights &amp; weights on both children and adults. Liased with other professionals at the event and collected contact details. About the service</td>
</tr>
<tr>
<td>1</td>
<td>Engagement with Gypsy Traveller community members, plenty of time and opportunities to engage, listen and learn.</td>
</tr>
<tr>
<td>1</td>
<td>Education can be a tricky matter to discuss and the informality of the event allowed folk to come to speak when they were ready and to leave when they were ready.</td>
</tr>
<tr>
<td>1</td>
<td>The client group seemed to access services already - we were hoping to access more individuals in need of support.</td>
</tr>
<tr>
<td>1</td>
<td>The event provided education services a great opportunity to interact with other agencies and has supported me in my work already. It also began the process of connecting with the community regarding education.</td>
</tr>
<tr>
<td>1</td>
<td>Received feedback from all age groups on where stop over sites should be situated. Also engaged with travellers that we had not spoken to before.</td>
</tr>
<tr>
<td>1</td>
<td>Engaging with the Gypsy Traveller Community around Alcohol &amp; Drugs Issues that can effect the community. Awareness of Alcohol &amp; Drugs.</td>
</tr>
<tr>
<td>1</td>
<td>Although the GT community showed little interest in our services some of the other contributors came to us for information - will probably result in new business.</td>
</tr>
<tr>
<td>1</td>
<td>To showcase achievements of residents on Double Dykes. Raise awareness of education opportunities &amp; of services.</td>
</tr>
<tr>
<td>1</td>
<td>To network and engage with colleagues and potential new learners - more practitioners/colleagues and learners are aware of Adult and Family Learning services.</td>
</tr>
<tr>
<td>1</td>
<td>We at keep well had a very productive day. Assessments completed and follow up arranged. I have been asked to visit the gypsy travellers in blairgowrie so looking forward to meeting the people.</td>
</tr>
</tbody>
</table>

Please elaborate on what your outcomes were and why they were not met...

<table>
<thead>
<tr>
<th>Count</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>As above.</td>
</tr>
<tr>
<td>1</td>
<td>I had hoped to make all the different CAB services known to the Gypsy/Traveller community but we only got a couple of people stopping. Next time we will have to make our stall more interesting.</td>
</tr>
<tr>
<td>1</td>
<td>Outcomes were for participation in classes and to promote facility and classes on offer. Although talking to people to encourage to take part, when it came to the crunch, they didn't turn up. Felt it was of no benefit to us. Most of the interest came from other services users, which wasn't the intended outcomes for the day.</td>
</tr>
</tbody>
</table>
Do you wish to continue to be involved to take forward identified actions to improve services for members of the Gypsy/Traveller community?

<table>
<thead>
<tr>
<th>Value</th>
<th>Count</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>14</td>
<td>93.3%</td>
</tr>
<tr>
<td>No</td>
<td>1</td>
<td>6.7%</td>
</tr>
</tbody>
</table>

Thanks, could you please provide contact details so that we can keep in touch...

<table>
<thead>
<tr>
<th>Count</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>01738 476071</td>
</tr>
<tr>
<td>1</td>
<td>Donna Kirk Oral Health Improvement Team Ninewells Hospital</td>
</tr>
<tr>
<td>1</td>
<td><a href="mailto:FRanaldi@pkc.gov.uk">FRanaldi@pkc.gov.uk</a> 01738 472292 07717806786</td>
</tr>
<tr>
<td>1</td>
<td>George Millar Voluntary Action Perthshire <a href="mailto:George.Millar@pkavs.org.uk">George.Millar@pkavs.org.uk</a></td>
</tr>
<tr>
<td>1</td>
<td>Liam Mclaughlin <a href="mailto:jmclaughlin@rocketmail.com">jmclaughlin@rocketmail.com</a></td>
</tr>
<tr>
<td>1</td>
<td>Marie Mccash Health Visitor Drumhar Health Centre North Methven Street Perth, Ph1 5PD</td>
</tr>
<tr>
<td>1</td>
<td>Michelle Lloyd <a href="mailto:michelle@mecopp.org.uk">michelle@mecopp.org.uk</a></td>
</tr>
<tr>
<td>1</td>
<td>PERTH CAB 7 Atholl Crescent Perth PH1 5NG 01738 450581</td>
</tr>
<tr>
<td>1</td>
<td>claiq@northmuirton .pkc.sch.uk</td>
</tr>
<tr>
<td>1</td>
<td><a href="mailto:fmelloy@liveactive.co.uk">fmelloy@liveactive.co.uk</a></td>
</tr>
<tr>
<td>1</td>
<td><a href="mailto:malexander@nhs.net">malexander@nhs.net</a> 01738 564247 07733014250</td>
</tr>
<tr>
<td>1</td>
<td><a href="mailto:parodger@pkc.gov.uk">parodger@pkc.gov.uk</a></td>
</tr>
<tr>
<td>1</td>
<td>I am not able to be a fully committed person as my work is at STEP, but it was impressive to see P&amp;K’s engangement with Gypsy/Traveller families - Michelle Lloyd does a good job in this regard.</td>
</tr>
<tr>
<td>1</td>
<td><a href="mailto:thomas.brown@taysidefire.gov.uk">thomas.brown@taysidefire.gov.uk</a> Mobile: 07841369836 Direct Dial: 01738 646903 Reception:01738 622226</td>
</tr>
</tbody>
</table>

Please elaborate on why you no longer wish to be involved...

<table>
<thead>
<tr>
<th>Count</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Leaving service.</td>
</tr>
</tbody>
</table>

Do you have any other comments or suggestions for future actions to consider?
<table>
<thead>
<tr>
<th>Count</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>A regular event</td>
</tr>
<tr>
<td>1</td>
<td>Continued awareness raising throughout the coming year for next years session.</td>
</tr>
<tr>
<td>1</td>
<td>No</td>
</tr>
<tr>
<td>1</td>
<td>Not currently</td>
</tr>
<tr>
<td>1</td>
<td>Outreach events within the Gypsy Travellers camp sites.</td>
</tr>
<tr>
<td>1</td>
<td>Will give this some thought but at the moment I think the event should be repeated again next year.</td>
</tr>
<tr>
<td>1</td>
<td>Just more of the same, particularly the health opportunities - they seemed to be well received. Good luck with your future events.</td>
</tr>
<tr>
<td>1</td>
<td>The event was well attended and people stayed rather than just dropping in for 15 minutes. I think that is a measure of the event's success.</td>
</tr>
<tr>
<td>1</td>
<td>Having taken part in other 'open days', felt that it was poorly attended. Don't know whether there are still too many barriers and they didn't want to attend. Perhaps it might be worthwhile looking at taking events into their environment. Was it the right time of year and time!!!</td>
</tr>
<tr>
<td>1</td>
<td>Very clear organisation and planning meetings benefitted greatly from participation of community members. On the day, a lot of stalls in 'a line', with hindsight might have been better more of a circle, or scattered across the venue and fewer stalls? Perhaps a more targeted approach to specific services/areas? More 'interactive stalls' despite requests, many still relied on leaflets on a table. Have exercise or 'fun' activities more visible to encourage participation. Great first attempt.</td>
</tr>
</tbody>
</table>