



A Gypsy/Traveller perspective
on the history, culture and traditions
of the community in Scotland

— *Till* —
DOOMSDAY
in the afternoon

🔊 Doomsday in the Afternoon

What you don't realise or refuse tae understand
Once it was the Travellers who had all the land
You can move them on from lay-bys
You can chase them frae your toon
The Travellers will be wi us till doomsday in the afternoon

They travelled the country aroond, each season had its place
Then the walls and ditches came, behind each a hostile face
Like the natives of the Amerikays piece by piece their land was lost
The settled folk made their own laws tae say what they did was just

There's been meetings in Milngavie and everyone agrees
Keep it well away from hooses and screen it well with trees
And in case it should bring doon the price of surrounding property
Put the Travellers' site anywhere you like - as lang as it's no' near me

The Queen welcomed Belle to the Palace, in her local she can't get a hauf
We don't serve dirty tinks in here, we soon see that lot aff
In her local supermairket she heard twa women say
I don't know what the Queen was thinkin', gi'in' a tink a medal onyway

The Travellers were at Auschwitz, there was Travellers at Belsen too
The Nazis treated the Travellers the same way as the Jews
But history turns a blind eye and remembers what it will
And for the Travelling People there is no Israel

About this resource

For many years the Gypsy/Traveller community has called for their culture and traditions to be included in the school curriculum, a call that can be found recorded in the myriad reports on the community produced by successive governments at both Scotland and UK level. The most recent being the *Scottish Parliament's Equal Opportunities Committee's* report *Where Gypsy/Travellers Live* which, amongst other things, recommends that the *Scottish Government* 'explore the inclusion of positive, non-tokenistic representation of Gypsy/Travellers in the curriculum'.¹ Such reports have been met with positive agreement, and while there is no mandatory curriculum in Scotland, we are hearing that in delivering different aspects of the *Curriculum for Excellence [CfE]* teaching practitioners are drawing on the Gypsy/Traveller community's experiences. Indeed, with *Education Scotland* having recently produced a learning resource based on the Gypsy/Traveller culture² and the *Scottish Government* planning to consult on guidance for schools and local authorities about education of Gypsy/Traveller children and young people, a learning resource developed in co-operation with the Gypsy/Traveller community is timely. With this in mind, we have aimed to develop:

- A resource that provides an informed narrative and tried and tested activities which challenge the persistent negative myths, stereotypes and resultant conflict between the Gypsy/Traveller and settled communities;
- A resource that, underpinned by the values and principles of the UK's *Equality Act* and the *United Nations Convention on the Rights of the Child*, empowers young Gypsy/Travellers to realise and protect their fundamental human rights through the sharing of their lived experiences;
- A resource that presents practitioners and young people alike with the opportunity to gain a greater understanding of the rich culture and traditions of, what is arguably, Scotland's oldest ethnic minority community.

The majority of the content of this resource has been produced in collaboration with young people from *Article 12 in Scotland's Young Gypsy/Travellers' Lives* project [YGTL] and others from the community. Where content has been produced solely by the authors it has been proofed for accuracy by young Gypsy/Travellers and/or tested in schools. We are grateful to the two primary and six secondary schools, drawn from five local authority areas, that facilitated the testing phase and we are indebted to Jess Smith, Patron of our YGTL project, Sandy Reid and the late Sheila Stewart who lent their words to our work.

¹ Scottish Parliament, Equal Opportunities Committee [2013], *1st Report*, [Session 4]: 34.
Online at: http://www.parliament.scot/S4_EqualOpportunitiesCommittee/Reports/eor-13-01w.pdf

² Education Scotland, *A Celebration of Gypsy/Traveller Communities in Scotland*.
Online at: http://www.educationscotland.gov.uk/resources/l/genericresource_tcm4874471.asp

³ As a recognised Ethnic Minority Group, Gypsy/Travellers are protected under the *Equality Act - Protected Characteristics, Race* [2010].
Full copy of the Act can be found online at: <http://www.legislation.gov.uk/ukpga/2010/15/contents>

⁴ Article 12 of the *UNCRC* addresses children and young people's right to have their voice heard and their views and opinions given due weight and attention.
The Convention, in its entirety, can be found online at: <http://www.ohchr.org/Documents/ProfessionalInterest/crc.pdf>

⁵ See this resource's sections on *heritage* and *discrimination* for further information.

Introduction

Set out in two parts, this resource is designed to enable practitioners to raise awareness and understanding of the history, culture and traditions of the Scottish Gypsy/Traveller community and work with young people to identify and seek solutions to the key 'flash points' [or conflicts] that often occur between Gypsy/Travellers and the 'settled' community.

Part one offers the practitioner a window into the centuries old culture and traditions of the Gypsy/Traveller community in Scotland and the issues the community has faced over the years, some of which exist to this day. The key aim of part one is to enhance the knowledge base of practitioners who wish to include the narrative of Scottish Gypsy/Travellers in relevant learning journeys.

Part two offers a series of activities – a learning plan - relevant to the content and context of part one. The key aims of these activities are to develop or enhance young people's knowledge and understanding of Gypsy/Travellers in Scotland and to explore ways to build positive relationships between communities.

Although primarily developed for secondary school CfE level third and fourth - *Social Studies, Health and Wellbeing* and *Literacy and English*; the resource is flexible so can be easily adapted for use within other levels, subjects and themes. It may also be useful to Community Learning and Development practitioners or others who provide support to young Gypsy/Travellers.

Terminology

The *Scottish Government's* official terminology Gypsy/Traveller has been employed throughout this resource. However, it is important to note that this term is not accepted by all families. Indeed, many Scottish Gypsy/Travellers prefer to self-define as 'Traveller'.

Roma: although not the subject of this resource, it is useful to point out that in Scottish and UK policy and practice the term Roma refers to 'new migrants' [mainly] from the Roma communities of Eastern Europe. However, at the European level [*European Commission, Council of Europe*] Roma is all-encompassing term which includes Gypsy/Travellers.

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PART ONE

NOMADIC

[nɒʊ'mædɪk]

The origins of Scottish Gypsy/Travellers are as elusive as they are fascinating; their vibrant culture, nomadic way of life and strong family ties are all part of a tradition in which many of us can find our roots – indeed, ‘settled life’ as we know it is a relatively modern phenomenon. Often romanticised, repeatedly criticised: the nomadic lifestyle and heritage of Gypsy/Travellers always provokes a strong reaction.

So, who are the Scottish Gypsy/Travellers?

The origins of the Scottish Gypsy/Traveller population remain disputed, but there is a degree of common opinion that suggests they have their roots in a Celtic - and possibly pre-Celtic - nomad population in Scotland. There has been historically, some inter-marriage and social/trading networks with the Roma, a nomadic population that, it is argued, migrated from India, through Egypt and through Eastern Europe [hence 'Gypsies' & 'Romanies'] to Western Europe [Whyte: 2001].

Written evidence of their presence in Britain can be dated as 1505 in Edinburgh and is taken from an account written up by the then Lord High Treasurer of Scotland. [Fraser 1995, pp. 111-112] [...] Objectively, we can say that contemporary Scottish Gypsy/Travellers in Scotland are part of a nomadic community that has endured for centuries throughout the whole of Scotland.⁶

The Scottish Gypsy/Traveller community is now recognised by the *Scottish Government* as an ethnic group in its own right: a recognition that acknowledges that it is a community comprised of several distinct groups; each with its own rich cultural origins, traditions, histories and language. The term Gypsy/Traveller is an all-encompassing and generic one, used to describe someone with a nomadic heritage and/or lifestyle, and includes the following groups: Highland and Lowland Scottish Travellers, Occupational Travellers, Romanichals, Irish Travellers, English Gypsies and Welsh Kale. The *Equality Act* [2010] provides the legislative framework which protects Gypsy/Travellers, and other people who are recognised as a distinct ethnic group, from being discriminated against on the grounds of ethnicity.

Today, the identity of Gypsy/Travellers can take many forms: some families are constantly on the road, some only travel for part of the year and others live in ‘bricks and mortar’ houses. However, regardless of lifestyle and upbringing, members of the Gypsy/Traveller community share a strong sense of cultural identity - which continues to thrive through traditional crafts and fairs, and via the oral mediums of storytelling and music.

⁶ Clark, C., [2006] *Scottish Affairs*, No. 54, Winter, pp. 39-67.

HERITAGE

[, ['herɪtɪdʒ]

Despite being a part of Scottish society for centuries, much of the history of Scottish Gypsy/ Travellers has not been recorded and, as a result, theories abound concerning their origins. References in documents and literature as far back as the 12th Century give mention of groups of itinerant people moving around the country looking for work. Common Scottish Gypsy/Traveller surnames include McPhee, MacDonald and Stewart [variations of these names are not uncommon within the Gypsy/Traveller community]; this connection with some of the greatest tribes of Scotland has led many to believe that Scottish Gypsy/Travellers are descended from 'wandering clansmen'. Marriage between groups such as Scottish Travellers and Romany Gypsies has broadened the travelling community and strengthened bonds between these different cultures.

TRADITION

[trə-'di-shən]

Perhaps the one aspect of their culture for which Scottish Gypsy/Travellers are most revered, is that of their traditions. The celebrated oral culture of Scottish Gypsy/Travellers still continues to thrive through traditional songs and ballads, story-telling and the sharing and passing down of history and traditional crafts from generation to generation. The implementation of an oral culture can be attributed to living an insular and nomadic lifestyle - resulting in isolation from mainstream society and its influence - and the pursuit of traditional means of employment which do not require a person to be able to read or write.

Tents, Wagons and Trailers

For many settled or 'country' people, the one thing most associated with the travelling community is their living accommodation. The image of beautiful and intricately carved wagons – or vardos – pulled by very well looked after horses often springs to mind. However, many Scottish Gypsy/Travellers up until relatively recently lived in bow tents; bow tents, or gelly tents, are made using flexible wood such as willow or hazel which is woven together and covered to form a shelter, blending in exceptionally well with their surroundings [often hidden wooded areas] – very eco-friendly by today's standards.

Today the majority of Scottish Gypsy/Travellers live, at least throughout the travelling season, in trailers [known to the settled community as caravans]. Indeed, some manufacturers specialise in creating trailers according to Gypsy/Traveller custom and tradition.

FAMILY

['fam-lē, 'fa-mə-]

Family is of great importance to Scottish Gypsy/Travellers, with many still travelling and/or living together as extended family units. This close-knit community provides great support, companionship and protection for the Gypsy/Traveller population - and is not dependent on living a transient lifestyle

Even today, for many Gypsy/Traveller families, caring for relatives is not generally done out-with the family, and it is still relatively rare to see an elderly Gypsy/Traveller in a care home or a child placed in a nursery. Often girls will leave school early [at least by mainstream education standards] in order to help out with raising younger siblings and looking after the home. This is seen as preparation for marriage, and as older sisters leave to start their own married lives, younger ones will step-up and take on their duties until they start a marriage and family of their own.

Close family ties also extend to work; with fathers, sons, brothers and uncles often working together in a trade passed on through the generations.

SITES / STOPPING PLACES

[saɪt / stɑpɪŋ pleɪs]

Like any other community, Gypsy/Travellers' accommodation needs and desires differ. Some prefer to live all year round on residential sites in small family groups or with their extended family; others live a semi-nomadic life perhaps over-wintering on a residential site and travelling in the summer months; some live on sites provided by local authorities or other landlords; others choose to live in 'bricks and mortar' [houses] and some prefer to purchase land and provide for themselves [private sites].

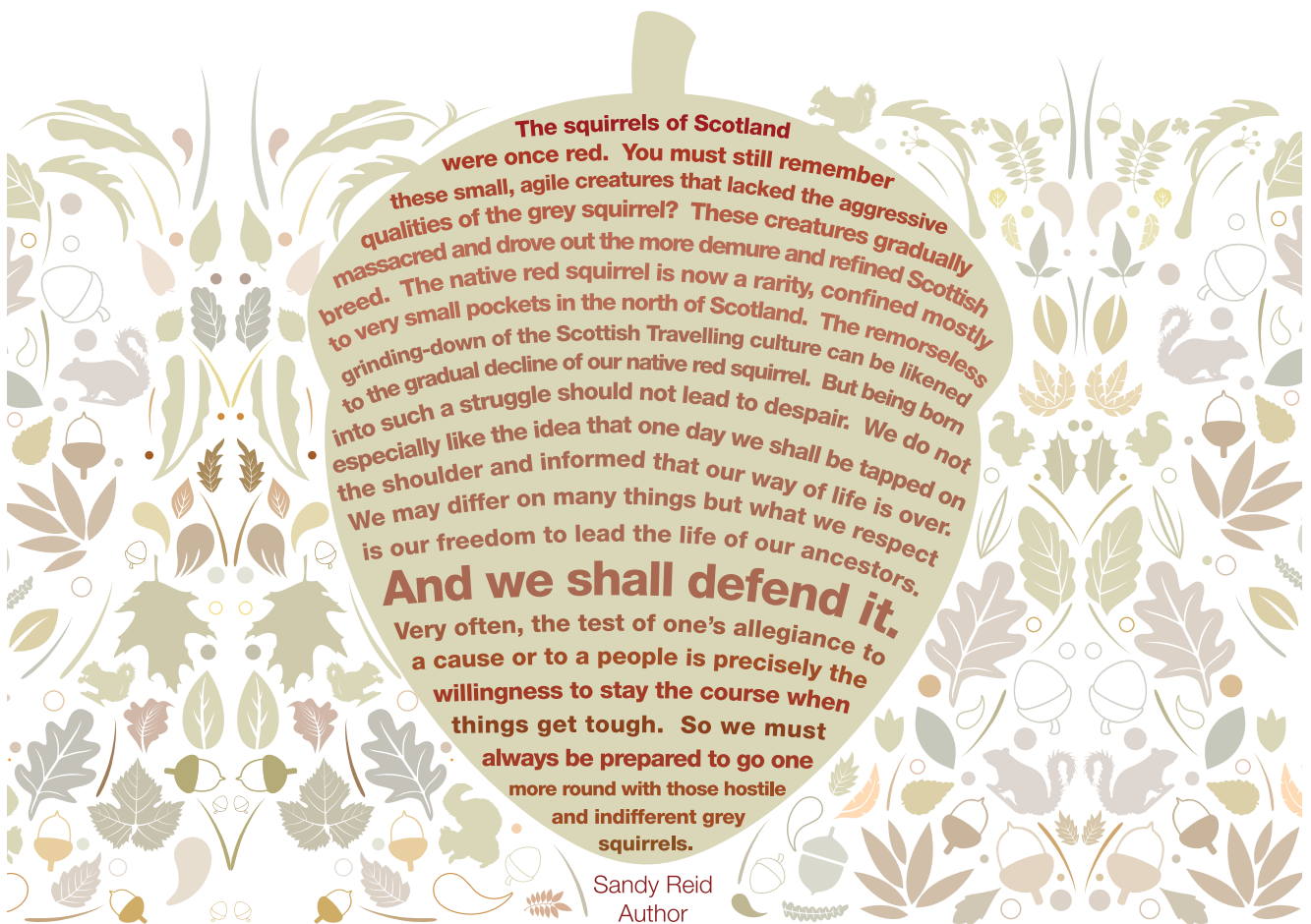
Some Gypsy/Travellers remain on a site for all or much of the year – this can be due to ill-health, age or a desire to 'settle' in an area so that health and education services can be more easily accessed. Those Gypsy/Travellers who remain nomadic tend to move between different sites/local authority areas; this is often determined by where there is work or where other family members are residing. Families can 'shift' [move] several times a year and the amount of time spent on a site varies. Consequently, short term sites or *stopping places* [also referred to as halt or transit sites] are a necessary part of provision.

In the case of longer stays or 'settling'; Gypsy/Travellers have to apply to a residential site for a pitch. However, with some residential sites having lengthy waiting lists,⁷ pitches are not always available, meaning they may need to move [and stop] several times in places which might be some distance from where they want or need to be.

⁷ See for example: Angus Local Development Plan, 2014 – 2024, Main Issues Report, Topic Paper 4, Housing, p.41.

Residential sites are managed and maintained by landlords - in some cases this is the local authority, while others may have private landlords. Gypsy/Travellers living on residential sites provided by local authorities and private landlords pay pitch fees and council tax, and have a right to expect a standard of service and quality similar to that of social housing tenants. To make it clear what is expected, in 2015, the *Scottish Government* published guidance on minimum site standards and tenants' core rights and responsibilities.⁸

A report by the *Scottish Housing Regulator* found that not all social landlords adhere to standards and that satisfaction with sites varied widely across Scotland. For example, the report found that in 2013/14, site residents' satisfaction with their landlords' management of their site[s] varied from 100% to 0% with an average of 59.8%. Further, the report notes there are also other important factors affecting site residents' perceptions, such as site location - with sites tending to be located on the outskirts of communities or in some cases in industrial areas or by busy roads which can, in turn, make access to education or health services difficult.⁹



⁸ The Scottish Government [2015], *Improving Gypsy/Traveller Sites - Guidance on minimum sites standards, and site tenants' core rights and responsibilities*.
Online at: <http://www.gov.scot/Publications/2015/05/4938>

⁹ The Scottish Housing Regulator [2015], *Gypsy/Travellers in Scotland - A thematic inquiry*.
Online at: <https://www.scottishhousingregulator.gov.uk/publications/gypsytravellers-scotland-thematic-inquiry>

HEALTH

['helth also 'helthh]

Scottish Gypsy/Travellers face major health inequalities. According to *Scottish Government* and *Census* data, Gypsy/Travellers:

- experience much poorer health outcomes than other communities;
- use health services less than other members of the population;¹⁰
- are more likely than the general population to have a limiting long-term health problem or disability [28% compared to 20%] despite the fact they had a much younger age profile;
- are more likely to be limited 'a lot' by a long-term health problem or disability [16% compared to 10% of the general population].¹¹

Poor physical and mental health can be exacerbated by stress related to: repeatedly being moved on from traveller sites; tensions relating to a move to settled accommodation [for example due to ill-health] which goes against the lifestyle of a Gypsy/Traveller; literacy issues due to interrupted learning or not completing education [resulting in difficulties with reading and/or understanding complex data and completing forms, questionnaires and so on]; and other challenges and barriers related to a mobile lifestyle.

Gypsy/Travellers are encouraged and supported to register and use the health services to which they are entitled.¹² However, even when registered with a GP, Gypsy/Travellers often do not make the best use of primary care services as they may not know or trust the services available, or the people delivering the services.¹³

¹⁰ Scottish Government [2013], *Gypsy/Travellers in Scotland - summary of the evidence base 2013*.
Online at: <https://beta.gov.scot/publications/gypsytravellers-scotland-summary-evidence-base/>

¹¹ Scottish Government [2015], *Gypsy/Travellers in Scotland - A Comprehensive Analysis of the 2011 Census*.
Online at: <http://www.gov.scot/Publications/2015/12/5103/downloads>

¹² The *Scottish Government* recognises the importance of service access as an issue and uses the experiences of patients to help NHS Boards and frontline staff make service improvements.

¹³ The requirements for managing patient lists, including registrations and removals, are set out in the NHS [General Medical Services Contracts] [Scotland] Regulations 2004 and apply equally to members of the travelling and settled populations. Regulations are clear that GP practices should only refuse a registration application if it has reasonable grounds for doing so which do not relate to the applicant's race, gender, social class, age, religion, sexual orientation, appearance, disability or medical condition. The GP patient registration form was revised and issued on 6 June 2013. The circular PCA [M] [2013] 4 now provides explicit instruction that Regulations relating to GP registration apply equally to members of the travelling and settled populations. There are no inherent obstructions which relate solely to the Gypsy/Traveller community and the guidance provided with the revised GP Registration form states that having an address is only required where it is a reasonable request and that the best description of a current location is acceptable.

RITUAL

['ri-çhə-wəl, -çhəl; 'rich-wəl]

The culture of Scottish Gypsy/Travellers is steeped in ritual - adding to the mysticism often associated with the travelling community:

Gender roles:

Gypsy/Travellers tend still to adhere to traditional gender roles: the men going out to work and the women staying home to look after the children, cook and clean. It is commonplace for young Gypsy/Travellers to start these roles from early adolescence; this can impact on their ability or desire to engage with the education system beyond primary school.

Marriage:

Gypsy/Travellers still marry young by today's standards, with many being wed in their teens. In the past, some families would marry off their daughters in order of age, and in some cases the marriage may not have been legal in the eyes of the law, but it was most definitely binding to those involved. Today, as before, many families hold strict views of how their daughters should behave, and sex before marriage is not generally endorsed by older members of the travelling community.

Birth:

Childbirth is very much seen as a female domain within the Gypsy/Traveller community. Traditionally, women would be attended by members of their family and extended social network at the birth of their children. Many babies were born in tents which would then be burned afterwards, as a result of the view that childbirth and post-natal women were ritually unclean. This view also meant that for a period of time after the birth, post-natal women would be relieved of their normal 'duties'; these tasks would be carried out in the interim by female relatives.

Today, it is more common for Gypsy/Travellers to give birth in hospitals; however, many do not attend ante-natal and post-natal care because of the barriers to accessing healthcare mentioned earlier, as well as concerns that they will be judged by health care professionals and women from the settled community.

Death:

As a birth is celebrated by the whole community, so is a death mourned. In the past it was commonplace for the trailers of the deceased to be burned upon their death. With such a strong respect for their elders, it is only natural that when a loved one dies their loss is felt not only by their immediate kin, but also by their family and friends within the wider community - with the news spreading quickly through Gypsy/Traveller networks. Often the resting place of the deceased is visited on a regular basis and the practice of using 'family names' is still very popular. Other rituals surrounding death include: wearing 'mourning clothes' and not eating red meat for a specific period of time after a loved one has passed away.

Cleanliness:

One inaccurate stereotype associated with Gypsy/Travellers is that they are dirty. In fact, this could not be further from the truth: Gypsy/Travellers adhere to a strict set of rules relating to cleanliness. Gypsy/Travellers tend not to use the toilets in their trailers, with some utilising them as storage instead. Many also have trailers made to their own specification, leaving out kitchen and toilet areas in favour of more useable living space. It is considered unhygienic to go to the toilet in the same area as you cook or clean, and many Gypsy/Travellers have separate spaces for these necessities - or they may prepare their food outside; Gypsy/Travellers traditionally never wash their hands in the same place as they wash their dishes.

Religion:

Religious beliefs are still very important to many Gypsy/Travellers, with certain religious conventions attracting large numbers from within the travelling community. As with any other culture, Gypsy/Travellers recognise that everyone has their own beliefs and religion, and that these deserve to be respected.

LANGUAGE

['lan-gwij, -wij]

The language of Scottish Gypsy/Travellers remains somewhat of a mystery; the insular nature of the travelling community has enabled this language to remain elusive - and Travellers intend to keep it that way. Indeed, Gypsy/Traveller language differs between groups, much like any dialect, and there are various superstitions surrounding certain words.

Many consider it taboo to disclose the language of the Scottish Gypsy/Traveller community, a language more commonly known as *Cant*. However, aspects of this language - Romany, Old Scots and Gaelic - can give us an insight into the roots of Scottish Gypsy/Traveller culture. This language also emphasises again the importance of passing traditions down, and keeping them alive, through an oral culture. *Cant* has developed through this insular and traditional community into a language in its own right.

Despite the language of Cant remaining relatively elusive, some of the words used by Gypsy/Travellers have become incorporated into the everyday language of people in the settled community. For example, did you know?

Barrie - great

Gadgie - an older man

Scran - food

Shan - bad

NB: Due to the nature of an oral community, there are various accepted spellings of the above words.

EDUCATION

e-jə-'kā-shən]

In a society that places such a strong emphasis on education, people within the settled community find it difficult to comprehend a culture that does not value formal education as much as they do.

Travelling culture emphasises the importance of passed-down skills, caring for your family and learning through an oral culture of parables and story-telling. Without an understanding of the Gypsy/Traveller culture, schools will find it difficult to develop personalised learning which meets their needs. Without appropriate personalised learning, Gypsy/Traveller children and their families may struggle to see the value of the Scottish curriculum and its relevance to their lives, present and future. Additionally, barriers to accessing education such as a travelling lifestyle; interrupted learning; bullying - due to their ethnicity; parents' experiences of education and so on, mean that even today Gypsy/Travellers often do not complete mainstream education.

In terms of learning and attendance, recent comparable figures identify young Gypsy/Travellers as having:

- amongst the lowest attainment rates in Scottish education - 28.1% of White-Gypsy/Travellers left school with no qualifications at SCQF level 3 or higher, compared to 1.9% for all leavers; and 42.2% of White-Gypsy/Traveller leavers left school with 1 or more qualifications at SCQF level 5, compared to 84.7% for all leavers;¹⁴
- a high rate of school exclusions – 75 exclusions per 1,000 pupils versus the Scotland average of 27 in 2014/15;
- the lowest attendance rates of any ethnic group - 79.5% in 2014/15 compared to the 93.7% Scotland average.¹⁵

Literacy issues impact upon many important areas of everyday life, such as: health care, employment and learning to drive – something of obvious significance to a person who lives a transient lifestyle.¹⁶

¹⁴ From two year averages of 2013/14 and 2014/15: Scottish Government secondary school leavers data.

¹⁵ Data provided by the *Scottish Government* [November 2016].

¹⁶ Examples of good practice around engaging/re-engaging young Gypsy/Travellers who are not enrolled in schools do exist and Gypsy/Travellers have made good use of these opportunities. For example the public and third sector partnership work at Loch Leven Community Campus in Perth and Kinross which, as part of the local authority's wider strategy for Gypsy/Travellers, uses campus based and outreach work to provide learning and development opportunities.

Further information on this work can be found at: <http://www.cldms.org.uk/case-studies/engaging-with-gypsy-travellers-in-kinross-shire>

WORK

['wɜrk]

Scottish Gypsy/Travellers have always moved around in order to find work. However, traditional seasonal work such as: berry picking, pearl fishing, horse dealing, farm work and jobs such as travelling tinsmith or selling wares to people in their homes [known as hawking], have now given way to more 'modern', but still manual, forms of work, for example: roofing, dealing in scrap metal and landscaping - although some do still deal in horses, or go hawking [which is often done in family groups]. In order to legally go out hawking, Gypsy/Travellers, and indeed anyone else, must first obtain a 'Pedlars Certificate'; regional variations apply, and the police will first check that a person is 'of good character' before issuing this certificate.

Many Scottish Gypsy/Travellers are self-employed; this is due in large to both their lifestyle and the fact that discrimination and prejudice still play a part in the problems they face in gaining employment within the settled community. Indeed many often hide their ethnicity from employers and colleagues for fear of losing their job.

*[...] it's becoming more and more difficult for us to do traditional work. [...] Well from my view it seems like a lot of Gypsy/Travellers are finding it hard to make a living as we can't just go get a job [...] People need to give us a chance and we will prove we are hard workers [...] There needs to be more work schemes aimed to help us.'*¹⁷

This coupled with the literacy issues that are still prevalent, means that Gypsy/Travellers are essentially living and working very much as a 'closed' community. Whilst living with people who share the same culture can provide a sense of safety and security and help protect cultural norms, it can also be a barrier to bridge building and awareness raising.

¹⁷ Lane, P., et. al [2014], *Gypsy, Traveller and Roma: Experts by Experience Reviewing UK Progress on the European Union Framework for National Roma Integration Strategies*, Anglia Ruskin University. [This report was developed through primary research conducted with people from the Gypsy, Traveller and Roma communities in England, Scotland, Wales and Northern Ireland, as well as with other professionals working with the three communities. The Scotland level research was undertaken by *Article 12 in Scotland*].

DISCRIMINATION

[dis-,kri-mə-'nā-shən]

Throughout history there have been myriad laws, policies and practices established to 'manage' the Gypsy/Traveller community. From the *Act against the Egyptians* [1609],¹⁸ to 'Tinker's Schools', to the removal of children from encampments to be placed in the care of the church and children's homes or sent overseas to Canada or Australia - a practice that continued into the 1960s.

- March 30, 1911 All to Bridge of Weir.
- March 30, 1911 The mother writes from Carnwath Post Office asking for the children.
- April 3, 1911 A lady J. Anderson, 12 High St. Peebles writes in name of the father objecting to the children being sent to Canada. Answered "Can make no promise".
- July 6, 1911 The Rev. Father Mason, St James' Rectory, Innerleithen, writes to say the children have been illegally put into the Home, and asks for "all necessary information". Answered by Miss Quarrier "We were not aware that the children were catholics when they were admitted: get the man [REDACTED] to send marriage certificate, then the matter will be gone into". See letter.
- July 30, 1911 Case papers sent to B of W.
- Feb 21, 1913 Case papers returned to G. C. H.
- May 24, 1913 Margaret to Canada 5-3 65/66
Mary " " 6-0 4/46
Grace " " 6-0 15/65
- Jan 1914 Father John writes from 18 Fields End, Penicuik about getting an reply to children.
- April 21, 1914 John [REDACTED] Esq., Old Mill, Innerleithen, Peeblesshire still asking for his three girls. Answered from B of Weir "All went to Canada 24th May 1913".

Fig. 1. Excerpt from the records of three Gypsy/Traveller girls who were removed from their family at a roadside encampment near Perth, placed in *Quarriers Homes* then sent on to Canada. Note the mother, father, older brother and priest request the return of the girls and object to them being sent to Canada – the response being 'can make no promise'. The final entry indicates that the girls were sent overseas without the family being notified [excerpt reproduced with the permission of the family].

¹⁸ In this case the term Egyptian has its origins in an assumption that, due to their 'swarthy appearance', the community were of Egyptian descent; hence 'gyptian' or 'gyp[sy]'. As enacted, the Act empowered The King's subjects to 'take, apprehend, imprison and execute to death the said Egyptians, either men or women, as common, notorious and condemned thieves'.

We live in more enlightened times. The *Act against the Egyptians* is long repealed; we no longer ship Gypsy/Traveller, or any other, children off to foreign shores; the community are recognised by the *Scottish Government* as an ethnic minority and are protected by national human rights and equality instruments such as the *Human Rights Act* [1998] and *Equality Act* [2010].

Yet prejudice and discrimination towards the community is still all too common, with much of the negative narrative being driven by certain sections of the mainstream media.

To put this in perspective, during a four year media audit of local and national publications, *Article 12 in Scotland* found that on average only 0.5% of articles published reported from the viewpoint of a member of the Gypsy/Traveller community; 0.5% concerned education and 0.5% discussed the success of a member of the Travelling community. Conversely, an average of 68% reported negatively on sites, encampments and alleged criminality, with an average 19% of these articles being classified as [unsubstantiated] stereotyping via the use of stock images of rubbish and abandoned trailers [caravans] and leading words such as illegal, invasion, fear, crime, violence, outrage, disgusting, aggressive, and occupation.¹⁹

Such reporting reinforces inaccurate myths and stereotypes about the culture of the 'other' and it does not form part of the vision of a forward looking society.

¹⁹ Article 12 in Scotland: Young Gypsy/Travellers' Lives [2016], *Discrimination and On-Line Media – Consolidated Report*.
Online at: http://www.article12.org/wp-content/uploads/2016/02/Consolidated_Media_Audit_Report_2016.pdf

PART TWO

Till Doomsday in the Afternoon

Learning Journey: Gypsy/Travellers in Scotland

CfE Level: Third and Fourth

Focus: Social Studies, Health and Wellbeing, Literacy and English

Although developed with the above mentioned subjects in mind; the activities in the following learning plan can be adapted to suit other subjects, themes and levels.

LEARNING PLAN

TOPIC	OUTCOMES	ACTIVITIES/RESOURCES
<p>Learning experience 1</p> <p>Introduction to intercultural learning.</p> <p>Who are the Gypsy/ Travellers?</p>	<p>Participants will have a clear understanding of the content and context of the learning journey.</p>	<p>Activity: Ask participants to draw a two column table with the headings 'before' and 'after' in their workbooks. Before introducing the learning journey ask participants to write three words or three short sentences that they think best describe Gypsy/Travellers.</p> <p>Contextualise the learning journey by focusing the introduction on the Gypsy/ Traveller and 'settled' communities. Introduce the concept of intercultural learning.</p>
<p>Learning experience 2</p> <p>Mapping Rights.</p>	<p>Participants will gain a clear understanding of the <i>United Nations Convention on the Rights of the Child [UNCRC]</i> and how it applies in everyday life.</p>	<p>Activity: Contextualise the new mapping rights activity by generating a discussion around what people see as the positives and negatives of their village, town or city. See appendix 2 for detailed instructions on delivery and resources required.</p>
<p>Learning experience 3</p> <p>Gypsy/Travellers - common myths and stereotypes.</p>	<p>Participants will gain an increased understanding of the culture and traditions of the Gypsy/ Traveller community.</p>	<p>Activity: Ask participants to consider a set of statements which are commonly used in discussion about the Gypsy/Traveller community. See appendix 3 for detailed instructions on delivery and resources required.</p>
<p>Learning experience 4</p> <p>Advertising difference.</p>	<p>Participants will gain a greater understanding of the power of the written word and images, and how they can be used to further an agenda - in this case how to promote equality and diversity.</p>	<p>Activity: Open the session with the <i>Dispelling the Myths, Challenging the Stereotypes</i> video. The video can be downloaded/viewed at: http://bit.ly/23GwuQx</p> <p>Contextualise the activity by referencing universal human rights such as: the right to practice the culture and traditions of your family even if these are not shared by the majority of a population [<i>United Nations Convention on the Rights of the Child – Article 30</i>] and the right to privacy and family life [<i>Human Rights Act – Article 8</i>].</p> <p>See appendix 4 for detailed instructions on delivery and resources required. Further information on the <i>United Nations Convention on the Rights of the Child</i> and the <i>Human Rights Act</i> can be found at: http://bit.ly/2gMZxW4 http://bit.ly/1qNB2l6</p>

TOPIC	OUTCOMES	ACTIVITIES/RESOURCES
<p>Learning experience 5</p> <p>Conflict resolution.</p>	<p>Participants will be able to identify the key factors in, and drivers of, a conflict situation and develop tools and techniques to address them.</p>	<p>Activity: Play the recording of <i>Doomsday in the Afternoon</i> [display the lyrics on the whiteboard].</p> <p>The recording and lyrics can be downloaded at: http://bit.ly/1VKuC3y</p> <p>Present participants with the following scenario: a group of Gypsy/Travellers has set up camp on a piece of common land which sits beside the town's leisure centre. A Facebook page, named <i>No Travellers in Inverdon</i> has been set up. The page has attracted much prejudicial and mis-informed commentary about the community.</p> <p>The participants are tasked with managing the growing conflict. See appendix 5 for instructions on delivery of the activity and resources required.</p> <p>In closing off the learning journey, ask participants to return to the 'before' and 'after' table in their workbooks. In the 'after' column they should write three words or three short sentences that they think best describe Gypsy/Travellers. Facilitate a whole group/class discussion on whether or not the views have changed and why they think this is.</p>

On a literal level, intercultural learning refers to the individual process of acquiring knowledge, attitudes or behaviour that is connected with the interaction of different cultures. Learning in the context of this resource is understood less as an individual process but emphasises instead the open ended character of the process towards an intercultural²⁰ society [beyond multiculturalism and cross-culturalism]. **Intercultural learning requires that an individual must know themselves and where they come from before being able to understand others.** It is a challenging process as it involves deeply rooted ideas about what is ‘good’ and ‘bad’ and about how individuals structure their world-view and their life.

Approaching intercultural learning: a question of attitude

1) Confidence and Respect

Building up confidence is important in order to achieve the openness necessary for a mutual learning process. The individual should feel comfortable to share different points of view and different feelings and perceptions so that they may reach an acceptance and understanding of the ‘other’. To create a learning atmosphere which enables us to listen to each other’s opinions and feelings and to promote self-confidence and mutual trust **it is necessary to give space to everyone’s views and opinions, value all experiences, talents and contributions and discuss needs and expectations openly.**

2) Experiencing Identity

The starting point for intercultural learning is the individual’s own culture, personal background and experience. It is there that they will encounter both the opportunities and the challenges of this learning process. We all have a personal reality which has shaped us, and we will continue to live within that, but engaging in intercultural learning will enrich our reality with new knowledge and experience. **Trying to understand ourselves, our own identity, is a prerequisite to encounters with others and engaging in meaningful exchange.**

3) Reality as a Construct

There are many ways to read or define reality. In a process of intercultural learning the individual becomes acutely aware of the way individuals construct their world. Even basic dimensions such as time and space can be perceived in a significantly different way from culture to culture. But still, we all live in the one world and how we perceive the culture of the ‘other’ affects our lives and relationships. Consequently, **the learning process should be guided by the following principles: respect for personal freedom and decision; acceptance of other views as equal in value; seeking reconciliation/resolution of different points of view; being conscious of your personal responsibility in the process [engagement].**

Differences in perception may persist but they can be utilised in a constructive way. The challenge for the individual is to learn to operate within different world-views. For example, can the individual try to picture themselves as not belonging to any culture and thus being able to mediate between different cultures?

²⁰ In intercultural learning we move beyond communities sharing space but having limited social interaction [multiculturalism] or attempts at building bridges with more social interaction [cross-culturalism] to routine interactions which are underpinned by the principles of social justice, mutuality, respect, equality and diversity. The *Council of Europe* defines intercultural learning as [...] an open and respectful exchange of views between individuals and groups belonging to different cultures that leads to a deeper understanding of the other’s global perception.

4) In Dialogue with the 'Other'

Intercultural learning should be understood as a process towards knowing and understanding the 'other'. It starts with dialogue. It is a process that challenges the individual to perceive themselves and the 'other' as different but nonetheless equal. Intercultural learning opens up the possibility to identify with the perspective of the 'other' without actually living as the 'other' does.

5) Constant Change and Questioning

The experience of intercultural learning is one of constant change. It is process-oriented and does not develop so much in linear stages but more in terms of different individual strategies to deal and cope with cultural difference. In this process, the individual has to accept that there will not always be an answer, or indeed the right answer, nonetheless the individual needs to be open to learning about cultures other than their own and to welcome change. **Essentially, individuals must be prepared to: question assumptions, ideas and stereotypes and break away from old beliefs, traditions and ideas.**²¹

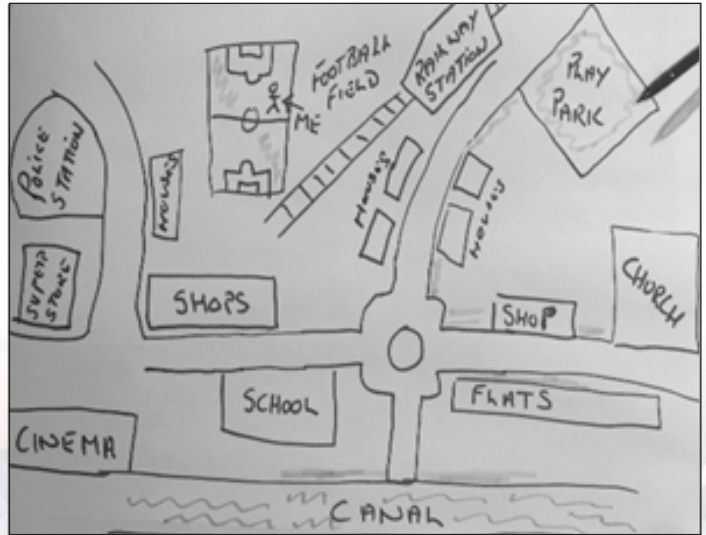
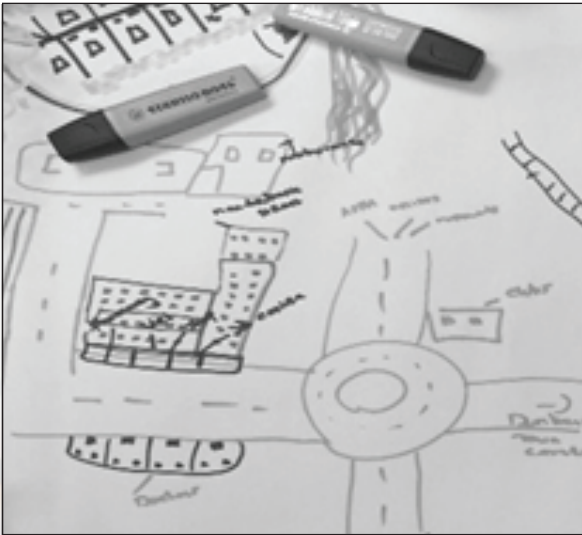
²¹ For further information on intercultural learning and managing diversity see: Tammi, L. [2008] *Peer Education Approaches in Cultural Diversity Projects*. SALTO-YOUTH: Council of Europe and European Commission.

Resources: Flipchart paper and pens.

Time: 1-2 periods.

Activity: Divide participants into small groups and give them flipchart paper and pens.

- 1) Ask participants to draw a map of their own village, town or city. They should include their homes, major public buildings [e.g. post office, schools or places of worship] and public services [e.g. hospitals, doctor's surgeries, libraries, fire station, police station] and any other places that are important to the community [e.g. shops, cinemas, cafes, youth/community centres, parks, the beach].



- 2) When the maps are complete, handout the list of *UNCRC* articles and ask participants to analyse their maps from a human rights perspective. What human rights do they associate with different places on their maps? For example: a place of worship with freedom of thought, conscience, and religion; the school with the right to education; the library with the right to information. As they identify these rights, they should look up the relevant article[s] in the *UNCRC* handout and write the article number[s] next to that place on the map.
- 3) Ask each group to present their map to the whole group and summarise their analysis of human rights in their community.

Debriefing and evaluation

- 1) Debrief by asking questions such as: Was it hard to draw the map of your neighbourhood? Did you learn anything new? How did your map differ from others?
- 2) Relate the activity to human rights by asking questions such as: Did any parts of your map have a lot of rights? Why do you think this is? Did any parts have few or no rights? How do you explain this? Are there any articles of the *UNCRC* that no group included on their map, why do you think this is?

UNCRC Articles Handout

The *Convention on the Rights of the Child* has 54 articles in all. Articles 43-54 are about how adults and governments should work together to make sure that all children get all their rights.

Go to www.unicef.org/crc to read all the articles.

Article 1 // Everyone under 18 years of age has all the rights in this Convention.

Article 2 // The Convention applies to everyone whatever their race, religion, abilities, whatever they think or say and whatever type of family they come from.

Article 3 // All organisations concerned with children should work towards what is best for each child.

Article 4 // Governments should make these rights available to children.

Article 5 // Governments should respect the rights and responsibilities of families to direct and guide their children so that, as they grow, they learn to use their rights properly.

Article 6 // All children have the right of life. Governments should ensure that children survive and develop healthily.

Article 7 // All children have the right to a legally registered name, the right to a nationality and the right to know and, as far as possible, to be cared for by their parents.

Article 8 // Governments should respect children's right to a name, a nationality and family ties.

Article 9 // Children should not be separated from their parents unless it is for their own good, for example if a parent is mistreating or neglecting a child. Children whose parents have separated have the right to stay in contact with both parents, unless this might hurt the child.

Article 10 // Families who live in different countries should be allowed to move between those countries so that parents and children can stay in contact or get back together as a family.

Article 11 // Governments should take steps to stop children being taken out of their own country illegally.

Article 12 // Children have the right to say what they think should happen, when adults are making decisions that affect them, and to have their opinions taken into account.

Article 13 // Children have the right to get and to share information as long as the information is not damaging to them or to others.

Article 14 // Children have the right to think and believe what they want and to practise their religion, as long as they are not stopping other people from enjoying their rights. Parents should guide their children on these matters.

Article 15 // Children have the right to meet together and to join groups and organisations, as long as this does not stop other people from enjoying their rights.

Article 16 // Children have a right to privacy. The law should protect them from attacks against their way of life, their good name, their families and their homes.

Article 17 // Children have the right to reliable information from the mass media. Television, radio and newspapers should provide information that children can understand, and should not promote materials that could harm children.

Article 18 // Both parents share responsibility for bringing up their children, and should always consider what is best for each child. Governments should help parents by providing services to support them, especially if both parents work.

Article 19 // Governments should ensure that children are properly cared for, and protect them from violence, abuse and neglect by their parents or anyone else who looks after them.

Article 20 // Children who cannot be looked after by their own family must be looked after properly, by people who respect their religion, culture and language.

Article 21 // When children are adopted the first concern must be what is best for them. The same rules should apply whether the children are adopted in the country where they were born or taken to live in another country.

Article 22 // Children who come into a country as refugees should have the same rights as children born in that country.

Article 23 // Children who have any kind of disability should have special care and support so that they can lead full and independent lives.

Article 24 // Children have the right to good quality health care and to clean water, nutritious food and a clean environment so that they will stay healthy. Rich countries should help poorer countries achieve this.

Article 25 // Children who are looked after by their local authority rather than their parents should have their situation reviewed regularly.

Article 26 // The Government should provide extra money for the children of families in need.

Article 27 // Children have a right to a standard of living that is good enough to meet their physical and mental needs. The Government should help families who cannot afford to provide this.

Article 28 // Children have a right to an education. Discipline in schools should respect children's human dignity. Primary education should be free. Wealthy countries should help poorer countries achieve this.

Article 29 // Education should develop each child's personality and talents to the full. It should encourage children to respect their parents, and their own and other cultures.

Article 30 // Children have a right to learn and use the language and customs of their families, whether these are shared by the majority of people in the country or not.

Article 31 // All children have a right to relax and play, and to join in a wide range of activities.

Article 32 // The Government should protect children from work that is dangerous or might harm their health or their education.

Article 33 // The Government should provide ways of protecting children from dangerous drugs.

Article 34 // The Government should protect children from sexual abuse.

Article 35 // The Government should make sure that children are not abducted or sold.

Article 36 // Children should be protected from any activities that could harm their development.

Article 37 // Children who break the law should not be treated cruelly. They should not be put in prison with adults and should be able to keep in contact with their families.

Article 38 // Governments should not allow children under 15 to join the army. Children in war zones should receive special protection.

Article 39 // Children who have been neglected or abused should receive special help to restore their self respect.

Article 40 // Children who are accused of breaking the law should receive legal help. Prison sentences for children should only be used for the most serious offences.

Article 41 // If the laws of a particular country protect children better than the articles of the Convention, then those laws should stay.

Article 42 // The Government should make the Convention known to all parents and children.

Resources: Two sheets of paper, masking tape or string.

Time: 1-2 periods [depending on how deep you wish the discussion to be].

Activity: Utilising the masking tape or string, mark out a line [long enough to accommodate all participants] on the floor. Write 'agree' and 'disagree' on the sheets of paper and place one at each end of the line. Read out the following statements. Participants must decide if they agree or disagree with each statement and place themselves at the relevant point on the line. Once the participants are in place for each statement, read out the fact which follows. Encourage dialogue throughout the activity.

- ***‘Gypsy/Travellers are not a proper ethnic minority group, and should not be recognised/protected as such.’***

Fact: The *Scottish Government* recognises Gypsy/Travellers as an ethnic group in its work and encourages others to do likewise. This follows an Employment Tribunal ruling in 2008 in the case of *K MacLennan vs Gypsy Traveller Education and Information Project*, which concluded that Scottish Gypsy/Travellers are a group which can be defined by reference to their ethnic origins. The *Equality Act [2010]* now provides the legislative framework which protects people [such as Gypsy/Travellers] who are recognised as a distinct ethnic group from being discriminated against on the grounds of ethnicity.

- ***‘The Gypsy/Traveller community keep themselves to themselves; they don’t want to access services like health and education.’***

Fact: Despite in many cases having a greater health need, Gypsy/Travellers use health services less than other members of the population. Some of the reasons for this involve practical difficulties: such as requiring a level of literacy to complete procedures, like form-filling, needed to register or access services. Gypsy/Travellers may not utilise services as they do not know or trust the services available. Isolation of sites can create problems in accessing dentists and opticians which tend to be located in residential areas.

Fact: Gypsy/Traveller children and young people have the same education rights as all other children and young people. The education rights set out in *United Nations Convention on the Rights of the Child* have been incorporated in *Scots Law* under section 1 of the *Standards in Scotland’s Schools etc Act [2000]*. Like any other community, there are those who have positive experiences of formal education and those who have faced challenges. In Scotland legislation also places a duty on education authorities to identify, provide for and review the additional support needs of their pupils in order to overcome any barriers to learning.

- ***‘You can’t be a Gypsy/Traveller and live in a house.’***

Fact: Gypsy/Travellers are an ethnic group; *“born a Gypsy/Traveller, always a Gypsy/Traveller. Being a Gypsy/Traveller involves much more than just travelling - even if you live in a house you are still a Gypsy/Traveller. We have our own customs, traditions, language and beliefs. Some people live in houses and others in trailers; we often move between the two, but we’re always Gypsy/Travellers.”*

- ***‘The council has offered to put Gypsy/Traveller families in council housing; what are they moaning about?’***

Gypsy/Travellers living in ‘bricks and mortar housing’ share all the same issues facing the community as a whole, while also having their own particular concerns. Specific issues include: difficulty in settling into mainstream accommodation, stress, isolation and worsening health problems.

“If you are used to living in a caravan/trailer your whole life and then put into a house, it’s really hard to get used to. It would be like expecting people who live in houses to change to living in a caravan and just put up with it.”

- ***‘Gypsy/Travellers don’t pay taxes, why should public money be spent on them?’***

All Gypsy/Travellers living on local authority or privately owned sites pay council tax, rent, gas, electricity, and all other relevant charges – which are measured the same way as other households. Those living on ‘roadside encampments’, generally speaking, do not pay council tax rates but they also do not receive services. All residents within the UK pay tax on their purchases and petrol. All Gypsy/Travellers are charged VAT on everything that they buy.

- ***‘Words like ‘tink’, ‘gypo’ and ‘pikey’ are so common that it’s okay to use them; it’s not offensive.’***

All of these words are considered racist. These words have been used historically and/or currently as allegations about Gypsy/Travellers’ ethnicity, and refer to them in a derogatory and pejorative manner.

- ***‘Gypsy/Travellers are benefit scroungers.’***

A very small number of Gypsy/Travellers receive benefits. Many Gypsy/Traveller families, who spend the majority of their time travelling from one eviction to the next, find it difficult to access the correct level of benefit support [if any] without a fixed address.

There is a strong work ethic in Gypsy/Traveller culture based on the need to survive. Gypsy/Travellers often start work at a younger age than the rest of society. Traditional skills are passed down from generation to generation.

- ***‘Gypsy/Travellers are dirty and leave mess everywhere they go.’***

Gypsy/Traveller culture is built upon strict codes of cleanliness, learned over centuries of life on the road. Concepts such as ‘mokadi’ and ‘mahrima’ have created strict guidelines, for example: the rules surrounding washing [dishes and personal hygiene].

- ***‘Gypsy/Travellers are thieves and criminals; they steal everything everywhere they go.’***

There can be crime in any community. There is no evidence of higher crime rates among Gypsy/Travellers. The media - and images used in reports - are often inaccurate and discriminatory. Some Gypsy/Travellers feel they have been criminalised by laws to curtail their traditional lifestyle.

- ***‘Gypsy/Travellers are loaded; did you see the money they spent on their weddings in My Big Fat Gypsy Wedding?’***

Traditionally many Gypsy/Travellers are self-employed and pay tax just like anyone else. Gypsy/Traveller culture often values portable wealth, and because of this money can be more visible. But, as in any community, there are rich and poor families - the rich being in the minority. The amount of capital their home is worth is far less than the equity many non Gypsy/Travellers hold in houses, and is constantly depreciating in value.

- ***‘Scottish Gypsy/Travellers are the same as Gypsy/Travellers on My Big Fat Gypsy Wedding.’***

MBFGW focused on a small number of individuals from 5 sites [out of an estimated 300-plus sites across the UK]. No Scotland based families featured in the series. In any community, there are people who choose to live their lives in certain ways. What *MBFGW* did not cover was the fact that there are around 300,000 Gypsy/Travellers in the UK who do not enjoy the wealth shown on *MBFGW*, and who face discrimination, stereotyping and substandard living conditions on a daily basis. **The clear message is not to believe everything you read, see and hear in the media.**

Respecting difference is about valuing people as individuals and recognising that people from different backgrounds bring fresh ideas and perceptions to our world-view. Respecting difference is about challenging such issues as direct and indirect discrimination on the grounds of gender, ethnicity, ability, age, sexual orientation, language, social origin, religious beliefs, political opinions or other personal attributes.

The advertising difference activity is about encouraging individuals to appreciate that there are many different pathways to development and that individuals, groups and societies have the right to choose their own paths and have those chosen paths respected by others.

Resources: Large sheets of paper and pens.

Time: 1-2 periods.

Activity: Ask the group to name some minority groups [write these up on the whiteboard]. Explain that some of these minority groups are sometimes forced to hide their culture or lifestyle in order to fit in with and develop along the same lines as the majority in society. They are sometimes forced to deny their own identity, their sexual orientation, and their religious beliefs or to settle down in houses, and live like the majority.

Discuss with the group whether this is fair. Do they think that they respect the rights of individuals or groups to develop in different ways?

Split the participants up into small groups of 4-6. Ask each group to prepare an advertising campaign for one of the groups identified earlier. The campaign should promote to the public the positive aspects of that group and their way of life. The campaign can involve any of the following: a poster, a role play or a TV or radio advertisement.

The small groups present their advertising campaign to the large group. Discuss which campaigns would be the most successful in leading people to respect and value minority groups.

Time: 1-3 periods. [1 period for each activity].

Mapping

THE ABC TRIANGLE [John Galtung]

This part of the activity is based on the premise that conflicts have three major components: the **CONTEXT** or the situation [Johan Galtung calls it Contradiction], the **BEHAVIOUR** [when attitude is manifested in some action] of those involved, and their **ATTITUDES** [what they feel about 'the other'].

All three influence each other. For example, a context [situation] that ignores the demands of one group is likely to lead to an attitude of frustration, which in turn may result in protest, violence and impasse.

- 1) Draw up a separate ABC triangle for each of the major parties in the conflict situation. [Remember there are more than two parties to this conflict. Consider, for example, the relevant authorities].
- 2) On each triangle, list the key issues related to **ATTITUDE**, **BEHAVIOUR** and **CONTEXT**, from the viewpoint of that party.
- 3) Indicate for each party what you think are the most important needs and/or fears in the middle of their triangle.



- 4) Compare the triangles, noting similarities and differences.

Ranking

This part of the activity requires participants to critically analyse the conflict in the here and now; to deconstruct the **current** impasse by considering the **current** issues that are barriers to a positive outcome.

Make a list of the similarities. Rank the list in order of what issues are key [and achievable] components of a positive outcome that addresses the needs of all protagonists. For example: well managed halting sites; the right to live without fear and prejudice.

Discuss how the similarities could be used to address the differences.

Facilitator tip: It is important to take seriously the ‘subjective’ views that participants may have. However, it is equally important not to accept attitudes towards ‘the other’ as justification for negative behaviour.

“They want to destroy our way of life, we should have the right to pull up wherever we want. They don’t have the right to say where we can stop.”

“They say they are Travellers, so why don’t they keep on travelling? They just want to ruin our parks and playing fields.”

Such views are common in conflict arenas, and have been since time began, they should be challenged and opened up to debate.

Keep the discussion focused on the **current** situation and what actions are required to move forward from here. Constant referencing of historical facts and figures may shift the focus from the future back to the past resulting in no concrete proposals for the action plan.

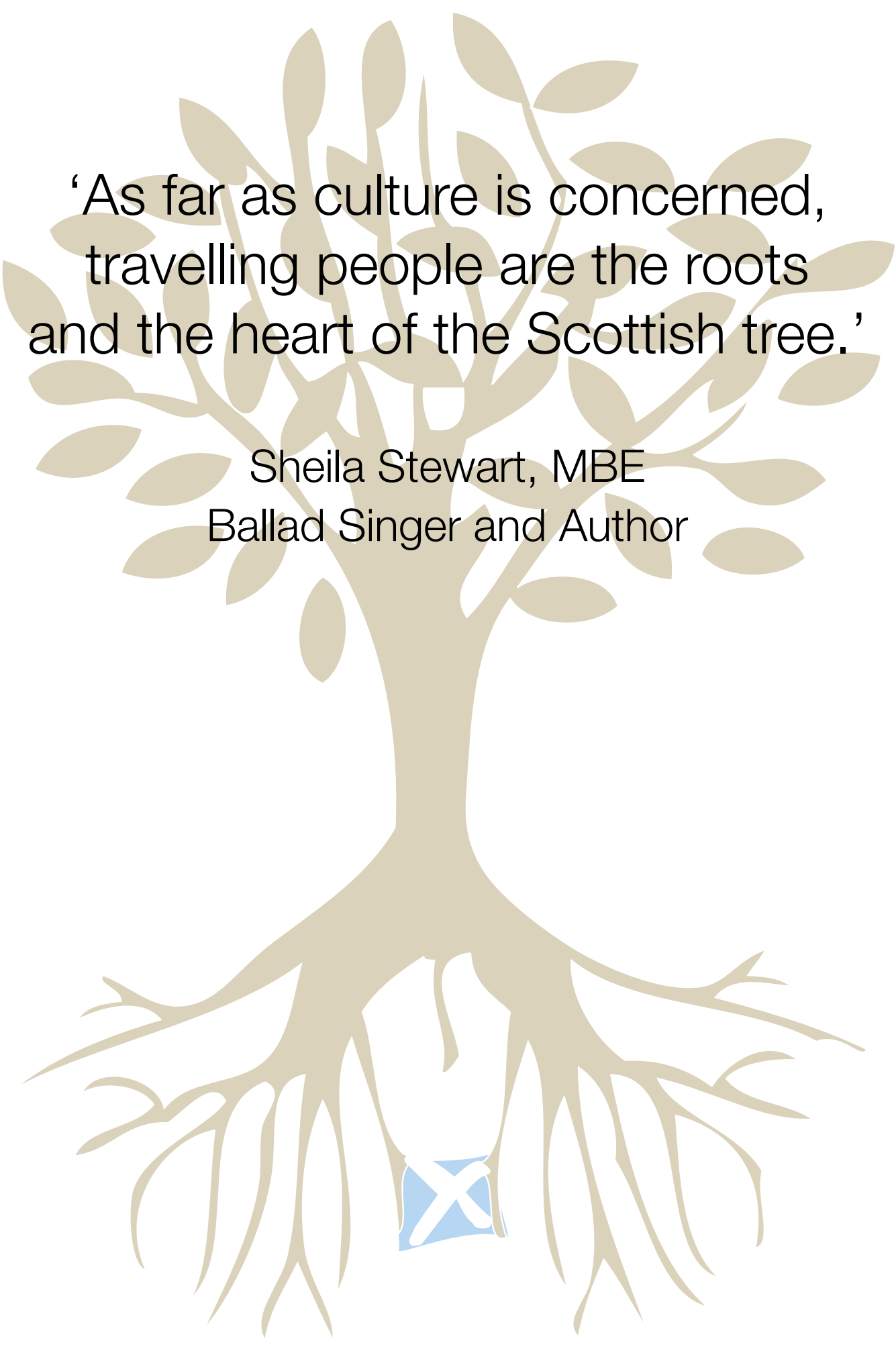
Action Planning

Consider what concrete actions, and by whom, are required to address the issues. Include all stakeholders: e.g. local and national governments, the police, community groups, schools, youth centres and so on as well as the two main parties to the conflict. Set these actions out as an action grid.

ACTION	WHY	WHO
<i>Example: organise a meeting on neutral ground</i>	<i>To start a dialogue on common issues of concern</i>	<i>All stakeholders</i>

Plenary

Identify a group member to feedback the outcomes of the three stages of the activity to plenary.



‘As far as culture is concerned,
travelling people are the roots
and the heart of the Scottish tree.’

Sheila Stewart, MBE
Ballad Singer and Author

I AM THE SEED OF ALL
WHO WENT BEFORE ME

I AM FROM THE BRAVE ONES WHO HID
NOT BURNED THE TARTAN

I AM FROM THOSE WHO SPOKE THE GAELIC
IN SECRET PLACES

I AM PART OF THE 'TRUE EARTH'
THE SEA • THE SKY

I AM 'THE SCOTIA BAIRN'

Jess Smith - Author, Storyteller, Traditional Singer



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Till
DOOMSDAY
in the afternoon

GYPSY/TRAVELLERS IN SCOTLAND