

An invitation from
UNISON Scotland



Make a
difference!



Introduction

This booklet - *Make a Difference!*¹ - is designed to help support UNISON members to fulfil their obligations in relation to English Romany Gypsies, Irish Travellers, Scottish Gypsy Travellers, Roma and Welsh Kale. It describes the communities concerned, addresses some common myths and provides occupational guidance for members who are most likely to engage with these communities.

Have you ever used the term ‘Gypo’ or ‘Tink’? Have you ever had personal dealings with people from these communities?

Let us dispel the myths. You need to know the facts so that you do not become embroiled in litigation, face charges of professional misconduct or be labelled a racist. It might enable you to provide a better and more professional service to all of the users of your service. It will not provide you with all the information that you require but can direct you to useful extended reading sources.

If you belong to a professional body when was the last time you read your code of ethics? Do you know what your legal obligations are in relation to human rights and equalities legislation?²

UNISON, the STUC and other organisations such as Shelter, BEMIS (Black and Ethnic Minority Infrastructure), Scottish Travellers Education Project (STEP), the churches³ and Amnesty International⁴ are committed to tackling racism. In 2011 they committed themselves to tackling issues concerning Gypsy Travellers and in particular Scottish Gypsy Travellers, and Roma. These communities are regarded by many as being the most discriminated and marginalised in Europe.⁵

If you came across discrimination or violation of human rights in your workplace and management were ignoring the issues, with whom would you raise them?

Would you raise them with your UNISON representative?

History & Origins

Cultural and linguistic differences have always set Gypsy Travellers apart as a community. These have led to them being viewed as ‘other’ than the norm, raising questions of origin. One of the most frequently asked questions is: ‘Who are Scottish Gypsy Travellers?’

Who is who? Can you tell who are the Sinti and who are the Scottish Gypsy Travellers on the front cover of this booklet? ⁶

Most people would find it difficult to make the distinction. The reason for that difficulty is revealed when we start to examine the historical origins of this community.

Did you know?

“They had come first as tent dwellers and not, as most people imagine, as the owners of splendid wagons. The simple ‘bender’ tent provided shelter for whole families until about the 1830s.” ⁷ A wealth of research has been carried out across Europe, led by The Gypsy Research Centre of the Universite Rene Descartes, Paris during the 1980s and 90s. The study findings are supported by expert British scholars, official documents and linguistic evidence. Historical records reveal the presence of four nomadic groups in the British Isles:

- North Welsh Kale
- South Welsh and English Romanichals
- Irish Pavees or Minceirs
- Scottish Gypsy Travellers or Nackins

Experts have traced the origins of Scottish Gypsy Travellers to north-west India. They have devised timelines which chart their movement throughout Europe and their arrival here in Scotland. ⁸

1384 Prizren	1407 Hildesheim (Germany)
1362 Dubrovnik	1416 Brasov (Transylvania)
1373 Corfu	-----
1378 Rila Monastery (Bulgaria)	1501 Lithuania
1382 Zagreb	1505 Scotland
1384 Modon	1513 England
1397 Nauplie (Greece)	



From their initial arrival in Scotland, inter-marriage with pre-existing nomadic groups in Scotland resulted in the formation of a community of people that

we now refer to as Scottish Gypsy Travellers.⁹ There is little to indicate that the people referred to as ‘tinkers’ (now a derogatory term) do not have Gypsy origins; although many hold differing views. However the eminent figure of Liegeois stresses that attempts to distinguish between Gypsy and Traveller are neither **possible nor practical**.¹⁰

Historically, there are core family surnames within Gypsy Traveller society and these are instantly recognisable to any Gypsy Traveller. Marriage out-with the culture is quite uncommon. Their roots can be traced to a small cluster of shared, common ancestors.¹¹

While the terms, ‘Gypsy’, ‘Traveller’ and ‘tinker’ have been attached to them, it is worth noting that in their own language of Cant (containing many Romani words derived from Hindi and Sanskrit) they often classify themselves as ‘Nackins’. Their use of Cant has often resulted in their inferior treatment, which has led to them becoming an oppressed minority.¹² So it is, then, that Gypsy Travellers have had to conceal their origins for the best part of their history, in order to avoid persecution.

Do you write ‘Gypsy Traveller’ or ‘gypsy traveller’? Do you know of any other ethnic minority group where lower case is used by the media and public bodies when writing about them?¹³

If you work in a library, heritage centre or museum does the interpretation of the history of this community need to be reviewed?

Culture

Scottish Gypsy Travellers have rich cultural traditions. As the culture continues to evolve, some traditions have lapsed while others remain integral to their identity; covering a wide range of subject matter: from eating habits, cleanliness, nudity, marriage customs to death rituals.

Many will not eat in public and regard meal-taking as a private family ritual. Some will not eat in restaurants and take their own food when visiting others. Traditionally they would not eat margarine, or 'baker's bread'.¹⁴

Likewise, communal nudity is a taboo area and sex education is rarely discussed. The human body is seen as private. Strict codes on cleanliness apply: Separate basins, towels and soaps are used to cleanse the upper and lower parts of the body (divided in to two zones), to avoid pollution – as many view the human form as unclean.¹⁵

Marital customs vary – from both parties cementing the union by urinating in a pail, to exchanging staple foodstuff (tea, sugar etc) and jumping the broomstick.


Death rituals have also been retained historically. Flowers are never carried to a funeral, as this signals bad luck. The possessions of the deceased are destroyed to prevent the bad 'karma' from spreading; caravans are either burned or destroyed.

Most Gypsy Travellers are superstitious with a strong belief in the paranormal, such as 'warnings' of an impending death; 'dukking' (fortune-telling/palmistry). Tea-cups and tarot are used as guides to future life courses. While a number do not practise religious observance, evangelism has tended to flourish and there are a large number of 'born-again Christians' and Jehovah's Witnesses.

It is thought that some of these traditions have eastern origins.

Heritage

Scottish Gypsy Travellers have left an indelible imprint in Scottish society. From storytellers to pipers, caravanning to dance, they have made their mark: music and the arts are revered in Gypsy Traveller culture. Traditional occupations included tinsmiths and basket makers. Now they have bridged all walks of life from stonemasons to soldiering in global conflicts; from fashion to the clergy, the police and the judiciary. Some work for local authorities as teachers and social workers. Their influence has transcended all social boundaries.



Even in terms of language, vocabulary from the Cant has filtered down in to popular usage: words like ‘mockit’ from ‘mokadi’ meaning ‘dirty’; ‘chav’ from ‘chavvie’ – young man/child, ‘raj’ meaning ‘mad’, ‘gadgie’ for ‘man’, ‘scran’ for ‘food’ and so forth. Their influence is unquestionable although often overlooked.

Roma

Recent years have seen an influx of people to the UK, including Roma, from all over Europe. Roma have travelled to the UK in the past, seeking asylum, and more recently, following the expansion of our European border as European citizens. In 2008 Poole and Adamson published a report on Roma in Glasgow.¹⁶ A number of recommendations were made highlighting the positive and imaginative efforts of local service providers. It also made recommendations highlighting the responsibilities of governments and local authorities in combating social exclusion. It stressed the importance of recognising them as a distinct social group with particular requirements in relation to service provision and the need to “...support and foster Roma-led initiatives which enable the Roma to develop community resources which reflect their own, self-defined needs and identities.”

It was stressed however that the Roma are a very diverse group as are Gypsy Travellers. What is common to them all is that they are, as is well documented, disproportionately affected by poverty and discrimination.

The legal framework

In the execution of your occupational duties, it is important to know the following legislative framework.

In 2008, Scottish Gypsy Travellers were finally afforded legal protection under the Race Relations Act (1976) following a landmark Employment Tribunal ruling in the case of *K. MacLennan v. GTEIP* that Scottish Gypsy Travellers have distinct ethnic origins. They are therefore entitled to the legal protection afforded by the new Equality Act 2010. This landmark ruling explodes the myth that they are aboriginal Scots.

A debate took place on the subject as the Equality Bill was going through the UK Parliament. The Minister for Equalities, Lynne Featherstone MP, stated in a letter to Katy Clark MP, dated 5 November 2010, that: “The Equality Act 2010 came into force on 1 October 2010 ...Scottish Gypsy Travellers are a distinct racial group as determined by case-law and are therefore covered by the measures in the Act relating to race. I hope that this clarifies the protection available to Scottish Gypsy Travellers as a distinct ethnic group.”¹⁷

The Equality Act 2010 outlaws discrimination, whether direct or indirect, or by way of victimisation or harassment for reasons related to colour, nationality or ethnic or national origins.

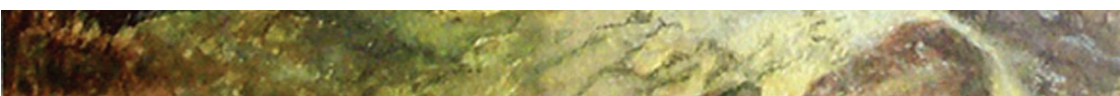
The Equality Act 2010 also imposes a duty on public authorities to promote The Advancement of Equality. Section 149 provides the public sector equality duty:

- 1) A public authority must, in the exercise of its functions, have due regard to the need to:
 - a) Eliminate discrimination, harassment, victimisation and any other conduct that is prohibited by or under this Act;
 - b) Advance equality of opportunity between persons who share a relevant protected characteristic and persons who do not share it;
 - c) Foster good relations between persons who share a relevant protected characteristic and persons who do not share it.

The Race Relations Act 1976 covers discrimination in the field of employment, education, in the provision of goods and services and premises.

The role of the defunct Commission for Racial Equality (CRE) has been assumed by the Equalities and Human Rights Commission (EHRC), established in 2007. It has a monitoring role; with a view to “...promote good relations between and within all communities and prevent racial discrimination in all its forms”.

The Race Relations (Amendment) Act 2000 was to strengthen and extend the scope of the Race Relations Act 1976. The Act placed a legal requirement on public authorities and bodies undertaking public functions to build race equality into their every day work (functions and policies).



Specific duties imposed by order of Scottish Ministers, the Race Relations Act 1976 (Statutory Duties) (Scotland) Order 2002, came into force on 13 March 2002. The Specific Duties were basically a means to an end, namely to meeting the General Duty. The General Duty being to “have due regard to the need” to:

- Tackle racial discrimination
- Promote equality of opportunity
- Promote good race relations

Councils along with all of the other public bodies are responsible for meeting the General and Specific Duties; and which include shared liability for failure to act.

What are the legal responsibilities of your organisation?

The Specific Duties are:

- The publication of a race equality scheme
- The identification of relevant functions and policies
- The monitoring and impact assessment of policies
- Publishing assessment, monitoring and consultation reports
- Ensuring access to information and services
- Training staff
- Specific duties regarding employment

Other legislation covering race relations include the Race Relations Act 1976 (Amendment) Regulations 2003 (‘the Race Regulations’) incorporating the European Union Race Directive into United Kingdom law. It makes changes to the Race Relations Act 1976. The European Union Race Directive is concerned with the principle of equal treatment between people irrespective of their racial or ethnic origin. It sets minimum standards of protection. Significantly, it only prohibits discrimination on grounds of race and ethnic origin.

Other international legal instruments that you may wish to consider are:

Universal Declaration of Human Rights (1948) - adopted and proclaimed by the General Assembly of the United Nations. The UK is a signatory to its 30 Articles. The governments who were members of the Council of Europe having considered the Universal Declaration became signatories to the Convention for the Protection of Human Rights and

Fundamental Freedoms in 1950. The Council of Europe continues to monitor the implementation of the resultant body of legislation.



The European Convention on Human Rights (ECHR) in January 1959 established the European Court of Human Rights which sits in Strasbourg. This court deals with any violations of ECHR rights. The Court's case law has examined individual rights of Gypsy Travellers. It has indicated some areas where these rights may be interpreted as a right applicable to the whole Gypsy Traveller community.¹⁸

When group rights of Gypsy Travellers violate the equality assumption of human rights, what about redress?

Is it not right to ensure that some ethnic minority groups, including Gypsy Travellers, find themselves "on a level playing field in which to enhance their own interests within a country and to pursue their conceptions of a good life?"

An argument often put forward by politicians and press alike is about rights and responsibilities. Scholars and others have debated the relationship between rights and responsibilities for centuries but it is clear that you have a duty to ensure that the rights that you enjoy may also be enjoyed by others.

The Human Rights Act 1998 came into force in Scotland in May 1999. It was designed to give further effect to the rights and freedoms guaranteed under the European Convention on Human Rights (ECHR, 1995) and the associated Treaties such as the Framework Convention for the Protection of National Minorities which came into force in the United Kingdom on 1 May 1998. This was the first multilateral instrument legally binding member states devoted to the protection of national minorities.

This is of particular significance to the Gypsy Traveller community because of the extent of the violations that are taking place on a daily basis in Scotland as in other parts of the United Kingdom.¹⁹



It is important to note that the Framework Convention Monitors have now visited Scotland twice since 2007 to express their concerns to the Scottish Government in respect of human rights breaches and in particular with regard to Gypsy Travellers.

Most expressions of concern pertain to the necessary 'well-being goods'.²⁰ This would include the goods and services provided by the public bodies including councils such as education; social work, health care and adequate living conditions.

The Scotland Act 1998 reserves the power to legislate on equal opportunities to the Westminster Parliament. However the Act makes an important exception to this by giving the Scottish Parliament the power to encourage equal opportunities and to place duties on Scottish public authorities to observe the equal opportunities requirements in their work in devolved areas.

Equality Act 2010 - Public sector equality duty in Scotland.

On 5 April 2011, the Equality Act 2010 introduced a new public sector general equality duty which became law in Scotland. The general equality duty requires Scottish public authorities to pay 'due regard' to the need to: eliminate unlawful discrimination, victimisation and harassment; advance equality of opportunity and foster good relations.

These requirements will apply across the 'protected characteristics' of age; disability; gender reassignment; pregnancy and maternity; race; religion and belief; sex and sexual orientation. The new duty replaces the three previous duties relating to race, disability and gender equality. On 8 March 2011 the Scottish Parliament's Equal Opportunities Committee voted against introducing the proposed specific equality duties under the Equality Act 2010.

In the intervening period without specific duties, the Equality and Human Rights Commission strongly recommends that public authorities continue to follow good practice, in particular in assessing equality impact and gathering and using relevant evidence and information. To support Scottish public authorities in continuing to promote equality in their work, the Commission has produced interim guidance which is now available here.

This non-statutory guidance was issued in April 2011. We will be consulting on a draft Code of Practice in respect of the general duty shortly and further specific equality duties for Scottish public authorities are expected to be developed by the Scottish Government. We will produce revised guidance as and when required.²¹

Is your organisation meeting the duty?

A survey of Gypsy Travellers undertaken by the Scottish Gypsy Traveller Law Reform Coalition (SGTLRC) in 2010 (31 interviewed) found that services most needed were housing (55%) and health services (48%). These were of paramount importance to those interviewed. Other 'most needed services' identified were education, dentist, roads and transport, environmental health, benefits, advice, CAB, site manager, planning.

As for council services used in the previous 12 months, 16% said that they had received no council services in that period. Services received by others were as follows: housing (61%); roads/transport (42%); education (35%); leisure and recreation (16%); environmental health (10%); planning (10%); welfare rights (10%); library/museum (6%); criminal justice (3%); information (3%); other (10%). No one had received a social work service. Twenty four respondents (77%) expressed some dissatisfaction with services received.

Housing

Housing Department officers are usually among the first frontline staff to have contact with Gypsy Travellers who have just moved into an area and so are likely to encounter the majority of the initial problems – be it unauthorised encampments or housing or homeless applications.

Gypsy Travellers do not fit neatly into mainstream accommodation models. Indeed, although the majority of Gypsy Travellers have lived in houses at some time in their lives, a fair proportion would not go back into a house.

Factors such as health force people into housing only to go back on the road as soon as they are well (the 'push-pull' factor).²² This makes it

quite difficult to plan for this client group in terms of resources and they may never be able to do so because of the nomadic lifestyle.²³ Issues include:

- Insufficient permanent pitches
- Site conditions which are inadequate
- Lack of short-stay sites
- Lack of official stopping places due to re-classification under the Unauthorised Encampment Guidelines for Gypsy and Traveller Sites'
- Lack of a 'private sector' due to the fact that 82% of planning applications are failed at local authority level.²⁴

Moreover, of those with a permanent base, "Whether in settled housing or sites, 76 (93%) interviewees stated it was their intention or wish to continue travelling for part of the year". Therefore there is an urgent need to:

- Identify acceptable stopping places for short-stay (up to 1 week)
- To monitor the efficacy of those rather than move people on
- Be more proactive in eliminating unlawful discrimination within housing schemes
- Work jointly (Housing and Planning services) to identify need and designate appropriate land;
- Raise awareness with Corporate Services and to "facilitate the Gypsy way of life".²⁵

To continue to fail to do so carries future legal ramifications.

Health

Health workers are usually welcome at any encampment, site or house. This is mainly because Gypsy Travellers value health and family above all else. It is fairly easy therefore for health workers to gain access to residents on an encampment/site, as more Gypsy Travellers will use a health worker than any other service.²⁶ Nonetheless, it can still be difficult for health workers to deliver healthcare because of the mobility factor and they may encounter the following problems:

- Registering members of an encampment with a GP practice (because their funding will not have taken mobile Gypsy Travellers into consideration)
- Ensuring continuity of care in relation to unauthorised encampments

- Ensuring that follow-up appointments at clinics/hospitals are taken up because of mobility



There is also resistance to vaccination programmes. Mental health issues affecting Gypsy Travellers in houses can often go unchecked. Infant mortality rates are four times higher than for the wider community; likewise the adult life expectancy is much lower – 57 years for a man and 62 years for a woman.

Among the measures that a visiting health visitor can take to help ensure ‘equality of provision’, including equal access, are:

- To access the Primary Care Trust’s Policy statement and plans for provision regarding Gypsy Travellers
- To identify a sympathetic healthcare practice in the area, prior to making any visits to an encampment
- Visit an unauthorised encampment in company with another service
- Visiting health workers could provide contact details to encampment residents before they move to ensure continuity of treatment
- Distributing leaflets on subjects such as checks (including self-examination) for major health issues will engender discussion and lead to discreet follow-up enquiries
- Significantly, there is a need for both male and female health workers to discuss sensitive gender-driven issues

Environmental Health

One of the first services to have any contact with Gypsy Travellers is environmental health. Usually, this happens for two reasons: when an encampment appears during the ‘travelling season’ or complaints arise from inadequate living conditions on local authority sites.

Most contact relates to complaints about roadside camps. Balanced and accurately-recorded assessments of encampments are vitally important in terms of satisfying the Race Relations Amendment Act (2000), the ECHR (1998) and local authorities own Equality Schemes.

Some issues the environmental health officer may encounter are:

- Initial distrust, lack of co-operation and hostility from the encampment if giving advice/dispensing black bin-bags in relation to rubbish collection
- Requests for help with health, housing or educational issues
- Requests for help to access a clean water supply

Officers need to carry out their job as they would with a mainstream housing tenant.

In terms of approaching roadside encampments, there are a number of issues of which they should be aware and that the manner of approach is particularly important. These are:

- Having ascertained if the assembled group have previously been known to environmental and/or other services
- In the company of other colleagues such as emergency response and housing and healthcare, at least – education could be a follow-up visit if required
- Accompanied by a member of the Roads & Transport Department if the location is too close to a road edge
- Ensuring that any requests for essential services are logged and passed to the appropriate department for action
- Facilitating the collection of rubbish and the provision of clean drinking water-liaise with a local garage (as this is a clear entitlement under human rights and race equality legislation).

Education

Every child in Scotland is entitled to and must receive an education. Gypsy Traveller children are no different in this respect. This is enshrined in the **Rights of the Child and in the Education Act (Scotland) 2006**. The main barriers to involving Gypsy Traveller children in the mainstream education system arise primarily due to:

- Hostility towards this ethnic group (whether nomadic or sedentary)
- The perceived relevance of the curriculum to their cultural lifestyle
- Their cultural perception of the syllabus content.

There are two key issues: access to education, and bullying. With regard to access difficulties, Gypsy Travellers can encounter – and have



historically encountered – problems with the **enrolment** process and with **transport**.

Difficulties with the enrolment process can arise, for example, when the family has a nomadic lifestyle as this means that they have to keep enrolling their children everywhere they go. Invariably they will be moved on by other local authority departments.

As regards transport, not all parents can afford to keep a van/car on the road and often there are no public transport links directly into sites.

But even if they manage to enrol in a school, they are highly likely to experience:

- **Bullying**
- **Cultural alienation**
- **Loss of confidence and self-esteem** ²⁷

In 2005 Save the Children found that 84% of youngsters had been subjected to both physical and verbal bullying and, even more alarming, that they felt it had worsened since 2001. Practitioners and education managers may also encounter difficulties due to:

- **Cultural perception of the curriculum.** Many Gypsy Travellers refuse to send their children to secondary schools because they do not want them to receive **sex education** (a taboo subject), or guidance on the use of **drugs**.
- **Relevance of the curriculum to their cultural lifestyle.** This can create problems regarding inclusion and delivery of an education programme for practitioners.

Here are a few suggestions that may be helpful to practitioners:

- Carry out an initial needs assessment in partnership with other services
- Forward school transfer records electronically to the next authority/school in advance of a family moving to another area;
- A link teacher to facilitate the use of laptops and, in conjunction with from the **Scottish Traveller Education Project** (STEP) interrupted learning packages and advice on bullying(see STEP leaflet)
- Classroom/ learning assistants could give individual support to help with catch-up sessions within the school environment
- Practical steps preferred by the SGLRC would see frontline UNISON

staff such as **classroom assistants** and **Support for Learning Assistants/janitors** being trained to spot early signs of bullying

- Likewise, monitors/prefects could be trained as part of the **Curriculum for Excellence's Citizenship** programme in the **Rights of the Child** (see **Article 12's** training pack).

Planning

Planning Departments have a duty to include and cater for the needs of the Gypsy Traveller community; the implications being that they can no longer omit Gypsy Travellers from their Local Plans. Utilising the planning system has proved particularly problematic for most Gypsy Travellers; not least because the language used in planning applications is complicated and users may not be able to read.

Some facts:

- **Eight out of ten** planning applications are summarily refused at local authority level yet an average of 75% of those decisions are overturned by the Reporter
- Most local plans do not include Gypsy Traveller accommodation needs and only allow for 'holiday caravan' purposes. Not only does this definition of a caravan being used by planning authorities contradict that of the Finance (Scotland) Act but it also constitutes indirect discrimination under the Race Relations Amendment Act, (2000) Section 71(i)
- Planners are also inserting two 'tests' for 'need' and for 'availability of alternative locations' which are virtually impossible for applicants to satisfy
- Councils are allowing planning services to act alone by assessing planning applications strictly against planning legislation and not working collaboratively as part of the Corporate body.

What can be done?

- Produce local plans which are inclusive and cater for Gypsy Traveller needs
- Work together with other services such as housing and social work
- Standard common criteria regarding private Gypsy Traveller sites to be applied (work with Planning Aid Scotland to produce policies)

- Ask the EHRC to screen policies and community-led groups to evaluate them against the council's' Race and Equality Statements/Policies
- Ensure that there is meaningful community engagement (**SPP2010**)

Social Work

In 2000, Sarah Cemlyn's paper *Assimilation, control, mediation or advocacy? Social Work dilemmas in providing anti-oppressive services for Travellers' children and families* ²⁸ was published. Whilst concerned with social work services in England, it does assist us in understanding the dilemmas facing social workers in Scotland in providing anti-oppressive and anti-discriminatory services to Gypsy Travellers. Some of the practice undertaken in England could help to generate more positive relationships with Scottish Gypsy Travellers, Travellers from other parts of Britain visiting Scotland and Roma.

Academic papers by David Morran in 2002 ²⁹ and Ian Taggart ³⁰ more recently, indicate that Gypsy Travellers mistrust social workers and feel they have a negative impact upon their lives. Poor practice seems to stem from cultural insensitivity.

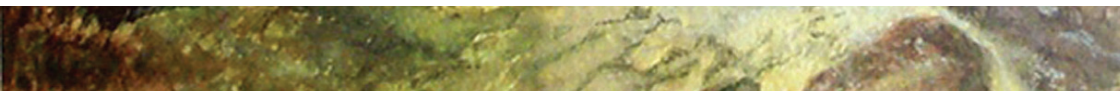
Social workers should consider involving advocacy services and if they do not exist they should add their call for them be put in place.

A major piece of work commissioned by the EHRC was *Inequalities experienced by Gypsy and Traveller communities: A Review*.

The research involved a literature review and consultation with the key stakeholders. The review covered England, Scotland and Wales. It revealed "... severe inequalities and discrimination affecting Gypsies and Travellers" and provides detailed recommendations for each of the policy areas.

Recommendations for social services, 14 in total, included:

- Social workers should add their voices much more clearly at organisational and leadership levels to calls for basic accommodation and other rights for Gypsy Travellers



- Anti-racist training for social work staff needs to recognise Gypsy Traveller ethnic minority and cultural status and needs
- The need for a human rights approach to social work

The book *Rural Social Work Practice in Scotland* (Turbett 2010)³¹ also covers these issues. Social services should ensure there is compliance. Staff are in a vulnerable position if there is non-compliance.

What do Gypsy Travellers think of your services?

In the recent survey undertaken by the SGLRC:

- Twenty four (**77%**) **expressed some dissatisfaction with services received**
- In the past twelve months (61%) said that they had **experienced prejudice or harassment against them**
- 84% said that they had been a **victim of a racist incident**

Gypsy Travellers were asked - Do you think life in the past ten years has got better, got worse or stayed the same? The responses were as follows: Got better – 3%; **Got worse – 90%**; Stayed the same – 7%

Conclusion

Nothing will change unless you speak out against injustice in your workplace. This leaflet attempts to raise some awareness of one of our most marginalised and discriminated against communities in Scotland and offers useful suggestions.

One of the recommendations from the Advisory Committee on Scotland's Travelling People in 1999 was that Gypsy Travellers "...must and should be seen as valued members of society and given the same respect, rights and freedoms as any other member of society.

Discrimination against any group in any form is to be deplored."

UNISON Scotland agrees that discrimination has no place in 21st century Scotland and this applies to Gypsy Travellers as much as any other group in Scotland today.



Footnotes

1. Making a Difference was Holocaust Memorial Day Theme in 2006 - material on Gypsy Travellers and Roma can be obtained from Holocaust Memorial Day Trust.
2. 'Sorry isn't enough', Ruth Stark, Human Rights Commissioner, IFSW, Professional Social Work, July/August 2011
3. <http://www.thirdforcenews.org.uk/2011/05/kirk-finally-apologises-to-travellers/>
4. <http://www.amnesty.org.uk/content.asp?CategoryId=10419#travellers>
5. Rural Social Work Practice in Scotland, Colin Turbett, Venture Press, 2010
6. Thanks to the Highland Council (Johnston Collection—photo 1) the School of Scottish Social Studies (Sinti photograph—photo 2) and McPhees for use of family photograph—photo 3 (left to right)
7. James Hayward, 'Gypsy Jib', p22
8. Page 48 D Kenrick "Gypsies from India to the Mediterranean.". Suggested further reading on chronology of movement, p 30 Liegeois and p. 20, J Hayward in "Gypsies from India to the Mediterranean)
9. 'Expert Views', Shamus McPhee, 2011, available on Unison website.
10. As above
11. 1893 Census of Gypsy Travellers, 1893, p 66-69, The Scottish Traveller Report: 1895, compiled by Robert Dawson, Blackwell Press, 2005
12. Hawes and Perez, "The Gypsy and the State" p 149
13. The Scottish Parliament, Gypsy Travellers and Public Sector Policies, Legal Definitions p 2, 4 December 2001 RN 01/114
14. Scottish Travellers Report p 64
15. The Gypsies, Angus Fraser, p242 - 246
16. Report on the Situation of the Roma Community in Govanhill, Glasgow, Lynne Poole and Kevin Adamson, School of Social Sciences, University of West of Scotland (2008)
17. Written submission 1333 I on the Scottish Parliament website in relation to e petition 1333
18. Connors v U.K., 2004
19. Refer to Appendix 1
20. Morals, Rights and Practice in the Human Services Effective and Fair Decision Making in Health, Social Care and Criminal Justice Marie Connolly and Tony Ward
21. EHRC website
22. Moving On: A Survey of Travellers' Views
23. Moving On. A survey of Travellers Views (2000)
24. Moving on Again? Ian Taggart (2005)
25. Judgement in Connors v UK, 2004
26. 'Moving On', Delia Lomax p57
27. Scottish Parliament's Equal Opportunities Committee Inquiry into Gypsy travellers and the Public Sector 2000, Having our Say, Save the Children, 2005 and A Decade of Hope, SGTLCR, 2010
28. Child and Family Social Work 5(4), pp327-341)
29. Negotiating marginalised identities: Social workers and settled Travelling People in Scotland. David Morran, University of Stirling. International Social Work, Volume 45, No 3, 337 - 351 (2002)
30. Moving On - Again
31. Turbett, C. (2010) Rural Social Work Practice in Scotland, Birmingham, Venture Press.

Make a difference!

Shamus McPhee along with Roseanna McPhee and Ken MacLennan put together this pamphlet on Gypsy Travellers for UNISON Scotland. It invites UNISON members, with the help from UNISON if required, to provide better services to this marginalised and discriminated against community.

The painting on the front of this pamphlet is entitled 'By invitation only'. It was painted by Shamus McPhee. The painting depicts a bender tent, referred to in the section on history and origins of the Gypsy Travellers.

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