

The aim of this essay is to analyse the advantages and disadvantages of early intervention for young children who are part of English Gypsy Travellers. Tisdall et al. (2006) define social inclusion as being granted the ability to be involved. This can suggest that this type of inclusion is confined as this focuses on social only and no other types of inclusions. The word 'inclusion' can include well-being and social and economic connections (Tisdall et al., 2006). Frost et al. (2015) describe early intervention as intending to change aspects in order for someone to achieve effectively. This shows that an authority figure is needed to ensure any concern is being addressed and social equality is in place which will give someone the opportunity to achieve. This would then also positively affect childhood and well-being (Frost et al., 2015). Dorset For You (2014) identify an English Gypsy Traveller as a wandering approach to life regardless of origin or race. This can include elderly people and someone with health needs as this may restrict them to temporarily travel. This English Gypsy Traveller identification excludes people belonging to an organised group of show travelling people and circus people who travel together (Dorset For You, 2014).

Gender Spectrum (2017) discuss an advantage of using inclusive practice relating to gender. A gender inclusive setting ensures that all children are included in every element of the setting environment regardless of a child's gender expression or identity. This also suggests children should not face limitations or restrictions in all aspects (Gender Spectrum, 2017). Planned Parenthood (2018) explain an example of gender stereotypes. This shows that females are expected to dress in a feminine way and have certain characteristics which could be nurturing, polite and accommodating. Female children are encouraged to dress up as nurses and teachers as these are careers they are expected to take. Females are also supposed to look graceful and thin. This can be compared to males as they are expected to be bold, aggressive and strong. Male children are expected to dress up as roles such as doctors, pilots and engineers. Males are also expected to look muscular and tall (Planned Parenthood, 2018).

However, Rionach (2014) argues a disadvantage of using inclusive practice. It is reported that Gypsy Travellers conform to certain stereotypical gender roles that settings fail to support. Gypsy Traveller males are supposed to be the primary wage earner of the family as they repeatedly work away from home for a long period of time. This suggests that male children are encouraged to take this pathway. This can be compared to a female's role as they are responsible of looking after the family. This can include, making sure the elderly are cared for

and maintaining relationships with extended family. Female children are then guided to take this pathway (Rionach, 2014). Clark (2009) also argues another disadvantage of using inclusive practice. It is established that due to these stereotypical roles, females from Gypsy Traveller communities are often the victims to domestic violence for a longer period of time compared to non Gypsy Traveller communities. Domestic violence from husbands have effected between 61% and 81% of married women. Due to strict no divorce rules, these females often have no choice but to stay in their relationship. This suggests that children could also be victims of abuse and can be negatively effective by watching the abuse of their mothers (Clark, 2009).

Hanna et al. (2013) provide Bandura's support of this. It is shown from Bandura's four step model that a child can recognise an aspect from the environment. The next step consists of remembering this aspect. Then that aspect has an impact on behaviour. The final step suggests the environment then delivers a consequence such as a punishment or reward. This final step can also change the behaviour again as Bandura shows that children learn their behaviour from the imitation and observation of those around them. This suggests that if children are observing their mothers being abused, they may think this behaviour is considered acceptable as their fathers are not being punished. This can then lead on to the child imitating this behaviour in their early years and in adulthood (Hanna et al., 2013). However, Parliament (2010) developed the Equality Act 2010. This shows that children and young people should be protected from victimisation, harassment and discrimination within careers and education. This act allows people to challenge those superior to them if someone felt a child, adult or themselves are being treated unfairly. The act also specifies that those are protected who belong to a different group or who are connected to people from a different group, for example, Gypsy Travellers (Parliament, 2010). However, Sunday People (2013) argue that the Equality Act 2010 can not protect children as they are not always involved in education or careers. It is proposed that Gypsy Traveller females are removed from education before secondary school in order to prevent them being around males from other cultures and backgrounds. Within the Gypsy Traveller communities, the term 'grabbing' is referred to when a boy grabs a girl they want to kiss. This suggests why females are removed from being around other males in order to prevent this. Girls are also not allowed to approach a boy which puts the boy in control. 'Grabbing' can often appear violent with girls accepting this behaviour as an aspect of their culture (Sunday People, 2013).

ESTYN (2005) describe an early intervention strategy that supports the Gypsy Traveller community. This could be working in groups with abilities that are similar which include Gypsy Traveller children as well as other community children. This can ensure that differences are not made aware of and respect can be developed early on. Gypsy Traveller children also do not have to attend sexual education classes which ensures sexual behaviour can not occur and innocence is still maintained (ESTYN, 2005). However, The Children's Society (2018) argue that this does not prevent sexual and aggressive behaviour. Compared to other children, Gypsy Travellers are five times more likely to be suspended from school due to their behaviour. This can create many barriers for Gypsy Traveller children as they face isolation in settings environments which leads to a conflict in developing relationships with peers (The Children's Society, 2018).

The Department For Children, Schools And Families (2008) identify an advantage of using inclusive practice relating to early adulthood. The law states that it is the parents' responsibility to ensure their child receive full time education which is appropriate to their age, needs and ability. Until the compulsory school age, children can either receive an education at school or elsewhere. This shows that parents are allowed to educate their children outside of the school system such as in their home setting. The education received could be from a parent or someone else appropriate. Gypsy Traveller children are allowed to be registered at more than one school which is also known as a dual registration. A base school is referred to as the most recently attended school setting without the family travelling. This is referred to as the school or ordinary attendance (Department For Children, Schools And Families, 2008). Le Bas (2014) discuss an example of early adulthood in Gypsy Traveller communities. It is suggested that the mental age of an adult within the community is when the child turns ten years old. 60% out of 58,000 of those who identify themselves as a Gypsy Traveller have no formal qualifications. Less than 10% of those people, did not attend school at all which shows that most of these adults were illiterate (Le Bas, 2014).

However, Foster and Norton (2012) argue a disadvantage of using inclusive practice. It is explained that Gypsy Traveller parents are against their children attending school as they have concerns of discrimination occurring if their child defends themselves against bullies. Parents also think that a school's curriculum is not related to the lives that their children are expected to lead. How a parent views the curriculum depends on whether their own experience of school

impacted them positively or negatively. If a child achieves well in school, parents could worry that the child would want to drift from their culture and family. Embracing a partnership between parents and the school demands attention and time from parents that they may not be able to give (Foster and Norton, 2012).

However, The Department Of Education Consultation On The Future Of Traveller Education (2011) report on framework that aims to improve participation and engagement with young people and children as well as their families. Due to parents having to travel for work, children are allowed to attend school only 100 days a year if the parents can prove they have found work away from home. There is also additional support dedicated to Gypsy Traveller when moving from pre-school settings to primary and secondary school (The Department Of Education Consultation On The Future Of Traveller Education, 2011). However, Sunday People (2013) argue that Gypsy Traveller children are expected to marry young which does not leave time to attend school regardless of the law. Girls are expected to get married around the ages of 16 and 17, whereas boys are expected to marry between the ages of 18 and 19. As they are not allowed to marry none Gypsy Travellers parents do not like their children mixing with other children to decrease the chances of making connections, even though marrying second cousins within their family is often common. Females are not allowed to have sex before marriage and girls who do are labelled as dirty and at risk of not getting married which is considered their purpose in life (Sunday People, 2013).

Rosário et al. (2015) argue a disadvantage to using early intervention strategies. It is provided that children who have conflict with their teachers are often less likely to appreciate school, less engaged within the classroom and risk having poor achievement academically. Gypsy Traveller families are reluctant to participate in positive attitudes towards school and control support towards children's achievements. This can include, lack of encouragement to complete homework and solving problems within school through violence (Rosário, 2015). However, the Department For Children, Schools And Families (2015) developed an early intervention strategy that support the Gypsy Traveller community. All staff members that have Gypsy Traveller children attending their school should be given a briefing document that provides background information. It should also include that communities may be hesitant to make their ethnicity public. All staff members should take a sensitive approach when addressing issues and have developed policies specifically addressing Gypsy Travellers. There should be training

for all staff members on how to deal with certain issues such as racism and bullying (Department For Children, Schools And Families, 2015). However, Oswalt (2018) argue Bronfenbrenner's theory that how people interact with a child will affect how the child develops. The child will be able to develop to their full potential through nurturing and encouraging relationships. A child will treat and react to someone how they have been treated. Other aspects that could affect a child can include, a parent's workplace, the neighbourhood and extended family members (Oswalt, 2018).

Save The Children (2006) discuss an advantage of using inclusive practice relating to standard of living. It is proposed that packs are available to provide learning and play activities that include Gypsy Traveller culture. An example of this could be a variety of ways to travel such as caravans, trucks and horses. Pictures can be provided of these to give children an understanding and respect towards Gypsy Travellers. A fact sheet is also involved providing information on their culture which is considered background information and not as a guide. This can help decrease racial discrimination and encourage inclusion in early year's settings. There are many cultural awareness courses available for training from local traveller education services (Save The Children, 2018). However, the Department For Education And Skills (2006) argues a disadvantage of using inclusive practice. It is described that there is a reluctance to participate in supporting roles from staff, pupils and families. Gypsy Traveller parents value activities relating to leisure and express concern about loss of culture and fear of prejudice. Many of the problems faced do not necessarily relate to children being Gypsy Travellers. Parents raised complaints over activities specifically for Gypsy Traveller children, assuming activities create segregation (Department For Education And Skills, 2006).

Liberty Human Rights (2017) identified the Human Rights Act (1998) and shows everyone has the right to freedom of thought and belief. Everyone can also speak freely and express individual views. A child can not be declined an education regardless of other people's opinions (Liberty Human Rights, 2017). However, Renè (2015) argues that using caravans and other Gypsy Traveller culture, can affect Gypsy Traveller children negatively as they remember negative experiences. The Caravan Sites Act 1968, gives councils the responsibility to provide caravan sites for Gypsy Travellers, however, this has not always succeeded. Gypsy Travellers who live on caravan sites that do not have planning permission may face planning enforcement from the Town And Country Planning Act 1990. Gypsy Travellers who live on public and

private land could also be encouraged to move by the police, or be evicted by the landowner. This could lead to the community being homeless (Renè, 2015).

Department For Education (2015) discuss an early intervention strategy that supports the Gypsy Traveller community. Due to the standard of living the community faces, within schools hand washing facilities and toilets are provided for pupils to use as the children may not have access to these at home. This would be approved by Gypsy Travellers as this follows there culture with boys and girls facilities being separated with locks for security as well as one pupil using them at a time. There should also be showers and changing accommodation private to the toilets to be secure. Appropriate drinking water is also essential to be provided for pupils who may not have this necessity at home (Department For Education, 2015). However, Joseph Rowntree Foundation (2012) argues a disadvantage to using early intervention strategies. It can be explained that Gypsy Travellers are constantly having to adapt to their environment suggesting children do not settle in schools. Jobs often include seasonal or irregular work as well as low wages. Over 90% of planning applications are declined to Gypsy Travellers compared to the 20% of applications declined to non Gypsy Travellers. There are very few locations that accommodate Gypsy Travellers resulting in living on the side of the road or other unsuitable locations which does not give a child a stable living environment. These types of environments do not provide essential facilities. This can lead to prosecution of the parents which could suggest the child would not be able to stay within their family (Joseph Rowntree Foundation, 2012). However, Kozulin (2003) argue Vygotsky's Zone of Proximal Development (ZPD) model which emphasises the importance of a school environment as well as stability. The nature of a classroom provides the question of knowledge as information and knowledge as concept formation. A child may not experience this if attendance is poor at school due to their home environment. The teacher's role provides a source of knowledge with the use of approaches that highlights the importance of sociocultural. This helps to shape a child's development as well as learning with the support from parents, peers and the community as this provides a range of interaction. The ZPD model describes what a child can do independently and with assistance within all environments. A traditional school curriculum emphasises the importance of experimental learning, which Gypsy Travellers disagree with.

To conclude, there are many advantages and disadvantages of early intervention for young children who are part of English Gypsy Travellers. These advantages can include, regardless

of a child's gender identity or expression that all children are included within every aspect of a school environment (Gender Spectrum, 2017). Another advantage could also be allowing children to have full time education in an environment other than a school which would support the Gypsy Traveller's lifestyle (The Department For Children, Schools And Families, 2008). Gypsy Traveller's culture is also part of the curriculum for all children to be educated on a different way of living (Save The Children, 2006). However, there are also many disadvantages. This can include, schools not being supportive of stereotypical roles that Gypsy Traveller's still follow (Rionach, 2014). Another disadvantage could be that other children are being made aware of Gypsy Traveller children which can lead to discrimination, racism and bullying (Foster And Norton, 2012). Gypsy Traveller parents are reluctant to encourage their children participating in school which can cause conflict with staff members of the setting (Department For Education And Skills, 2006).

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