

## RESEARCH REPORT

## Health-related beliefs and experiences of Gypsies and Travellers: a qualitative study

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Worldwide there are more than 100 groups of Gypsies and Travellers who collectively form part of a wider Romani population, estimated at 12 million people. The Gypsies and Travellers in this study comprise English and Welsh Gypsies, Irish Travellers and Scottish Gypsy Travellers. English and Welsh Gypsies and Irish Travellers form an estimated population of 500 000 in England and Wales.<sup>1–3</sup> Nomadism and caravan (trailer) dwelling, although not defining them, are features of their cultural heritage rather than a lifestyle choice; many live in houses and others live on authorised or non-authorised residential caravan sites.<sup>4</sup> They are among the UK's most socially excluded groups<sup>5</sup> despite legal protection as a result of their ethnic minority status.

There are many previous studies of health meanings, values and practices among different cultural groups, and studies concerning beliefs and views about specific health problems. However, there seems to be little information concerning general views and perceptions of health and influences on the health of Gypsies and Travellers.

This was not a comparative or theoretically informed study, but a descriptive qualitative strand of an applied policy mixed methods study designed to estimate the current health status of Gypsies and Travellers. The key finding from the health status survey was the high burden of ill health among Gypsies and Travellers.<sup>6</sup> We designed the qualitative study using a framework approach<sup>7</sup> to put their health status into context by purposively selecting a sample to explore how ill health was experienced and understood by this minority group.

There are few previous qualitative studies on the health of Gypsies or Travellers in the UK and Ireland,<sup>8–11</sup> and most report anecdotal data from practitioner accounts.<sup>12–14</sup>

**Objective:** To illuminate findings of the survey of the health status of Gypsies and Travellers by exploring their health-related beliefs and experiences.

**Design:** Qualitative study of a purposive subsample from in-depth interviews using framework analysis.

**Setting:** The homes or alternative community settings of the participants in five geographically dispersed study locations in England.

**Participants:** 27 Gypsies and Travellers with an experience of ill health, purposively sampled from a larger population participating in an epidemiological survey of health status.

**Results:** The experience of poor health and daily encounters of ill health among extended family members were normalised and accepted. Four major themes emerged relating to health beliefs and the effect of lifestyle on health for these respondents: the travelling way; low expectations of health; self-reliance and staying in control; fatalism and fear of death. These themes dominated accounts of health experience and were relevant to the experience. These themes add richness to the health status data and inform our understanding.

**Conclusions:** Among Gypsies and Travellers, coherent cultural beliefs and attitudes underpin health-related behaviour, and health experiences must be understood in this context. In this group, ill health is seen as normal, an inevitable consequence of adverse social experiences, and is stoically and fatalistically accepted. The provision of effective healthcare and improvement of poor health in Gypsies and Travellers will require multi-agency awareness of these issues.

## METHODS

## Participants and setting

The sampling frame comprised 269 Gypsies and Travellers participating in a parallel study of their health status conducted at five English locations: the survey sample was itself constructed to include quotas of men and women, Irish and British, across roadside, official, private and housed accommodation. Within this frame, anyone who reported a recent or current health problem and therefore had cause to access health services was eligible for inclusion in the qualitative study (ie, intensity sampling). Maximum variation purposive sampling<sup>15</sup> was also used across the study localities to ensure a representative final sample (table 1). A variety of health problems or unidentified symptoms were reported among the final sample (appendix A). Interviews were distributed over a 12-month period to capture any seasonal variation in mood and health states.

Research governance approval (including multicentre research ethics committee ethical review) was obtained with secondary approval from primary care trusts and local research ethics committees in each location where health visitors worked.

## Interviews

Data were collected by individual in-depth semistructured interviews with participants in their own homes or at a venue of their choice. The interviews were carried out within 2–3 weeks of completion of the Health Survey Questionnaire. A topic guide was developed from five sources: personal practitioner experience; previous pilot study<sup>16</sup>; other published evidence; advice from the project advisory team, which included Gypsy Travellers; and initial pilot interviews. Non-directive interview questions allowed the exploration of

# The Gypsies In Sweden A Sociomedical Study

**Tomas Hammar, Kerstin Lindby**



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working with migrant communities throughout Europe      **Journal of the Gypsy Lore Society**, 1977      **Current Catalog**  
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 integration of migrants linguistics studies social and cultural anthropology approaches psychological aspects migrant  
 education interethnic relations racial discrimination political aspects etc Bibliography pp 161 to 230 and graphs      Sweden  
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**The Gypsy-American** David J. Nemeth, 2002. This study is a regional ethnography that focuses on an ambiguously defined ethnic group in the United States: Rom Gypsies, whose survival strategies and stratagems appear to center ideally on the secrecy and mobility of its members. The study focuses primarily on the activities of Thomas Nicholas, a self-ascribed Rom Gypsy American and his family, and offers extraordinary insight into the Gypsy American ethnos. The book also addresses complex issues in Gypsy studies; social science scholarship provides a critique of its mission and accomplishments and offers a unique window into the lives of some typical Gypsy scholars.

**Romani Studies**, 2001

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## **Table of Contents The Gypsies In Sweden A Sociomedical Study**

1. Understanding the eBook The Gypsies In Sweden A Sociomedical Study
  - The Rise of Digital Reading The Gypsies In Sweden A Sociomedical Study
  - Advantages of eBooks Over Traditional Books
2. Identifying The Gypsies In Sweden A Sociomedical Study
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an The Gypsies In Sweden A Sociomedical Study
  - User-Friendly Interface
4. Exploring eBook Recommendations from The Gypsies In Sweden A Sociomedical Study
  - Personalized Recommendations
  - The Gypsies In Sweden A Sociomedical Study User Reviews and Ratings
  - The Gypsies In Sweden A Sociomedical Study and Bestseller Lists
5. Accessing The Gypsies In Sweden A Sociomedical Study Free and Paid eBooks
  - The Gypsies In Sweden A Sociomedical Study Public Domain eBooks
  - The Gypsies In Sweden A Sociomedical Study eBook Subscription Services
  - The Gypsies In Sweden A Sociomedical Study Budget-Friendly Options
6. Navigating The Gypsies In Sweden A Sociomedical Study eBook Formats

- ePub, PDF, MOBI, and More
- The Gypsies In Sweden A Sociomedical Study Compatibility with Devices
- The Gypsies In Sweden A Sociomedical Study Enhanced eBook Features
- 7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of The Gypsies In Sweden A Sociomedical Study
  - Highlighting and Note-Taking The Gypsies In Sweden A Sociomedical Study
  - Interactive Elements The Gypsies In Sweden A Sociomedical Study
- 8. Staying Engaged with The Gypsies In Sweden A Sociomedical Study
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers The Gypsies In Sweden A Sociomedical Study
- 9. Balancing eBooks and Physical Books The Gypsies In Sweden A Sociomedical Study
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection The Gypsies In Sweden A Sociomedical Study
- 10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
- 11. Cultivating a Reading Routine The Gypsies In Sweden A Sociomedical Study
  - Setting Reading Goals The Gypsies In Sweden A Sociomedical Study
  - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of The Gypsies In Sweden A Sociomedical Study
  - Fact-Checking eBook Content of The Gypsies In Sweden A Sociomedical Study
  - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
- 14. Embracing eBook Trends
  - Integration of Multimedia Elements
  - Interactive and Gamified eBooks



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web directed by ellen s pressman writing credits cast in credits order complete awaiting verification produced by music by christophe beck score by cinematography by michael gershman director of photography editing by regis kimble as regis b kimble casting by marcia shulman production design by carey meyer art direction by

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web plot to prepare for sunnydale high s cultural exchange program buffy visits an incan exhibit with her schoolmates she is paired with an exchange student with whom her mom signed her up xander becomes jealous when he learns that she will room with a guy

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web back at buffy s ampata s trunk has arrived from the bus depot and as buffy starts to open it the fake ampata tells her not to bother she distracts buffy by talking more about the inca mummy s ceremonial seal the camera briefly shows that inside the trunk is the mummified corpse of the real ampata

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web sci fi inca mummy girl is the fourth episode of the second season of buffy the vampire slayer and the sixteenth episode in the series written by matt kiene with joe reinkemeyer and directed by ellen s pressman it was originally broadcast on october 6 1997 on the wb network mummy may i buffy

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web oct 31 2017 a mummy rises from the grave to suck the life out of sunnydale high students on buffy the vampire slayer season 2 episode 4 join us in rewatching inca mummy girl

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web jul 10 2008 in the earlier episode willow is very excited about her outfit a puffy eskimo suit that covers her body from head to toe in halloween she resists buffy s suggestion that she dress up as a

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web during a field trip to the local museum s inca exhibition weirdo student rodney munson breaks the ceramic plate which seals the protective curse in the coffin of an incan mummy who rises giving him a kiss which instantly mummifies him and

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web at the bus station ampata is attacked by the mummy that escaped and by the time buffy xander and willow get there there s a girl waiting for them who is claiming she s ampata

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web sci fi mummy was a preserved corpse that could be reanimated into an undead being in the 15th the inca princess was sacrificed and mummified with a cursed seal that made sure that she would not awake she eventually became part of the inca princess exhibit touring places like boston atlanta new