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THE SOCIAL EXCLUSION OF ROMANS IN KOCAELİ

KOCAELİ'DE ROMANLARIN SOSYAL DIŞLANMASI

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Abstract

Roman and social exclusion concepts have been described and what kind of scientific connection they are all have been queried in this article. Target population of the study has been confined to the county of Kocaeli, İzmit. Quantitative data have been used about Romans of Kocaeli related more recently study in the article. In the article, quantitative data from a study conducted by Taylan and colleagues in 2014 about the Romans of Kocaeli have been utilized. This data was obtained through face-to-face surveys administered to a total of 208 Roma citizens, including 112 women and 96 men, residing in Serdar Mahallesi and Yenimahalle. Romans are subjected to social exclusion by the social environment they live in together. The hypothesis of research indicated this sentence has been supported through the survey of what kind of and to what extent Romans of Kocaeli are exposed to social exclusion with discrimination. Research findings: Romans know that their identity causes discrimination and exclusion, and they keep clear of expressing the identity frankly. Roman women are more anxious, more hopeless and more pessimistic about the future than men. Roman are generally stuck in their neighborhoods. Their relations with the city center are weak. The stigmatized spaces they inhabit and the undesirable jobs they perform reveal the fragile sociality of Roman, while stereotypes about Roman people are indicative of their long-standing marginalization.

Key Words: Social Exclusion, Romans, Social Discrimination, Stigmatize

Özet

Bu makalede Roman ve sosyal dışlanma kavramları anlatılmış ve bunların nasıl bir bilimsel bağlantı olduğu sorgulanmıştır. Araştırmanın hedef evrenini Kocaeli'nin İzmit ilçesi ile sınırlandırmıştır. Makalede daha yakın tarihli bir çalışma ile ilgili olarak Kocaeli Romanları ile ilgili nicel veriler kullanılmıştır. Makalede, Kocaeli Romanları ile ilgili olarak Taylan ve arkadaşları tarafından 2014 yılında yapılan bir çalışmanın nicel verilerinden yararlanılmıştır. Bu veriler, Serdar Mahallesi ve Yenimahalle'de ikamet eden 112 kadın ve 96 erkek olmak üzere toplam 208 Roman vatandaşa yüz yüze anket uygulanarak elde edilmiştir. Romanlar, birlikte yaşadıkları sosyal çevre tarafından sosyal dışlanmaya maruz kalmaktadırlar. Araştırmanın hipotezi, bu cümlelerin Kocaeli Romanlarının ayrımcılıkla ne tür ve ne ölçüde sosyal dışlanmaya maruz kaldıklarının araştırılması yoluyla desteklendiğini göstermiştir. Araştırma bulguları: Romanlar, kimliklerinin ayrımcılığa ve dışlanmaya neden olduğunu bilirler ve kimliklerini açıkça ifade etmekten kaçınırlar. Roman kadınlar gelecek konusunda erkeklerden daha endişeli, daha umutsuz ve daha karamsardır. Romanlar genellikle mahallelerinde mahsur kalırlar. Kent merkezi ile ilişkileri zayıftır. Yaşadıkları damgalanmış mekanlar ve yaptıkları istenmeyen işler, Romanların kırılgan sosyalliğini ortaya koyarken, Roman halkıyla ilgili klişeler, uzun süredir devam eden marjinalleşmelerinin göstergesidir.

Anahtar Kelimeler: Sosyal Dışlanma, Romanlar, Sosyal Ayrımcılık, Damgalama

Introduction

In the scientific literature, the concept of Gypsy refers to the ethnic-based unity of individuals who migrated from India to many parts of the world, who have a genealogical bond, speak the same language and are stateless nomads. In practice, the concept of Gypsy has a cultural rather than ethnic character. According to those who look at this group from the outside, Gypsies are people who have a below-average level of living and are forced to live together in a certain place due to their marginalized lives and images. As a result of this situation, it is a concept attributed to individuals and groups who shape their lives with the common cultural patterns they have acquired over time. In society, the concept of gypsy is a concept that embodies social exclusion. Gypsies, known as Roma, Abdal, Sepetçi, Kalaycı, etc., have been recognized as a social problem for years (Demir, 2024). The results of the Turkey Roman Population Survey revealed that 65% of Roman households are poor or very poor, and 70% believe they have faced discrimination in areas such as education, health, employment, housing, and social assistance (Roman haber.com, 2024).

The Gypsy concept has recently been replaced by the notion of "Roman" which is now being used more and more. The transformation and change in the concept can be considered in the interesting way that the group takes its place in the democratic social structure as a civil society organization. In short, the Gypsy term will leave its place to the definition and description of "Roman" each day, while the term is historically equipped with new content, the distorted relationship between their position in social production and their belief that they deserve will be got better as well Firat (2022).

What is social exclusion?

Since the 1980s, neo-liberal policies, the rise of unemployment, and the decline of social protection programs have led to an increase in poverty. This has resulted in widespread social groups encountering a phenomenon called social exclusion. Social exclusion, which has emerged as a multi-faceted dynamic process linked to long-term unemployment, shrinking social protection and social services, increasing poverty, and weakening democratic participation, has become a "European" concept in social policy literature. The term social exclusion came to the fore in France for the first time seventy years ago, and it has been used worldwide since the eighties. In the nineties, in the

European Union, problems such as rising unemployment rates, international migration, and the decline of the welfare state significantly increased the relevance of this concept. The fact that social exclusion has various dimensions, which increase the risk of social division and social unrest, as well as the complexity of the mechanisms that cause exclusion, has placed this issue at the center of many countries' social policy debates (Coşgun & Erdayı, 2023). The term, referred to as a European concept, introduces a process in which some individuals are excluded from society and suffer from poverty or are prevented from full participation due to inadequate basic skills, lifelong learning opportunities, or discrimination. This process removes them from social relations and employment, income, education, and vocational training opportunities. At the same time, groups experiencing social exclusion have limited access to power and decision-making bodies, and these groups often face risks such as feeling powerless and being unable to influence decisions affecting their daily lives.

Social exclusion poses a structure that can be applied in different forms, either directly or indirectly, and can include both individuals and groups. At the same time, exclusion is a concept with geographical dimensions, encompassing urban, rural, suburban, and other areas. Accordingly, social exclusion has a potential that can be observed in almost every individual. Some groups / individuals exposed to social exclusion appear to be at greater risk compared to those affected by other social policy problems. The main factors of exclusion in studies are low income; Intra-family conflict; Being under custody; School problems; Conviction; Taking part in the ethnic minority; Deprivation of environmental (neighborhood) relationships in urban / rural areas; Problems related to mental and mental health; Old age and disability. (Civil Rights Defenders, 2022).

Social exclusion, a concept adopted by the United Nations [UN] International Labor Organization [ILO], recommended by the social policymaking think-tanks of the EU Commission, requires citizens to have a certain basic standard of living and to benefit from great social and vocational opportunities Social rights (Silver, 2019). There is no generally accepted definition of social exclusion. This concept points to the divergence and inequality among social segments in terms of integration into social life. The definition of social exclusion varies between countries and even among individuals and institutions within the same country.

General Characteristics of Social Exclusion and Romans in Turkey

The concept of social exclusion is based on the fact that in Europe in general, and in France in particular, certain social sectors are left out of the capital accumulation period and cannot profitably benefit from economic growth. In the concept of the underclass in the United States, Blacks and immigrant Hispanics are excluded from consumption and class relations within the dominant capitalist relations of production. In Latin American countries, in the context of deprivation, poverty, and inequality, social and political rights were deprived of social integration (Cuesta et al, 2019).

The fact that social exclusion is considered a multidimensional deprivation process requires the inclusion of social, political, and cultural aspects in this process. In the EU, the following factors are considered as constituting the process: income-tax and social protection poverty, consumption and borrowing, access to education, unemployment, employment conditions, housing-homelessness, and benefit from health and social services. In the context of these basic criteria, it is stated that exclusion from the labor market, economic activities, the freedom to access the cultural area, and welfare institutions, and the exclusion of one of these areas do not necessarily require exclusion from other directions (Bracic, 2022).

As partly expressed above, social exclusion is far from being a static condition because, in the context of capitalism, social exclusion takes place as a process that leaves the individual out of labor. In countries with a developed welfare state, it means that individuals are not excluded; long-term unemployment or generous compensation is paid in case of disability. These conditions are increasingly leading to an isolated position.

The social exclusion, which is a dynamic process and whose boundaries are constantly changing, Demographic characteristics; Social prejudices; Business practices and public policy. In addition, the lack of a regular job as a source of income is the key mechanism of social exclusion, but it is related to the many problems that lead to the end of poverty problem, how and why it is exposed to structural difficulties or impossibilities to ensure the livelihoods of individuals / groups. Castells (2007) suggests that a serious epidemic may arise in a society where a substantial portion of its members are deprived of health insurance, and that the prison culture or the imprint of being an ex-convict may lead to a crime scene. He mentions that the traces of a mental disability/nervous disorder may leave individuals subject to psychiatric repression or irresponsibility, with options to stay

out of institutions. He states that an individual could be brought to an unmanageable position, lose their will, become illiterate, become an outlaw, fail to pay rent, and fall into homelessness, resulting in unsuccessful humanitarian debris.

Additionally, the process of social exclusion in the network society involves both individuals and countries. That is, all countries, regions, cities, or neighborhoods may be excluded under certain conditions. It includes most or all of the population being excluded. According to Taylan and Baris (2015), Roman neighborhoods, perceived as a threat to the development of the city and an area of intervention and urban transformation, have turned into Roman ghettos together with infrastructure and transportation problems, poor housing, and the informal economy they created. Romans in Turkey work in non-social security jobs, often temporary, part-time, and informal. The types of work they do are manifestations of social exclusion. These jobs include scrapbooking, paper and plastic collecting, portering, peddling, shoe dyeing, horseback riding, and musical performances.

The stigmatization of Roman neighborhoods as crime-generating neighborhoods also creates a situation that prevents Romans from participating in urban life outside the neighborhood. The Romans, who say that they come to mind as "thieves", "ominous", as they say Roman, do not go to the central places in the city; For instance, they say that they can not go to a shopping center and eat at a restaurant.

Literature Review on the Roma

There is an expanding body of literature on Roma citizens both globally and in our country. Particularly in the 1990s, alongside the strategies initiated by states to combat social exclusion and discrimination, academic interest emerged, leading to a significant amount of research and scientific studies on the subject. In Turkey, the first notable work on the Roma is J. Yoors' book "The Gypsies," published by Çivi Yazıları in 2005. This book is an important resource for understanding the lifestyles and cultures of the Gypsies. Yoors' observations and experiences in the Gypsy life help us understand their world. The Gypsies have proverbs like "He who sits at home dies," reflecting their philosophy of life. I. Fonseca's "Bury Me Standing: The Gypsies and Their Journey" (Ayrıntı Publications, 2020) is a novel by Isabel Fonseca, originally published in 1995. This work addresses the lives and cultural assets of various Gypsy groups in Eastern Europe. Fonseca lived with these communities for four years and conveyed her observations in this book. D. Kenrick's "The Gypsies: From

the Ganges to the Thames" (Homer Bookstore, 2006) discusses the origins of the Gypsies, tracing their migration from India to Iran, then to the Middle East, and eventually to Europe. Kenrick's work details the historical journey of this community.

In our country, Osman Cemal Kaygılı's book "The Gypsies" (2022) is the first work on the subject. The work focuses on the lives of the Gypsies around Istanbul. İrfan, who falls in love with a Gypsy woman, spends over two years among the Gypsies. In the novel, where Osman Cemal also serves as the narrator-writer, aspects such as the identity, lifestyle, traditions, customs, and weddings of the Gypsies are described in a colorful and realistic style. Secondly, N. Alpman's columnist, who was an early journalist in our country, became important to the attention of the public to share the problems of Roman citizens. This publication, which was later published by Ozan publishing company as "Gypsies of the People of the World", is the first example in our country. This Work is an Important Study Offering an In-Depth Look at Gypsy Culture and Lifestyle. The Gypsies are a community known for their rich and colorful culture, traditional lifestyles, music, dances, and artistic expressions. However, they have also faced challenges such as discrimination and marginalization throughout history. In our country, works written by Roma authors themselves are noteworthy for recognizing the phenomenon. In this regard, Mustafa Aksu's book "Being a Gypsy in Turkey" (2009) is among the first of its kind. This book is significant both because it is written by a Gypsy and because it critically examines and reveals the negative expressions about Gypsies in written works, making it a first in Turkey. Ali Mezarcıoğlu's "The Book of Gypsies" (2010) is another work written by a Gypsy, focusing on Gypsy concepts, their worldview, and value judgments. The main starting point of "The Book of Gypsies" is to present a coherent perspective developed over a period of four years on the website www.cingeneyiz.org.

G. Özateşler (2012): "The Forced Dislocation of Gypsy People From The Town of Bayramiç, Çanakkale in 1970." This oral project draws upon Gypsies' and non-Gypsies' narratives of forced dislocation from the town of Bayramiç in 1970, focusing on the categories of Gypsiness and Turkishness. It reveals different perspectives and memory constructions along with the positions taken in the attacks and the socioeconomic structure. It displays how and why the social categories functioned by underlining the flexibility of the categories of Gypsiness and Turkishness in the town's context. It discloses how ethnic and other identities represented in cultural spheres can be employed to conceal socio-economic and political inequalities. Ö. Önder (2013): "New Forms of

Discrimination and Exclusion: Gadjofication of Romani Communities in Turkey." Romani communities, having concrete frontiers with the rest of society, are strongly being transformed into forms acceptable to the trends of these surrounding societies by the late 20th century. Therefore, the dissertation aims to explore and deepen questions about Romani communities from a scholarly point of view, which is critical not only to the low facilities the communities have but also to the tendencies to "normalize" the communities, mostly in the name of empowerment. H. Alp (2015): "Hate Speech in the Media and the Process of Transforming Discriminatory Discourse Against the Gypsy Community into Crime." Throughout the thesis, the concept of the "other" is generally addressed in terms of social structure and the climate of social lynching that develops with hate speech. The thesis attempts to reveal the extent of the damage caused by hate speech in the lives of millions of Gypsies. M. Firat (2016): "The Possibility of Understanding Gypsiness: A Sociological Study on Gypsies (Malatya Case)." Based on the findings of a survey conducted with 249 participants residing in Malatya, it was found that Gypsies living in Malatya have low educational levels, early marriages are common, they generally work in marginal jobs, experience high levels of unemployment, poverty, and insecurity, have limited relationships with non-Gypsies, are subjected to various exclusion practices, live in unhealthy housing, and have high crime rates.

The unique aspect of this study is that Romanis evaluate their own judgments about themselves. Generally, academic studies question whether Romanis are subjected to discrimination or social exclusion through non-Romani citizens, media tools, or written texts. In this study, however, Romanis were directly asked if they feel excluded, thus their feelings and thoughts were inquired.

Method

The literature on Romanis was reviewed, and data and findings were collected from sources related to Romanis. The most important data source was the report of the International Romani Issues Workshop held in Kocaeli in 2015, where the author, residing in İzmit, also participated. Permission was obtained from Hasan Hüseyin Taylan, who organized

the workshop, to use the data from the study titled "A Study on Romanis in Kocaeli," in which the author also assisted as a surveyor.

Participants

The research is based on a field survey conducted through face-to-face interviews and indepth interviews. The population of the research consists of Roma citizens living in Kocaeli. The sample includes 208 Roma citizens residing in Serdar Neighborhood and Yenimahalle in İzmit District.

Table 1.
Socio-Demographic Information of the Participants

Gender	Female	112	53.8
	Male	96	46.2
Age	18 years and under	3	1.5
	19-34 years	74	35.9
	35-59 years	110	53.4
	60 years and over	19	9.2
Income Status	850 TL and below	82	44.3
	851 TL-2500 TL	89	48.1
	2501 TL and above	14	7.6
Education Status	Illiterate	37	18
	Literate but No Diploma	28	13.6
	Primary School Graduate	82	39.8
	Middle School/Elementary Graduate	29	14.1
	High School Graduate	26	12.6
	University Graduate	4	1.9
Health (Insurance) Coverage	None	39	19.5
	Green Card	46	23
	SSK	94	47
	Retirement Fund	9	4.5
	Bağ-Kur	12	6
Occupation	Housewife	13	6.7
	Worker	63	32.5
	Retired	25	12.9
	Other	14	7.2
	Tradesman	22	11.3
	Manager	1	0.5
	Freelancer	36	18.6
	Unemployed	20	10.3

Kaynak: Taylan et al. (2015).

According to Table 1: Of the sample group of Roma people, 41.6% are from Yenimahalle and 58.4% are from Serdar Mahallesi. Of these, 53.8% are women and 54.5%

are men. The average age is 40.4 years. The average income is 1281 TL. Nearly half of the families have an income at or below the minimum wage. The majority of Roma citizens have an education level of primary school or below: 18% are illiterate, and 13.6% can read and write but do not have any diploma. Nearly half (39.8%) of the interviewed Roma are primary school graduates. 19.5% of the Roma have no social insurance. 23% have a green card. Nearly half have SSK insurance, while only 4.5% have Emekli Sandığı (Retirement Fund) insurance. In terms of professions, one-third are workers (32.5%), 18.6% are self-employed, and 10.3% are unemployed.

Results

Table 2.

Reasons for Social Exclusion

	Reasons for Social Exclusion		
	Most of the time,	Sometimes,	Always
Poverty	14,9	21,8	63,4
Education level	14,9	22,8	62,4
Apparel & Clothing	9,0	15,1	75,9
Ethnicity-identity	11,9	20,8	67,3
Conversational form	5,0	21,0	74,0
Religious belief / sect	4,0	5,0	91,0

Kaynak: Taylan et al. (2015).

According to Table 2: Poverty (14.9%) is the most excluded subject of the Romans, respectively; Education level (14.9%); Ethnicity / identity -Roman (11,9%) and clothing-harness (9%). Exclusion due to being a novel is higher than exclusion due to poverty and lack of education. When we evaluate "sometimes" and "most of the time" the social exclusion that has been exposed, the exclusion due to being Roman is 32.7%. However, according to the Romans, exposure to social exclusion is not due to ethnicity or ethnicity but rather to the level of poverty and education.

Table 3.

Dimensions of Social Exclusion

	Dimensions of Social Exclusion				
	Never	Rarely	Sometimes	Mostly	Always
<u>When I was a student at school, I always felt like an unwanted person who was always excluded or despised.</u>	69,9	6,6	9,3	7,7	6,6

My child feels himself or herself out of school at school.	73,5	7,1	13,5	3,9	1,9
I have problems in public institutions such as hospitals, tax offices, population offices and I get ill treatment.	66,7	8,7	15,4	5,1	4,1
I cannot benefit from public institutions and their assistance.	59,0	9,2	13,3	7,2	11,3
When I drop a job into the municipalities, I face difficulties, I am being outcast and despised.	61,3	4,7	13,1	11,0	9,9
I feel myself excluded or despised from society.	70,9	7,5	15,1	1,0	5,5
My own or my partner is having difficulty in applying for jobs in the private sector, being excluded or despised.	52,9	7,3	12,6	11,0	16,2
I or my complainant is having difficulty applying to public institutions, being excluded or despised.	50,5	8,9	14,6	11,5	14,6

Kaynak: Taylan et al. (2015).

According to Table 3 : School Experience, A significant percentage, 69.9% of respondents never felt excluded or despised at school, but 6.6% always felt this way. Child's School Experience, Most respondents, 73.5% reported that their child never feels excluded at school, while 1.9% said their child always feels this way. Public Institutions, 66.7% of respondents never had problems in public institutions, but 4.1% always faced ill treatment. Access to Public Assistance, 59.0% never had issues accessing public assistance, whereas 11.3% always faced difficulties. Municipal Services, 61.3% never faced difficulties with municipal services, but 9.9% always did. Societal Exclusion, 70.9% never felt excluded from society, while 5.5% always felt this way. Private Sector Job Applications, 52.9% never had difficulties applying for jobs in the private sector, but 16.2% always faced exclusion. Public Sector Job Applications, 50.5% never had difficulties, but 14.6% always faced exclusion.

Discussion

Being a Roma is inherently a subject of discrimination; labeling someone as Roma itself is a form of exclusion and discrimination. Therefore, identifying oneself as Roma is not easy, and they often have to hide their identity. However, the fact that Roma people live together in certain settlements and their lifestyle makes it difficult for them to hide their Roma identity.

In a similar study conducted by Fırat and İlhan (2019) in Malatya: Roma people are socially excluded because they are Roma. They are frequently excluded from the neighborhoods they live in by their non-Roma neighbors. Additionally, they are excluded from workplaces, places of worship (mosques, cemevis), and especially schools. Some

Roma people believe that their exclusion is partly due to the behavior of some Roma who do not conform to norms, commit crimes, or beg.

Roma people generally have low average incomes and are among the lowest-income cultural communities in their social geography. In Kocaeli, nearly half of Roma families have an income at or below the minimum wage. The illiteracy rate is also alarmingly high. Most Roma citizens in Kocaeli are either illiterate or primary school graduates.

Discrimination and exclusion, as in other cities, lead to three outcomes for the Roma in Çanakkale: isolation of Roma in their own ghettos, the perpetuation of life practices and cultural habits associated with Roma, and the entrapment of Roma in a cycle of poverty. The problems experienced by Roma in these three areas are not entirely due to their cultural habits or lifestyle; they also stem from discriminatory and exclusionary treatment they face in society (Akgül, 2021).

Nearly one-third of Roma citizens feel excluded, despised, and unwanted due to their ethnic origin, appearance, accent, etc., when they go to social places such as city centers, cinemas, schools, hospitals, and health centers. Women feel more excluded than men; young people more than the elderly; and low-income individuals more than high-income individuals. Additionally, those who identify themselves as Roma experience more social exclusion than those who identify themselves with a non-Roma label. The issues where Roma feel the most excluded are poverty, education level, ethnic origin-identity (i.e., being Roma), and clothing.

In this study, which investigated the interest of Roma students in educational institutions, it was found that students were not academically successful, had high absenteeism rates, and low academic achievement. Parents were found to be insufficiently involved in their children's education, wanting their children to start working after middle school or to attend vocational schools. Students were seen as irritable, quarrelsome, and unable to form good friendships with other students in daily life. However, they were found to be successful in social, cultural, and sports activities (Turkish Studies - Educational Sciences, 2022, Vol 17, Issue 6, p1639).

Those who identify themselves with a non-Roma identity reported experiencing more exclusion during their student years; their children faced exclusion at school; they had

problems and received ill-treatment in public institutions such as hospitals, tax offices, and population offices; they could not benefit from public institutions and their assistance; they faced difficulties, exclusion, and contempt when dealing with municipalities; they were generally excluded from society; and they or their relatives had difficulties applying for jobs in the private sector. In short, those who identify themselves with a non-Roma identity believe they experience more social exclusion than those who identify themselves as Roma.

In the field of employment, the primary complaints include not being hired due to being "Roma" or living in a "Roma neighborhood," not having equal opportunities in job market entry, being prioritized for layoffs if they live in Roma neighborhoods, and experiencing psychological harassment (mobbing) at work. In the field of education, it is argued that Roma children are treated differently and their motivation to continue education is undermined. Communication problems between public officials and individuals living in Roma neighborhoods lead to the perception that some public officials discriminate against Roma. Additionally, residents of Roma neighborhoods report that crimes and misdemeanors with unknown perpetrators are primarily attributed to residents of Roma neighborhoods or known Roma individuals, leading to stigmatization based on location or cultural identity (Zonguldak Roma Research 2015).

Research on the construction of Gypsy identity confirms the impact of prejudice. In a study conducted by Adaman and Keyder (2006: 109) in six cities, participants were asked to complete the sentence, "I would prevent my child from being friends with a child whose parent is [.....]," and to fill in the blank with one of the following options: homosexual, sex worker, AIDS patient, Gypsy, alcoholic, mentally ill, ex-convict, of different ethnic origin, of different religion. The option "Gypsy" was chosen by 76% of the participants, a significantly high rate.

Conclusion

Overall, the most fundamental conclusion associated with social exclusion in our research is that Romans are aware that their identities cause discrimination and exclusion, and they are hesitant to express their identities clearly. Those who explicitly state their identities stress that they are "Roman" rather than "Gypsy." Roman women face a double disadvantage due to being both Roma and female. Both gender inequality and Roman

exclusion constitute a double exclusion and discrimination for female Romans. This disadvantageous situation and double discrimination cause Roman women to be more worried about the future than men, more desperate, and more pessimistic.

Romans form low-income cultural communities in the city with generally low average incomes. The levels of education are very low. One of the most striking results of the research is the prevalence of early marriages, especially the early marriage of girls. Another important result is the high number of children who are working at school age among Romans. The most fundamental reason for the low level of education among Romans is the abandonment of children and their work on the streets to make economic contributions to the family, largely due to the exclusion of their children from schools.

The Romans are trapped in the spaces they inhabit. Their relations with the city center are weak. Social relations with non-Romans are also weak. The lack of social interaction leads to the extension of social distance and the increase of perceived exclusion. Moreover, the perceived surplus of social exclusion weakens the potential for social relations with non-Romans. Another considerable finding related to social exclusion is that it is gradually declining. The rates of social exclusion, especially in schools, are declining compared to previous years. In recent years, various studies have been conducted on Romans in our country, showing that Romans are the most disadvantaged and poor group in society. Being a Roman means being from a lower status when combined with societal perceptions. Social exclusion and stigmatization create social pressure that determines the role patterns of status.

Such studies carried out to describe the problems experienced by the Romans are undoubtedly important for the literature. However, to produce permanent social policies and services, there is a need to understand the multidimensional and dynamic nature of social exclusion, the perception of Romans in society, and the relationship that Romans establish with the state as citizens, which determines the societal nature of Romans. The stigmatized places they live in and the unwanted work they do determine the fragile sociality of Romans and their long-standing exclusivity. It is noteworthy that in recent days there has been increasing interest and sensitivity from the public and local governments towards the Romans and the problems they face. The discourses and practices that started with the process called the Roman Initiative intervene in discriminatory practices and exclusion processes towards Romans. The public sphere should continue to intervene and prioritize

such policies to prevent discrimination and exclusion against Romans.

Suggestions

Research topics related to Roman citizens require in-depth studies in areas such as social integration, social justice, and cultural richness. Educational equality is a crucial area, focusing on the integration of Roman children into the education system and increasing school attendance rates. Proposals can be developed to ensure equal opportunities in education. Employment strategies are also vital, with research needed to increase the participation of Roman citizens in the workforce through vocational training programs and employment opportunities. Projects can be developed to enhance the employment rates of Roman individuals in collaboration with employers.

Access to health services is another important topic. Studies examining the access of Roman communities to health services can lead to proposals for mobile health services or programs aimed at increasing health literacy. Cultural heritage and identity should be preserved and promoted through projects focused on Roman culture. This includes the documentation and dissemination of Roman music, dance, and other cultural elements.

Social exclusion and discrimination faced by Roman citizens require in-depth analyses. Research can explore the societal impacts of these issues and propose solutions. Urban transformation and housing are critical areas of study. Research on the effects of urban transformation processes on Roman citizens can lead to suggestions on how new housing projects can be made more inclusive for Roman communities.

Finally, policy development is essential. Studies on the development and implementation of social policies aimed at Roman citizens can help develop strategies and proposals to enhance the effectiveness of these policies.

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