The Behaviour of Spare Time in Different Cultures - Romanies Sample

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Abstract

Romani people in Tekirdag well in Aydoğdu district which is the oldest settlement of the city. In this area, they usually live in shantyhouses. Males engage in trade and some of them sell fruits, vegetables, fish in bazaars, some are musicians. Women are usually housewives. They do house Works and some of them do clean someone else's house for a living. This is a qualitative study which includes the Romani in Tekirdağ Süleymanpaşa County Aydoğdu District and the cultural identity term of Romani's spare time activities. There are total 15 participants as 10 males and 5 females in the study. Their demographic information was taken and then asked 10 questions with the Interviewing Method. In accordance with their answers, they cannot actually participate much to the spare time activities because of the financial impossibility and the plenitude of working hours. It appears that their only activity which is special for their cultures is weddings. If the Romani have regular jobs and higher education level, their contributions to the society will be big undoubtedly. In every branch of music, game and art, they make important progresses for humanity in national and global extent both through their recreative aspects and professional contributions

Keywords: Culture, Multiculturalism, Leisure, Romani

Introduction

Culture, Ethnicity and Multiculturalism

The concept of culture is handled as a phenomenon changing from writer to writer, society to society. As it is understood from this, it can differ from the perspectives of writers and sociological theories (Yanik, 2013:23). Culture is the situation that people get involved in external world to survive. During this process people produce special things and values in their regions. Culture includes each areas which people get involved in. In other words, it reaches from the life security about materials to social life levels and environmental conditions adapted to esthetics and values (Ultanır, 2003:296).

The biggest discussions about ethnicity are on individuals living in societies which include several ethnic groups. Therefore, considering that Soviet Union and Yugoslavia collapsed in 1990s, communities living in these areas and consisting different ethnic groups came to existence for their wish to rule themselves. In historical background concepts of ethnicity and ethnic predate than concept of nation. Modern communities tried to bring the different ethnic groups to national place however they failed. Thus, historical events set boundaries of certain nations. Yet other communities' boundaries have been shaped arbitrarily and have big consequences (Donald, 2003:6).

Members of an ethnic group can shape their own consciousness in a way of common origin and a shared common fate. Ethnicity refers to someone's traditions, customs, rituals and national, regional relations based on the social and historical origins (Yanik, 2013:31). Social systems can see the ethnic community as other ethnic communities outside the person or combine these communities. Someone's deploying herself/himself as depending on a group is not just psychological but also sociable. Hence, people's psychological manners show themselves objectively in expressed manners to other people. In this sense, Isajiw distinguish the internal factors of ethnic identity and expressed features of it (Isajiw, 1993:407-427).

Multiculturalism is a whole of experience that political attitudes, intellectual discussion and practice as part of an idea for being known of different cultures by reshaping the democratic communities' institutions and allowing for people to develop and transfer their differences.

According to this definition, multiculturalism is not a feature, it is an ideal or political propaganda. When it shows up first cultural differences were seen as an innovation unique to democratic communities (Doytcheva, 2016:24-25).

Multiculturalism is about being aware of the possessions as a society and knowing the values which different culture factors and different cultural communities, minorities, disadvantaged groups and individuals having wishes beyond normal care about. Not only that, it also emphasizes how ''different'' people's opinions and lives are repressed, silenced and crushed under the culture special to majority. It undertakes to help against the difficulties in voices of different opinions, lives, cultural elements, and people excluded from majorities culture. This argument has become the target area of extreme right wingers and conservative groups. During the process that cultural conflicts began after 1960s the concept of multiculturalism shows itself in every part of life like art, education and limits of freedom of speech (Dines&Humez, 2011:3). Multiculturalism has achieved to get into the curriculum after 1980s and this has been indicated as success with regard to be known of people or people groups are diversity. The concepts of multiculturalism which rapidly began to rise from 1980s through the first years of 1990s focus on the ethnic issues, migration and religious minorities(Latin Americans and Natives living in the United States, Aboriginal Australian and Maori, Muslim minorities living in the West, Basque, Catalans, Welsh and Quebec citizens etc.) Today,

common problems and demand for right related the concepts of multiculturalism has changed (Song, 2017). This concept is an issue that interlock with differences resultant not from personal tendencies but culture. In a nutshell it is the society which hosts more than one cultural groups in it.

If a person is willing to understand the concept of multiculturalism in America, he/she needs to search the history of identity and cultural structure of this country. In 20th century two patterns are developed to make various groups live together. Both patterns intend to experience an integration process in some kind of a melting pot that individuals abandon their identities resultant from different culture and structures. In this melting pot pattern, groups do not abandon their identities and voluntary ghettoization happened. Second pattern called as salad plate are established on that groups live together and not meld. However, it is possible to say that this pattern has also some problems.

Muslim population are among the groups that migrated to America. There are 3 basic problems about the Muslims in America. Like other communities, the definition of socialization is broaden and Muslim population is a part of this process. There is a double place attachment or loyalty problem for Muslims. Serious problems about post-11 September terrorist incidents also came to exist.

Today, observing the classic Islam civilization and their cities may help refer to the generated identity structure and come out some problems easily (Kalin, 2009:350-357).

According to Parekh, multicultural societies had so much difficulty in their history. Therefore, he mentions that people need to constitute a common belonging while concerning about the cultural differences and to protect the cultural identities by not harming their properties of citizenship (Sarı, 2003:170-171).

THE ROMANI

Origin of the Romani

In the end of the researches on the Romani, it is put forward that their origin is India. How did experts come to this conclusion? Well, the language comparisons on the Romani for more than 200 years have shown their language is hindi-based (Kenrick, 2006:46). Today, by means of ethnological, anthropological and physiological researches, it is articulated tangibly that the Romani are of Indian origin. Besides they are called as hindu with reference to their language structure and typologic features, there is also an anthropological idea that they are Pre-Aryan locals of India. Their locations between the North India and Iran, migratory routes and kinship with similar groups of today's Romani can show incongruity. They are intervened with outlander factors during the long migration. Most of the researchers who are surveying the migration of the Romani from India have accepted the fact that the migration has occured through Iran, Armenia, Anatolian, Greece, and south Slovakia region (Arayıcı, 2008:46).

Several studies used the searches of English linguistic scientist Sampson about the migratory routes, ever so they are contradictive. Considering the map formed with language evidences, the Romani were separated to 3 main groups at the end of 10th and beginning of 11th centuries. One of these groups ''Lom'' settled down Georgia and Armenia by moving along the north. Some studies claim that members of this group have reached to the Balkans, Romania and inner Europe. Second group ''Dom'' settled down Palestine and Syria at certain intervals. Certain groups have also reached to the Spain by moving along Egypt and

North Africa. Third and the biggest group ''Rom'' have gone to the Europe and Balkans from their way of Anatolia (Marushiakova, 2001:12).

HISTORY OF THE ROMANI IN TURKEY

Romani's Arrival in Anatolia

Dom leaving from Indıa settled down the Middle East and used a language originated from Indıa. Members of Lom moved to Armenia. Some of them spent their life with permanent settlement. Rest group Rom migrated to Europe and they were called as European Romani. When examining the relationship of Romani and Turkish society, it dates back to old times (Kenrick, 2006:20). Suleyman the Magnificent prepared a law for Romani to live in Rumelia (Marushiakova, 2002:2). In Ottoman period, the big romani group which was dwelling in Thrace Region was in military forces and state called ''Gypsy Sanjak'' (Gökbilgin, 1977:423).

The documents of Ottoman Empire stated the Romani population as part of business, age and marital status to pay tax regularly. The best occupations of the Romani in the Empire are forging and musicianship. Other occupations are boating, swordsman, horseshoeing, jewellery, piscary, groomer, shoe-making, siever and butchery (Altınöz, 2007:46). The Romani in the Ottoman Empire could keep their life styles, socio-cultural features and traditional jobs better than the Romani living in Medieval Europe (Marushiakova, 2006).

They played a big role in social life, also contributed robbery, murder, prostitute in 16th century Ottoman Empire. Because of their negative attitudes the Sovereign penalized and enacted to banish them from Istanbul. Contrary to this the Romani became significant about iron and forging. They manufactured the nail necessary for public housing and shipbuilding. Besides Mehmet the Conquerer did not extort and rewarded the forgers (Altınöz, 1995:25-26).

The Romani in Turkey

When we look at the geographical distribution of the Romani in Turkey, Istanbul is placed on the top. Karagumruk, Balat, Sulukule, Kasimpasa, Kucukbakkalkoy, Uskudar-Selamsiz are some of the districts of Istanbul which they are living. Edirne, Kırklareli and Tekirdag are the ones in Thrace. Then it comes Adapazarı and Bursa. Besides they live nomadically in Anatolia except the cities like Denizli, Zonguldak, Usak, Konya, Antalya, Egridir, Burdur, Hakkari, Mardin, Siirt, Van and Nigde. They still live as tribes and inhabitants do not get on with migrant settlers. For instance the Romani named Mitrip never marry Karaici.   The Romani's occupations were fortune telling, basketry, tinman, musicianship, siever, forging, flowering, horse breeding, unauthorized hunting (Şener, 2006:232-233).

There are several subgroups (tinman, basketry, peddler, bath attendant, cartwright, hamal etc.) between Turkey Romani and European Romani that share language, economic and cultural features with Turkey Romani The musicians are the elite class in social system among the Romani. Most of them are Sunni Muslims, however there are lots of immigrant or settled Alevi Romani living in the suburbs of Istanbul and east of the country. They usually dwell in certain neighborhoods. They are also exposed to discrimination in social aspects and separated from country-wide. Therefore, they are organized by 2 federations and more than 40 associations.

Dom is a continuation of Dom Romani in Middle East. If the references in records of Armenian historians are accepted as truth, they have come to southeast of Turkey's land (Antakya, Mardin, Diyarbakır) at the beginnings of 11th century. In today's Turkey, they live

in east and south parts of the country and earn their living by playing drum and zurna. They have protected their own language Domari, yet they can speak Zaza language, Kurmanji (Northern Kurdish) and Turkish. They prefer to speak Domari between each other. Although they are familiar to Kurd population culturally, Kurds discriminated against the Romani people. There are documented evidences supporting that Romani were exposed to physical violence and murders by Kurds. Security forces in region were also doing the same discrimination. Most of the Dom are close to Sufi Islam but ones living around the Dogubayazit (Agri) are Yezidi. There is about 500.000 population and it needs to be confirmed by following surveys. Most are poor and nomad.

Lom's origin is not clear enough. However, it is a good chance that they are the group leaving from Romani and staying at the east of Anatolia instead of going to the west in 11th century. Lom population descend from people who are forced to migrate to Turkey during the ethnic cleansing done by Russians after the conquest of Caucasus in 1870s. Today, they are living as small groups in Black Sea region and northeast and called ''Posa'' which is the term of despising. They are settled and do agriculture. Some of them have jobs but they hide their ethnic identities just like most dignitary Romani in Turkey. While many do not use their language, very few people use their native language Lomavren and people under 60 years barely speak this language fluently (Seeman, 2006).

Social Life of the Romani

Romani keep their life styles both as settled and nomad. They always changed place historically and had real bond with each other. Romani live their cultural values in traditional way.

Lemon made several investigation on Romani's society structure and separated this structure to 3 groups: ''Serha'' a family structure holding grandparents, ''Asiret (tribe)'' consisting of relatives and 100 drags at times, ''Natia'' referring to bigger communities. Romani give particular importance to the concept of ''family''. According to the Romani, kindredness is the most important thing. Marriages are also in their own structure.

Within the 3 main groups mentioned above marriages refer to ''identity protection.'' Like marriage, marriage ceremony has also an important place. Although not yet essential of religious or civil ceremony, the important one is traditional Romani ceremony. An old woman controls the bride's virginity and announce the result to everyone within this ceremony (Asseo, 2007:118).

In assessment related to religious life of the Romani, the biggest criticism raised against them is that they do not belong to a religion or religious ritual. They usually accept the religion of their hometown and adapt to their life-style (Arayıcı, 2008: 39).

In Romani societies, while women often maintain their life as housewives men are working which lasts 9-12 hours average per day. Women make use of their spare time by seeing their friends, caring the children and husband or visiting the relatives. Men drink alcohol, travel, care for their wife and children in their spare times. Very few of them go to the coffeehouses. (Göker ve Karaçar, 2015:14).

Method

The aim of this research is to investigate the individual's way of recreation in terms of cultural identity and ethnicity. The method is interviewing in qualitative research data analysis. While Tekirdag - Suleymanpasa district forms the population of the research,

Aydogdu Neighborhood, Nergis Street forms the sample. In this research, there are face to face meetings with 15 random Romani in Nergis Street. These meetings were recorded by phone. Each participant are informed about spare time and data was analyzed with content analysis method. The participants are coded from K1 to K15.

Findings

1.Table Demographic Information of Romani Participants

Participant	Age	Gender	Educational Background	Occupation	Level of Income
P1	19	Male	Secondary School	Unemployed	Low
P2	29	Male	Primary School	Hawker	Low
P3	45	Female	Primary School	Housewife	Low
P4	39	Female	Uneducated	Housewife	Low
P5	53	Female	Primary School	Housewife	Low
P6	29	Male	Primary School	Self-employment	Low
P7	55	Male	Primary School	Self-employment	Low
P8	39	Female	Uneducated	Charlady	Low
P9	36	Female	Primary School	Housewife	Good
P10	41	Male	Uneducated	Fisherman	Low
P11	42	Male	Primary School	Janitor	Low
P12	19	Male	Secondary School	Self-employment	Low
P13	40	Male	Primary School	Musician	Average
P14	40	Male	Secondary School	Seller of dried nuts and fruits	Well
15	35	Male	Primary School	Sales Assistant	Low

Individuals are coded and their age, gender, educational background, occupation and economic conditions are indicated in Table1.

Table 2. Distribution of Participants' Age, Gender, Educational Background, Economic Conditions

Personal Information		f	%	F
Gender	Male	10	66.6	15
	Female	5	33.4	
Age Groups	18-28	2	13.3	15
	29-39	6	40.0	
	40-50	5	33.4	
	51+	2	13.3	
Educational Background	Uneducated	3	20.0	15
	Primary School	9	60.0	
	Secondary School	3	20.0	
Economic Condition	Low	12	80.0	15
	Average	1	6.6	
	Well	2	13.4	

Participants' genders, age groups, educational backgrounds and economic conditions are indicated in Table2.

Table3. Main Themes and Codes

Themes	Codes	Participants
Using of spare time for General Communal Living	Pattern	P3, P4, P8
	Watching television	P7, P9, P10
	Shopping	P2, P3, P4, P12
	Coffeehouse	P2, P11, P12, P13
	Traveling	P1, P5, P11, P12
	Recreation with Family and Friends	P1, P2, P3, P5, P8, P9, P13, P14, P15
Recreation for Romani Society	Romani Wedding Ceremony	P1, P2, P3 ,P7, P9, P11, P13, P15

In Table3, it is indicated that how the Romani people participated in the survey make use of their spare time through 2 main themes.

Considering the demographical information in Table 1 and 2, 5 female and 10 male are participated in this survey. Most of the participants are primary school graduate while there are uneducated people and secondary school graduates. Male participants are usually hawker and female participants are housewives. Majority of them has low income as there are barely people who have average or high income.

How much time do you spare for your work in a day?

The results of the interviews with the Romani people show that male participants' working hours are not certain because they are usually self-employed persons. This working hours change between 8-15 hours.

Female participants are housewives in general, yet the participant named C8 indicates that she does cleaning by profession.

How long do you sleep?

While most of the male participants sleep 5-6 hours per a day, female participants indicate their sleep routine is not definite but C9 named participant specify it as 8 hours.

How do you value your spare time?

In the direction of the answers it is concluded that the Romani participants enjoy knitting, going to coffeehouses, shopping, travelling, spending time with family and friends, joining the wedding ceremonies.

Male participants usually go to the coffeehouses (P2, P11, P12,P13) while female participants spend their time with their family at home and knitting. (P3,P4, P8)

Do you attend to the activities of your own community, group or ethnicity?

Romani people states they attend the wedding ceremonies as their society habits and customs. (P1, P2, P3, P7, P9, P11, P13, P15) One of the participant named P8 is scared of any fighting, therefore this participant do not attend the ceremonies. All of them think there are no activities representing their society customs except the weddings.

Do you believe your spare time is sufficient?

Male participants indicates their spare time is insufficient while female participants think the exact opposite.

Do you allocate money for your spare time activities?

Majority indicates they do not allocate money for their spare time activities whereas P3 and P12 named participants allocate money. P13 and P11 express they sometimes allocate money if they have.

Do you think your spare time activities reflect your own culture?

Some of the Romani people who are interviewed think that these activities reflect their culture while some of them think the opposite.

Do you think spare time activities refresh, entertain and please you decently?

Many of the Romani people states the spare times activities refresh, entertain and please them. However, people (P6, P7, P10, P13) who think their spare time is not sufficient states the spare time activities do not refresh and entertain them.

Conclusion and Suggestions

In the light of information obtained after the research and interviews;

The interview are performed with 10 male and 5 female participants. Most of the participants are primary school graduates. While the male participants are usually self-employed, female participants are usually housewives. Because the male participants do not have regular jobs the weather conditions and job status can affect their working. A participant say that the Romani people can work for 30-40 Turkish liras per a day if there is a day-long job, otherwise they won't have even an olive to eat (Personal interview, P8) Besides they state their income status is not well, this explanation makes their status more understandable. t

During a personal interview, the participant indicate the Romani people have different parts between each other. For example, one of them spend time for entertainment, another one is artisan and this part has spare time when they do not work. As a result of the interviews male participants have one-day works and don't have much spare time. This result confirms the Romani's words.

The participant males usually work for ill-pay to support his family. Female participants do house works and take care of children. Because the male participants work between 8-15 hours, they sleep less than females.

They usually socialize with their friends at the coffeehouses or spend time with their families at home. Female participants spend most of their time at home with their family but sometimes they go to shopping or seaside.

Most of the participants state the wedding ceremony is the only thing reflecting their culture while rest do not agree with this opinion. According to the participants there is no other activity but wedding ceremony reflecting their culture.

The research establish the male participants do not have much spare time due to their working hours, however, females have much more spare time because they are housewives. Indeed, their financial situation is not enough to make spare time activities. Male participants work above average so they do not take a rest decently.

As a result, the participants who are Romani people and dwelling in Aydogdu Neighborhood in Tekirdag state that they enjoy attending the wedding ceremonies reflecting their culture and this attendance please them a lot. Besides the Romani get pleasure with the activities like games, dance and music which are included in their culture. Participants could not attend the spare time activities enough due to their low incomes. Therefore, their artistry has become blunt in time. in their research on ''Lom'' at Alibey street in Cankiri, Goker and Karacar (2015) also determined that the participants enjoy attending the wedding ceremonies reflecting their culture and the reason they could not make spare time activities much is financial impossibility. The similarity between these 2 study reveal the truth the Romani people living in Anatolia and Thrace region show similarities.

If the Romani have regular jobs and higher education level, their contributions to the society will be big undoubtedly. In every branch of music, game and art, they make important progresses for humanity in national and global extent both through their recreative aspects and professional contributions.

Conflict of Interest

The authors have not declared any conflicts of interest.

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