Proposal for a Regional Social Inclusion Strategy

TURKEY, LEBANON AND JORDAN

Encouraging Integration and Social Cohesion of Syrian Dom Immigrants







KIRKAYAK KÜLTÜR

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ACKNOWLEDGMENT

Doms and other relevant communities from Syria that took refuge in Lebanon, Jordan and Turkey are dispersed to nearly all countries in the Middle East. In deep poverty and desperation, they are trying to stay alive, often discriminated against in public areas. Most of their children are deprived from basic education and both adults and children have grave difficulties in accessing food, clean water and healthcare.

We would like to extend the deepest gratitude of Kırkayak Kültür to all national and international non-governmental organizations and their staff, public institutions and agencies who support and put great efforts to give voice to the needs of these people who have tight bonds of respect with life, nature and mankind.

This report is dedicated to “Dom Children” ...

GENERAL DEFINITIONS AND CONCEPTS

*In this report, the term Dom is used to include all of the sub-groups of the Peripatetic (Gypsy) people who are identified by Middle Eastern People with generic terms such as Nawar, Zott, Ghajar, Bareke, Gaodari, Krismal, Qarabana, Karachi, Abdal, Tribe, Qurbet, Mitrip, Gewende Gypsy, Dom, Abdal, Tanjirliyah, Haddadin, Haciye, Albanian, Alebî, Haramshe, Kaoli. Kırkayak Kültür, who prepared this report, preferred to use the name Dom considering that the main body of the Peripatetic (Gypsy) communities live in similar, even entwined conditions and their kinship.

Another peripatetic society living in the Middle East, called Abdals/Tebers, are named "Per-Dom" (signifying a lower status) by Doms. Despite differences in terms of language, religious beliefs and historic backgrounds, these people are called with various generic terms by locals: Gypsy, Nawar, Ghajar or Mitrip, hence were gathered under the term "Dom". The language of the Abdals, called Teberî, includes terms from Farsi and Turanian languages and constitutes a particular collection of vocabulary.

Today, many peripatetic groups live all around the world with different names: Gypsies, Dom, Rom/Roma, Lom, Teber/Abdal and so on. Despite the generic terms used by non-gypsies, these names are all self-denominated.

The name Gypsy was used to include all of these self-given names. Kırkayak Kültür considers the self-given names of the groups reflect the best definition considering the conceptualization.

The term peripatetic[1] has become widely used in the social sciences especially in the second half of the 20th C. The term translates into craftsmen nomads. Such crafts include: Blacksmithing, tinning, coppersmith, acrobatics, musicianship, jewelry, dentistry, folk medicine, circumcision and so on. These people perform diverse occupations according the demands of the clientele in the region as well as the knowledge and skills they acquired during their travel[2].

[1] It would be a more academic approach to maintain the term peripatetic for the purposes of this report.

[2] Yılgür, E., 2018, A Treatise on Craftsmen Nomads (Peripatetic Tribes) in Balkans, Anatolia and Mezopotamia (in Turkish) http://www.ka.org.tr/dosyalar/file/Yayinlar/KaDergi/KAdergi8.pdf

ABBREVIATIONS

AFAD	Disaster and Emergency Management Administration
UN	United Nations
UNCRPD	Convention on the Rights of Persons with Disabilities
UNHCR	The Refugee Agency of the United Nations
UNCSR	Convention Relating to the Status of Refugees of the United Nations
CEDAW	The Convention on the Elimination of all Forms of Discrimination Against Women
CRC	Convention on the Rights of the Child
ERTF	Council of Europe: European Roma and Travelers Forum
CECSC	International Covenant on Economic, Social and Cultural Rights of UN
HRW	Human Rights Watch
hCa	Helsinki Citizens Association
ICEAFRD	International Convention on the Elimination of All Forms of Racial Discrimination
ILO	International Labor Organization
NGO	Non-Governmental Organization
UNICEF	The United Nations Children's Fund

FOREWORD

Since its first establishment in 2011, Kırkayak Kültür, has been engaged in various projects such as scientific researches, training and migration programs on the social, economic and cultural aspects of the international migration movement. The Center conducts theoretical and field studies on migration and publishes the outcomes of such studies in an effort to advance advocacy and rights-based works

Kırkayak Kültür currently hosts its culture-arts and migration studies in two separate locations in Gaziantep City: *"Kırkayak Kültür – Stone House"* and *"Center for Migration and Cultural Studies"*.

Kırkayak Kültür- Center for Migration and Cultural Studies, the center conduct various studies on Dom Communities in different countries of the Middle East, such as improving their socio-economic status in the countries they live in, improving their access to education, shelter, healthcare and employment, preventing discrimination, ensuring improvement in term of human rights and facilitating their access to social and public services. The Center's main objective is to ensure that the Dom groups are active members of the societies in their countries, to take part and contribute in the economic, social, cultural, civil and political life of the country; to conduct social integration studies in the fields of social cohesion, dialogue and solidarity to ensure social and cultural development of these communities who in fact socially and culturally constitute a disadvantaged and under-risk communities and to encourage the societies to eliminate the bias and discrimination against them. The Center creates strategies and action plans in this framework and aims to establish cultural collaborations especially with public and civil sectors in the countries where Dom communities and other relevant groups live.

In all works of Kırkayak Kültür, the idea of "Living Together" is the main reference point. Like any other phenomenon, in today's world, the migration changes; with the masses moving in different regions of the world, the number of refugees increases steadily which forces the societies to become multicultural, multi-religious and multilingual. We firmly believe that there is a dire need for a new migration regime and understanding which allows the newcomers to live in harmony with the old residents. Gypsies (Rom, Dom Lom) lived together with other people in the Middle East for centuries. As a peripatetic community, they produced work tools for the people they lived with, often became carriers of their culture, traditional folk medicine and dentistry and serving them in dozens of different areas. They will continue to live in these ancient lands today and also in the future. In Kırkayak Kültür, we hope for a decent life for all, without considering each-other's ethnicity, color, language, religion, culture and other differences, living together in harmony, as human beings.

EXECUTIVE SUMMARY

This report was prepared by Kırkayak Kültür within the scope of the project "Supporting the rights of Dom and other related minorities from Syria seeking asylum in Lebanon, Jordan and Turkey." in order to identify the living conditions of, marginalization and discrimination against, and other problems encountered by Syrian Dom Migrants seeking asylum in Lebanon, Jordan, and Turkey.

This report was prepared by Kırkayak Kültür within the scope of the project **"Supporting the rights of Dom and other related minorities from Syria seeking asylum in Lebanon, Jordan and Turkey"** in order to identify the living conditions of, marginalization and discrimination against, and other problems encountered by Syrian Dom Migrants seeking asylum in Lebanon, Jordan, and Turkey. On the other hand, a considerable portion of Doms are still in their own country. It is clear that it is necessary to develop a strategy and policy to ensure social cohesion of these communities, who migrated 7 years ago, with host communities in countries where they seek asylum. In this sense, this report contains an analysis of the current situation of Dom Communities in countries where they seek asylum in the last 2 years as well as a draft strategy document. For the draft strategy document to have a meaning it must be accepted by the authority relying on the public power and policies must be determined accordingly and legislative changes are required. In the institutional preparation stage of this strategy document, we, Kırkayak Kültür, tried to provide a draft document with the aforementioned in mind, or at least create a roadmap. In this process, we first of all held meetings and interviews with Dom communities in each of these three countries. In addition, we also held meetings with national, international, and regional civil society organizations, public institutions, and activists focusing on migration in these countries. In these meetings, subjects related to basic life requirements such as combating discrimination, children's access to education, access to health services, access to clean and drinkable water, housing right, labor placement and unemployment, and access to public services were discussed to prepare this "Proposition for Regional Social Inclusion Strategy" document.

Kırkayak Kültür-Center for Migration and Cultural Studies carries out efforts to improve the socio-economic conditions of Dom communities and other relevant groups living in Middle East countries, improve education, housing, health services, and employment for these communities, prevent discrimination, improve human rights, and provide them with access to social and public services. The main objective of the center is to conduct social, cultural, and artistic activities in order to ensure Dom groups become active members of the society in counties where they settle, participate in and contribute to economic, social, cultural, civil, and political life of these countries, develop socially and culturally as these communities are socially and culturally risky and disadvantaged communities, and ensure cohesion in the society within the framework of coexistence, dialogue, and solidarity to fight against prejudices and discrimination. In this context, the center creates strategies and action plans, and aims to conduct cultural studies in countries where Dom communities and other relevant groups live in cooperation with public institutions and civil society organizations.

The field studies for the report on the effects of the civil war and conflict process in Syria on Dom communities were performed by Kırkayak Kültür - Center for Migration and Cultural Studies. For two years, experts on the subject conducted an analysis of the current state which includes identifying the profile and basic needs of Dom communities in Lebanon, Jordan, and Turkey and mapping of regions where these communities live in these countries. During the field studies, experts determined regions densely populated by Dom groups in these countries based on previous studies as well as migration locations with the help of community members contacted throughout the field visits.

Dom communities are peripatetic groups living in the Middle East together with other people and referred to using generic names such as Gypsy, Nawar, Ghajar, and Copts. Historically, peripatetic communities are nomadic/semi-nomadic people who provide work tools for other people alongside whom they live in preindustrial societies, mostly sustain their verbal and musical culture, provide traditional health services such as dentistry and circumcision, work in entertainment fields such as circus, dressage, acrobatics, music, and dance, engage in traditional occupations such as iron working, jewelry, tinsmithing, basket making, sieve making, and leather working, and receive food in return for their services. Particularly in the last 50 years, traditional occupations of peripatetic communities have become obsolete due to mass production facilities, workshops, and factories which emerged with the advancements in production relations and institutionalization of production. Such communities have developed new life strategies and turned to new occupations such as scrap-waste collecting, seasonal agricultural work, shoe painting, porterage, flower selling, and peddling, mostly working per diem and informally.

In the last 50 years, Dom communities living in the Middle East had started to settle in "migration locations" at peripheral parts of the cities, where they had been camping for centuries, due to shrinking market of their occupations which require a nomadic lifestyle. The war, conflict, and violence continuing in the region for years displaced Dom communities.

Although they had never been a party to any war, Dom communities living in the Middle East were subjected to violence and forced migration due to civil wars and conflicts continuing in this region for decades. Especially the conflict environment in Syria forced Dom communities and other peripatetic communities living in this country to seek asylum in neighboring countries. Such communities seeking asylum in countries such as Lebanon, Jordan, Iraq, and Turkey have become disadvantaged within migration programs and policies in these countries compared with mainstream refugee groups and have been subjected to discrimination and exclusion due to anti-Roma attitudes. Defenceless and marginalized by both the host state and community and mainstream refugees in countries where they live,

these communities experience problems related to access to services and are discriminated against and excluded by society.

Civil insurrections referred to as “Arab Spring”, which started in 2010, the political and social change in Middle East countries, civil war, and conflict environment have made their lives more and more difficult. Having adopted a sedentary life after their migration locations, neighborhoods, and homes where they had been living for centuries were seized, these communities are now forced back to a nomadic lifestyle.

Late 20th century went down in history as the most difficult period for ethnic and religious minorities in Eastern Europe due to the disappearance of the state system in the countries which witnessed war and conflict, the power obtained by paramilitary forces, radical groups and extreme nationalist organizations in the region, their patrol in various cities and regions and their influence on the government as new authorities.

Political demonstrations and protests in Kosovo which started in 1981 continued for almost 15 years and resulted in the dissolution of Yugoslavia in 1995. Throughout this process, Gypsies/Romani community living within the boundaries of this country suffered great tragedies. Beginning from early 1990's, Gypsy people thought that they had gained their freedom in the dissolved Eastern Bloc countries. However, Gypsies/Romanies became the first and main target of racist attacks and xenophobia within a short period of time due to the rising wave of extreme nationalism in these counties which emerged as a result of dissolution. Romani communities living in this region were subjected to systematic violence and massacre and a majority of them had to seek asylum in other European countries.

Although they were neutral in civil wars and conflicts in Middle and Eastern European countries, Gypsies/Roma people were once again massacred, as in World War II. Especially the Serbian Militia who seized Romani people's belongings, they were massacred, and faced diseases and hunger in the camps. Hundreds of thousands of Gypsy people living in Bosnia and Kosovo had to leave their homes and lands during the civil war.

Today, the Romani people known as the Balkan Gypsies in Europe are belittled as "Migrant Gypsies" by both local Romanies and people and administrators of the countries where they live, deprived of public services to a large extent, and are subjected to discrimination. The lack of an effort towards social cohesion and integration of this community during the 20-year period since then pushed them further down in the social structure. This community was not included in social cohesion programs, deprived of access to social services provided by the state and civil society such as education, employment, health, and social benefits, and were criminalized, which rapidly increased the crime rate particularly among the younger generation.

Necessary actions must be taken before it is too late to prevent Syrian Doms from experiencing this suffrage of Balkan Romanies in Europe within the last 30 years. National and international organizations, civil society organizations focusing on migration/refugees, Romani/Gypsy organization, and governments of all the countries with Syrian refugees, of course, particularly those of the three countries where this study was conducted (Turkey, Lebanon, and Jordan), must create strategies to this end.

Today, problems encountered by Dom Refugees from Syria and local Dom communities in the countries where they live do not only stem from their refugee status, but also involve inhumane elements such as discrimination, exclusion, poverty, prejudice, and violence.

In the Middle East, Peripatetic communities consisting of approximately 5 million people were ignored and discriminated against in this region where they had been living for hundreds of years.

The main reason behind these communities being "disenfranchised" is that they cannot find a place within the citizen identity defined by the nation state. This caused them to be pushed out of the state apparatus and gradually lose their legal rights. This "injustice" deprived these communities of their visibility as well. Today, thousands of Gypsy communities in Middle East countries try to live as ghosts, hundreds of thousands of children are deprived of education, and men and women try to survive by working daily jobs and begging on the streets.

Approximately 13.1 million Syrians were displaced during the civil war and conflict in Syria which has been going on for the last 8 years. According to UNHCR data, more than 5.6 million Syrians crossed the border and sought asylum in neighboring countries, while more than 6.6 million Syrians moved within the country. The number of registered Syrian refugees is 3,644,342 in Turkey, 947,063 in Lebanon, 671,551 in Jordan, 252,451 in Iraq, 133.028 in Egypt, and more than 1 million in Europe and other countries.

All ethnic groups and religious minorities living in Syria are having "difficult times" due to the civil war. Those who were subjected to fatal violence of the regime and armed radical groups in Syria were forced to seek asylum in other countries to save their lives. Especially Dom communities living in this country were subjected to violence and exclusion by conflicting parties, although they were neutral. On one hand, radical jihadist groups seized the belongings and homes of these communities, threatened and even massacred them because they were "not Muslim enough", and on the other hand, the Baath regime ignored and excluded them and did not even give ID's to majority of them, which caused the others to get rid of this ethnic group so that they would not have to share the already limited resources under the civil war.

In the last 8 years, Syrian Doms have managed to avoid radical militants and the Syrian army to seek asylum in neighboring countries. According to the leaders of Syrian Dom communities and experts on this subject as well as experts who conducted this study, about more than one hundred thousand Syrian Doms have dispersed across Turkey, Jordan, Lebanon, Iraq, Egypt, the United Arab Emirates, and European countries. In countries where they seek asylum, they have started to live in peripheral parts of the cities and settlements of local Gypsy (Romani, Dom, and Lom) communities. This makes it difficult to reach these communities and for them to have access to public services. These communities have signifi-

cant issues regarding access to vital services such as nutrition, housing, health, and clean water.

In Syria, on the other hand, the regime heavily bombarded many settlements of these communities on the grounds that they host opponents. These settlements have mostly fallen into ruin with the civil war continuing for the last 8 years and communities try to find safe zones in order to survive. While we have very limited data regarding Gypsy communities living in conflict-free zones in Syria, reports from a Dom who has relatives living in such zones indicate that their situation is even more difficult.

While administrations of the countries where Dom communities from Syria seek asylum are trying to solve education, employment, housing, health, and culture related problems of millions of refugees who came to their countries within the last few years, they state that they are willing to make policies to improve conditions of minorities and vulnerable groups outside the mainstream such as Doms, but they do not have sufficient data and information.

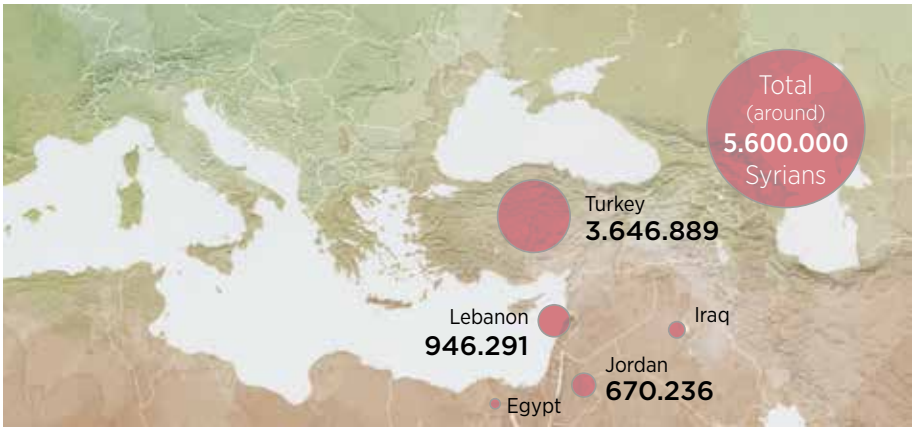
Measures must be taken in these countries against prejudice, discrimination, violence, and social exclusion towards Dom communities without forgetting that the main reason behind the social exclusion of Gypsy communities all over the world is the anti-Gypsy ideologies, which manifest as violence, hate speech, exploitation, stigmatization, and express discrimination and constitute institutional racism advocating racial superiority. It should be remembered that Dom and other peripatetic communities require additional attention since they are a particularly disadvantaged and vulnerable group.

It should also be remembered that everyone has rights inherent to all human beings regardless of ethnicity, color, language, religion, culture, and other differences and human rights must be put on paper on a legal basis.

It is important that actors working towards ensuring and maintaining long-term peace in Syria include Syrian Gypsy communities and their future in their agenda regarding ethnic and religious minorities in the new era of tomorrow's Syria. In tomorrow's Syria, Roma communities should be able to lead dignified lives with their rights respected.

INTRODUCTION

The civil war and conflict of Syria have been going on for the last 8 years. During all these years, more than 13.1 million Syrians were forced to leave their homes. Around 5-6 million of these, took refuge in neighboring Turkey, Lebanon, Iraq and Egypt.[1] The number of Syrian refugees in European countries is close to 1 million. The political, economic and social impacts of the war in Syria got deeper not only in the Middle East but also in various regions of the World, especially in Europe. Especially neighboring countries faced a tremendous inflow of refugees.



According to the data from Migration Management Authority of Turkey[2] there are 3,646,889 Syrian refugees in Turkey. 140.704 refugees stay in 13 accommodation facilities (i.e. refugee camps) established in 8 different provinces. This means that approximately %4 of the refugees in Turkey live in the camps whereas the remaining %96 of them dispersed in nearly all the cities of the country.

According the UNHCR data, the number of registered Syrian refugees in Lebanon is 946.291. UNHCR Lebanon suspended registration of the new refugees as of May 6th 2015 as per the directives issued by Lebanon. Therefore, the persons waiting to be registered are not included in this number anymore.[3] According to some observers, this number has exceeded 1.5 million together with those who have arrived since.

Especially for Lebanon, the proportion of the refugees is rather high compared to the population of the arrival country. For instance, in Lebanon, Syrian refugees

1 Syria Regional Refugee Response, UNHCR
data.unhcr.org/syrianrefugees/regional.php#_ga=1.150812086.1634584225.1465540161
Syria Regional Refugee Response, UNHCR
data.unhcr.org/syrianrefugees/regional.php#_ga=1.150812086.1634584225.1465540161

2 General Directorate of Migration Management
www.goc.gov.tr/icerik6/gecici-koruma_363_378_4713_icerik

3 data.unhcr.org/syrianrefugees/country.php?id=122

constitute approximately %25 of the population. Jordan, on the other hand, has registered 670,236 Syrian refugees according the UNHCR data. [4] Zaatari Refugee Camp has practically become a medium-sized city with approximately 80 thousand refugees living in the camp.

After 8 years of conflict, today, the Syrian Refugees are completely dispersed to nearly every city of the countries they live in. Despite huge amount of deficiencies especially in terms of legal status and rights, these people started to build new lives for themselves in these countries. The contact points between the refugees and the local people have been expanding, steadily. A new generation of Syrian origin has started to be formed within these countries. Since their first arrival, hundreds of thousands of new babies were born; some of which have grown to the school age. The Syrian youth, who had a chance to access university education in the respective country of arrival, have graduated and they hold diplomas issued by the country. Although the Syrian diaspora in these countries does not raise demands on status and rights for the time being, new generations would raise such demands in the future. Today, for the countries where Syrian refugees live, there is an urgent need to develop an integration based on the principle of living together and social cohesion. It is critical to ensure that the new model has the capacity to cover especially the groups not included in the mainstream refugees such as ethnical or religious minorities and disadvantaged groups.

During the civil war in Syria, all of the ethnical groups and religious minorities endured "hard days" and they still continue to suffer. Those who were exposed, or even subjected the lethal violence of the armed groups in Syria, had to flee to other countries to save their lives. Especially the Gypsy communities living in the country, such as Doms, Abdals and Roma People, have been repeatedly subjected to violence and discrimination by the fighting parties, despite they never took a part in these ethnic and religious conflict.

Gypsies[5], lived together with other people in the Middle East for centuries. As a peripatetic community, they produced work tools for the people they lived with, often became carriers of their culture, traditional folk medicine and dentistry and serving them in dozens of different areas. They were subjected to the discrimination and bias by the people living in these countries, like anywhere else in the world. Despite constant discrimination and bias, the Gypsies have started to resettle in the Middle East for the last 50 years. They built ramshackle hutches at the edges of the cities, in the stead of their seasonal encampments for hundreds

4 data.unhcr.org/syrianrefugees/country.php?id=107

5 In this report, the term "Gypsy" is used to include all of the Peripatetic groups such as Roms/Roma, Loms, Doms, Abdals and others.

of years where they can practice their crafts hence starting a semi-nomadic way of life. Continuing their traditional crafts for hundreds of years, these communities embraced permanent settlement if there is sufficient demand in the society they serve. Some of these communities continued semi-nomadic way of life for longer periods to access the societies they serve, meaning to access employment. But in time, the mode of production changed, and local industries developed, and mass production became prevalent hence diminishing the value of their crafts. Folk dentists, circumcisers and public physicians are banned. Losing their main means of life, the people headed to other occupations. But they were Gypsies and the education institutions were too fine for them. They could not access employment unless they embrace indecent works such as waste collecting, scraping, and seasonal workmanship. Especially in the last two decades, after the American occupation of Iraq, the ever-conflicting process going on in the Middle East forced these communities to become nomads, once again.

In the Middle East, the Dom and other Peripatetic groups consist of sub-tribes divided loosely by their traditional crafts which are further separated into large families which usually live together. Families consisting of a group (between 5-15 families) actually lead a communal life. Even though they live in apparently independent tents or houses, the solidarity, cohabitation and sharing are deep-rooted traditions that are still maintained. The leader of the group, which manages and directs the daily life, also maintains communication with the outside world. The communal life also protects the self-enclosed community from the exterior threats. The ancient tradition is so preserved and maintained. The sense of private property is almost lost to these people. The needs of an individual – family, is provided without the group. Especially women and children are protected by the entire group. All these features, combined with the inherent durability against tough conditions, allows them to exist in spite of the social and economic system created by the Gadjo and to resist assimilation for hundreds of years all thanks to the communal life.

If the union of the family is broken in turbulent eras caused by war or conflict, it forces these families and individuals to a world they are completely ignorant of given the lack of necessary skills to live by oneself. When groups are shattered, the social body is shattered in return. Individuals are forced to enter into a system they have no clue about, to meet their vital needs such as unemployment, lack of accommodation and food, and face dangers unbeknown to them. Children peddling things, women begging and men desperately seeking any employment that they can find in the street rapidly slide or rather pushed into the criminal life. The Dom communities, scattered groups and dispersed families become exposed to all kinds of threats.

The turbulent process in the Middle East affected the small ethnic groups and the pariahs the most. These people actually tried very hard to stay away from these conflicts and remain impartial so as to avoid the uncertainties of the future; but the conflict and the chaos were so hot that these communities became target even at the smallest clash. They were forced to leave their homes behind. Because all conditions of life got worse and they were under constant threat of hunger and even death. They had two options. Our meetings with the members and leaders of these societies and field studies we have conducted in three countries revealed that these communities developed two new living strategies: the first, further dispersion of the groups into smaller families in an attempt to become invisible. In this case, the families take refuge in larger cities and scatter to different neighborhoods which enables them to become invisible. They introduce themselves as Arabs, Turkmen or Kurds, according the language that they are most fluent in. Families take refuge especially in larger metropolitan areas like Istanbul, Ankara and Beirut trying to survive in these foreign settlements. Deprived of the community, communality and cohabitation, the members of the families are thoroughly exposed to crime out of desperation.

The second option for the community was to return to being nomads. They crossed borders like other hundreds of thousands of people; a ramshackle tent and a couple of pottery were all they needed to survive. They try to feed their children by scavenging waste and scraps or by day labor or seasonal labor. They started to wander from city to city to find employment and to feed their family.

This report is a "Status Analysis Report" prepared to determine the living conditions of the Dom and other relevant groups from Syria who took refuge in Lebanon, Jordan and Turkey; the modes of exclusion and discrimination they are subjected to and any other problems under the "Promotion of Rights of the Dom and Other Relevant Minorities Taking Refuge in Lebanon, Jordan and Turkey" project carried out by Kırkayak Kültür.

One of the targets of this two-year effort, is to prepare a regional social inclusion strategy for social integration of the Syrian Dom and other relevant immigrants to the countries of arrival. Therefore, a strategy proposal was prepared. The researchers are well-aware of the fact that implementation of any strategy highly depends on the steady-efforts of the institutions holding the public mandate. However, the proposed strategy is designed to provide a roadmap to the public and civil society organizations who do not hold any mandate. This study benefited from approximately 20 years of experience on the Dom of Middle East and a hundred years of experience on immigration. On the other hand, the experience of the expert who contributed to this study on the Roma people, further enriched the study.

METHODOLOGY OF RESEARCH

It is estimated that approximately 40 – 50 thousand Dom and other relevant communities took refuge in Turkey during the period of civil war and conflict in Syria. In addition to the general difficulties that Syrian refugees face and experience, these communities are also subject to discrimination by the authorities, the local population and other Syrian refugees because of their ethnic origin and lifestyle. The lack of studies on the Dom migrants makes it difficult to identify the problems faced by these people and find solutions to these problems. This study was conducted in Turkey, Lebanon and Jordan to resolve this issue and to identify the actual problems of these communities.

The study was carried out in Gaziantep, Kilis, Sanliurfa, Istanbul, Ankara, Izmir, Mersin, Mardin and Diyarbakir provinces in Turkey. Individual and focus group interviews were conducted with community members from Syria. The interviews were mainly focused on the opinions of adult males from the Dom community; but interviews were made with women, youth and children, as well.

The field studies in Lebanon were conducted in the settlements in the Beqaa Valley and Tripoli region and encampment of the groups in form of interviews. Also, the houses of Syrian Dom were visited in Sabra-Hay el Gharbeh neighborhood of Beirut. In Lebanon, face-to-face interviews were conducted with Syrian women and children, both individually and through focus groups.

In Jordan, Syrian groups were interviewed in settlements such as Al-Qweismeh, Amman – Al Mustanada, Dleel (Adduleyl), Al Taliah, Irbid, Jarash, Mafraq, Al Zaqra.

This report presents the current situation of the Dom and other relevant groups, often called Dom, Gypsy, Nawar, Gajar, Zot, Abdal, Qurbat, Karachi, Tanjirliyah, Haddadin, and so on, by the people in the Middle East who fled to neighboring countries since the breakout of the Syrian civil war in 2011. Considering that these groups live together under similar circumstances; are thoroughly entwined and have kinship, all of them are called the Dom in this study. The Abdal community, who themselves are called Per-Dom (indicating a lower status) by the Doms were also included in the denomination of the Dom despite differences in language, religious faith and historical background, given that they are called Nawar by both local people and by people in Syria.

This study does not provide a historical background, an ethnical research or language and socio-economic analysis of the Dom groups, which would require a thorough investigation in the disciplines of sociology, anthropology and history, but still provides a brief historical perspective on the deep-rooted bias towards Gypsy/Dom communities in the Middle East societies. During the field studies, as a result of the interviews and meetings with the NGOs and people from the other societies, it has been observed that, in addition to anthropological and sociological studies, there is a dire need for further studies on the Dom culture, history and art.

The study examines the general problems of Dom refugees/asylum seekers in Turkey, Lebanon and Jordan and the problems encountered in accessing the basic rights, discrimination by the locals and the public authorities and the impacts of the current “migration legislation” on the lives of these communities.

The Dom In The Middle East:
A HISTORICAL REVIEW

The term **"Gypsy"** is used all over the world to define a societal group. Non-gypsy people called them with different generic names in different regions or languages: Nawar, Zott, Ghajar, Bareke, Beni Murra, Gaodari, Krismal, Qarabana, Karaçi, Abdal, Aşiret, Qurbet, Mıtrıp, Gewende, Poşa, Abdal, Tanjirliyah, Haddadin, Haciye, Arnavut, Halebi, Haramshe and Kaoli[1]. Despite all these various names, the term Gypsy is usually used to include them all. These names often refer to the community's "origin, tribe or profession" but usually used as a derogatory epithet. For instance the word **"Nawar"** is a very common word in the Arab world[2]. hich is used as an insult. The word **"çingene"** is a derogatory epithet in Turkish language. The Persians use the word **"Koli"** (meaning those from Kabul) to the same effect. Gypsy is not only a name defining a society, but is an "adjective" which devaluates and marginalizes this society by its own merits.

The name Gypsy is used to identify craftsmen/peripatetic nomad communities which are also called Roma/Rom in Europe, **"Dom"** in the Middle East and North Africa; and "Lom" in Armenia, Caucasus and Northern Anatolia.

According to widely accepted assumptions, the Dom started the "great walk" for various reasons (wars, famine, etc.) between 7th and 10th C from today's India and Pakistan. It is believed that for centuries the Indian Nomads, i.e. the Dom (means "human" in India) scattered around the world whom the other people of the world named Gypsies.

Today, the Dom communities live in Egypt, Iran, Iraq, Syria, Lebanon, Jordan, Israel, Palestine, Turkey, Saudi Arabia, Kuwait and United Arab Emirates. The Dom identify themselves as citizens (like Lebanese, Jordanian, Iranian, etc.). The exact number of their population is unknown yet, it is estimated that the Dom population in Middle Eastern countries is around 5 million.

Thanks to their frequent travels, Dom communities are often multilingual communities who can speak two-three different languages. In addition to the language of the host country, they speak Domari, a variant of Indian languages, between themselves. The existence of the Domari language is still continued through oral traditions. In the Middle East, the term **"Nawari"** is usually used as the synonym of the Domari in the Arab society. In addition to the Middle Eastern and North African countries, Domari is spoken also in Afghanistan, Russia and Uzbekistan.

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1 Yılgür, E., 2018 A Treatise on Craftsmen Nomads (Peripatetic Tribes) in Balkans, Anatolia and Mesopotamia (in Turkish) http://www.ka.org.tr/dosyalar/file/Yayinlar/KaDergi/KAdergi8.pdf

2 Williams, G. A., Dom of the Middle East http://www.domresearchcenter.com/journal/11/dom.html#Eleven

The Gypsy societies are termed "peripatetic" in the field of anthropology. Peripatetic refers to communities with high level of mobility who are encountered by urban, rural or pastoral societies at regular intervals. These communities are known as nomadic craftsmen. They are usually described as "non-food-producing nomads" known to practice crafts as musicians, basket makers, whitesmiths, hammer smiths, weavers, magicians, fortune tellers and animal tamers. They are defined as communities with a high level of spatial mobility having various ethnic origins, speaking different languages, having in-group marriages, producing-selling various products and earning their livelihood from providing different services. Throughout the history, there has always been communities providing services, especially providing tools to hunter-gatherer, animal farming or agriculture-based societies. The relationships between the peripatetic communities and the greater society to whom they provide services, is often identified as those between mutually dependent actors.[3]

Peripatetic communities had to change their livelihood strategies with the development of capitalist relations and industry. The devaluation of traditional crafts directed the communities to different works. Dom can be seen among the harvest workers in the Jordan Valley or among the workers harvesting tobacco in the north of Jordan. In Turkey they work as seasonal agricultural workers and waste- refuse collectors. In the Beqaa Valley in Lebanon they work as agricultural workers. In Middle Eastern countries they are musicians and dancers in the entertainment industry. In Syria, they are metalworkers. In some countries such as Iraq they maintain a nomadic life as musicians, jugglers and acrobats travelling from one village to another with donkeys and camel trains. There are also the ones quitting nomadism and settling to cities as well as the ones living in a semi-nomadic way. In Beirut, in the region known as Sabra and Shatila the Dom communities live together with Palestinians and other migrants. In these regions, houses built by rubbles, garbage heaps, ruined and damp cottages and thousands of electric cables covering the sky form a world where the people at the bottom of the society hold on to life without accessing employment, education and healthcare.

A part of the community still maintains a nomadic life in the Middle East. In some part of the year, they stay in "Gypsy" neighborhoods of the cities and go back to their tents for the rest of the year. On the streets of villages, towns and cities they name themselves as craftsmen, sellers, fortune tellers, dentists, blade smiths, whitesmiths and dancers.

3 Yılgür, E., 2016. "Roma Tobacco Wokers"Ayrıntı Yayınları (in Turkish)

*Gadjo; Means non-gypsy; foreigner; a word frequently used by the Gypsies to define foreigners.

Some part of those who embraced dwelling can access the opportunities for better education and steadier employment. Nonetheless, most of the Dom cannot find a job simply because of their ethnic identity. Their children cannot access education. Most of the time children try to provide economic support to their families by begging or peddling on the streets.

In Middle- Eastern cultures the Dom society was deprived of political representation, access to employment opportunities and even access to citizenship rights in the countries they live in because of their nomadic life style, Indo-Aryan ethnic origin and Domari language.

Especially the processes of conflict during the last 30 years, the political and social turmoil and violence after the political and physical destruction of Syria and Iraq led to a process of fraction in the Dom society.

The Dom society living in the Middle East is composed of sub-tribes and divided into groups made of large families living together. These groups made of 5-15 families live a communal life. Even though they seem to live in independent tents or houses in the first sight, the tradition of co-habitation and sharing continues to a great extent. The leaders governing and directing the group are also responsible for the contacts with the external world. This communal life also protects this withdrawn society against external dangers. The ancient tradition is maintained by this way. The reason why there is almost no sense of private property, the in-group compensation of individual-familial lack and absence, the protection of especially women and children, the resistance to difficult living conditions, therefore

briefly existing despite the social, economic system created by gadjos* and the resistance to assimilation throughout centuries results from this communal life.[4]

The union of the family is broken in turbulent eras caused by war or conflict which forces these families and individuals to a world they are completely ignorant of given the lack of necessary skills to live by oneself. When groups are shattered, the social body is shattered in return. Individuals forced to enter into a system they have no clue about, to meet their vital needs such as unemployment, lack of accommodation and food, and face dangers unbeknown to them. Children peddling things, women begging and men desperately seeking any employment that they can find in the street rapidly slide or are rather pushed into the criminal life. The Dom communities, scattered groups and dispersed families become exposed to all kinds of threats.[5]

The anti-gypsy tendencies are still strong in the Middle Eastern Countries and ethnical and religious groups within these countries. The gypsy communities in these countries strive to maintain the peripatetic, i.e. craftsmen life, to different extents in different countries. Especially in countries like Jordan, existence of the nomadic Bedouin/ Bedewi Arabs allowed room for some Dom communities still maintaining nomadic life as traveling ironsmiths, musician and traditional dentists. The majority of the community adapted to the new professions and markets and work as seasonal agricultural workers or engage in small trade between countries. In these countries these communities are not accepted to the public areas and are pushed to the distant suburbs or rural areas out of the sight of dwellers. Their access to public services such as education for children, healthcare, electricity and clean water is extremely limited. Crowded gypsy groups such as Dom and Abdal are called the Nawar. Nawar is mostly used as an adjective rather than a name. An adjective that more than hints at many prejudices and bias. This has been going on for hundreds of years and caused marginalization of Dom and other relevant groups. Bias towards the gypsies, continues to be an issue within Middle Eastern societies, much similar to any other country in the world.

In Middle Eastern countries, strong political decisions to transform and to improve the social structure are rare commodity. Practically there is zero effort on capacity increase of the Non-Governmental Organizations for their efforts related to the Dom, training to the public authorities, training to law enforcement and public service administrations and awareness raising.

[4] On the Road amid Poverty and Discrimination. Living at the Bottom. Dom Migrants From Syria http://www.kalkinmaatolyesi.org/v2/en/publications/syrian-migrant-seasonal-agricultural-workers/dom-migrants-from-syria/

[5] **Tarlan, K.V., 2016;** Deportation, Isolation, and Destruction: The Syrian Dom in The Crossfire, (Unpublished study)

The Dom in Syria

The Dom society in Syria lived together with other people for centuries. The community composed of groups living a peripatetic life, provided services for the communities they live together with their traditional crafts such as musicianship, ironwork, traditional dentistry, woodwork, strainer making, basketry, metalwork and peddling. By the change and development in the production system these communities were directed to new professions such as seasonal agricultural labor, waste and refuse collection or they changed and renewed their traditional crafts. For example, hammer smiths started to forge cold iron and produce doors, windows, arrows and construction forging. Musician groups started to take part in the entertainment industry and to take stage in wedding ceremonies and night clubs. Traditional dentists from Syria moved to the other countries of Middle East and continued their profession there. Peddler and hawker Dom community members used to carry on an important amount of trade by doing commercial travels between the Gulf countries and Syria before the war.

A great part of the Dom society living in Syria are documented as Syrian citizens. The interviews made on this subject reveal that especially the communities who embraced the dwellers' life did not have any problems regarding citizenship certificates and the children could receive primary education.

Part of the communities leads an informal life, without individual identity cards, passports and even birth certificates specially to avoid compulsory military service. Due to long compulsory military service time the members of the group avoided population registries. Another reason for not being registered is the fact that they cannot comprehend the meaning of borders in the Middle East, where they lived for centuries. The Dom live in the centuries-old Middle Eastern geography without borders and migrate from Iran to Egypt, from Anatolia to the Gulf for centuries. They continued to migrate over borders of the states established during the last century. That is why, during the fieldwork we met people who have all three of the Jordan, Lebanon and Syria identity cards. There were also individuals who were citizens of Syria but also have dual citizenship by having Lebanese or Jordanian passport or identity card. This situation is among the reasons preventing Dom from benefiting from the aid distributions of local and inter-national relief agencies. Together with the intensification of conflict in Syria these people and thousands of undocumented people were prevented from registering to international relief agencies with bureaucratic preclusions for reasons of not being *"refugee"* in the countries they took refuge. Today these people cannot benefit from the voucher and other distributions of relief agencies. Non-governmental organization workers do not see these people as *"refugee or asylum seeker"* and stay away from this community with excuses like *"They were always nomads. They are not Syrian citizens".*

All ethnic groups and religious minorities living in Syria are having "hard times" during the civil war. In Syria people who were subjected to the deadly violence of the regime and the jihadist groups had to take refuge in other countries with the hope of saving their lives. Even though they did not take a part in the conflict the Dom communities living in this country were especially exposed to violence and exclusion. This ethnic group was on the one hand ignored and excluded by the Baath regime and a great part of them were not given identity cards. On the other radical jihadist groups usurped their houses and goods and posed threats and from time to time inflicted violence at the level of massacre claiming that "they are not Muslims enough". Therefore during the difficult conditions of the civil war they were sacrificed to avoid sharing the limited resources with an ethnic group who has never been considered as an essential part of the country.

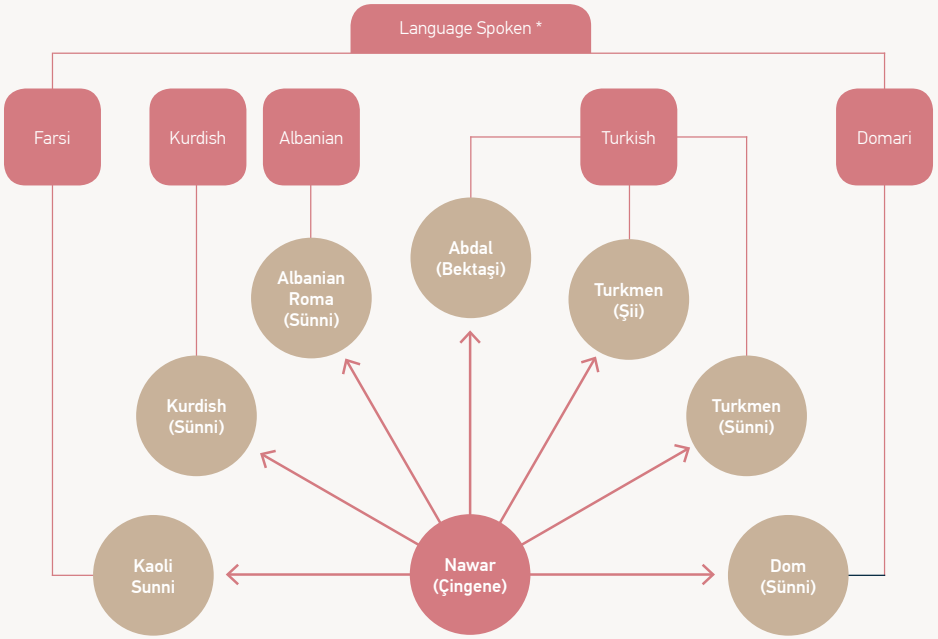
The regime bombarded heavily many areas where this community settlements claiming that the opponents take shelter there. For example, places like Haydariye, a district in Aleppo where Gypsies historically live for centuries, were evacuated completely.

The turbulent process in the Middle East affected the small ethnic groups and the pariahs the most. These people actually tried very hard to stay away from these conflicts and remain impartial so as to avoid the uncertainties of the future; but the conflict and the chaos were so hot that these communities became target even at the smallest clash. They were forced to leave their homes behind. Because all conditions of life got worse and they were under constant threat of hunger and even death. The only option for the community was to return to being nomads, what they knew the best. They crossed borders like other hundreds of thousands of people; a ramshackle tent and a couple of pottery were all they needed to survive. They try to feed their children by scavenging waste and scraps or by day labor or seasonal labor. They started to wander from city to city to find employment and to feed their family.

The combatting militia groups, despite individual and political differences between them, agree on one subject: there is no future for the Dom in Iraq or Syria. Dom communities is at the top spot in ISIS's list of "infidels" in Iraq and Syria.[6] During the last 7 years Syrian Dom managed to take shelter in neighboring countries by sneaking through radical militia and Syrian army. According to the leaders of Syrian Dom society and experts working on this subject and experts doing this research over 100 thousand Syrian Dom were spread to Turkey, Jordan, Lebanon, Iraq, Egypt, United Arab Emirates, Palestine and European countries.

6 As conflict rages in Iraq and Syria, the 'hidden people' suffer in silence https://www.thenational.ae/opinion/as-conflict-rages-in-iraq-and-syria-the-hidden-people-suffer-in-silence-1.278218

The Nawar (Gypsy) Communities in Syria



Professions and Occupations**

Haramshe/Haciye/ Musician/Danser	Musician/ Peddler	Tanjarlie Tinsmith/Tinker	Musician/ Peddler	Mubbayidin Kalaycı/Demirci Sıcak demircilik	Siyaghin - dentisth, musician/ ironsmiths	Wooden works, griddle, basket, ironsmith and tinsmith

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Siyaghin-Dentist

Haddadin/ Ironsmiths

Gharablaji/Griddle Sieve/Basket

Mıtrıp/Musician

In Syria the Gypsy (Nawar) society is among the multi-lingual communities who speak the language of the people they live together (Kurdish, Arabic, Turkish, and Farsi). In the table, the spoken languages section indicates the third language, other than their native language and Arabic.

** Some of the traditional professions and crafts of the communities are noted.

This Table is the revised version of the table in the article under the title of "The Various Components the Nawar People by Frank Meyer published in 'Biography and Identity in Damascus: A Syrian Nawar Chief' (Customary Strangers: New Perspectives on Peripatetic People in the Middle East, Africa and Asia, edited by Joseph C. Berland and Apama Rao, Praeger Publishers, 2004)". The table is revised by Kemal Vural Tarlan in accordance with the interviews made with Syrian Gypsy community members and opinion leaders.

Kaoli: Kowli, In Iran, Gypsies are named as Kāboli (from Kabul) on the grounds that they come from Kabul, the capital of Afghanistan. In today's Iran, this community is also named as Abdal, Karachi or Gorbati. Gypsy communities in Iran (Koli, Kowli) were spread over Iraq and Syria as well. While Kowli Gypsies generally speak Farsi and Arabic, they speak a second language called Darviši, Lutiuna between each other which is interwoven with Farsi[7] these communities make some tools such as strainer, metalwork, basket and comb by ironwork and woodwork. They also deal with performance arts such as musicians, acrobats, and comedians.

Albanian / Roman: One of the rare Rom, Roman Communities living in the Middle East. After the Balkan War, a part of the Romani groups who withdrew from the remaining lands of the Ottoman Empire may have migrated to Adana (There are still Albanian speaking Romani groups in Adana.) and Gaziantep. They remained in the Syria territory with the new borders of Turkey. Today, they identify them-selves as Albanians. This society is among the peripatetic Gypsy communities practicing ironwork, metalwork, blacksmithing, teapots and copper coffee pots.

Turkmen/ Abdal Communities: There are three separate Abdal Societies living in Syria, speaking Turkish and identify themselves as Turkmen. The difference between them is religious. These communities belonging to Sunni, Shiite and Alevi/Bektashi religious groups are mostly musicians however they also work as peddler, carter, basket maker, and hawker and street seller. Today they do mostly seasonal work, daily work and musicianship in weddings and parties. There is an Abdal community called Tanjarlie who deal with repair of kitchenware such as metalwork and tin solder, living in Syria as the Abdal group. The Teberi language spoken by community is nearly forgotten. [8] [9]

Dom Toplulukları: Dom Communities: The group who identify themselves as Dom is the most crowded Gypsy group. They speak commonly Domari language together with the languages of the other people they live with (Kurdish, Arabic, Turkish, Farsi) and since they have lived for long years with Kurdish society they call themselves as Kurd in some regions. Dom name the other Gypsy communities (Abdal/Albanian/ Roman) as "Per-Dom". This denomination refers to a lower status than that of themselves but also signifies other groups of Gypsies as well. Dom also have caste within themselves. Since in the tribal structure of Arabic, Turkmen, Kurd and Irani communities they live together performing entertainment music and playing musical instruments are disapproved, in Dom communities the musicians have a lower status while dentists and local doctors have a higher status; in between are the craftsmen (metalsmith, ironsmith, basket maker etc.).

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[7] Gypsies of Persia – Encyclopaedia Iranica http://www.iranicaonline.org/articles/gypsy-i

[8] Sarıkaya, M., Seyfili M., (2004). Kırşehir Abdal/ Teber Language and Its Relation to Secret Languages of Anatolia, Azerbaijan and Uzbekistan. (in Turkish) Türklük Bilimi Araştırmaları, 15, 243 - 278.

[9] Yıldırım, F., (2008). The Teberi Language. Secret Languages and Codes in our Cultural History. (in Turkish) İstanbul: Picus. ss. 52-74.

The Dom in Turkey

Due to the lack of official statistics and reliable estimates, the total number of Gypsies (Dom, Lom and Rom or sub-groups such as Abdals) is not known. According the Council of Europe, the total number estimated varies between 500.000 and 5 Million.[10]

A great part of Gypsies live in the Western regions of Turkey whereas Dom and Lom groups mostly live in South-Eastern and Eastern regions. The Dom form a different linguistic group of Indian origin who speak Domari.[11] Today Dom societies mainly live in the Middle East and North Africa. In Turkey Dom groups generally

10 Avrupa'da Roman nüfusuna ilişkin tahminleri içeren bir tablo için Avrupa Konseyi'nin web sayfasına bakabilirsiniz: http://hub.coe.int/web/coe-portal/roma.

11 Adrian Marsh, "Türkiye Çingenelerinin Tarihi Hakkında", Biz Buradayız! Türkiye'de Romanlar, Ayrımcı Uygulamalarve Hak Mücadelesi, derleyen Savelina Danova (Istanbul: ERRC/hYd/EDROM, 2008) içinde; Domari dili için, "Romani Project" web sayfasına bakınız: http://romani.humanities.manchester.ac.uk/atmanchester/projects/domari.shtml.

live in the South-East of the country. They are mostly composed of semi-nomadic or nomadic groups even though some has adopted city life and their population is over 500 thousand. They are a multi-lingual community who in addition to their native language speaks the languages of people living in the areas they live (Kurdish, Arabic, Turkish). The Dom who dealt with crafts such as ironworking, metal-work, leather-work, basketry, dentistry, circumcision practice, musicianship, fortune telling for centuries today lost these professions since that lost their validity and they were led to different professions. These communities who live a nomadic life to practice these professions adopted the semi-nomadic life in the last 50 years. These communities, who have been providing handcrafts to the other people they live together with, gradually became unemployed due to increasing population and ever-developing industry and mass production. Today, they do seasonal agricultural work, waste-refuse collection and daily work in almost every region of Turkey.

Lom groups also differ from Rom and Dom from Turkey in terms of language but they are more close to Roma. It is also believed for Lom that they originate in India. These groups are seen in Eastern Black Sea region, Eastern and North Eastern Anatolia and Caucasus. Lom speak Lomavren language.[12]

Gypsies are considered as the lowest among the ethnic groups in Turkey and become subjected to discrimination much like any other part of the world. The life of this community gets more difficult day by day due to reasons of losing their crafts, discrimination against them for employment in modern enterprises, discrimination towards their children in education and social exclusion. Together with Turkey's process of candidacy to European Union it is aimed to strengthen Romani non-governmental organizations and create a Roma Rights policies. In an effort to this end, "Strategy Document for Roman Citizens"[13] was created by Turkey and Roma Rights Policy is still being formulized. The strategy document treats all Gypsy communities (Dom, Lom, Rom) as Roma people and does not include any strategy regarding Dom and Lom communities.

12 Roma Community in Turkey, Interview with Ali Mezarcıoğlu (in Turkish), in Ekopolitik. See. http://www.ekopolitik.org/en/news.aspx?id=5859&pid=1850.

13 "Strategy Document for Roma Citizens" Official Gazette: http://www.resmigazete.gov.tr/eskiler/2016/04/20160430-11.htm

The Dom in Lebanon

Dom communities are not homogenous even though they share a common history in the Middle East. As they do in other countries, the communities in Lebanon display differences in terms of language and living conditions. Even though Dom communities in Lebanon live intensively in Sidon, Beirut, Tyre, Jubayl, Tripoli and Beqaa Valley, a lot of families spread to the whole country.

Lebanon is historically a central point and junction for Syria and other countries of the Middle East. Even today Dom communities migrate to Iran, Iraq, Turkey, Palestine and other Gulf countries. Today, a part of the Dom groups living in Lebanon, consists of "Palestinian Doms" who migrated from Palestine. Families who live in Sabra and Shatila towns, identify themselves as Palestinians.

There are still modern nomadic Dom groups who travel between the neighboring countries, without a regard to the modern borders. Particularly before the civil war in Syria, most of the Dom communities had crossed the border and came to

Bekaa Valley and Tripoli, northern Lebanon, to work in seasonal agricultural work and other daily jobs.

They live together with Palestinian refugees and Lebanese people who are living in poverty in tents and cottages in Beqaa Valley and in squatter areas in Beirut and other cities. To conceal their real identity, they introduce themselves as Turkmens, Syrians and Arab-Bedouins. They struggle with fundamental problems such as access to healthy accommodation, clean water, drainage system, electricity, school and healthcare services.

There are Dom individuals with formal employment and occupations among the city-dwelling Doms , most of them work as gathering donation on streets, playing drums, flute or other instruments in weddings and parties. Especially in night clubs, many Dom musicians work, especially in the entertainment industry; in the Middle East musicians have an important place..

Dom children work to support their families economically by selling candies, nuts, chewing gums instead of going to school. Despite the existence of non-governmental organizations making an effort for the education of these children, the government does not have an education program. [14] [15]

Some Dom maintain their traditional crafts by adjusting their profession to the requirements of the modern day.

Some men from the community produce a one-string instrument called Rababa. Additionally producers of the wooden plates used to crush coffee beans, hammersmiths producing traditional Arabic daggers and traditional dentists still work actively. Musician groups still perform their art and while men play musical instruments women sing and dance. Some of them travel for commercial reasons to Gulf countries.

[14] Children Living And Working On The Streets In Lebanon: Profile And Magnitude https://www.unicef.org/lebanon/Final_Study_SBC_En.pdf

[15] The Dom People and their Children in Lebanon http://www.insanassociation.org/en/images/The_Dom_People_and_their_Children_in_lebanon.pdf

The Dom in Jordan

Studies regarding the Dom society in Jordan [16], reveal that the Dom society living here is composed of five large families among which Tamarzeh tribe is the biggest who categorize themselves as Jordanian Dom since they were living in the country before the establishment of the country. Other four tribes are Ka'akov, Ga'agreh, Balahayeh and Nawasfeh. Other communities forming Gypsy population are composed of the communities coming from Palestine (Western Bank and Gaza) and mainly communities from Iraq and Syria. Dom communities living in Jordan name themselves as Bani Murrah. Additionally Abdal communities migrate between countries such as Turkey, Syria, Lebanon, and Iraq for hundreds of years. After the Syrian civil war tens of Abdal communities took shelter in Jordan. Jordan has previously received intense Dom migration influx just before the 1967 Arab-Israeli War. Dom population in Jordan continues to be mobile since Jordan

16 **Williams, G. A.,** The Current Situation of the Dom in Jordan http://www.domresearchcenter.com/journal/18/jordan8.html

is the most stable country in the Region. While some of them move within the country borders through the Jordan Valley, some groups follow a longer migration route towards Lebanon, Syria, Turkey, Iraq, Egypt, Saudi Arabia and other Gulf countries.

Most of the nomadic or semi-nomadic families live in tents under very primitive living conditions without access to water or electricity. The society has major problems especially in accessing clean water. Rents given to the camp area, daily prices for drinking water, gas, electricity, health services and education of children become prominent as the basic problems of Dom Society. As it is in the other Middle Eastern countries, the Gypsies are not accepted by Jordanian society because of reasons such as racist prejudices and lack of communication. The inefficacy of the programs developed by Jordanian government and civil society reinforce the racial prejudices that the Dom society is subjected to and lead them to hide their identities. Negative images overshadow the countless constructive contributions of the Dom society to the Jordanian society. The effects of societal isolation continue to be seen in hiding ethnic identities.

Despite all these negativities, the Jordanian government has established strategies for education of the children of Dom and the other nomad tribes and a unit is still working on this field. Especially MAKANI programme, supported by UNICEF, produces successful results.[17] Problems related with Dom children's access to education still continues. Most of the boys keep working as apprentices to carpenters, mechanics or workers in textile industry. For the girls, underage marriage (around the age of 15) is still a common phenomenon.

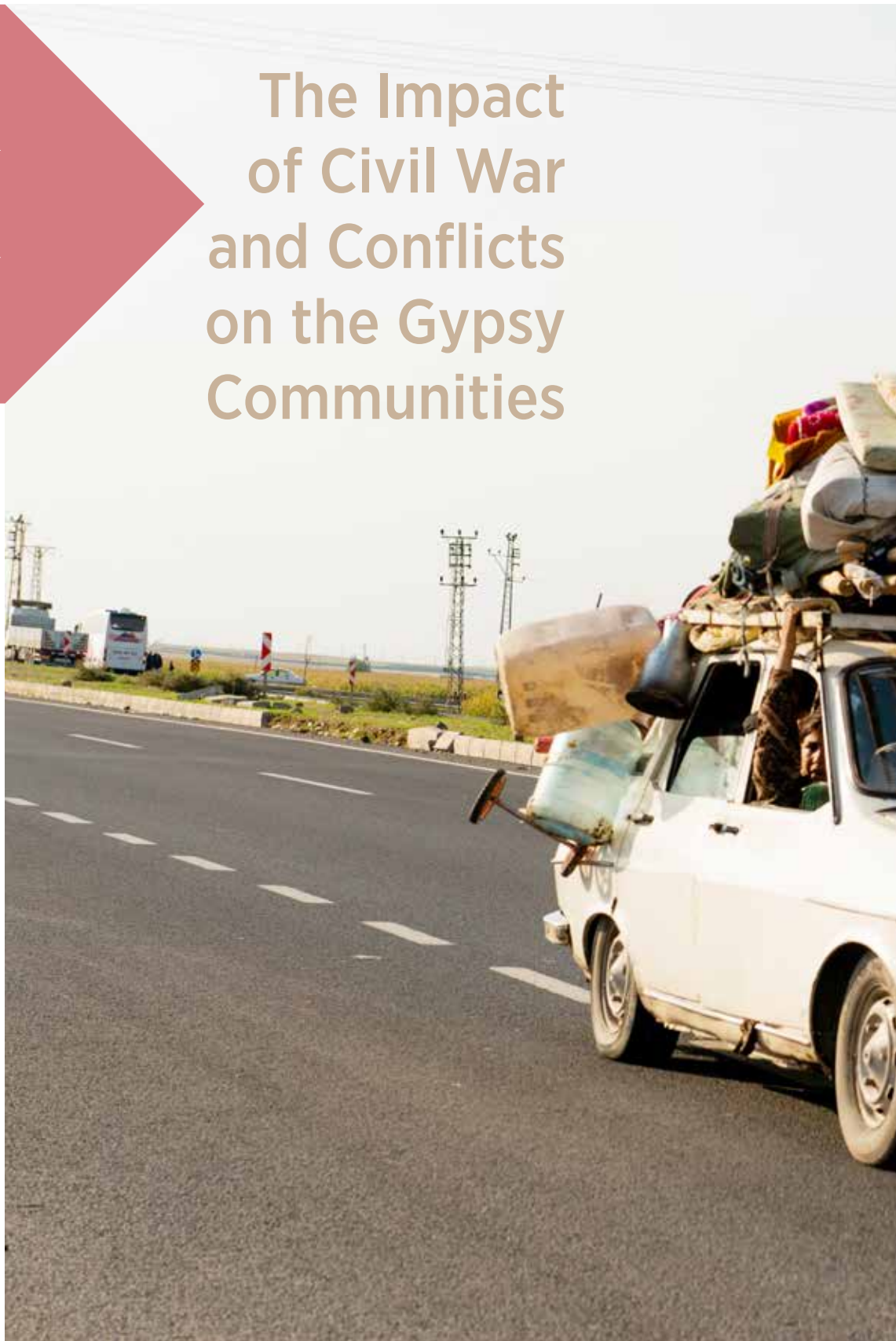
The ongoing crisis in Syria since December 2013 resulted with a migration flow of a great refugee body of over 567.000 people corresponding to 9% of the Jordanian population. Hundreds of thousands of refugees were directed to the camps in Jordan governed by UN in Amman and Jordan Valley in places composed of slums in desert suburbs. There are tens of temporary encampments in this area.

Among these hundreds of thousands taking shelter in Jordan there are thousands of members of Syrian Dom society. They tell that they remained "unseen" by hiding their real identity and introducing themselves as Kurd, Turkmen or Sunni Bedouins. As told by Fathi Moussa, a Jordanian Dom leader, the Dom "suffer silently". The days and nights of this society which is one of the oldest communities in Syria and Iraq pass silently.[18]

[17] Qualitative report on children from **marginalised Jordanian minority groups**. https://www.unicef.org/jordan/Report_on_Dom_Children_Feb2017-ENG.pdf

[18] Evaluating the Effect of the Syrian Refugee Crisis on Stability and Resilience in Jordanian Host Communitie www.reach-initiative.org/wp-content/uploads/2014/02/jeffrey.frankens-10022014-093154-REACH-FCO_Syrian-Refugees-in-Host-Communities_Preliminary-Impact-Assessment.pdf

The Impact of Civil War and Conflicts on the Gypsy Communities



A Historical Comparison from the Perspective of the Syrian Refugee Crisis

Historically, an examination of the migration movements of Gypsy communities would show that they had been forced to migrate to other cities and countries to avoid massacres and to find safety at the times of war and conflict. In the last century, when examining these communities' migration patterns in Europe during the Balkans War and WWI & WWII, it is seen that they migrated over large areas to nearly all parts of Europe. Fleeing did not spare the Gypsies from massacres of Nazis and other Fascist dictatorships. Gypsies were mass-massacred especially in the Nazi camps in Czechoslovakia. Despite lack of definite numbers, it is estimated that 300 to 800 thousand of Roma people were killed, with similar numbers forced to flee and tens of thousands missing throughout the war. Nazi documents contain detailed information about the persecutions. The Gypsies never took part in WWII yet they were amongst the people who suffered most from it. They were used as guinea pigs in tests, sterilized in some countries and burned into cinders in Nazi camps[1].

The UN Committee on the Elimination of Racial Discrimination recommended the States parties to the International Convention for the Elimination of All Forms of Racial Discrimination "to acknowledge wrongs done during the Second World War to Roma communities by deportation and extermination and consider ways of compensating for them"[2].

After the disintegration of the Eastern Block in beginning of 1990s the Gypsies in these countries first thought they finally reached freedom only to soon find themselves primary targets of the ultra-right nationalism, xenophobia and discrimination that germinated in these countries as a result of the disintegration. Sometimes they were directly killed even. They were persecuted and reprised for not taking part or collaborating with the enemy[3].

During the civil wars in the Central and Eastern European countries, despite remaining impartial to the wars, the Gypsies faced massacres. Especially Serbian Militia confiscated their properties, mass-killed them or subjected them to illnesses and starvation in camps. Hundreds of thousands of Gypsies were forced to leave their homes in Bosnia and Kosovo during the civil war. Thousands of them were killed and tens of thousands of them injured, and also their houses were demolished, and lands were confiscated throughout the war. Only 8 thousand Gypsy families remained after the civil war in Kosovo, a land which hosted hundreds of thousands of Gypsies before.

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1 Wieviorka A., 60 Yıl Sonra Auschwitz - - İletişim yayınları (in Turkish)

2 Committee on the Elimination of Racial Discrimination, General Recommendation 27, Discrimination against Roma (Fifty-seventh session, 2000), U.N. Doc. A/55/18, annex V at 154 (2000), reprinted in Compilation of General Comments and General Recommendations Adopted by Human Rights Treaty Bodies, U.N. Doc. HRI\GEN\1\Rev.6 at 216 (2003). https://www.iohrd.nl/wp-content/uploads/2018/03/Committee-on-the-Elimination-of-Racial-Discrimination-General-Recommendation-27.pdf

3 Roma and Conflict: Understanding the Impact of War and Political Violence. http://www.errc.org/uploads/upload_en/file/roma-rights-journal-1-2017.pdf

In the Middle East, on the other hand, the Dom, Christians, Syriacs and other non-Muslims living in Iraq for thousands of years, could not bear the oppression and aggression after the invasion of the Country and left their homesteads. The events in Iraq and in Syria during the last 8 years continue to cause deep concerns for the members of minorities in the Middle East and remain the main basis for fleeing from their countries and taking refuge in others.

What happened with the **"Gajar"** community (a community of Dom origin) living in Bagdad after invasion of Iraq by the US in 2003 is a good example of sufferings of these communities. The population of the Gajar in Iraq was around 50 thousand during the Saddam Era. They spoke Arabic as well as their own tongue and were the musicians and dancers for wedding ceremonies and other festivities. The Abu Ghraib region was one of the historical migratory settlements of the Gajar. Under the Baas Regime, the Gajar faced discrimination and exclusion from the society for being "alcohol-consuming-, prostituting-, ungodly heathens"[4].

After the collapse of the regime, the public and private institutions and the establishment was pillaged by the rebels. The houses, workplaces and religious buildings of the followers of the previous regime as well as the ethnic and religious minorities were destroyed. The Gajar could not escape the same fate. Their neighborhoods and houses were razed to the ground; people of all ages, men, women and children were subjected to horrific violence. The women, especially, were subjected to all kinds of the violence including sexual violence. After the occupation, the famous Gajar neighborhood, which was close by Abu Gharib, also famous but for the American torture-houses, was destroyed to utmost degree. People had no choice but to flee. The Dom were subjected to brutal terror on the hands of the Shiite Militants and radical groups such as Al-Qaida. Countless men, women and even children lost their lives during these assaults. The Iraqi administration turned the deaf ear for these attacks. The attacks were savage to the extreme. In Arabic tradition, beheading a person from behind the neck is a dishonorable way of execution meant to degrade the victim considered to be lower than human because of their social group. This type of brutalism was the preferred method of the savage executioners of the Gypsies who were killed in masses. Today in Iraq, there is no family who hasn't lost one or two of their members at the hands of these fanatics. Some of the Dom left their communities and took refuge in the Capital or other larger metropolitan cities of Iraq. The others fled to neighboring Arab countries like Syria, U.A.E and Jordan to avoid starvation or harassment. A small and luckier part of them received refugee status in European Countries like Sweden and Norway[5].

[4] Kawakami, Y., The Iraqi Gypsies After the Collapse of Hussein's Regime http://www.domresearchcenter.com/journal/22/index.html

[5] Tamimi, I., The Roma of Iraq- a forgotten community londonprogressivejournal.com/article/view/845/the-roma-of-iraq-a-forgotten-community

Iraqi government's blindness to these massacres caused thousands of Gypsy families to flee from the villages and cities in which they had grown up and seek refuge amidst the crowds in the larger cities. Individuals from these societies had no chance but to engage in illegal activities like begging, theft or prostitution to avoid starvation. A large part of them had to re-assume the nomadic life because of the discrimination that they receive in everywhere, in every society they went. Many groups were exiled. The holders of power under the new regime were adamant: they said that there was "no place for alcoholics and prostitutes in an Islamic country". During an interview with a journalist, a Gypsy said, "After the occupation, the Iraqi became Muslims and it has become too hard to live in here"[6]. Today, the leaders of radical Shiite groups warn the Gypsies to abandon their "heathen ways" and follow a proper life that befits good Muslims. They continuously provoke the society against the Gypsies claiming that all their girls go around half-naked and all of them sell alcohol or narcotics to good Muslims. Today, the Gypsy communities in Iraq strive to survive without the most basic vital needs such as tap water, electricity or healthcare[7].

According to the sources, the Dom communities living in separate groups at the fringes of Bagdad, Al Diwaniya, Diyala, Mosul and Mothana have been subjected to systematical racial discrimination from the Government and deprived from every single constitutional basic right since as early as 2005. Furthermore, the systemic discrimination deprives these groups from education, employment and public services and subjects them to poverty and exclusion[8].

After 14 years the international media started to announce that the Iraq's Kawliya children have just started to return to school thanks to support by international organizations[9] [10] [11].

6 The Gypsies of Iraq – Meetings with a people in isolation.
www.yourmiddleeast.com/features/the-gypsies-of-iraq-meetings-with-a-people-in-isolation_12455

7 Iraq's Gypsies Blockaded by Police, Harassed by Authorities
www.niqash.org/en/articles/society/5119/

8 Iraqi Gypsies Suffer the Government's Systematic Racial Discrimination and Social Exclusion
www.iohrd.nl/2018/03/03/iraqi-gypsies-suffer-the-governments-systematic-racial-discrimination-and-social-exclusion/

9 Children of Iraq's Kawliya return to school after 14-year break
www.reuters.com/article/us-iraq-gypsies/children-of-iraqs-kawliya-return-to-school-after-14-year-break-idUSKBN1HO23K

10 Iraq's Gypsy communities face discrimination
www.al-monitor.com/pulse/tr/originals/2015/04/iraq-gypsies-dance-parties-prostitution-discrimination.html

11 The Iraqi gypsies living on the fringes of society.
observers.france24.com/en/20150304-iraq-gypsies-villages-minorities-diwaniya

Egypt hosts about two and half million of Gypsies yet most of them are not registered citizens and the state particularly avoids to enregister them[12]. They do not hold official birth certificates or identity cards. In many cities like Cairo and Alexandria, hundreds of thousands of Dom (Gypsy) Groups live. These groups identify themselves as "Sunni Muslims" yet they generally are not so devout. They still believe in supernatural powers and miracles. Socially isolated, the Gypsy communities are forced to live in poorer regions of Egypt. They live in the Nile Valley, in ramshackle houses beside the extremely polluted water channels. They mostly labor in day jobs like metalworking, dancing or fortune-telling.

A reporter asks a crone of a Gypsy women peacefully sipping tea in front of a "Gypsy Tent" on the banks of the River Nile: *"Well, now that you have had your revolution, what will happen?"* The old gypsy replied: *"I've quit hoping since more than a decade. But now I have hopes. Well, whatever comes cannot be worse than what happened in recent year, anyway"* [13].

Historically, one of the more significant settlements where the Dom communities lived in the Middle East is the City of Jerusalem. Prolonged conflict between Israel and Palestine laid the groundwork for dispersion of the Dom throughout the Middle East. Today, Dom of the Palestinian origin live in many Middle Eastern country. Also, refugee Dom live along with other Palestinian refugees in the Palestine Refugee Camps in Egypt, Syria and Jordan[14].

The situation got worsened for the Dom in Palestine after construction of the wall by Israel. Many families have difficulties in contacting the members of the family that remained on the "other side of the wall". On the other hand, they frequently encounter discrimination in daily life both in Israel and in Palestine [15].

In Jerusalem, a large Dom community still lives. There is a Dom community center established in this area which engages in education for children and preservation of the cultural heritage. Today, living under the constant threat of the political tensions of the region, the Dom cultural heritage and identity are endangered. The Dom of Jerusalem have quit the nomadic life and have been settled for many decades now. In addition to their more traditional crafts, they

12 Gypsies inside the Egyptian circle
www.domresearchcenter.com/news/egypt/egypt1circle.html

13 Devrimin ardından Mısır
www.ntvmsnbc.com/id/25226886/

14 Caught in the middle: Gypsies in Jerusalem marginalized in conflict-laden city.
ww.egyptindependent.com/caught-middle-gypsies-jerusalem-marginalized-conflict-laden-city/

15 Gaza's Gypsies Face Daily Racism.
www.al-monitor.com/pulse/originals/2013/06/gaza-gypsies-dom-racism.html

work as drivers, nurses, street cleaners and cooks and also as workers in the textile sector[16].

When the tendency of public upraising that has overthrown the regimes in Tunisia, Egypt and Libya reached Syria in March 2011, it was thought that the Baas regime would have fallen in short time. But due to the ethnical and religious structure as well as the geographical position of Syria and the power relationships created by Baas Regime over all these differences and international power shifts since, this prophecy failed to come to reality. The regime lives on in spite of what was assumed. During 8 years of war, millions of people from all ethnicities had to leave their homes behind. A part of them migrated to rather safer cities but millions upon millions of Syrians had to take refuge in neighboring countries.

As is their custom, the Dom tried to remain impartial in this war. Nonetheless the war came and found them. Violent clashes in the cities, lack of food and healthcare forced these communities to migrate both domestically and to the surrounding countries (Turkey, Lebanon, Jordan and Iraq). It is important to understand that these people face discrimination of all kinds even under normal circumstances. And today in war-plagued Middle East, the Dom strive to survive under extreme hardship in everywhere they live. Those who somehow found refuge in the camps

16 Jerusalem's Gypsies: The Community With the Lowest Social Standing in Israel. www.haaretz.com/israel-news/.premium.MAGAZINE-the-lowest-caste-on-israel-s-social-ladder-1.5452219

in surrounding countries try to conceal their true identity and present themselves as Kurds, Turkmen or Arabs, according the second language they can speak. Yet they are still discriminated against by the Arabs, Kurds and Turkmen as well as the administrations of these camps. Being identified in short time, the bias and discrimination towards them forces them out of the camps in short time. Besides, in order not to be confined between fences to avoid constant insults of the Gadjo most of them stay away from those camps and re-assume nomadic way.

Like any other people in the Middle East, the Gypsies were divided by man-created borders in the last century. They maintained their contact with their kin in different countries. Marriages between families living in different countries continued. When the migration flow started, those groups being subjected to the discrimination by other people, tried to reach the cities where their relatives lived. No-matter in which country they live, all the Gypsies shared the same fate. Being despised, insulted, excluded and discriminated by every single Gadjo community, whether in power or not in the given country, these people live at the "zero point in terms of economic and social activity.

Today, the Dom Communities from Syria that took refuge in the surrounding countries live in ramshackle houses in the poorest parts of the cities. Their kin in these places pitched tents for them adjacent to their houses and shared their waste/scrap collecting occupation with them. Still most of them try to survive in patchy tents around the cities and towns along the Syrian borders of Turkey, Jordan and Lebanon. They work at the lowest jobs in Cukurova, Tripoli, Beqaa and Jordan Valleys as seasonal workers in farms.

In sum, the Gypsies have always been amongst the first victims of civil wars between the people, ethnical or religious groups with whom they lived together for hundreds of years. During the public uprising and the following new era in the Middle East, the Gypsies of the Middle East got caught under crossfire, as they have always been.

Today, the Dom of Syria left their customary communities and moved to the cities and tried to integrate with other groups in the countries where they took refuge. But once their identity is discovered by people in the other ethnic groups, they start to face discrimination all over again. For this reason the members of the Dom desire to leave their communities and take refuge in metropolitan cities or in western countries in Europe or elsewhere [17].

[17] Syria's Lost Generation.
www.nytimes.com/2014/04/13/opinion/sunday/syrias-lost-generation.html

Despite remaining impartial during the clashes between the Regime and the opposition for the last 8 years of war and conflict in Syria, it appears that all the living conditions have disappeared for the Dom. Due to their impartiality, the Dom were forced to migrate by both the regime and the opposition forces; their houses and properties were plundered. Those who remained in Syria were enrolled and they did not even have regular citizenship before. Many families never heard again from their children during these 8 years. Children of those who start to return face recruitment for the army when they come of age.

For the last one year, the international community started to talk about the return of the Syrian refugees and to achieve peace in Syria. Those debates must be re-structured to include the future of the Dom and other minorities. The experiences in war-waged regions for the last century are filled with terrible suffering of the minorities during all these wars. International community and policy makers indicate that nationalism and ultra-right, zealotry and religious ideologies rapidly rise after the end of the clashes. And often times, the very first target of such fanatism are Gypsies and other minorities.

The history of the last decade show that the Gypsy (Roma, Dom and Lom) communities, who were subjected to continuous exclusion, marginalization and discrimination even before the breakout of the wars and civil wars, faced massacres and even genocides during the times of war and had no choice but to flee from their homes. The violence and massacres are often disregarded in the systemic history most likely because often the historiographers come from the warring parties and have a subjective perspective on the events. Sources predating the 20th Century do not provide much data on the sufferings of the Gypsy communities during wars in various regions of the world. The histography of the past is but about heroism and victories of the nations over others. The monuments rise over the losing sides, massacred children, women and people. The heroes are always depicted with one foot on the broken bodies, ruins and rumbles of houses, towns and cities in paintings, stone carvings, and book letters in today's literature.

Upon the arrival of the 20th Century, even though the historiographers failed to properly document the sufferings and massacres faced by the Gypsy Communities, increase of the number of written materials, that the historiography and the ability to read and write was liberated from the hands of the elites; increase in the demand and ability of literacy by masses; as well as advancing technology's impacts on the generation and dissemination of the information, allowed people to access at least some historical data on the subject. The researches on the subject

compile, sort and categorize the relevant data from the mass data and find-out small but important pieces of information from the details[18].

Strengthening of the Gypsy/Roma civil society organizations and also spreading and diversification of the human rights area have given rise to the "Gypsy/Roma Studies" which attracted the historians. Today, the data on the Balkan Wars and WWI and WWII as well as the wars and civil wars during other periods rapidly increases. Especially the documents on the racist violence, assaults and massacres experienced by the Roma communities in Europe during and before the WWII become revealed on a daily basis.

It should be kept in mind that the problems faced by the Gypsies under the minority policies of the countries throughout the last century are not merely cultural or historical in nature; they contain elements of bias, discrimination, poverty and violence. Their problems only gets worsened in regions where conflicts and clashes occur.

18 On the brink of catastrophe: the forgotten Dom refugees from Syria
www.errc.org/news/on-the-brink-of-catastrophe-the-forgotten-dom-refugees-from-syria

Syrian Dom Refugees

Current Situation in Jordan, Lebanon and Turkey

Since the beginning of the public uprising in 15th March 2011 in Syria, the people started to leave their country fleeing from the war and the conflict. To save their lives, they left their houses, the cities in which they were born and the streets in which they lived for all their lives behind to cross the borders and take refuge in surrounding countries. They seek to ultimately take refuge in European countries and the outrush of refugees from Syria still continues.

During all these years, more than 13.1 million Syrians were forced to leave their homes, around 5-6 million of these, took refuge in neighboring Turkey, Lebanon, Iraq and Egypt.[1] The number of Syrian refugees in European countries is close to 1 million. Despite being very limited, the historical experiences and studies on the impacts of conflicts and wars on minorities show that the minorities in the conflict zones are intensively subjected to violence and maltreatment.

The Gypsy Communities (Roma, Dom and Lom) have always been subjected to intensive exclusion, discrimination and marginalization even before the breakout of the wars. When the clashes, conflict and wars did start, these communities faced plain massacres or forced migration. In short, what they always get is but damage, discrimination and hatred.

1 Syria Regional Refugee Response, UNHCR
data.unhcr.org/syrianrefugees/regional.php#_ga=1.150812086.1634584225.1465540161

Today approximately 40 thousand Dom who took refuge in Turkey try to live in many cities of the country. Among the Syrian asylum seekers whose number exceeds 3.5 million they represent a very small ratio.

The Dom Communities are well dispersed throughout Turkey especially in Istanbul. They are subjected to bias and discrimination by both the local dwellers and the officials of the locations they settled in which makes it difficult for them to access basic services like education, healthcare and accommodation.

Some of the Dom had to re-assume the nomadic life due to unemployment and poverty in the countries where they took refuge [2]. The studies indicate that the ratio of the groups forced to semi-nomadic life constitutes 10 - %15 of their total population. The communities re-assuming the semi-nomadic life are not free from problems either. The life of the nomads, who lived in harmony with the wilderness and nature throughout the history, is obstructed by limitations on free movement and restrictions in entry-exit to the cities according to the laws of the country they live in.

The Dom Refugees from Syria, who took shelter in Turkey, live in tent camps established by them, in humble tents, ruins and abandoned buildings. The ones who do not have a place to stay, sleep on the streets and parks yet a very small group live in houses rented by a couple of families united to live together. These houses are mostly in the neighborhoods of Gypsy communities. To meet the provisions of the mentioned circular tents are frequently taken down and burned. These groups who can hardly earn a living by daily work move a lot since they do not have money for paying rent. Because they are more exposed to pressure in smaller cities, they tend to move to big cities such as Istanbul, Ankara, and Izmir to get lost amidst the masses[3]. The xenophobia and hate speech against Syrian refugees/immigrants in Anatolian cities, resulted in a deeper need for these communities to become invisible. Most of the families was forced to migrate to larger cities in western Turkey. Another reason for this is the exclusion of these communities by the other, mainstream refugee groups. Accompanied by bad-press coverage, the heated reactions to the Syrians in Turkish society, are focused especially on these communities. Many people, including Syrian refugees unfortunately, make

[2] The Bottom of the Bottom in Turkey. http://www.hurriyet.com.tr/yazarlar/melis-alphan/turkiyede-en-alttakiler-40296775 (in Turkish)

[3] Invisible and Forgotten: Syrian Domari Refugees in Turkey. http://www.errc.org/news/invisible-and-forgotten-syrian-domari-refugees-in-turkey

The Dom: Syria's Invisible Refugees. https://www.voanews.com/a/the-dom-syrias-invisible-refugees/1626658.html

The Dom: Others of Syria Yesterday and the World today https://www.gazeteduvar.com.tr/gundem/2018/09/22/domlar-dun-suriyenin-bugun-dunyanin-otekileri/

press statements like *"These are Gypsies, they were beggars in Syria as well; we don't want them too, they are no-Arab"* which puts them in the crosshair of the accusations .

The lifestyle of Dom refugees prevents a majority of them from being registered. The Directorate General of Migration Management which is responsible for registration of Syrian refugees in Turkey either cannot reach these communities or due to prejudices becomes reluctant regarding their registration. Even today, many community members do not have the identification card issued by registration centers. The community members explain this situation with unauthorized border crossings; lack of information or misinformation related to registration and avoidance of contact with authorities. Given their previous experiences, they are reluctant to access the services. On the other hand, community members living in tents and ruins cannot take the required certificate of residence for registration. Even though some provide all these requirements they are still kept waiting without explaining the reason and some of them cannot even get the documents. The bias and prejudices of those holding public offices or those working in non-governmental organizations providing access to these services against Gypsies, makes it even harder to access this community.

Additionally, since the identification documents are only valid in the cities of registration, they cannot be mobile again to find a job in another city and therefore they do not want to take the foreigner identification card. The ones who do not have this card cannot benefit from health services and aid distribution.

Dom refugees living in broken-down tents, gathering donation on the streets or work remain face to face with arbitrary interventions of law enforcement forces and they become a target.

Dom refugees who took refuge in Turkey experience significant problems in finding a job. With the hope of finding a daily work they wander around and they find mainly jobs like waste and scrap collecting and recycling which entails long working hours and very low wages. They are forced to work under conditions of exploitation. Women and children engage either in peddling (tissue papers, lighters etc.) or gather food or aid on the streets.

There are good examples of proper treatment for the Syrian Dom Communities living in Turkey. Especially the Sultanbeyli Municipality in Istanbul and the Refugees Association acting within the district, make significant efforts to enregister the families and to ensure due access to public services for them [4].

[4] Final Meeting of the Project for Supporting Syrian Dom Refugees. multeciler.org.tr/eng/final-meeting-of-the-project-for-supporting-syrian-dom-refugees/

In Turkey, the Dom communities work as seasonal farm workers, construction workers, porters, or waste/scrap collectors in many cities of Turkey today. Knowing that they are Gypsies the employers avoid giving them a job opportunity or terminate their services as soon as their ethnicity is figured out. The seasonal agricultural employment is only open to them when there is no-one else to do the job.

It is observed that the Dom children refugees from Syria have significant problems in adapting at the educational institutions. Since they are more vulnerable compared to the adults, the children are more affected by these harsh conditions. Still in their developmental ages, the children are in urgent need for special programs and special attention for integration to the educational system [5].

Dom communities living in Syria, after the civil war, crossed the border and spread to many regions of Lebanon over Beqaa Valley. The regions where they settled are the areas where Dom communities live in Lebanon. For Syrian Dom communities, Lebanese land is a centuries old junction in the migration route. That is why they continued their relation with their relatives there all the time. Many of them continuously migrated between the two countries. During the interviews we met a lot of Dom who have the identity of both countries. It is observed that there are a lot of marriages especially between Syrian and Lebanese Dom and therefore there is an intensive transitivity concerning citizenships.

The Abdal communities from Syria speak Turkish and Arabic languages and live in many regions of Lebanon[6]. Even though they speak their specific language called "Teberi" within themselves, they introduce themselves as Turkmens to hide their origin. They are very sensitive about their identity and they choose to hide both their ethnic identity and their religious belief (their actual belief is Bektashi). They believe that they are discriminated against because of their identity. They come from areas around the tomb of Sayyidah Zaynab in Damascus. They were spread to Jordan, Turkey and Lebanon because of the war while some remained in Syria. Some of them who first went to Turkey came to Lebanon through Syria to be with their kin. They said that they lost many people during the journey and that 3 people who died 3 days before the interview in a bomb attack in Damascus' market area were their relatives. They also said that they have relatives in Tripoli and Beirut and they used to come to Lebanon frequently before the war. In Lebanon many of the Dom men work in constructions. They come illegally to Lebanon. They took

[5] ERG Report: The Dom are excluded by the Syrians. https://www.gazeteduvar.com.tr/turkiye/2018/12/29/erg-raporu-domlar-suriyeliler-tarafindan-da-dislaniyor/

[6] The Abdal Community (Abdals); Despite differences in terms of language, religious beliefs and historic backgrounds, these people are called with various generic terms by locals: Gypsy, Nawar, Ghajar or Mitrip, hence are considered within the Dom community in this study.

the tents they live in from UNHCR and they pay rent for the place. Moreover they pay almost 50 dollars monthly for electricity and water. They are not registered to UNHCR and they mentioned that they did not receive any healthcare services.

In addition to Abdal groups, there are Dom communities living in Lebanon who came from Syria and who speak Domari and Arabic languages. During the interview, a man who came from Homs two years ago said that some of his relatives took shelter in Turkey and a family was lucky enough to take refuge in France. He continued; *"My home in Syria was destroyed. My grandfathers were dentists and circumcisers between Lebanon and Syria. Now we work any job we find in Lebanon, generally we can find jobs in construction and agriculture, but the wages are very low."* At first the children of the family (one girl and one boy) were enrolled in a school but they had to change the school due to violence by their teacher. The teacher claimed that the children did not behave. But the father counter-argued that this was not the way to adjust the behavior of the children, but a teacher needs to be a guide for them. The school administrator at the second school didn't want to enrol the gypsy children at first but then decided to enrol only the girl.

A woman said during the interview that; *"she was seven months pregnant and went to a hospital which has an agreement with UNHCR yet UNHCR paid only 85% of the examination fee and she could not buy the prescribed medicine because they were expensive."*

Yet another woman said; *"Her husband was lost in Syria and she lived in a tent with her two children and she needed heating, clothes, medicine, food and children needed stationery and toys."*

Interviews were made with two separate Dom groups in the Al Marj region of Beqaa Valley in a Dom settlement with approximately 30 tents. Both of the groups came from Sayyidah Zaynab neighborhood of Damascus 6 years ago. The traditional profession of one of the groups is carpentry (strainer making, Girbal, Munkhul) and the other group (Haciyye) produces musical instruments (called Rababa) and performs music and dance. Both groups introduce themselves as "Turkmen" but they name the language they speak as Domari, Asfouri or Nawari.

These Dom groups have lived in Lebanon before but after the civil war in Lebanon they migrated to Syria. That is why they still have relatives in Beirut. Even though they received Lebanese citizenship in 1993, they continued to live in Syria. Their Lebanese identity cards define their ethnicity as Turkmen which was also given to them as their surnames. Because of this citizenship they are not registered to UNHCR. They said that their home in Damascus was ruined.

In an interview with a Dom mother and her daughters who are citizens of Lebanon and speak Domari and Arabic; the mother (60 years old) said that her husband was a carpenter in Syria, that they used to sell foul/hummus (beans & chickpeas) but now they work in agriculture. After working in the field, the woman took a part of her wage in olives and so she made soap, olive oil and fuel for the stove for her family. She gave birth to 8 girls and 3 boys. One of her daughters lives in Sabra in Beirut. She said that her relatives in Sabra do not have a good command of Domari language. One of her daughters in the tent during the interview is mentally disabled. She said that her daughter is a "darwish" and has seizures from time to time. They stated that they do not receive support for their daughter.

The Dom that we interviewed paid annual rents for the areas on which they had set up their tents or cabins. Additionally, they pay monthly electricity and water fees. Tents are made of the tarpaulins of UNHCR but they were not distributed to them, but the Dom bought them from other refugees. They supply water from a nearby creek and from their neighbors. They stated that paying rent is especially hard for them. They mostly pay their own health service fees. For birth the clinics in the area give services for a fee. They do not receive medicine aid for chronic diseases.

Various Dom communities from different regions of Jordan were interviewed for this study. The dentists and blade smiths from three different groups (Shebriyeh, Khanjar, Jambiya) were interviewed in Al Qweismeh region and musicians from Haciye groups were interviewed.

The Dom living in this country identify themselves as Jordanian and Bani Murra. They speak Domari and call their tongue the Asfouri. They said that their elders were dentists, blade-and metalsmiths but no one follows the craft anymore. They said they work in constructions in towns and have relatives in Idlib and Jerash. They used to travel with donkeys and visit villages once every month to sell their products and services. They said there still are those who practice the craft and sell the knives they made. They also said that they used to travel to Syria before. They have marital bonds with Syrian Dom. After the war they had relatives coming from Syria. The ones coming from Homs continued to the Gulf to do trade. They went to Kuwait, Saudi Arabia, it is also said that some of them even went to Libya.

The prevailing bias towards Syrian refugee women is intensified when it comes to the Dom women due to their ethnical origin, identity and gender. The articles on Syrian Gypsy and Syrian beggar published in the press mostly use the photographs and visuals of women. Women going about the streets asking for help are exposed to all kinds of exploitation, violence and harassment. The cases where

especially girls are victims of sexual assaults in the streets are nowadays common piece of news in the media.[7].

Today, many Dom women go to Jordan and peddle cigarettes, threads, needles and other small items on the streets.

A large part of the Syrian Abdal community lives in houses in the outskirts of Amman. Many of them were registered to UNHCR, some of them have Jordanian identities. They come from Aleppo and Sheikh Maqsood. Their grandfathers used to do ironwork. Now young people deal with carpentry while women serve as maids cleaning houses. They often have difficulties in paying the rent.

[7] Campaign Against Sexual Exploitation of Syrian Girls - bianet http://bianet.org/bianet/cocuk/163224-suriyeli-kiz-cocuklarina-yonelik-cinsel-somuruye-karsi-kampanya (in Turkish)

Sexual Assault to a 9 YO Syrian Kid in A Café in Izmir! http://www.birgun.net/haber-detay/izmir-de-bir-kafede-9-yasindaki-suriyeli-cocuga-cinsel-istismar-107848.html (in Turkish)

Syrian beggar girls subjected to harassment! http://www.urfanatik.com/yerel/suriyeli-dilenci-kizlar-tacize-maruz-kaliyor-h38385.html (in Turkish)

A woman said in the interviews that; *"One of my sons was shot in Syria, now he got better. We spent 10 days at the border. I lost one of my daughters during passage to Jordan and in Jordan; I don't know whether she just left us or got kidnapped."*

The woman said that some of their relatives stayed in Syria and some went to Iran and Turkey. She continued; *"The condition of the ones in Iran is not well, they are not like us so they cannot find rice, we have rice here, they cannot find it there."*

She says they were better off in Syria. She wishes to go back; *"We all want to go back. I don't care if it is all ruined or become completely desert, I want to go back to Syria". "Too many beard-infested faces here, these people are not like us". She adds: "They insult us".* diye ekliyor.

The Abdal group interviewed near Mustanada is composed of 300 people and most of them are children. They come from Aleppo/Haidariyya and Damascus/ Sayyidah Zaynab in Syria. Some of them have Jordanian ID cards. They had come to Turkey before. The women sew clothes for themselves and their children. Sometimes they go to towns and cities nearby to earn money by fortune-telling. None of the children is enrolled in school. Children were enrolled in Syria and they say two of their boys received education until 9th grade. When they had come to Jordan, they started to work.

A man we met in the group in Mafraq has just arrived from Turkey, Istanbul/ Fikirtepe. He brought small presents, hairpins and candies for the children. They say the parents of some of the children live in Turkey but the children remain here with their relatives.

Main Problems of Dom Refugees

Discrimination

All the interviewees stated that they had much better living conditions in Syria. They say that now they live under very harsh circumstances and that they are being called beggars, gypsies and when they get out of their house they were subjected to discrimination. Both the women and the men stated that they were discriminated and stigmatized in daily life.

During the interviews made with the employees of Non-Governmental Organizations from the three countries; it is seen that employees in non-governmental sector do not have enough information about Dom society; they lack even the most basic information about their culture, language and sociological structure and that when they define Dom, they describe them with adjectives such as Gypsy, Nawar, beggar, fighter, thief. The fact that these prejudices are common in employees of institutions supporting refugees leads to problems in bringing service to these groups. During an interview, an NGO worker said: “They are not refugees, they are Nawar (Gypsy) that is why we do not offer services to them”. During

the interviews the Syrian civil society workers also stated that the discrimination against the community was a common phenomenon. An interviewee says; *Syrians immediately know that we are gypsies therefore they never come back to help us. They do not consider us like other people.*

In places where the Dom communities live, the community centers that accept the children of other Syrian refugees have their doors shut tight for the children of Dom. Arab, Kurd and Turkmen refugee families often expressed that they do not want "Gypsy" children in the schools their children attend.

The letter by the Directorate General of Migration Management of Turkey dated 25.07.2014 and numbered 48952707/205/000 and the Communiqué 46 by the Directorate General of National Police dated 25.07.2014 and numbered 313111769.4976(91244) regulates the principles and procedures for

"Delivery of the Syrian foreigners who committed crimes or who is considered a threat to the public order and security for whatever reasons and those who continue to improper activities such as begging or living in the streets and so on, upon order by the respective Governor's Office and in accompany of the law enforcement officers to the accommodation centers of the Prime Ministry Disaster and Emergency Management Presidency."

This communiqué is publicly called the Syrian Beggars Communiqué and is one of the reasons for discrimination and maltreatment of the Dom communities from Syria. (Tarlan, K.V., 2014).[1]

Discrimination is one of the major battlefields of today's world in which no compromises can be made. Especially in our world where the rising wave of refugee and immigrant hostility is supported politically, it causes widespread use of hate speech in the media against Gypsies and migrants.

Existing bias, discrimination, prejudices and hatred against the gypsies in the society fuels the marginalization of the Dom Refugee and presents serious obstacles in developing and implementing policies to counter their effects.

Hate crimes are no different than an ordinary crime only the perpetrator targets the victim due to its membership to a specific social group. The examples of these

[1] **Tarlan, K.V., 2014;** New target of xenophobia: Syrian Gypsy refugees http://blog.radikal.com.tr/insan-haklari/yabanci-dusmanliginin-yeni-hedefi-suriyeli-cingene-siginmacilar-68623

include but not limited to racial, religious, sexual orientation and ethnical origins and so on. The hate crime is usually expressed in actions motivated by the enmity towards such social groups. It involves acts such as physical assault, damage to the property, bullying, harassment, stigma, insult but today social media or the conventional media have become platforms through which this crime is committed frequently.

Today, while international laws and treaties, national constitutions and laws constitute a precaution against hate speech and crime, discrimination, hostility and intolerance expressed in form of aggressive nationalism and ethnocentrism, against minorities, migrants and people of immigrant background are gaining grounds in all over the world.

Hostility against gypsies is defined as a specific form of racism. Racism against the gypsies gains roots in the countries in which these communities live.

Despite Roma inclusion policies and wide funding networks in place in Europe, many local, national and international Associations of Roma people consider that the hostility against them is not reduced and that their communities are being more affected by the discrimination and more severe forms of racism (hatred against gypsies) compared to the past couple of years.

Employment Opportunuties

who do not produce food, practice traditional crafts as dentists, musicians, peddlers, blacksmiths, ironworkers, strainer makers, basket makers, arm smiths, blade smiths, saddlers and hunters. They used to trade their products with the people they live together with for food or money from them. Most of these professions have become impractical due to the development of the industry which in return resulted in decrease of the employment opportunities for the Dom. Even though many communities have taken up more advanced versions of these professions, crafts such as musicianship and basketry in Turkey and ironworking, blade smith in Jordan and Lebanon are still practiced. While practicing professions in the health sector requiring hygiene and expertise such as dentistry is banned in many countries like Turkey, traditional dental masters still provide services especially to poor people in Jordan and Lebanon.

In all these three countries musician Dom groups still practice their job in the entertainment sector. In addition to the traditional instruments they started to play

orchestral instruments and percussion and drums and they continue to display their skills in weddings, night clubs and pubs.

However, today most of the Dom community cannot practice their traditional professions. The part of the community living in rural areas engage in daily or seasonal agricultural work and the ones living in the cities collect wastes and scraps, or work as porters, construction workers and peddlers. During the research it was seen that in all three countries the majority of Dom interviewees in the rural areas worked as seasonal agricultural workers, porters, field and garden labor and gardeners while the ones in the cities work as waste collectors, water sellers, construction workers and some others work in textile workshops with very low wages and even though their employers agree to pay a certain wage at first, they usually end up accepting "whatever is given by the boss". It is seen especially in Jordan and Lebanon that women work in domestic works as maids and gain lower wages than those received by others doing the same job.

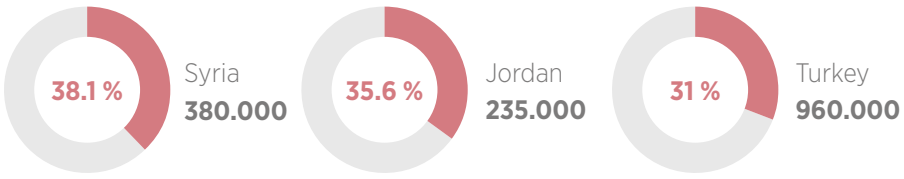
Suggestions

- New employment policies must be created for the Dom communities considering their lifestyles and cultural differences.
- Given that the Dom especially work in temporary works like agricultural or construction works, these groups should be provided with occupational trainings and mechanisms to ensure that their cheap labor is no-longer exploited should be created.

The Dom Children And Education

In the countries where Syrian refugees reside the education of children remains as a major problem for the last six year. According to the UNHCR data; 38.1% of the Syrian refugees in Lebanon (approximately 380 thousand) are children between the ages of 5-17. This number is 35.6% (approximately 235 thousand) for Jordan and 31% (approximately 960 thousand) for Turkey. The number totals up to around 2 million considering the unregistered children in these three countries.

Syrian refugee class ratio between 5-17 by country



Families started to worry that their children who cannot access education for years are losing their future. Children who cannot access education are sent to workshops, streets or fields to have a profession at least. In each of the three countries this situation intensifies day by day the child labor problem which has already existed. People working on the issue published important reports on the problem of *"Syrian refugee children's labor"*. Syrian child labor frequently appears in the news in the national and international press. [2]

Dom communities who had to take refuge in nearby countries were exposed to discrimination of local public and refugees due to their life style and ethnic differences.

Children are affected negatively in the countries they live in and cannot benefit from basic human rights to access education, health and nutrition. Today nearly all of the Syrian Dom children living in the neighboring countries of Syria; Turkey, Lebanon, Jordan and Iraq, are not enrolled in the formal education institutions. Children who were enrolled in schools for education quit very soon because of discrimination and exclusion. Even though civil society shows an effort on the issue, there are but only a few community centers who address this issue within the scope of their services.

During the interviews it has been seen that the average number of children is very high in Dom families. Children spend their time on the streets where their house is located or nearby tent camps built close to the settlements; some of them sell tissue papers or beg for donations. It was seen that most of the children interviewed, cannot access education at all. Constantly moving between places and changing their settlement as well as the discrimination against them are the main reasons for this.

Families think that their children would be exposed to "discrimination" by the refugee children of other Syrian groups just because of their Dom identities.

It was seen that some of the children in Turkey have learnt Turkish by going to mosques a couple of days in the week. Families stated that children do not receive any education. As a matter of fact, these children have to be directed to public schools in their places of accommodation without consideration to their identity and accommodation place. According to the circular by the Ministry of National

[2] Child Labour Report 2016
reliefweb.int/sites/reliefweb.int/files/resources/TDH-Child_Labour_Report-2016-ENGLISH_FINAL_0.pdf
From war to sweatshop for Syria's child refugees
www.theguardian.com/world/2016/may/06/war-to-sweatshop-for-child-refugees
Refugee crisis: Child Labour in agriculture on the rise in Lebanon;
www.ilo.org/beirut/media-centre/fs/WCMS_496725/lang--en/index.htm

Education numbered 2014/21 it is possible for Syrian children to enrol in any public school with the foreigner identification card they hold (MoNE, 2014). [3]

During the interviews in Istanbul, the families claim that no public officer has ever questioned the families regarding the education of these children. It was observed that children were eager to learn Turkish. It was also observed that the children were weak and scrubby due to malnutrition. The Bulutev (House of Clouds) established by the Roma Rights' Association in Istanbul / Cibali, hosted trainings for about 30 children for 4 months.

In Cibali which is an old neighborhood in Istanbul there are few places where children can play. The fact that there is only one park in the neighborhood which in return results in locals not welcoming Syrian children in that park. It is observed that children are not enrolled to any school and that "they do not have hygienic environments at their home, children's access to basic life requirements is limited and that children feel insecure".

Contrary to the popular belief that Dom children are reluctant to go to school, there are volunteers and teachers working in civil society centers and educational institutions who state that the Dom children can rapidly adapt to the education especially thanks to their language skills.

On this subject, an interviewee teacher said that *"The children can rapidly learn the language of the country they took refuge in, especially Turkish. That's because the children are already "polyglots" when they first arrive; they speak the Domari, their own mother tongue and at least one other language, like Arabic or Kurdish, which makes it extremely easy for them to learn Turkish"*

During the interviews with volunteer teachers of Bulutev organizing culture and art workshops for the Syrian Dom children in the Cibali neighborhood of Istanbul, it was stated that *"Children do not have hygienic environments at their home, children's access to basic life requirements is limited and therefore the children feel insecure"*

The teachers stated that they observed during the workshops that the children present an inclination towards violence especially due to circumstances around the war zones:

"During the games we play and activities we do we noticed that children are inclined to show physical and verbal violence towards each other. Children's not being considered as individuals and not asked of their opinions are deprived of

[3] *Educational Services for Foreigners.* http://mevzuat.meb.gov.tr/html/yabyonegiogr_1/yabyonegiogr_1.html (in Turkish)

the opportunity to express themselves hence resorting to violence when they cannot do so otherwise. In the workshops and the games, the theme of war was strikingly prominent. For instance, during a warm-up game where people use objects for purposes other than their intended use, we were using a maroon scarf. The children used the scarf as weapons or swords or to use them as veils to cover their faces just like militia or soldiers.

They were very excited and willing to participate in the workshops. Compared to the other groups we worked with, they presented much longer attention spans and much higher attention to the activities. Children were extremely excited for the yoga workshop or some other arts & crafts activities which were new to them. They were completely open to learning more. Furthermore, the children were very friendly and self-confident in their relationships with us adults. They could establish relationship with the newcomer volunteers in a short time and build upon them. Their relationship with the adults were far from violent, they were more peaceful and respectful. They were more attracted to the physical activities such as dancing, yoga and simple sports games compared to desktop activities. They did like to create things with their own hands. We observed many positive impacts of the arts and physical activities as well as the group works on the development of the children.

A teacher working in a community center in Beqaa, Lebanon providing services for refugee children explained the enthusiasm of the Dom children to come to school, *they were so enthusiastic that they came hours before opening time of the school and wait until the first lessons bell rung.* The teacher also stated that there was a boy who was very successful but had to quit the school due to peer discrimination because he was speaking Domari, his native language.

Suggestions

Refugee children, being the real victims of the war in Syria share the struggle for life with their families since they are deprived of right to education. Children are forced to work in fields, gardens in the rural areas while they are forced to work in workshops and on the streets in the cities. Lack of employment opportunities for the adults forces the children to work.

The researches conducted in the field showed that nearly all of the Dom children are deprived of educational opportunities. Being members of a community that constantly moves between places and changes their residences and the bias towards them are the most important reasons of this problem.

Constantly discriminated against because of their lifestyle and ethnicity, the schooling rate of the Dom children is extremely low. For this reason, they need specific education methods. Different education models and programs as well as language trainings should be developed by the professionals for these nomad children. Additionally, the development programs of the countries taking in refugees should also include pluralism in education.

- Provision of supports for the Dom families when they enrol their children to public schools,
- Advocating the Dom families and their children against any violations and discrimination that they may face in public schools
- Raising awareness of the Dom community regarding the importance of schooling for the children and creating role models to encourage education among these communities
- Integration of the Dom children and advocating them in relations with their parents, teachers and school administrations
- Focusing especially on the girls to raise awareness about the importance of education among the Dom community,
- Facilitating enrolment of the Dom children to the public schools
- Raising awareness of the teachers and students to ensure better integration of the Dom children and local children in the public schools
- The education programs should be flexible in terms of timing, curriculum and location providing mobile schools or evening classes in line with the needs and lifestyle of this Community. For any given education program, it is essential to create collaboration between the society and the parents.

- Developing curricula based on the integration needs of the Dom children in normal curriculum in public schools
- Guidance counsellors and organizations like UNICEF should play a more active role.
- Dom children should be able to benefit from activities in public spaces other than the school.
- Mobile units should operate in the camps as a first step for integration of these children to the education.
- A mixed-class-approach should be adopted to ensure better integration of the children to the educational institutions
- The children-friendly centers should be established, and the children should be encouraged to benefit from them in the areas where the Dom live so that the schooling rates of the children can be increased, and they can receive help with their home works. (It should be considered that the children can have difficulties in doing their home works or following their classes alone given the low literacy rates or complete lack thereof amongst the Dom families). Trained professionals should be employed in these centers and house visits should be carried out by these professionals.
- NGOs should not be allowed to create non-formal education opportunities for the children and the children should be directed to the formal education in such centers.
- The NGOs should monitor the access and absenteeism of the children in the education.
- The children who will become seasonal agricultural workers within the Dom Society, should be guided towards the educational activities and programs that will enhance their capacities and skills
- Child protection mechanisms should be strengthened and measures should be taken to include the Dom children to the protection mechanisms in all three countries.
- The children with special educational needs should be included in the education.
- The guidance counsellor services in the schools should be supported and the Dom children should be able to access this service.
- School social services should be established in all three countries, to follow the absenteeism, harassment and similar cases, to arrange family visits to Dom and refugee families and to be more active between the children, school and parents so as to facilitate integration of the children to the school.

Main Problems of the Dom Children

During the field studies, face-to-face interviews were conducted with the local and Syrian children. Especially in the interviews with the children between 5-18 years of age, it was observed, and also stated by them that nearly %90 of the children do not attend school education and spend most of their time helping their parents and only socialize with other Dom children where they lived. The lifestyle of the Dom culture makes the Dom children learn the adult roles in earlier ages. This makes them act and behave like adults while they are still children. Besides, due to the poverty and the identity of the Dom children as well as their fear of discrimination they cannot fully benefit from the child protection services provided in the community centers. For this reason, there is a need for the programs and activities that positively improve the self-confidence, emotional and physical development of the children.

The most common problems of the Dom children are as follows;

- Absenteeism and low schooling rates,
- Right to play, (one of the basic rights of any child)
- Malnutrition,
- Child labor,
- Underage marriage,
- Lack of access to clean water.

Child Labor

Refugee children, being the real victims of the war in Syria have to pull their weight along with their families since they are deprived of the right to education. Children work in fields, gardens in the rural areas and in work-shops and streets in the cities. Due to various reasons including the difficulties seen in the inclusion of children in the national education system and the poverty of their families, Syrian Dom children who dwell in the cities become laborers just like the other Syrian refugees. Unemployment of adults means children seeking jobs. In areas where informal sector has reached its highest point, the child labor becomes a wide-spread practice. Syrian child laborers work in tricotage workshops, textile factories, dried fruit factories, shoe manufacturing workshops and car repair workshops, and on the streets like peddling tissue papers and water to passengers. Children have to work in jobs which are considered dangerous even for adults. The addition of heavy workload to civil war conditions in Syria left negative physical and psychological marks on the children. Syrian migrants and Syrian children have become a part of the informal economy and they are exposed to the heaviest con-

ditions in the industry. Uncontrolled informal areas are an outcome of continuity of the work permit problems of Syrian refugees and the lack of implementation of national legislation, and employers hire child laborers in those uncontrolled areas. Child laborers mainly work in the heavy line of businesses such as plastic, shoe, flat knitting. Child laborers who work together with adult workers work in isolated workshops for 12-14 hours and they are paid half the wage of an adult. Occupational illnesses are seen earlier in children who are exposed to chemicals and heavy work conditions. Children from Dom families still continuing a nomadic way of life mainly work in seasonal agricultural jobs, day jobs and peddling small items on the streets where they also beg.

During the field studies carried out in the three countries, it was observed and also stated by the children of the Dom families of ages between 15-17 that they work in different sectors. They work with their families in scrap collection and in fields during summer seasons or as cheap source of labor in industry and various service sectors. Given the high rate of child labor and insufficient levels of occupational safety programs and policies in all three countries, there are significant and critical problems such as exposure of the children to harassment in the workplace, long working hours, negative effects of the tasks on physical and mental development of the children (which is in fact illegal) and their discontinuation to the obligatory education.

Furthermore, the children of the Dom families stated that they face discrimination and even physical violence due to their ethnicity.

Suggestions

Due to various reasons including the difficulties seen in the inclusion of children in the national education system and the poverty of their families, Syrian Dom children who dwell in cities become laborers just like the other Syrian refugees. Lack of employment for the adult means children seeking job. During the field study, it was observed that the Dom children in Beirut peddle gifts or beg in the streets.

- Further field studies should be conducted on child labor.
- Human rights' organizations should play a more active role in the struggle against child labor.
- New areas of employment should be developed according to inherent skills of the Dom.
- State officials should pay more attention to the prevention of child labor.

Child Maltreatment

The World Health Organization defines child maltreatment as "any conscious or unconscious act or behavior of an adult, society or country that negatively impacts the health and physical development of the child". The Convention on the Rights of the Child clearly states that the children are to be protected from "all kinds of physical or psychological violence" whether under the care of their parents or others.

During the field studies carried out in the three countries it was observed that Dom children were subjected to maltreatment at different levels. It was observed that the children living in insecure places or insecure accommodation arrangements, those working till late hours of the day and those who beg on the streets along with their parents are primary victims of child maltreatment.

Dom families and children who have to continue their life in neighborhoods of the urban centers where the crime and drug use rates are high are observed to be likely victims of various types of maltreatment at different levels due to the weak child protection mechanisms or complete absence thereof.

Suggestions

- Programs should be implemented to increase the capacities of the non-governmental organizations working on prevention of the maltreatment of women and children.

Accomodation

Syrian Dom communities appear as nomads living in tents, groups living in the slums of the city, people who rent houses or live in tents in Roma or Dom neighborhoods in the cities, groups living in their own unregistered tent camps and the ones who live in the emptied or demolished buildings in the areas of urban transformation.

The settlements of the Dom communities were visited in all three countries. It was observed that the residences of the Dom families are neglected, ramshackle and even ruins of buildings. Often one family resides in one of the many rooms of such buildings. The average size of rooms in the houses we visited varied between 9-10 m2 with rooms being extremely neglected. There are close-to-none items in the rooms: one or two beds, a couple of blankets and some kitchenware. The houses also featured unsanitary living conditions, humidity and even pests. The houses even lacked the most basic items such as beds or sheets. The rent fees vary between 150– 350 dollars. The rooms they live in are used as multipurpose spaces.

Some of the houses had nylons covering the windows instead of ordinary glass. The interviewees mostly complained about the rental fees.

Moreover, some families are under the risk of building collapse due to neglect. Additionally, it was observed that they live in unhealthy and unsanitary conditions.

During the field studies families who dwell in their rental residences were interviewed in the three countries. All of the families complained that they had to "pay rents" the most. "We can pay the rent one month and cannot the next. And the landlord comes complaining immediately".

On the other hand, the interviews with the nomadic groups showed that they were not traveling all around the year when they lived in Syria; that they cannot continue their traditional crafts like basketry, strainer making, metalworking and ironworking anymore; they migrate to work in seasonal jobs especially during summers and spend the rest of the year in the Dom neighborhoods in the cities and that they own houses.

The nomad communities in Jordan and Lebanon pay rent per tent for accommodation which results in frequent movement between places.

The temporary tent camps of the Dom frequently get torn down upon complaints by the locals and public institutions in all three countries.

In recent months, Jordan Madaba Municipality demolished tents justifying the act with "the conditions of public safety and security". It was stated that the tents where the Dom communities live create a problem in terms of health and hygiene and that the displacement was necessary for protecting the health and security of the citizens.[4]

[4] www.jo24.net/
www.sarayanews.com/index.php?page=article&id=428242

Suggestions

The Syrian Dom living in Turkey, Lebanon and Jordan live in the same neighborhoods or tents with the Dom citizens of these countries. The Syrian Dom stated that they paid rental fees for the lands on which they set their tents in Jordan and Lebanon. Those who dwell in houses complained about the difficulties in paying the rents for those houses.

- Rent support for Dom refugees.
- Financial assistance to disadvantaged people who cannot work.
- Providing public services and infrastructure for community housing and residential areas.
- The existing camps should be strengthened with the help of the expertise of local NGOs.
- Dom houses can also be repaired. The members of the communities who are able to repair the houses could be trained to do so.
- The basic hygiene requirements, such as clean water and sewer systems, should be provided by the local authorities for the tent areas.
- Housing policies should be developed for the Dom community.
- Accommodation policies should be distinguished for the needs of nomadic and semi-nomadic groups.
- Dom families should be taken under international protection by registering upon promising them that they will not be forced to go to the camps should they chose not to.
- No Dom should be sent to the camps without his / her own request.

Healthcare

The health conditions of women, babies and children should be monitored. Those who went to hospitals state that they were charged fees and for this reason they cannot go to the doctors. Especially children present extreme malnutrition. They stated that they all had serious health problems but could not access free healthcare services given their lack of identity cards and therefore many patients remain untreated. Pregnant women should be monitored regularly and the health status of the babies and children should be monitored and their medical treatments should be covered. Additionally, it was heard that women had had "miscarriages" due to unhealthy practices they had to resort to in absence of the proper healthcare.

It was also observed that the infectious disease risk is high due to unsanitary accommodation conditions. During an interview, a young woman of the family had enteric fever whereas other members of the family suffered from shortness of breath, asthma, bronchitis and COPD. It was determined that the infectious diseases such as tuberculosis and leishmania spread recently in the community.

Suggestions

- Mobile healthcare services should be provided and serious cases should be referred to the health institutions.
- Medial screening should be carried out regularly in the neighborhoods where the Dom live.
- Protective efforts should be made to prevent epidemics and infectious diseases.
- Coordination should be provided between the public organizations and non-governmental organizations to ensure free healthcare for the Dom.

Access To Clean Water – Hygiene

According to a recent United Nations Report, 3 people out of 10 in the world lack access to clean water and tap water at home and almost every 6 people out of 10 live in poor sanitary conditions. According to the Progress Report on Drinking Water, Sanitation and Hygiene published by World Health Organization (WHO) and UN and the United Nations Children's Emergency Fund (UNICEF) many houses, health institutions and schools lack soap and water to wash hands and this exposes especially the children to the risk of deadly diseases.[5]

he urban transformation and opening new housing development areas at the peripheries of the cities gained pace in recent years. This caused destruction of the migratory settlements of the Dom which had been used by them for hundreds of years. This situation causes annihilation of the Dom neighborhoods through urban transformation and forces the communities who had been adapting to dwelling lives for twenty-odd years to re-assume nomadic or semi nomadic lifestyles. On the other hand, the groups who leave the houses and move to traditional migration settlements upon arrival of the spring cannot find any staging area since these spaces have been opened for urban development. For this reason, these communities gradually move away from the peripheries of the cities and hence have difficulties in accessing the consumer goods especially the water.

The Dom communities from Syria who took refuge in neighboring countries have great difficulties in accessing clean water.

[5] Progress on Drinking Water, Sanitation and Hygiene: 2017 Update and Sustainable Development Goal Baselines
www.who.int/entity/mediacentre/news/releases/2017/launch-version-report-jmp-water-sanitation-hygiene.pdf?ua=1

The neighborhoods and old, semi-ruined buildings they took shelter in Turkey generally lack a healthy tap water grid. Also, the urban tap water is a paid-service and failure to pay the bills, which is a frequent case, prevents access to the water. Accessing water is even more difficult for the groups living in tents as nomads. Being always on travel, the groups usually lodge at historical "staging areas" at the peripheries of the cities and villages. They supply water from creeks and rivers which are both unhealthy sources of water. Being close to the agricultural fields, industrial facilities and sewers, these sources are chemically contaminated due to intensive use of agricultural chemicals. Members of the community supplying utility and drinking water from these sources are exposed to infectious diseases and other health problems.

Lack of sufficient drinking water and high prices asked for what is available in Jordan and Lebanon put the communities in even more difficult situation. Financially troubled, the community members resort to use cheaper water from questionable sources. It is extremely difficult to find clean water for cleaning and proper care.

Migration And Women

The studies show that the times of mass migration are the periods in which women are most vulnerable.

Social bias towards women has repercussions in daily lives of the women. Refugee women experience abuse both on the streets and in their daily life.

Historically, the nomadic life of Dom communities led women to play active roles in professional life and in public spheres. Nomadic life brought women to the public sphere and gave them the right to speak in the group however it cannot prevent women from being excluded. In addition to the burden of chores women assumed responsibilities both in domestic works and in gathering as well as practicing traditional crafts along with the men.

The interviews show that the prevailing bias towards Syrian refugee women is intensified when it comes to the Dom women due to their ethnical origin, identity and gender. The articles on Syrian Gypsy and Syrian beggars published in the press mostly use the photographs and visuals of women. Women going about the streets asking for help are exposed to all kinds of exploitation, violence and harassment. There are cases where especially girls are victims of sexual assaults in the streets which were closely followed and submitted to courts by women's organizations.[6]

[6] Dom Migrants From Syria Living at the Bottom On the Road amid Poverty and Discrimination PRESENT SITUATION ANALYSIS REPORT
www.kalkinmaatolyesi.org/v2/en/publications/syrian-migrant-seasonal-agricultural-workers/dom-migrants-from-syria/

Dom Groups and Women's Health

The interviews held with women in three countries showed that women do not have sufficient knowledge on sexual protection and their rights regarding health and that there is an urgent need for information actions in this field. Moreover, women stated that due to economic reasons they cannot access hygiene materials.

That is why the national and international authorities should include Dom groups in the activities regarding family planning and should organize information dissemination activities on women's health for the Dom women.

Suggestions

- Gender-based educational actions should be taken to avoid underage marriage. Vocational training programs should be established to build skills of young women.
- Information and training activities should be organized to provide women with sufficient knowledge on sexual protection and health rights.
- Non-governmental organizations and public health institutions should conduct cooperated efforts to ensure that women have access to hygienic materials.
- The pregnant women and infants living in the tents and hence lack access to health services should be identified, monitored and guided to health institutions for controls and vaccination.

Underage Marriage

Face-to-face interviews were held with young women in the three countries. During the interviews the women stated that they married underage of their own will.

Besides, during the interviews, the young girls stated that the men they married of their own will are the young Dom of the same age and that they did not wed outsiders, as they put it. As a matter of fact, it was observed that these women did not wed too old men. The main reason behind this is the low schooling rates and also that the younglings assume adult roles earlier than other societies.

During the interviews it was stated that the schooling rates were very low and underage marriages were very common in Dom families even before the war while they were still living in Syria.

Dom Groups and Disability

During the face-to-face interviews with the Dom communities who had to flee to neighboring countries after the breakout of the war in Syria, it was stated that there were disabled individuals amongst the Dom that were disabled as a result of war or by birth. It was also observed that there were individuals whose disability became permanent after migrating to neighboring countries and disabled children who were born in these places.

Moreover, physically disabled children and adults were encountered during the field studies. The interviewees stated that the disabled Dom community members cannot benefit from healthcare and rehabilitation services and programs and that the civil society organizations do not visit them.

It was observed that disabled individuals of the Dom are even more challenged given that being a Dom is a disadvantage in itself.

In the field studies it was observed that mapping is required to determine mentally, and physically disabled individuals and the disabled Dom people should be directed to appropriate institutions and treatments in accordance with their needs. After the mapping, monitoring activities should be developed and a trust relation should be built with Dom groups to ensure proper delivery of services to disabled Dom individuals.

Suggestions

- Specific programs and projects should be designed and implemented by the NGOs working on rights of people with disabilities to ensure proper access to all these rights and services by the disabled Dom.
- Mapping to ensure proper delivery of services to disabled Dom and refugee individuals is needed.
- Monitoring activities should be developed, and a trust relation should be built with Dom groups to ensure proper delivery of services to disabled Dom individuals.
- Rehabilitation services should be offered to the disabled refugees for free.
- Local authorities should assume roles in ensuring access to rehabilitation centers.
- Mobile systems should be created, and the local authorities should assume a more active role in addressing the urgent needs of the disabled individuals.
- National and international organizations should play a more active role in ensuring accessibility of the rehabilitation centers for those who need special education and rehabilitation.
- Academicians and non-governmental organizations should produce and share more studies on the subject.

Dom Groups and Elderliness

The conflict in Syria made the country unliveable for elderly people. These people had to flee from the country try to continue their life with their families or unaccompanied in the countries in which they took refuge.

During the field studies few elderly Dom individuals were encountered. It was stated in the interviews that elderly people have health problems and due to the legal status they cannot benefit from health services.

Physical, psychological and social changes brought by old age and the refugee psychology have important impact on old Syrians.

Holistic approaches should be designed in due consideration of the aspects of health, poverty, accommodation, loneliness, fear from death and war trauma.

Suggestions

- Literature searches did not yield any result on the subject of refugees and elderliness. National and international non-governmental organizations should prepare more studies on these subjects.
- A monitoring mechanism should be created for nomadic Dom groups. A network that involves education for children, health for women, elderly and the disabled individuals should be established.
- The impacts of the physical, psychological and social changes brought by old age and the psychological challenges of being a refugee should be mitigated by means of rehabilitative support.

Public Visibility And Access To The Services:

In the interviews, Dom refugees stated that they experience difficulties in accessing public services such as health, education, clean water and social aids. It was observed that they do not have information relating to the basic rights of refugees and they stated that they did not receive any support from public institutions on this subject. Those living in Turkey experience difficulties in accessing public services in Turkey since they do not speak the language. On the other hand, Syrian Dom communities in Jordan and Lebanon are not even considered as refugees. One of the main reasons of this situation is the lack of proper legislation and proper practices for asylum seeking and migration. In all these three countries, there is an overall discrimination and bias against Gypsy communities. Failures in these communities' access to rights resulted from the lack of information of employees in public institutions and non-governmental organizations on the cultural and sociological features of Dom society and social bias.

Information centers working on refugee matters cannot reach these communities. The community members should be informed specially to prevent deportation and forced accommodation in camps.

Monitoring Mechanism

Even though the majority of the Dom communities in the three countries live in historical Dom neighborhoods in cities and towns, there are travelling groups without access to any basic need and in order to facilitate their access to basic services, i.e. education, accommodation, employment, healthcare and social aids, a monitoring mechanism should be established. In order to ensure proper functioning of such a mechanism, coordination and collaborations should be established between public institutions and non-governmental organizations.

Suggestions

- Basic services such as accommodation, food, education and healthcare are urgently needed.
- The public officers should not consider the Dom groups as "threats" but as people to whom they serve.
- Possibilities should be developed to allow public institutions to work in collaboration with national and international non-governmental organizations on the subject of Dom

Lack Of Data

There are no data on the population of Syrian Dom groups taking refuge in neighboring countries (Turkey, Jordan, and Lebanon) given that they are both dwelling and traveling. Tangible and realistic indicators which are to be updated according to the needs are required on the socio-economic profile of these groups, their access to public services and basic rights, their expectations and needs. Studies based on data and indicators concerning the education, employment, health and accommodation conditions of the Dom refugees could allow due and continuous monitoring of these groups even if they are on the move.

Recommendations From Civil Society

Lebanon

In Dom settlements in Lebanon, a pilot program should be implemented for both Lebanese people and for Syrian Dom refugees. Programs to raise awareness on the subject of women's rights and to increase capacities of Dom women as well as programs to build skills and earn their living should be developed among Dom women. Such a program should also include training activities on the subjects of women's protection, child protection and education. Various activities should be synchronized. For instance, a women empowerment activity should be accompanied by establishment of child-friendly areas because most of the children are not enrolled and need protection activities. For this reason, the future programs should be strictly planned in response to the actual needs of the community.

- Awareness campaigns should be held about the Dom community and visibility in the media should be increased with documentaries, storytelling, exhibitions and hosting famous public figures such as politicians and artists of Dom / Gypsy origin,
- Social media campaigns against bias and stereotyping,
- Collaborations should be established with the universities to organize activities on the history and culture of the Dom,
- Awareness raising for the media staff against hate speech, discriminatory language and use of visuals at the expense of vulnerable communities,
- Monitoring the hate speech and discriminatory language in Media,
- Training the civil workers against the discrimination and hate speech,
- Raising awareness of the Dom community in the subject of human rights
- To ensure social cohesion between the Dom community and local communities, starting with maintaining social cohesion among children
- Raising awareness of the local NGOs on the situation of the Dom community and the discrimination they face
- To create a network between the Dom/ Roma CSOs and local NGOs,
- Establishing a committee to monitor the status of settlements and to guide cases,
- Increasing capacity to integrate them into programs/projects of livelihood
- To raise awareness of the importance of birth registration and the importance of citizenship among the Dom community

Jordan

The Dom communities in Jordan are semi-nomadic and scattered throughout the country. For this reason, society-based approach should be embraced for future programs targeting the Dom. Vital components of future programs involve raising awareness on human rights and increasing capacities for life skills. It is important to raise awareness of discriminatory language and racism for all CSO employees and mediators working with the community. Educated Dom can be presented as role models in promoting the school for Dom children. Life skills training should be related to the crafts and skills of the community.

- Recognize the Dom community in Jordan as an inseparable part of the Jordanian society,
- Social media campaigns to emphasize combating discrimination and racism against Dom community,
- Raising awareness about hate speech and discriminatory language against the community among media workers and the media
- To highlight success stories about the Dom community in the media to combat stereotyping
- To introduce the traditions, habits and culture of the Dom community to the local community
- Integrate the Dom community with the local community through meetings, events, cultural and artistic and sporting events
- Raising awareness among public officials working in public service provision for these communities about the problems of the Dom community
- Public institutions and NGOs should work together to promote tolerance and coexistence between Dom and the local community.
- To encourage social cohesion between Dom and the local community by facilitating confidence building during cultural events such as meetings, weddings, ceremonies and visits
- Raising awareness on human rights and the rights of Dom women among the Dom community,

Syrian Dom Refugees and Social Cohesion

Introduction

Throughout the civil war and armed conflicts, approximately 13 million Syrians were forced to leave their homes. Over 5.6 million people took refuge in nearby countries such as Turkey, Lebanon, Jordan, Iraq, and Egypt. The number of Syrians who took refuge in European countries is about to approach one million. The political, economic and social impacts of the Syrian civil are felt more acutely not only in the Middle East but also in various regions of the world, particularly in Europe. Especially the neighboring countries of Syria experienced a massive influx of refugees who escaped from the war to take refuge in these countries. One of the communities that migrated from Syria due to the civil war are the Dom communities. Dom groups are given various names by Middle Eastern communities, such as Nawar, Zott, Ghajar, Bareke, Gaodari, Krismal, Qarabana, Karachi, Abdal, Ashiret, Qurbet, Mitrip, Gewende, Gypsy, Dom, Tanjirliyah, Haddadin, Haciye, Arnavut, Halebi, Haramshe and Kaoli and they are part of the peripatetic groups whose roots can be traced back to India. Nowadays the Dom communities live in almost all Middle Eastern countries such as Egypt, Iran, Iraq, Syria, Lebanon, Jordan, Israel, Palestine, Turkey, and the United Arab Emirates.

Dom Refugees' Situation Analysis Preliminary Report was published in September 2017 within the scope of "The Rights of Dom and Other Related Minorities from Syria Seeking Asylum in Lebanon, Jordan and Turkey" Project that was developed by Kırkayak Kültür. This report was prepared to identify the living conditions, discrimination and exclusion patterns and other problems Dom-the other refugees of Syria-who migrated from Syria and took refuge in Lebanon, Jordan and Turkey are facing.

Based on the needs identified in this report, this draft strategy document on Dom groups who were forced to seek asylum in other countries due to war was prepared. This strategy document will be presented to government institutions and relevant non-governmental organizations in the countries where Dom communities live, to the European Commission and United Nations in particular. As required by European Union policies, various programs are being developed to ensure that socio-economically vulnerable groups have access to the same rights as the other members of the society and to eliminate discrimination. One of the documents prepared with this objective in mind is "The Roma Integration 2020." The aim of the Roma Integration 2020 Project is to reduce the socio-economic gap between the Roma and non-Roma population in the Western Balkans and Turkey to strengthen the institutional obligations of governments to incorporate and deliver specific Roma integration goals in mainstream policy developments. Although Dom groups are not mentioned in the Roma Integration 2020 project, the strategy document was prepared with the assumption that the word "Roma" is an umbrella term that includes Rom, Dom, Lom, and other peripatetic communities. When preparing the strategy document, we paid attention that it is in accordance with the Roma Integration Project and its principles. This strategy report we prepared on the Dom groups will be presented to the EU for 2020 program so that political measures for the Dom groups can be taken. Because the Roma Integration 2020 Integration project carries out activities both on national and regional levels. When preparing the strategy document on Dom groups who had to immigrate to other countries due to the Syrian civil war, we paid due diligence to prepare a draft document that includes Dom community which is one of the three biggest groups among the peripatetic communities (Dom,Rom and Lom) and to take the Roman Integration 2020 objectives into consideration.

When taking measures and developing solutions for the Roma in accordance with the 10 main principles of EU Roma Integration Strategy 2020, the following principles were taken into consideration:

- Constructive, pragmatic and non-discriminatory policies;
- Not exclusive to a particular group
- Intercultural approach
- Aiming for the mainstream
- Gender awareness
- Evidence-based (policies)
- Use of EU instruments
- Involvement of regional and local authorities
- Involvement of civil society

- Active participation of Roma.
- The developed programs must follow the above-mentioned principles, accordingly. The EU Roma Integration Strategy 2020 targets four main areas such as education, health, employment, and housing.

With the help of this strategy, we aim to initiate the integration process of Dom groups as quickly as possible and that Dom groups are supported by the public in so doing. By presuming that some of the groups will return back to their countries when the strategy conditions change, the majority will remain in the countries they've settled in. That's why the focus of the strategy is the current tangible situation of the Dom groups regarding their integration (into the society).

We took the following strategy principles into consideration:

- Dom groups contributed to the economic, social and cultural life of the countries they're living in significantly with their cultural richness, customs and traditions.
- Dom groups must always be treated with respect and dignity.
- Studies on inclusion, cohesion and integration must always respect cultural differences.

  *There's a great diversity among Dom groups regarding language, faith, and culture. This diversity creates cultural richness in the countries they're living in, too.
- Dom groups are against all kind of racism. They strive to form good relationships with the local community.

This strategy document will play an important role in the improvement of the socio-economic conditions of the Dom refugees and in providing them access to social services such as education, housing, employment, and humanitarian aid. In this context, the strategy and action plan covers goals, objectives and actions on the aforementioned topics. The draft proposal of Social Inclusion Strategy report for Syrian Dom refugees is prepared to turn the Dom into active members of the society in the countries they're living in and to encourage them to participate in the economic, social, cultural, civic and political life and contribute to them.

Specific objectives within this strategy include:

- Providing access to public services regarding education, employment, health, and housing.
- Fighting against discrimination and creating social cohesion

Children and Education

According to data published by United Nations (UN) International Children's Emergency Fund (UNICEF) on April 4th,2016 the number of Syrian refugee children (54% of the Syrian population) is 1 million 490 thousand , 860 thousand of them are of school age, 325 thousand of them are enrolled in school. There are no data on how many of these children are attending school regularly. The refugee children who are the biggest victim of the Syrian civil war, help their struggling families by working if they're denied the right to education. Particularly Dom children work in the fields in rural areas and in knitting, textile and dried fruit factories, shoe manufacturing and auto body shops in urban areas, and they sell water and paper tissues on the streets. Children are forced to work in these jobs which are deemed dangerous even for grown-ups. The addition of a heavy workload to the conditions of the civil war in Syria has negative physical and psychological effects on the children. In the majority of the workshops run by Syrians, children are employed predominantly, too. Child workers who work 12 to 14 hours a day in shabby workshops alongside adults are usually paid half the wage. Children who are exposed to chemicals and heavy work conditions from an early age catch occupational diseases. Families think that their children are discriminated against both by locals and other Syrian groups because of their ethnical identity being Dom. During the interviews, it's been observed that especially children are eager to learn the language of the country they're living in. Again, in the same interviews, it's been observed that there is little contact between public institutions, non-governmental organizations and the Dom groups. Moreover, it appears that they were in no way informed about the aids other refugees are getting nor the training activities or their fundamental rights. Based on all these needs, the following strategic objectives for education have been set:

↗ Strategic Objectives

To provide Dom children with access to equal opportunities and education as other children according to refugee regulations and to ensure that they complete their education successfully.

↗ Strategic Goals

- To prevent and fight stereotyping remarks, prejudice and the discrimination Dom children are exposed to, to raise awareness among the parents of the non-Dom children and to take measures to train teachers especially in intercultural education
- To enrol Dom children in school and to set up an early intervention mechanism to monitor their education, to take all necessary measures to fight absenteeism and dropping out of school.
- To deliver livelihood support provided by the refugee centers to the Dom families to provide for the needs of the Dom children and their families effectively and in coordination with the education system. Those children can't continue their education because they are poor and have to work.
- To create additional and preparatory classes in the official language/s of the country to enhance the social adaptation skills of the Dom students who need it.
- To improve the social integration, social cohesion and connection with the school, extracurricular activities, sports, cultural and art events will be organized.
- To support teachers and to train them about the Dom culture and their way of life.
- To fight factionalism and all kinds of discrimination in school, to raise awareness among the educators about anti-discrimination and fundamental rights.
- To remove the obstacles so that especially girls can continue their education and to take special measures so that early age marriages can be prevented.
- To review school books to ensure that they don't contain stereotyping remarks about gypsies.
- To raise awareness among the Dom parents about the importance of preschool, to take measures in order to prevent their children from dropping out of school and to give priority to their children's education.
- To register births of all Dom children and to give them identity cards.

Employment and Unemployment

Dom Community is one of the peripatetic communities that live in the Middle East region together with other communities. Historically, peripatetic communities are nomadic or semi-nomadic communities that are the carriers of oral culture, including music. They produced work tools for the communities they're living togerher with. They mostly practice their traditional crafts in various areas such as conventional folk medicine like dentistry and circumcision, animal training, ironwork, tinsmithing, basketry, strainer making, and leather processing. In return for serving their crafts, they received food.

Most of the traditional jobs of the Dom communities such as dentistry, musicianships, Haber dashing, horseshoeing, ironwork, penmanship, strainer making, basketry, rifle repair, harness making for pack animals, wild bird huntsmanship have significantly lost their importance these days. This limited the fields Dom can work in. Although many groups have taken up more advanced versions of their previous jobs, -eg: Ironsmiths work in construction doing hot forging or cold forging- they have mostly gravitated towards different fields. In many countries, including Turkey, jobs in health area like conventional dentistry which require hygiene and specialization, are banned. Some Dom dentists go to Middle Eastern countries to perform their jobs outside the country they're living in. Musicians, especially the groups who play the drums and shrill pipe, started to play other orchestra instruments, pulsatile and rhythm instruments, and baglama and work at weddings

and wedding venues. The majority of the community is in no condition to perform their traditional crafts. The ones living in rural areas work as day/seasonal laborers in the fields and the ones living in the urban areas collect scraps and waste, work in construction or work as carriers or pedlars. During this study, most of the group members have stated that they work as waste collectors, seasonal agricultural laborers, carriers, construction workers or landscape gardeners. The unemployment rates among people who are musicians and dentists are very high. These communities survive on aids.

↗ Strategic Objectives

To increase the employment rate of Dom groups in sectors that are safe and decent.

↗ Strategic Goals

- To assess the employment needs in the regions where Dom groups live predominantly and to determine the priorities and contents of employment services and vocational training in light of these employment assessments.
- To hold consultations with the Dom in order to promote local development projects and programs, to find alternatives such as microloans to encourage them for example to start their own businesses instead of practicing traditional crafts that are dying out.
- To create platforms where employers, civil society and all related partners can come together with the aim of providing equal opportunities to Dom groups as other Syrian refugees according to immigration law.
- To develop vocational training programs suitable for local needs and requirements and to make sure that more Dom groups benefit from them and to prevent low-cost labor.
- To organize activities against discrimination and create a mechanism to resolve issues regarding discrimination.
- To take measures so that products created by the Dom groups practicing crafts, can reach to more consumers and wider markets.
- To make sure that Syrian refugees also benefit from Public Work Programs and to expand such programs so that they can be used as intermediation for accessing public services.
- To increase the participation rate of Dom women in the workforce and to encourage them to discover their entrepreneurial sides.

- To prevent child labor and to take measures to promote activities that can increase the skills of children.
- To develop training programs for the needs of the Dom groups according to the requests and needs of public professional organizations and to develop cooperation models with these organizations.

Access To Health Care Services

The health of the Dom is negatively affected because the regions they live in are far away from health care services and that they live in makeshift houses and tents. It's been observed that some of the people living in the tents and almost ruined houses are disabled and some of them suffer from respiratory disorders and leishmaniasis. It's been noticed that the risk of contagious diseases was quite high. Many physically and mentally disabled people have been encountered. Moreover, it's been observed that they have not been benefiting from the healthcare services due to the lack of information. It's been observed that mood disorders are common among children who are malnourished and live in poor conditions. Again, families have stated that their children suffer from growth delays, dental and eye diseases and digestive issues. During the interviews and in our observations, it's been pointed out that in the places where Dom are living the health care services are insufficient and when asked questions about health, it's been realized that unregistered people cannot benefit from health care services under any cir-

cumstances. Since Dom are constantly on the move and relocate, even the registered ones cannot receive health care services if they go to another city. There are also significant issues regarding access to food. They can't eat three meals a day and they share the food they can find with their neighbors.

Especially, infants and children have wounds on their bodies due to malnutrition.

Again, they stated that they didn't receive any protective health care services regarding pregnant women and children. Newborn babies are not vaccinated and it's been detected that mothers are uninformed of this matter. Due to their economic conditions, they cannot afford medicine regularly. Dom families have mentioned that there are no protective health care services regarding the elderly and the disabled and many mentally disabled people who don't receive any aid have been encountered in the fieldwork. In the interviews conducted during the fieldwork, it's been found out that all the Dom refugees interviewed suffer from traumas caused by war and armed conflicts and have concerns about the future. They constantly stated that they cannot make any plans about their lives, that they don't know what they will be doing in the future and most of them desire to return back once the war is over. The occasional interventions of law enforcement in the areas where they live and the fact that they have to relocate due to it, causes traumas to them. Neither the children nor the other family members are receiving psycho-social support in any way.

In our interviews, people with disabilities and people who suffer from respiratory disorders and leishmaniasis have been encountered and it was observed that the risks for contagious diseases are quite high. Beside many disabled people, especially mentally disabled people, children with short statures due to malnutrition, refugees with dental, eye and digestive issues have been encountered.

↗ Strategic Objectives

To ensure access to health care services and to promote healthcare literacy in order to improve the health conditions of Dom groups.

↗ Strategic Goals

- To organize activities in order to raise awareness among Dom groups on healthy living and to promote general health literacy.
- To raise awareness about how to fight epidemics and contagious diseases in the areas where they live, how to protect themselves from non-contagious (chronic) diseases and on topics like early diagnosis and rational use of medicine.

- To improve access to health care services and to increase the knowledge level on how to benefit from maternal and child healthcare services.
- To provide mobile healthcare services in case of temporary long-term relocations. (Including seasonal agricultural work etc..)
- To benefit from social service specialists actively in order to improve access to health care services.

Right To Housing

Right to housing is one of the most important rights included in the fundamental rights and liberties. Meanwhile, this right establishes the environment and conditions for other human rights and liberties to be implemented. In other words, this right is the minimum requirement to maintain a decent life. The right to housing is one of the most important issues concerning refugees and asylum seekers. Due to economic and social reasons many refugees are forced to live under terrible conditions. Dom families usually prefer old, tumbledown and especially vacant places they can find like empty houses, shops and sheds. It came to be known that most of the time these houses have rundown roofs, non-functional windows and doors and that they fix this kind of problems with materials they find. They often face problems regarding power and water and since they have trouble paying power and water bills, their needs in these areas cannot be met or they get financial help from their "gracious" neighbors. Usually, they supply water from the nearest park or religious institution. With the weather getting cold, an issue concerning heating arises. Only a few of them stated that they got over this issue last year with the coal and fuel aid provided by the municipalities. The houses are

commonly heated with fuel received from the neighbors or junk collected from dumpsters. In the houses, usually the stove in the living room is lighted and meals are cooked on this stove if there's any food. Water to take a bath is usually heated on the stove in winter. They usually don't take long baths in winter. That's why the hair of the boys are cut really short. Families are usually very crowded. Siblings are usually living together even if they're married. Married couples, old parents and single siblings live together. The big families are surrounded by even bigger extended families. The tents Dom families live in are built in neglected, unhygienic and unhealthy residential areas that don't have toilets and bathrooms. It's been observed that more than one family live in the same tent and that the number of people living in one tent ranges from 5 to 10. Families living in tents complain that they're constantly bothered by armed forces to move to another location. The living conditions of the people living in tents and problems of access to health care services create a great risk for contagious diseases.

↗ Strategic Objectives

To ensure access to sufficient housing opportunities in areas where Dom groups live, to create a healthy, habitable physical environment and to provide the necessary infrastructure and transportation services

↗ Strategic Goals

- To enforce laws and regulate land use so that groups that live in tents temporarily and have no property will be provided with land and property and to build prefabricated houses as an immediate action if possible.
- To provide families who live in unhealthy, unhygienic houses in bad conditions and with insufficient properties, with a habitable environment.
- To fight the prejudices and stereotyping of Dom and peripatetic groups regarding access to housing.
- To take effective measures so that Dom are not denied registry to any area they want to permanently or temporarily locate to.
- To provide the nomadic Dom and other nomadic groups with proper camping areas they can use both permanently or during the transition in regions where sufficient, quality and necessary services are provided and to promote social cohesion regarding the location of these camping areas between the local actors and nomadic groups.

Access To Public Services, Humanitarian Aids and Social Support Services

Almost all of the Dom refugees have stated that they have difficulties in accessing public services. In the interviews, they stated that they do not want to go to public institutions that provide these services due to frequent discrimination and social exclusion. Experiencing stigmatization, hate speech, discrimination and problems in accessing services cause the community to distance itself from the institutions providing services. Refugees have stated that they're uninformed of the fundamental rights for refugees and that no public institution have supported them. Moreover, it's been observed that they're also uninformed of education of their children and immunization schedules for their babies. They stated that they have difficulties in accessing public services since they cannot speak the language of the country they've moved to. It's been observed that they're widely uninformed about refugee and migration laws and applications. The lack of information among them about residency, registration, foreigner Id document and legislation concerning work permits for foreigners is quite common. The community is not being informed about (social, financial) aids, the rights of children and disabled people or other rights. The information centers working for the refugees cannot reach these communities. Especially to prevent unacceptable situations like deportation and being sent to a camp by force from happening, members of the community must be informed.

↗ Strategic Objectives

To increase the access rate of Dom groups to humanitarian aids, public services (education, counseling...) in the areas they live in and to eliminate all the obstacles in accessing public services.

↗ Strategic Goals

- To ensure that identity registrations are kept regularly and consistently and to register all of the Dom.
- To inform about the access to public services for refugees and about consulting with public institutions.
- To increase awareness and knowledge level about things to do in case the Dom group's rights are violated.

- To collect data on the demographic characteristics and basic needs of the Dom groups to improve the humanitarian aids and social services in the areas they live in.
- To take necessary measures to deliver humanitarian aids and project supports of NGO'S regarding employment and education to Dom groups and inform them.
- To develop social service, counseling and family education programs specific to the needs of the families in areas where they live and to implement these programs effectively.
- To eliminate all kind of violence and abuse towards women and girls and to take necessary actions to prevent early-age marriages.
- To raise awareness about the rights of the disabled people, to take necessary actions for the disabled people so that they can benefit from social rights and opportunities efficiently and can join the workforce.
- To develop special training programs for the elderly and children who are experiencing war trauma.
- To ensure that Dom refugees have access to social services under the same conditions as other refugees and to ensure the enforcement of laws against discrimination if necessary.
- To take measures to train all personnel, especially NGO workers to raise awareness to prevent discriminative behavior and attitudes against Dom.
- To train public officers and NGOs workers on discrimination against Dom and related laws.
- To encourage Dom to make official complaints if they think they're discriminated against by public officers and NGO workers.

Social Inclusion, Data Based Policies, and Legislative Amendments

The policies that will increase the effectiveness of emergency measures and activities are included under this heading. These policies are so important and necessary that they're considered prerequisites for the above-mentioned main activities. The objectives are to support these policies, to make legislative amendments for the social inclusion of these groups and to provide access to social services

and to fight discrimination and hate crimes. The public doesn't have detailed and wide-ranging data about the main problems of Dom groups. However, the data needed to create a basis for the refugee policies is more needed to identify demographic profiles, socio-economic statutes and to assess the use of public services than to identify the cultural sense of belonging and social identity. To create a basis for the studies in the areas where Dom people need we must determine the demographic characteristics and how they benefit from existing social aids and services such as education, employment, health and determine their needs. The research to be conducted will greatly contribute to identifying the priorities of the policies to be enforced and the activities to be organized. Positive outcomes will be obtained by making the legislation amendments regarding the policies, by creating a legal basis for the funds and by ensuring the sustainability of the activities to be held, by guaranteeing the services to be provided will be regarded as fundamental rights by law and by eliminating technical difficulties.

↗ Strategic Objectives

To increase the effectiveness of the social inclusion policies and to determine the policies based on data to improve the standards of the services aimed at the groups and to back it up with legislative amendments

↗ Strategic Goals

- To build tangible, realistic indicators that can be updated on demand and that encompasses issues like the socio-economic profiles, access to the social services and fundamental rights, their expectations and rights.
- To conduct research to obtain data to provide an insight on policies for successful monitoring and evaluation and to support studies in line with this purpose.
- To ensure the continuous monitoring of data-based policies.
- To make legislative amendments to ensure the sustainability and effectiveness of the social inclusion policies for the Dom to ensure its sustainability and effectiveness (To repeal the Circular on Beggars which is still in effect in Turkey)
- To include NGO's, experts and representatives of Dom groups in the studies concerning legislation amendments regarding social inclusion

Objectives in Anti- Discrimination and Hate Crimes

In the areas where Syrian refugees and Dom groups are living, small conflicts with the locals can turn into big ones and thus violence is triggered. Although these problems can be resolved by establishing a dialogue in the long run, in the short run it is necessary to increase the effectiveness of the measures taken. On the other hand, Dom groups are usually located in poor, socially excluded areas and since unemployment and poverty are common in these areas, Dom groups are seen as competition by the locals regarding employment. To prevent all types of conflicts between these two socially excluded groups, and to punish the people who raise the tension and damage the place where they live, training must be provided and all administrative and legal investigation processes must be simplified. To proceed with a legal investigation about violence fastidiously is essential and necessary in regards to both establishing fundamental rights and social peace.

↗ Strategic Objectives

To raise awareness about respect for differences in the society and fundamental rights to prevent discriminative practices and hate crimes.

↗ Strategic Goals

- To make sure that the nationality law of the countries they took refuge in doesn't promote discrimination against Dom, to admit Dom to citizenship in order to prevent statelessness.
- To abolish the obligation that forces Dom to stay in camps in the countries they took refuge in, to ensure that legislation and applications on the freedom of movement don't promote discrimination against Dom.
- To ensure that public institutions and NGO's organize activities in their areas to raise the level of general awareness to fight discrimination.
- To improve legal legislation and administrative processes to fight discrimination more effectively, to improve the coordination between migration centers and NGO's in order to solve complaints about discrimination, to improve solving mechanism and raise awareness about right to legal remedies.
- To ensure that laws are in fact enforced against media that promotes discrimination, hate and violence against gypsies and to encourage the press not to mention the ethnic background of the people mentioned in the articles and on the news if it's not absolutely necessary to understand what happened.
- To support all attempts to promote the training of media organizations and people working in media organizations on the dangers of discrimination against gypsies.

Appendix 1
Monitoring and Evaluation Indicators

Strategic objectives in Children and Education

To provide Dom children with access to equal opportunities and education as other children and to ensure that they complete their education successfully

	Structural Indicators	Process Indicators	Outcome Indicators	Sources of Verification
To enrol Dom children into school and to establish early intervention mechanism to monitor their education.	The existence of an intervention mechanism and a plan	Activities performed regarding school enrolment	The average number of students who do not attend school and who are not enrolled.	Administrative records provided by schools, UNHCR and immigration authorities of the related countries
To deliver livelihood support provided by the refugee centers to the Dom families to provide for the needs of the Dom children and their families effectively and in coordination with the education system. Those children can't continue their education because they are poor and have to work	The existence and quality of the refugee laws for education aid and a mechanism to monitor students from poor families	To deliver sufficient aid to the families of the children effectively so that they can continue their education	The number of children whose educational needs have been met, the number of children who dropped out of school due to poverty	Administrative records provided by immigration authorities, NGO's working on this topic, school administrations and the Ministry of Education of the related countries
To set language learning as a priority to improve the social cohesion skills of the students.	The existence of an education scheme for language learning	The number of activities and schools where these activities take place.	The number of students who participated in language courses and who learned a language.	Administrative records provided by immigration authorities, UNCHR, NGO's working on this topic, school administrations and ministry of education of related countries.

To organize extra-curricular activities, sports, cultural and art activities to support social integration and to strengthen their connections with the school.	To make sure that the physical structure of the school is suited for sports activities	The number of extracurricular activities performed in schools (according to their qualifications) and the number of schools these activities take place	The number of students who improved their social and communication skills. (It will be determined according to research which will be conducted on students and teachers)	The administrative records provided by the immigration authorities, NGO's working on this topic, school administrations and ministry of the education of the related countries. Qualitative and quantitative measurements
To fight factionalism and all kind of discrimination in school, to raise awareness among the educators about anti-discrimination and fundamental rights.	The existence and adequacy of laws concerning equality and discrimination in the national education legislation.	The number of activities to prevent discrimination and factionalism and to raise awareness	To increase the awareness level of educators on fundamental rights and fight against discrimination (will be measured with qualitative research tools)	The administrative records provided by the immigration authorities, NGO's working on this topic, school administrations and ministry of the education of the related countries. Qualitative and quantitative measurements
To support teachers and train them in Dom culture and their way of living	The existence of research conducted on Dom culture	The number of activities regarding Dom culture and their way of living.	Number of teachers who benefit from education and counseling program for teachers and personnel	The administrative records provided by immigration authorities, NGO's working on this topic, school administrations and ministry of the education of the related countries.
To eliminate all barriers so that especially girls can continue their education and to take specific measures to prevent early-age marriages.	To prepare training materials on prevention of early-age marriages	Number of activities to encourage girls to continue to education	Number of girls encouraged to continue their education	The administrative records provided by the immigration authorities, NGO's working on this topic, school administrations and ministry of the education of the related countries
Common indicators	The number and adequacy of the legislative provisions on the related issue and the number/quality of the administrative mechanism, corporate collaborations	The cost regarding the related purpose, the number of the activities organized regarding the related purpose, the standards and quality of the implemented programs	The number of families/individuals who benefited from the related activities, the level of use of the services by families/individuals	The administrative records provided by the immigration authorities, NGO's working on this topic, school administrations and ministry of the education of the related countries and situation analysis

Strategic Objectives in Employment

To increase the employment rate of Dom groups in sectors that are safe and decent

	Structural Indicators	Process Indicators	Outcome Indicators	Sources of Verification
To assess the employment needs in the regions where Dom groups live predominantly and to determine the priorities and contents of employment services and vocational training in light of these employment assessments	The existence of research on employment which takes the cultural characteristics, talents and professional qualifications into consideration.	The number of studies and sample sizes of the analysis and studies on Dom	Reports and policy proposals based on analysis and research on employment.	The administrative records provided by the immigration authorities, NGO's working on this topic and related ministries of the related countries.
To create platforms where employers, civil society and all related partners can come together with the aim of providing equal opportunities to Dom groups as other Syrian refugees according to immigration law	The existence of NGO's, public institutions and trade associations conducting studies on refugees in areas where refugees are living.	The number of programs and activities organized in partnership with public professional organizations	The number of attendees to the goal-oriented meetings and activities	The administrative records provided by the immigration authorities, NGO's working on this topic, related ministries of the related countries and trade associations.
To develop vocational training programs in accordance with the local needs and requirements and to make sure that more Dom groups benefit from them and to prevent low-cost labor.	The suitability of the legislation that is concerned with providing vocational training according to the needs of refugees and requirements of the workforce	The number of vocational training programs in accordance with local needs.	The number of people who benefited from vocational training and completed their training successfully.	The administrative records provided by the immigration authorities, NGO's working on this topic, related ministries of the related countries and academic research conducted by related NGO's and trade associations

To organize activities against discrimination and create a mechanism to resolve issues.	The relevancy of the definitions regarding discrimination and legal sanctions in the anti-discrimination law in the workforce.	The number of activities organized against discrimination at work.	The quality of mechanisms implemented for this purpose and to increase the knowledge level of the participants who attended the activities. (to be measured with quantitative tools	The administrative records provided immigration authorities, NGO's working on this topic, related ministries of the related countries and research/ surveys conducted by NGO's by using quantitative methods
To take necessary measures so that products created by the Dom groups practicing crafts, can reach to more consumers and wider markets	The suitability of the areas where they're located for the market and marketing.	The number of activities organized so that people who are making a living of craftsmanship can reach to wider markets	The number of craftsmen who benefited from the provided opportunities and the trading volume achieved with the provided opportunities.	Administrative records provided by immigration authorities, NGO's working on this topic, trade associations and related ministries of the countries.
To make sure that Syrian refugees also benefit from Public Work Programs and to expand such programs so that they can be used as intermediation for accessing public services.	The quality and flexibility of legislative provisions concerning labor contracts for short term community services	The number of activities to improve Public Work Programs.	The number of people/families who benefited from Public Work Programs in the target areas.	Administrative records provided by immigration authorities, NGO's working on this topic, trade associations and related ministries of the countries.
To increase the participation rate of Dom women in the workforce to encourage them to discover their entrepreneurial sides	Legislative provisions concerning the encouragement of women to join the workforce	The number of activities organized to encourage women in joining the workforce and entrepreneurship	The number of women who benefit from government support concerning vocational training, employment, and entrepreneurship	Administrative records provided by immigration authorities, NGO's working on this topic, trade associations and related ministries of the countries.

To prevent child labor and to encourage them to take necessary measures to guide them to activities that will improve their skills.	The existence of education programs designed for the needs and requirements of the Dom groups in line with the child labor legislation.	The number of activities organized to prevent child labor.	The number of cases in which child labor was prevented and the number of children who were encouraged to continue their education instead of working.	Administrative reports provided by immigration authorities, NGO's working on this topic, trade associations and related ministries of the countries.
To develop vocational training suited for the needs and requirements of the Dom groups in partnership with public Professional organizations and to collaborate with public professional organizations.		The number of programs and activities organized in partnership with public professional organizations	The number of people who benefited from activities which were organized in partnership with public professional organizations.	Administrative records provided by immigration authorities, NGO's working on this topic, trade associations and related ministries of the countries.
Common Indicators	The number and adequacy of the legislative provisions on the related subject, the number/quality of the administrative mechanism and corporate collaborations	Money spent on the related purpose, the number of activities organized for the related purpose and the quality/ standards of the implemented programs	The number of families/individuals who benefited from the related services and the level of use of the families/ individuals who benefited from these services	Administrative records provided by immigration authorities, NGO's working on this topic, trade associations and related ministries of the countries and research and situation analysis conducted by these institutions

Strategic Objectives in Health

To ensure access to health care services and to promote healthcare literacy in order to improve the health conditions of Dom groups

	Structural Indicators	Process Indicators	Outcome Indicators	Verification Sources
To organize activities to raise awareness about healthy living and to promote healthcare literacy for the Dom.	The existence of data obtained by check-ups.	The number of activities to raise awareness about health and to promote health care literacy.	The number of people attending the training and increase rate in knowledge level of the participants who attended the activities. (to be measured with quantitative tools)	Surveys/research conducted by immigration authorities, health ministry, UN and NGO'S of the related countries and data and training provided by them.
To fight against contagious diseases and epidemics in the areas where Dom live and to raise awareness about protection from chronic diseases, rational use of medicine, early diagnosis and the damages of drug and tobacco addiction.	The existence of data obtained by check-ups.	The number of activities to raise awareness about contagious and chronic diseases and addiction.	The number of participants attending the training/meetings and the knowledge level increase of the participants (to be measured with quantitative tools)	Data of the training conducted by the UN, immigration authorities, health ministries and NGO's of the related countries and surveys/ research conducted by them, (to be measured with quantitative tools)
To increase the knowledge level concerning access to health care services for children and mothers	The existence of data obtained by check-ups aimed at mothers and children	The number of activities organized to raise awareness about access to secondary and tertiary health care services	The number of participants attending the training/meetings and the increase rate in knowledge levels of the participants (to be measured with quantitative tools	Data of the training conducted by the immigration authorities, health ministries, UN and NGO's of the related countries and surveys/research conducted by them, (to be measured with quantitative tools)

To provide mobile healthcare services in case of temporary long-term relocations. (Including seasonal agricultural work etc..)	The existence of data obtained by check-ups aimed at seasonal labors	The number of mobile health care services	The number of people who benefited from mobile health care services.	Data of the training conducted by the immigration authorities, health ministries, UN and NGO's of the related countries and surveys/ research conducted by them, (to be measured with quantitative tools)
Common indicators	The number and adequacy of the legislative provisions on the related subject, the number/quality of the administrative mechanism and corporate collaborations and measures.	Money spent on the related purpose, the number of activities organized for the related purpose and the quality/ standards of the implemented programs	The number of families/individuals who benefited from the related activities, the level of use of the services by families/ individuals	Data of the training conducted by the immigration authorities, health ministries, UN and NGO's of the related countries and surveys/ research conducted by them, (to be measured with quantitative tools)

Strategic Objectives in Housing

To ensure access to sufficient housing opportunities in areas where Dom groups live, to create a healthy, habitable physical environment and to provide the necessary infrastructure and transportation services.

	Structural Indicators	Process Indicators	Outcome Indicators	Verification Resources
To enforce laws and regulate land use so that groups that live in tents temporarily and have no property will be provided with land and property and to build prefabricated houses as an immediate action if possible	The existence and adequacy of legislative provisions concerning housing issues (eg: living in tents, lack of houses where refugees can stay)	The number of areas where the need for houses are identified, population size and the number of right holders.	The number of people benefiting from housing opportunities (tents and prefabricated houses etc. are included)	dministrative records provided by immigration authorities, UNCHR and NGO's of the related countries
To provide families who live in unhealthy, unhygienic houses in bad conditions and with insufficient properties, with a habitable environment	The existence and adequacy of the legislative provisions to meet the need for houses in the target areas.	The number of areas where the need for houses are identified, population size and the number of right holders	The number of families that benefited from housing projects	Administrative records provided by the immigration authorities of the related the countries
Common indicators	The number and adequacy of the legislative provisions on the related subject, the number/quality of the administrative mechanism and corporate collaborations and measures.	Money spent on the related purpose, the number of activities organized for the related purpose and the quality/standards of the implemented programs	The number of families/individuals who benefited from the related activities, the level of use of the services by families/individuals	Administrative records provided by the related institutions of the countries, research and situation analysis

Strategic Objectives in Access to Public Services

To increase the access rate of Dom groups to humanitarian aids, public services (education, counseling...) in the areas where they live and to eliminate all the obstacles in accessing to public services.

	Structural Indicators	Process Indicators	Outcome Indicators	Verification Resources
To ensure that identity registrations are kept regularly and consistently and to register all the Dom.	To ensure that even the people living in the tents are registered and to keep records of these registries.	Data collection in the target areas.	The number of people used to obtain data regarding demographic characteristics and basic needs and sample size.	Records provided by UN and immigration authorities of the related countries
To inform about the access to public services for refugees and about consulting with public institutions		The number and quality of preliminary surveys on determining the profiles, needs, and problems of Dom groups	The number of activities organized to inform about how to benefit from social aids and what the requirements for it are	Records provided by UN and immigration authorities of the related countries
To collect data to increase awareness and knowledge level about things to do in case Dom group's rights are violated.	The existence of legislative provisions concerning violation of rights.	Programs prepared for the needs of the target area, the number and quality of the family education curriculum, the number of goal-oriented activities.	Goal-oriented family education, counseling and the number of families benefiting from social support programs.	Administrative records and research provided by UN and immigration authorities and NGO's of the related countries
To collect data on the demographic characteristics and basic needs of the Dom groups to increase the humanitarian aids and social services in the areas they live in.		To organize activities to collect data in target areas.	The number of people used to obtain data regarding demographic characteristics and basic needs and sample size	Administrative records and research provided by the immigration authorities, UN and NGO's of the related countries.

To take necessary measures to deliver humanitarian aids and project supports of NGO'S regarding employment and education to Dom groups and to inform them.		The number of activities organized concerning the related purpose	The number and quality of legislative amendments and administrative regulations for the related purpose	Administrative records and research provided by the immigration authorities, UN and NGO's of the related countries.
To implement social service, counseling and family education programs specific to the needs of the families in areas where they live and to implement these programs effectively	The number/ quality of personnel and legislative provisions concerning family education and counseling and institutional structuring in target areas.	The number/ quality of the developed programs and curriculum specific for the needs of the target area, the number of goal-oriented activities.	The number of families benefitting from goal-oriented family education, counseling, and social support programs.	Administrative records and research provided by the immigration authorities, UN and NGO's of the related countries
To eliminate all kind of violence and abuse towards women and girls and to take necessary actions to prevent early-age marriages.		The number and content of the activities to raise awareness of social gender equality.	The number of people attending the activities aimed to raise awareness about gender equality and to increase their knowledge level.	Administrative records provided by the immigration authorities and data obtained through quantitative measurement tools and NGO's of the countries.
To raise awareness about the rights of the disabled people, to take necessary actions for the disabled people so that they can benefit from social rights and opportunities efficiently and can join the workforce.		The number of activities and seminars organized on the rights of disabled people aimed at all the families in the target area	The number of people attending the activities, the increase rate in their knowledge level and the number of disabled people benefiting from legal rights.	Administrative records provided by the immigration authorities of the related countries, tests to be performed by NGO's and medical personnel after the activities and the data obtained through quantitative measurement tools

To develop special education programs for the elderly and children who are experiencing war trauma		The number of activities and training on trauma aimed at all the families in the target area	The number of people attending the activities, the increase rate in knowledge level and the number of disabled people benefiting from legal rights.	Administrative records provided by the immigration authorities of the related countries tests to be performed by NGO's and medical personnel after the activities and the data obtained through quantitative measurement tools
Common indicators	The number and adequacy of the legislative provisions on the related issue and the number/quality of the administrative mechanism, corporate collaborations	Money spent on the related purpose, the number of activities organized for the related purpose and the quality/ standards of the implemented programs	The number of families/individuals who benefited from the related activities, the level of use of the services by families/ individuals	Administrative records provided by the health ministries, immigration authorities and related NGO'S of the related countries and research/situation analysis performed by them

Strategic Objectives in Social Inclusion, Data based policies, and legislative amendments

To increase the effectiveness of the social inclusion policies and to determine the policies based on data to improve the standards of the services aimed at the groups and to back it up with legislative amendments

	Structural Indicators	Process Indicators	Outcome Indicators	Verification Resources
To build tangible, realistic indicators that can be updated on demand and that encompass issues like the socio-economic profiles, access to the social services and fundamental rights, their expectations and rights		The number and quality of preliminary surveys on determining the profiles, needs, and problems of Dom groups in the target area	The indicator set on the profiles, socio-economic situations and social statutes of the poor Dom groups in the target areas	Administrative records and data provided by immigration authorities and related NGO's of the related countries.
To collect data to light the way for policies, to observe and assess correctly and to support all the relevant studies.		Number and quality of the studies to be conducted on the profile, needs, and problems of the Dom groups.	The reliability of data on the conditions and social statutes of the Dom groups in the target area and the sample size.	Administrative records and data provided by immigration authorities and related NGO's of the related countries.
To ensure data-based policies are constantly monitored	The existence of legislation, institutional structure, coordination that allows stakeholders to participate in the monitoring of social policies	Number and quality of activities to ensure the involvement of relevant partners in the preparation and monitoring of policies	The existence of monitoring, decision-making processes for all partners to participate in the implementation of data-based policies	Administrative records and data provided by immigration authorities and related NGO's of the countries.
To make legislative amendments to ensure the sustainability and effectiveness of the social inclusion policies for the Dom to ensure its sustainability and effectiveness		Number of activities to enforce policies that will affect the lives of groups living in target areas	The number and quality of the legislative amendments and the provisions for the effectiveness of social inclusion policies	Administrative records and data provided by immigration authorities and related NGO's of the related countries.

Strategical Objectives in Anti-discrimination and Hate Crimes

To raise awareness about respect for differences in the society and fundamental rights to prevent discriminative practices and hate crimes

	Structural Indicators	Process Indicators	Outcome Indicators	Verification Resources
To ensure that public institutions and NGO's organize activities in their areas to raise the level of general awareness to fight discrimination.	Existence and quality of legislation, institutional infrastructures, and personnel to fight discrimination	The existence of communication and training plans for the Dom groups regarding the activities to be carried out to fight discrimination and the existence of adequate curriculum for the training	The number of participants taking part in the activities regarding anti-discrimination and the increase in the knowledge level of these participants	Administrative records provided by the immigration authorities and related NGO's of the countries and research and surveys conducted with quantitative measurement tools
To improve legal legislation and administrative processes to fight discrimination more effectively, to improve the coordination between migration centers and NGO's in order to solve complaints about discrimination, to improve solving mechanism and raise awareness about right to legal remedies.		Number of activities to improve legislations regarding anti-discrimination, number of activities to improve awareness	Reports and legislative proposals regarding anti-discrimination, the number of participants participating in activities to improve awareness and the increase in the knowledge level of these participants	Administrative records provided by the immigration authorities and related NGO's of the related countries and research and surveys conducted with quantitative measurement tools

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