

**REPORT ON THE MONITORING OF
DISCRIMINATION EXPERIENCED BY DOM, ABDAL
AND ROMA PEOPLE IN SOUTHERN TÜRKIYE
FOLLOWING THE 2023 EARTHQUAKE**

Minorities, Accountability, Rights, Collaboration (MARC) Program

SERKAN BAYSAK

This study was carried out with support from the Minorities, Accountability, Rights, Collaboration (MARC) project, run by Minority Rights Group (MRG). The study aims to monitor the discrimination experienced by Dom, Abdal and Roma communities following the 2023 Türkiye-Syria Earthquakes.

The present study contains information obtained through first-hand interviews with members of the Dom, Abdal and Roma communities living in Hatay and Gaziantep provinces in Southern Türkiye, as well as desk-based research and media monitoring.

In the first part of the study, information was obtained through desk-based research and media monitoring. In the second part, information was obtained through specific field visits within affected communities.

Evidence-based findings and recommendations are also included as part of this report.

Introduction

Drawing on verified information, this study exposes various forms of discrimination against Dom, Abdal and Roma communities in the period following the 2023 Türkiye-Syria Earthquake, for the advancement of the rights of minorities in the aftermath of natural disasters in Türkiye.

During the field visit, semi-structured interviews and focus group discussions were conducted with Dom, Abdal and Roma earthquake survivors. Unstructured interviews were conducted with representatives of civil society organizations operating in the region. Monitoring of community visits was conducted in two phases. The first visit was conducted for 5 days between April 7-11, 2023, and the second site visit was conducted for 5 days between November 23-27, 2023, for a total of 10 days.

All communities visited are located within the Adana, Hatay and Gaziantep provinces.

During the study, Hatice Kuyumcu, Erkan Karabulut and Mehmet Kuyumcu joined the monitoring team and provided support as regional facilitators. Since all team members have a basic level of Arabic and good level of Domari, team members also provided support in communicating with Syrian communities. Romani Godi CSO team provided support for the preparation of field survey forms, observation forms and data evaluation.

Photographic documentation was carried by team member Büşra Taşkıran.

Background

On 6 February 2023, a 7.8 earthquake struck southern and central Türkiye and northern and western Syria. The epicenter was 37 km west–northwest of Gaziantep. The event was followed by a 7.7 earthquake later that day, which was centered 95 km (59 mi) north-northeast of the first earthquake. The earthquakes caused devastation in the provinces of Kahramanmaraş, Adıyaman, Kilis, Osmaniye, Gaziantep, Malatya, Şanlıurfa, Diyarbakır, Adana and Hatay, also causing serious damage in neighboring provinces, and affecting approximately 13 million people.¹

¹ TURKSTAT ADNKS Data for 2023. See <https://www.tuik.gov.tr/Home/Index>

On April 14, 2023, the Minister of Interior announced that 50,500 people had lost their lives in the earthquake.² According to data published on February 6 by the Disaster and Emergency Management Presidency (AFAD); 50,783 people lost their lives and 115,353 people were injured. The report states that 37,984 buildings collapsed during the earthquakes.³

The number of Dom, Abdal and Roma people living in the provinces affected by the earthquake is significant. Following widespread devastation caused by this natural disaster, minority communities faced considerable discrimination across the region. Chief among these problems was lack of access to services in areas where refugees and Roma people live.⁴ In addition to discriminatory treatment, members of these communities also faced hate speech. Members of these communities were branded thieves, looters and plunderers by members of majority groups. Tensions between majority groups and Dom, Abdal and Roma community members reached levels of physical violence in many localities.⁵ Dom, Abdal and Roma have subsequently tried to bring cases of discriminatory treatment to the media.⁶

While structural racism against earthquake victims continued, far-right groups took advantage of the situation to incite violence against Dom, Abdal and Roma communities (as well as Syrian refugees). Numerous attacks against these groups were recorded by Romani Godi activists across the country, often directly provoked by right-wing extremists who publicly accused Roma, Dom and Abdal people of looting.⁷

The Human Rights and Equality Institution of Türkiye (TİHEK), which was established to prevent discrimination in this country, did not carry out any work in response to these news reports in the media.⁸ Very soon after the earthquakes struck, it became clear that the effects of the disaster were affecting groups such as migrants, minorities (Roma groups, etc.), women, LGBTI+ persons, children and disabled people in acute ways.⁹

State strategy documents and action plans for Roma since 2016 do not include actions to protect and support Roma in the aftermath of major natural disasters and catastrophes. For instance, the Republic of Turkey Minister of Family and Social Planning has produced a 'Strategy Document for Roma Citizens (2016-2021) and Phase I Action Plan (2016-2018)', which was followed by a Phase II Action Plan (2019-2021). On January 22, 2023, the 'Strategy Document for Roma Citizens (2023-2030) and Phase I Action Plan (2023-2025)' were announced. These documents do not provide guidance and policy provision for Roma people in situations post-disaster¹⁰

² BBC Türkiye article available at <https://www.bbc.com/turkce/articles/c51kdv8d15jo>

³ AFAD Disaster and Emergency Management Authority Data available at <https://deprem.afad.gov.tr/last-earthquakes>

⁴ Full EHOP report available at https://ihop.org.tr/deprem_raporu/

⁵ ERRC Report available at <http://www.errc.org/news/romani-domari-and-abdal-earthquake-victims-face-discrimination-and-hate-crimes-in-turkey>

⁶ Artigercek coverage available at: <https://artigercek.com/guncel/adiyamanda-depremede-domlara-karsi-nefret-soylemi-240489h>

⁷ See footnote 5.

⁸ Romani Godi article available at <https://romanigodi.org/subat-2023-depremleri-saha-ziyaret-raporu-yayinda/>

⁹ Romani Godi article available at <https://romanigodi.org/kahramanmaras-depreminin-roman-gruclarinin-uzerine-etkisi-bilgi-notu-the-effects-of-the-kahramanmaras-earthquake-on-roma-groups/>

¹⁰ Republic of Turkey Minister of Family and Social Planning. Please see: <https://www.aile.gov.tr/>

In the aftermath of the earthquakes, CSO Romani Godi sent Access to Information requests to the governorships of the provinces affected by the disaster. The applications requested specific information regarding the number of Roma living in the affected provinces, the NGOs working with Roma people and whether they were part of the Provincial Disaster Coordination Committees, among other things. The governorates of Adana, Adiyaman, Diyarbakır, Elazığ, Gaziantep, K. Maraş, Kilis, Malatya, Malatya and Osmaniye responded. The responses showed that none of these provinces had conducted any specialized work focusing on the needs and demands of Roma people, nor did they include any relevant CSOs in their coordination boards.¹¹

In view of this gap, a visit to the field was carried out as part of this project in order to help monitor and report discriminatory practices in earthquake affected communities. During the field visit, members of this research team listened to earthquake survivors who identify as members of Dom, Abdal and Roma communities. Direct interviews with representatives of Civil Society Organizations operating in the region and directly working with Dom, Abdal and Roma people were also held. During the field visit, semi-structured interviews were conducted with Dom, Abdal and Roma survivors of the earthquake and unstructured interviews were conducted with representatives of relevant associations operating in the region.

Rationale for Individual Interviews and Quantitative Findings

As part of this study, individual interviews were conducted with 154 people in total.

The research team tried to achieve a balanced representation of Dom, Roma and Abdal living in the region. However, since the Dom and Abdal population in the region we visited was denser, the representation of Dom and Abdal is higher in this study. Out of the 88 Dom interviewees, 3 were Syrian refugee Dom. At the same time, 54 of the 154 interviewees were Abdal and 12 were Roma.

In summary, 57.14 percent of the participants are Dom, 35.06 percent are Abdal and 7.80 percent are Roma.

During the study, we tried to ensure the participation of women. Accordingly, the number of women interviewed individually was 101 and the number of men was 53. In other words, 65.58 percent of the individual interviewees were women and 34.42 percent were men.

Throughout the study, language inclusivity was prioritized so that people could express themselves more comfortably during individual interviews. Hatice Kuyumcu, a member of the team, speaks Domari, Arabic and Teber at a proficient level. Erkan Karabulut speaks Domari, Arabic, Teber and Kurdish at a proficient level. Mehmet Kuyumcu is fluent in Arabic and Domari. Serkan Baysak speaks Romani at a proficient level. Some of the interviews were conducted in Kurdish since some of the Dom interviewees declared that they spoke Kurdish at a proficient level and express themselves better in that language.

¹¹ <https://romanigodi.org/subat-2023-depremleri-saha-ziyaret-raporu-yayinda/>

Language of Interview				
Domari	Teberce	Romanes	Kurdish	Turkish
26.62% (41 people)	5.84% (9 people)	0.64% (1 person)	2.60% (4 people)	64.28% (99 people)

One of the biggest difficulties encountered during the study was the definition of discrimination and the normalization of discrimination. Ertan Aksoy, president of SODEV, explains this situation as follows: '[Minority groups in the region] have internalized the discrimination they experience so much that, for example, they attribute the reason why they are not allowed in the shop to the fact that their clothes are dirty, or the reason why their children are beaten at school to the fact that they cannot teach them manners. This normalizes what the other person does to them.'¹²

One of the indicators utilized in this study shows that the number of people who say they are not discriminated against has decreased significantly. While the rate of people who thought that they were not discriminated against before the earthquake was 34.42 percent, the rate of people who thought that they were not discriminated against in the post-earthquake period decreased to 27.27 percent.

	Did You Face Discrimination Before the Earthquake?	Have You Experienced Discrimination After the Earthquake?
Yes	50.64% (78 people)	52.60% (81 people)
I am not sure	14.94% (23 people)	20.13% (31 people)
No	34.42% (53 people)	27.27% (42 people)

Another noteworthy indicator in this study is the rate of people who have not been the subject of discrimination but have witnessed discrimination. Although 10.39 percent of respondents (16 people) did not directly experience discrimination due to their ethnic identity in the post-earthquake period, they stated that a relative or acquaintance of theirs was a subject of discrimination.

Accusations such as looting and theft put Syrian refugees and Dom, Abdal and Roma people in a very difficult situation in the aftermath of the earthquake. 68.83 percent of the individual interviewees (106 people) stated that they were subjected to these accusations or that they witnessed these accusations. This situation has made the Dom, Abdal and Roma living in the region the target of hate speech and hate attacks.

Being Accused of Looting, Theft or Other Crimes	
Yes, I have been exposed or witnessed	No, I have not been exposed or witnessed
68.83% (106 people)	31.17% (48 people)

¹² <https://www.gazeteduvar.com.tr/>

The majority of individual interviewees stated that they had great difficulty in accessing the first humanitarian aid. They think that this is due to the distance between neighborhoods where minorities live and aid centers, and also due to discriminatory attitudes.

Time to Access First Humanitarian Aid After Earthquake			
2-3 days	4-7 days	8-10 days	For more than 10 days
32.47% (50 people)	34.41% (53 people)	3.89% (6 people)	29.22% (45 people)

The most important sources of income of the Dom, Abdal and Roma living in the 2023 Earthquake zone are scrap dealers, musicians and peddlers. After the earthquake, there was a significant decrease in their incomes due to the ban on scrap dealing, the natural cessation of entertainment activities and the shortage of product supply for peddling. 75.32 of the respondents (116 people) stated that their income decreased after the earthquake.

Income Declaration After the Earthquake	
My Income Declined	My income is at the same level
75.32% (116 people)	24.68% (38 people)

Challenges Encountered During the Field Visit

All the people interviewed as part of this study belong to Dom, Abdal and Roma ethnic groups. Most of them carried out civil society activities before the earthquake hit. Three of the interviewees are earthquake survivors who experienced the earthquake in Hatay. This situation triggered emotional difficulties during the study. This was expected, which is why preventive therapy was sought from a specialized psychologist before the study commenced.

Another challenge we foresaw was the possibility of not been able to gain trust during individual interviews, as a result of existing traumas among the survivors. During the study, we contacted approximately 700 people, but due to trust issues and the possibility of exacerbating traumas, we only interviewed 154 people. We managed to partially overcome the trust problem with the support of stakeholder civil society organizations working locally. Detailed interviews were not conducted with people who lost more than one family member and struggled to live in the rubble for a long time.

In order not to generate expectations for solutions among the earthquake victims, the study was explained in detail. We clearly stated that there was no support to be provided in the process, as this lay outside the scope of the study.

Another challenge we met was travel and finding a safe place to stay. Especially during the first visits in April, there were aftershocks and the inability to stay safely caused psychological and physical difficulties.

Due to the political situation in the country, one other difficulty we met was not being able to share all the information collected as part of this research. Stakeholder organizations shared vital information that cannot be disclosed or else must remain anonymous to avoid putting people at risk.

Stakeholder Interviews

Throughout the field visits, support was obtained from Dom, Abdal and Roma associations that carry out local work in the region. We received support in terms of communication, guidance and facilitation. The associations that provided support requested that their names be kept anonymous due to political concerns and tensions with local administrations.

Some associations requested that the interview opinions be added not as stakeholder opinions in order not to cause security issues. Despite these concerns, stakeholder associations in the region participated in focus group discussions and offered invaluable insights to this study.

In our interview with a non-governmental organization conducting rights-based work on Dom, Abdal and Roma in Hatay Antakya region, some of the main problems faced by Dom, Abdal and Roma people living in the region were summarized as follows. Minority groups are exposed to discriminatory practices and behaviors:

- In collective living spaces;
- While receiving humanitarian aid;
- Through accusations of hoarding;
- Through various forms of hate speech and acts of hate following accusations of looting and theft;
- Due to the fact that multiple families are registered as residing at a single address, which means that they experience high levels of discrimination at the level of earthquake compensation and other support provided.

Stakeholders pointed out that they had great difficulties in meeting the needs of women. In addition, violations of women's rights, including harassment, had become more prominent post-earthquake.

The views of the stakeholder civil society organization interviewed in Kirikhan are similar to the above. Thus, stakeholders in Kirikhan noted that since most of the houses reported to have experienced 'Light damage' were de facto uninhabitable, Abdal people had no option but to live in tents. Abdal families were not equipped with containers, the houses were not safe, and families did not have the financial means to rebuild the houses, so they were forced to live in tents in conditions that are not dignified.

Disabled people, women and children have become even more vulnerable as clean water, toilets, electricity and heating facilities are limited in the tent areas. Discriminatory attitudes and threats by non-Roma people have made Roma families even more uneasy. Also in Kirikhan, around 20 children do not attend school due to discriminatory attitudes and peer bullying. Their main source of livelihood is scrap dealing. Because this activity has been banned, financial income has been greatly reduced.

The problems shared in these two regions are common to most regions visited.

Documentation of field visits and first-hand accounts

Approximately 50 Syrian refugees live in 6 tents in Yeşilbaglar neighborhood. The focus group interview conducted here was mainly held in Arabic and Domari. There were 3 male and 2 female participants in

the focus group.

The following first-hand witness report paints a vivid picture of the living conditions faced by minority groups in the region following the disaster:

‘Tents used for shelter do not create a safe and protected area. They are structures that are not likely to protect the people living here in situations such as rain, wind and snow. Since the place where we were staying was private property, most families were evicted from the area by the owners. Access to clean water, drinking water, clean toilets and bathrooms is only available at the mosque, which is about 400 meters away. The tent area is also polluted to the point of harming human health. No one provided tent support to the families in the region since they are both Syrian and Dom. After the earthquake, one of the leaders went to the public institution to ask for help, but he could not ask for support because he only speaks Domari and Arabic. Another important problem is that the tents are located on the side of the road where traffic is active. This poses a risk of traffic accidents, especially to the elderly and children. Children have very limited access to basic food and clean clothes, and most children do not have socks and shoes, nor do they have clothes suitable for cold weather conditions. Families who were mostly engaged in agricultural labor before the earthquake suffered serious loss of income when agricultural work did not resume.’

Adana Seyha



In Şakirpaşa, a predominantly Roma neighborhood in the municipality and district of Seyhan, Adana Province, 4 male participants were interviewed. The female participant who initially planned to participate in the interview decided not to participate at the last minute. In Şakirpaşa no houses were destroyed. Since some houses were severely damaged, most of the families lived in their gardens or in tents set up in front of their houses for about a month. Neighbors only entered their houses in order to access clean water and for toilet needs, fearing the buildings may collapse following structural damage.

Neighborhood and environmental cleanliness were reported to be poor. It was also reported that the people in this minority community faced serious problems due to bans imposed after the earthquake. Roma people in Şakirpaşa did not receive humanitarian aid after the earthquake and their applications for tents were rejected. The interviewees stated that they are poor families and that they benefit the least from the support provided on account of being Roma.

After the earthquake, survivors from other affected regions such as Kahramanmaraş, Malatya and Hatay moved into to Şakirpaşa. The people who arrived after the earthquake rented houses, settled with their relatives, or else pitched tents with the support of local residents. Roma and Dom people who settled in Şakirpaşa after the earthquake could not receive support provided to the earthquake victims. Families working as musicians and scrap dealers stated that they struggled with serious financial difficulties. In addition, Dom fishermen who migrated from İskenderun stated that they had economic difficulties since they had lost their livelihood.



Meanwhile, Dom groups who arrived in Ceyhan's villages from Hatay experienced difficulties in accessing electricity, clean water, toilets and bathrooms, while forced to live in tents set up by their own means. Families who settled in rural areas had serious problems in accessing health services, as the nearest health provider was located about 12 km away.

In the focus group interview conducted in Büyükdalyan Container City, three female participants and one male participant took part. According to the interviewee witness accounts, most of the houses in Büyükdalyan were destroyed and those houses that were not destroyed were heavily damaged. Dom community members in the region were subjected to hate speech and hate attacks from time to time with accusations of looting.



One example of such incidents involved the electricity distribution company in Antakya region. The employees of the company accused Dom communities of theft and wrote on the front gate of one of their premises: 'Because of the Dom, there is no copper!'

The company and its employees blamed Dom people directly for copper theft in the region and made numerous accusations, such as the abovementioned. At the same time, Dom youth who suffered violent attacks decided not to complain about this matter because they thought they would not be taken seriously.

Dom families have been a subject of discrimination in collective living spaces and have been accused of taking food, especially during food distribution. The complete destruction of Antakya brought a great economic hardship for those who were working in precarious jobs. In addition, with the ban on scrap dealing, the income of many Dom, Abdal and Roma families dropped to zero.



One other neighborhood and tent settlement area we visited as part of this study is located in Kırıkhan. In the Barbaros neighborhood, families had started to return to their houses, but most people were still living in tents. Although some houses were severely damaged, most of the houses were reported as 'lightly damaged – usable' even though residents do not trust the damage assessment.

Humanitarian aid was delivered to the Barbaros neighborhood through the Roma-Abdal Association working in the area, but the aid was inadequate. Residents stated that they were unable to access any aid, especially in the first week.¹³ They also reported that they were prevented from accessing humanitarian aid and support due to accusations of looting by the non-Roma *mukhtar* in the area. Interviewees stated that they were ostracized because of the area they lived in. They said they had to endure statements such as 'people from Barbaros Neighborhood are looters,' which were made regularly, even by public officials.

One of the residents of Barbaros stated that after requesting help, they received the answer: 'You are musicians, these aids are not for you'. The interviewee further stated that being Alevi-Abdal is the cause of aid discrimination.

The focus group interview in Kırıkhan was conducted in a tent area next to Can Hospital. Four male participants in the focus group were interviewed. According to their estimates, approximately 60 families set up tents in that area after the earthquake and started to live next to the Private Can Hospital. The upper side of the tent area is known as the Özyörükler neighborhood. Non-Roma people living in the area opposed the setting up of tents by Roma community members.

A representative of one of the civil society organizations working in the area said:

'The non- Roma said that they would raid if necessary to get the Roma to remove their tents and that they would burn tires and send them up the slope to the tents. The leader of the neighborhood openly told the police that they did not want Roma and Abdals in the area. In addition, 20 Abdal children are not attending school in the neighborhood, even though they started to study at the neighborhood school, because they are subjected to peer bullying.'¹⁴

It was reported that access to clean water, toilets and bathrooms were almost non-existent in this camp. The mobile toilet, which was brought to the area later, could not be used due to malfunction. Even

¹³ <https://medyascope.tv/2023/>

¹⁴ Civil society representative working directly with Abdal and Roma people in Kırıkhan, Hatay, 24 November 2023

though sixty families were seeking to access water from a single water supply line, the tap was covered in mud. The tents were located right next to an open sewage canal, which also emitted bad smells.

Interviewees maintained that the condition of the sewage posed a great risk for both children and adults due to the pollution and danger of falling. The open manhole also posed a great danger to nearby residents, but no measures were taken. Several fires were also reported in the tents, as well as serious disputes between Roma and non-Roma groups living in the area over accusations of theft and looting.



The majority of the people living in this camp engaged in recycling and scrap dealing. Families who stated that scrap dealing was not allowed after the earthquake stated that they were struggling with serious unemployment and financial problems.

The focus group interview in Şirinevler neighborhood featured three male and one female participant. Approximately 50 tents were identified in the locality, occupied by Dom and Abdal families. The surroundings were extremely dirty, with extensive rubble and glass pieces posing a serious threat to the local children.

Although some of tents were handed out to the members of these communities by AFAD or other organizations, most of the people were found living in tents that they had built by their own means. Baring the support of certain non-governmental organizations, access to humanitarian aid was reported to have been delivered very late and to have been limited.



Similar conditions were observed in other makeshift camps, for instance in the Nurdağı region, where Dom and Abdal communities had, comparatively speaking, slightly better access to living materials and clothing.

For fear of discrimination, Roma in Islahiye tried to survive by pitching tents in higher grounds, close to a forested area. A small amount of humanitarian aid was provided here by non-governmental organizations. As in other areas, Roma in Islahiye faced problems accessing clean water, food and other basic needs.



Even before the earthquake struck, child marriages were common among Dom, Abdal and Roma communities in this part of Türkiye. After the earthquake, and due to the housing emergency, marrying off children to reduce family population was seen as an inevitable option in many localities.



Findings and Recommendations

The findings of the study and team observations are based on evidence gained from individual interviews, conversations in focus groups and stakeholder interviews carried out during field visits. This is a summary of findings:

- In Hatay and Gaziantep provinces, there are still Roma earthquake victims who have not been placed in container cities. In some areas of Kırıkhan and Ceyhan there are still Roma earthquake victims living in tents.
- Clean water, toilets and showers are very limited in the camps that Roma have created with their own resources and pose a great risk, especially for women and children.
- In some regions, the houses of Dom, Abdal and Roma living in old structures before the earthquake were reported as ‘Slightly Damaged’ in official damage assessments, although structural damage to buildings poses a great risk to life. While some families started to live in houses without retrofitting due to the harsh climate conditions, others continue to live in tents.
- Dom, Abdal and Roma families who have title deeds and similar document problems cannot benefit from the financial support provided by the state since they live at the same address. In addition to this, families with title deed problems will not be able to access the houses they are entitled to, which should be provided by the state in the future.

- Dom, Abdal and Roma earthquake victims were occasionally discriminated against in collective living spaces and humanitarian aid areas by non-Roma earthquake victims and officials working in the region.
- Accusations of looting, theft or similar accusations posed great risks for Dom, Abdal and Roma people. Social media made these accusations, which resulted in hate attacks, more visible and increased hatred. The young people and women who were the subject of hate speech and hate attacks had to accept the situation in the face of the attacks since they did not have enough information about the prejudices against Dom, Abdal and Roma and the complaint processes.
- Due to the low digital literacy rate, serious problems were encountered in accessing information and support related to the earthquake. Information was partially provided by Dom, Abdal and Roma civil society organizations carrying out local activities.
- It was observed that Dom, Abdal and Roma, who earned income by working as scrap dealers, musicians and peddlers, lost all their income and faced great financial difficulties.
- Women and children have great reservations about participating in recovery efforts due to discriminatory approaches and fear of being subjected to discriminatory approaches. For this reason, it was observed that they could not benefit from the support provided sufficiently.
- Due to the overcrowding of Dom, Abdal and Roma households, girls who lack private space are indirectly at risk of child marriage. During the field visits, the people who described the situation also expressed their own suggestions for solutions.

The suggestions of both local people and the visiting team are as follows.

- 1) Roma earthquake victims who have not yet been housed in container cities should urgently be provided with decent housing. This includes access to clean water, toilets and bathrooms, which is a major problem in some areas, which must be met urgently. Since the buildings that are reported as 'Slightly damaged – usable' in the official damage assessment, but which were in poor condition before the earthquake, may collapse in the event of a future earthquake, families should not be forced to live in these buildings and these buildings should be strengthened and enough containers should be provided for those who are strengthened.
- 2) The loss of rights of families living at the same address and lacking title deeds and similar documents should be prevented. Families living at the same address or in buildings without title deeds should be identified with the support of local administrations, *mukhtars* and non-governmental organizations working in the neighborhood. Their loss of rights should be prevented.
- 3) The work of awareness raising institutions and employees who support disaster should be increased.
- 4) The scope of banning and criminalizing hateful content on social media and traditional media should be expanded. Hateful discourse targeting Dom, Abdal, Rom and Lom should be criminalized.
- 5) Awareness-raising activities should be carried out for media workers and content producers on anti-gypsyism.

- 6) Capacity building and support should be provided to Dom, Abdal and Roma youth and women who are forced to remain silent in the face of rights violations. At the same time, the capacity of Dom, Abdal and Roma civil society organizations working locally on gender equality and access to justice should be strengthened and supported.
- 7) Dom, Abdal and Roma people should be supported in digital literacy and legal literacy. The capacity of civil society organizations carrying out local work specific to the neighborhood and region should be strengthened and they should be included in the studies as facilitators.
- 8) The psychological and social effects of the earthquake on Dom, Abdal and Roma women and children needs to be addressed. Studies should be carried out to better understand ways in which these vulnerable groups can feel safer.
- 9) Considering the problems experienced during the Covid-19 pandemic and the February 6 earthquakes, Roma Action Plans should be revised and actions that can be implemented in disasters and extraordinary situations should be added to the plan.

Conclusion

This report confirms the accuracy of the experiences and situations predicted before the study and reflected in different reports. Previous information notes, situation analyses and reports on the region conducted by the Human Rights Joint Platform, Romani Godi, sivil Düşler Association, Association for Monitoring Equal Rights and European Roma Rights Centre have also revealed similar results. In addition, as this report was conducted after these publications, it provides more recent incidents and sustained discrimination.

In addition to the findings and recommendations of the team, the recommendations of the individuals interviewed in the field and stakeholder organizations are also included here.

We believe that this document will be a useful resource for institutions, local governments, national governments and non-governmental organizations wishing to carry out remedial work in the aftermath of the Türkiye-Syria earthquake.

One of the most important outcomes of this study is the necessity to revise the Roma Action Plan to prevent discrimination and rights violations during disasters and states of emergency in Türkiye.