

2012-11-28

## Fråga-svar

### Libanon. Information om situationen för folkgruppen "dom" (romer).

#### Fråga

Finns det någon information om situationen för folkgruppen "dom" (romer) i Libanon?

#### Svar

Sammanställning av information:

Terre des hommes i *The Dom People and their Children in Lebanon* (2011) rapporterar om förhållandena för romer i Libanon vilka benämns "dom", eller nedsättande "Nawar", "Nouri" eller "titnawaran":

One of the ways the stigma of deviance is perpetuated against the Dom in Arab societies is through the use of the "Nawar" label. This word, loosely translated as "Gypsy", has very derogatory connotations in Arabic. Derivatives of the word "Nawar", such as the adjective "nouri" and the verb "titnawaran" are used as insults in Arabic to evoke selfishness, stinginess, dirtiness and chaos. Bochi also noted this in his anthropological study: "Nawar and nouri were symbolic markers of a particular type of behaviour [...] The comparison with the Nawar evoked an image of disorder (fawda), characterised by social interactions which were perceived as uncommon, frantic and even crazy. <sup>71</sup>" (s. 31)

Terre des homes (2011) rapporterar vidare om levnadsförhållandena för denna grupp som beskrivs som socialt marginaliserade och

diskriminerade i det libanesiska samhället. Tillgången till myndighetsservice, utbildning och sjukvård, uppges ha förbättrats under senare år och för senare generationer i samband med naturaliseringslagen från 1994. Se rapporten i sin helhet för utförlig och fördjupad information om hälsa, utbildning, arbetsförhållanden m.m.:

In general, Dom communities are either isolated from major dwellings or located near poor, marginalised areas, for example Palestinian refugee camps. Over 72% of those who participated in the research hold Lebanese citizenship, owing to the Lebanese naturalization law passed in 1994. Naturalisation has changed their migration habits, with 87% of the sample now reporting a sedentary lifestyle. It has also increased Dom access to public services, such as education and health. Nonetheless, the study found that 68% of school-age children in Dom communities have never been to school. (s. 8)

[...]

Over one-fifth of Dom covered by the surveys, some 21%, reported not having any citizenship. Of these, 6% fall under the category of “qayd el dars”, meaning that they have applied for Lebanese citizenship but have not yet received approval. Those with “qayd el dars” have been issued a document by the Lebanese government which entitles them to certain rights, including residency in Lebanon, travel between Lebanon and Syria and some government services <sup>25</sup>. The remaining 15% are living without official identification documents (non-ID). (s. 18)

[...]

It was widely reported that the Dom presently access more services than in previous generations. Such access, however, hinges on citizenship: those Dom that have Lebanese nationality are increasingly able to access subsidized public services, while those without “Having nationality has enabled them to work and own property, and to get out of their cage.” – Wafa Al Baba, Deputy General Director, Islamic Welfare Association, Beirut <sup>40</sup>  
The acquisition of Lebanese nationality has significantly affected the Dom way of life. As discussed above, they have exchanged their traditional itinerant lifestyle in favour of sedentarisation. Meanwhile,

having Lebanese nationality has had a positive impact on the Dom's ability to access government services, which is particularly visible when comparing the lives of the younger generations, those born after 1994, to those of their parents and grandparents. (s. 23)

Integrated Regional Information Networks (IRIN) i *Lebanon: "Acute social marginalization" of Dom community* (2011). Artikeln refererar till rapporten från Terre des homes<sup>1</sup>:

Of all Lebanon's communities the Dom, described by some researchers as "the Gypsies of Lebanon", are the most marginalized: Up to 68 percent of Dom children do not attend school, according to a new report.

"Their access to legal protection, health, education, adequate shelter and food is very difficult, verging on impossible," said Charles Nasrallah, director of Insan Association, an NGO that promotes respect for the rights of vulnerable communities. "Such problems were compounded by acute social marginalization."

[...]

Unlike refugees or the Bedouin, with whom they are often confused, the Dom were granted naturalization in 1994. But despite enjoying citizenship rights, the Dom community faces even greater marginalization than Palestinian refugees and is ignored by almost all NGOs, the report said.

The children, in particular, are vulnerable to violence, chronic malnutrition, child marriage, dangerous working conditions and exploitation. Many community members are also reluctant to access public services like health care or education because of their perceived secondary status.

The Dom Research Center i *The Gypsies of Lebanon* (2000) om bl.a. synen på romer i det libanesiska samhället:

Attitudes toward the Dom in the Lebanese society at large are negative./3/ As in other countries in the Middle East, the Dom are called "Nawar" by the Lebanese. Arab people often use this term in jest with one another, but when used in reference to the Dom it is a strong expression of contempt revealing a deep seeded bias against this group of people. The poorest Lebanese feels

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<sup>1</sup> Se även SOS Children's villages, *Schooling for 'the Gypsies' of Lebanon*, 2011-07-13, <http://www.soschildrensvillages.org.uk/about-our-charity/archive/2011/07/schooling-for-2018the-gypsies2019-of-lebanon> (Hämtad 2012-11-28).

that he is superior to the Dom. One individual said, "to be born a Gypsy is to be born under a curse." Not only do poor Lebanese distinguish themselves from the Dom, but the Dom also make distinctions between the various Dom families. Unacceptable work ethics, cleanliness, and adherence to Gypsy traditions are a part of the criteria of association between the families.

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Denna sammanställning av information/länkar är baserad på informationssökningar gjorda under en begränsad tid. Den är sammanställd utifrån noggrant utvalda och allmänt tillgängliga informationskällor. Alla använda källor refereras. All information som presenteras, med undantag av obestridda/uppenbara fakta, har dubbelkontrollerats om inget annat anges. Sammanställningen gör inte anspråk på att vara uttömmande och bör inte tillmätas exklusivt bevisvärde i samband med avgörandet av ett enskilt ärende. Informationen i sammanställningen återspeglar inte nödvändigtvis Migrationsverkets officiella ståndpunkt i en viss fråga och det finns ingen avsikt att genom sammanställningen göra politiska ställningstaganden. Refererade dokument bör läsas i sitt sammanhang.

## Källförteckning

Terre des hommes, *The Dom People and their Children in Lebanon*, 2011, [http://s3.amazonaws.com/webdix/media\\_files/1195\\_Lebanon\\_publication\\_en\\_web\\_original.pdf](http://s3.amazonaws.com/webdix/media_files/1195_Lebanon_publication_en_web_original.pdf) (Hämtad 2012-11-26)

The Dom Research Center, *The Gypsies of Lebanon: A DRC Update*, 2000, <http://www.domresearchcenter.com/journal/12/lebanon.html> (Hämtad 2012-11-28).

Integrated Regional Information Networks (IRIN), *Lebanon: "Acute social marginalization" of Dom community*, 2011-07-11, <http://www.unhcr.org/refworld/docid/4e4b919c2.html> (Hämtad 2012-11-26)