

A Decade in Limbo A RESEARCH REPORT

THE SITUATION OF THE AFGHANISTAN REFUGEES IN INDONESIA



JUNE - 2023

“I am worried about the identity of the children born and raised here”

“Our asylum cases have been the target of ethnic and religious discrimination”

“Almost two years of demonstrations and protests, without any result!”





DISCLAIMER

The report is a description of the precarious situation of the Afghanistan refugees in Indonesia most of whom are Hazaras who are either a victim or concerned about the current genocidal campaign waged by the ruling fundamentalist group in Afghanistan.

The report is not in any way shape or form the view of Bolaq or not to reflect an animosity or ill feeling toward the international aid agencies who help facilitate the resettlement of the refugees to a third country. Rather, it is to draw the attention of the countries who accept the refugees such as the US, Canada and Australia.

Some of these refugees have waited for more than ten years and as a result of the uncertainty affecting them, have developed serious mental and psychological problems and have resorted to various desperate measures such as suicide.

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**BAN - R0003
JUNE - 2023**





■ Abstract

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Introduction

Seeking refuge is one of the fundamental international rights of humans. Human beings for different reasons like insecurity, special religious or ethnic affiliation, and belonging to a special political group are compelled to leave their countries to save their lives and have a future without the fear of violence.

Afghanistan's citizens have left their country for a long time and the reason and factor causing this action other than the ones mentioned above is economic hardships. Currently, a considerable number of Afghanistan citizens living in many countries especially Europe, America, Oceanic, and Asian countries as refugees, and as the situation in their country deteriorates, increasingly there are more added to them. Although all the Afghanistan citizens are affected by the dire security and economic conditions and are leaving the country to make a living as laborers in neighboring countries, the religious groups such as Hindus, Sikhs, Jews, Christians, and lately Shia and ethnic groups such as Hazaras are leaving the country for more serious reasons. These religious and ethnic groups have been under persecution and even genocide and ethnic cleansing for decades and seeking refuge was the only alternative they had to save their lives. Seeking asylum by these religious and ethnic groups have a long history, but during the last 45 years that war, insecurity, and political actions and the resulting suppression of people in Afghanistan that

have taken place, the exodus has increased considerably.

For these reasons, Afghanistan citizens have taken refuge in Indonesia so that they could use it as a transit point to go to a third country that would accept refugees. Most of these are Hazaras who live in Indonesia in an uncertain future and under a lot of economic and psychological pressures.

In this research that is carried out by the Bolaq Analyst Network on the condition of the Afghanistan refugees in Indonesia, for the first time an effort is made to analyze and discuss the issue comprehensively and thoroughly so that a real and correct version of the condition of the thousands of the people who are caught in the exhausting bureaucracy in the countries that accept the refugees will be given to a wider world. The research is made up of three parts: in the first part, the objective and the need of the research, its subject and method, and the necessary material related to the research are given. In the second, the findings of the research are given in detail in two parts that include the quantitative findings (the analysis of the online questionnaires) and the qualitative findings (interviews with the refugees, gathering their views by distributing forms and physical presence in gatherings of the refugees in their living quarters and on social media discussions), the third part is devoted to suggestions and the addenda based on the findings of the research.



First Part

Generalities and the Background of Afghanistan
Refugees in Indonesia

First Section: Generalities

Objective and the Need for the Research

The main objective of this research is to study the situation of Afghanistan citizens who for more than a decade have been waiting for their documents to be reviewed by the UNHCR and the countries that accept refugees.

These refugees have taken to the streets, staged hunger strikes, or even resorted to self-emulation because of the terrible conditions that they live in and the length of their stay in wait in the country. However, so far, the realities of their conditions have not been studied by the investigative media and have not been reflected comprehensively and the countries that accept the refugees have not been interested to consider their request for asylum.

Bolaq Analyst Network as a professional and impartial entity has tried to study the situation of these refugees thoroughly and comprehensively and tell the objective realities of their lives to the world so that an opportunity would be created for the revision of the policies of the countries that accept refugees and the process of work of UNHCR to review their cases.

The Subject of the Research

The main subject of this research is the review of the situation of the Afghanistan refugees who, in the hope of finding safety and security have waited in Indonesia for justice and cooperation from the world community.

Questions of the Research

For this research, three basic questions are considered and an effort is made to answer them based on reasons and documents.

- ❖⁰¹ Who are the refugees who are stuck in Indonesia?
- ❖⁰² Why, when, and how did they immigrate from their country?
- ❖⁰³ What are their basic challenges?

Hypotheses of the Research

The following hypotheses are raised for this research:

- ❖⁰¹ The Refugees that are stuck in Indonesia are mostly of Hazara ethnicity.
- ❖⁰² The Afghanistan refugees for reasons of insecurity, and religious and ethnic discrimination have left their country and reside in Indonesia.
- ❖⁰³ Delay in processing the cases of Afghanistan citizens in Indonesia has created a lot of health, financial and psychological problems for them.

Background of the Research

As far as we know, there has been no independent investigation from any source about the Afghanistan refugees in Indonesia. Some news reports and articles have been written in the local and international media that given the dire situation of the refugees have not effectively changed their situation. This is the only comprehensive research about Afghanistan refugees in Indonesia.

Method of the Research

The research is done on qualitative and quantitative methods and the content and the information gathering are carried out on a library basis as well as interviews, questionnaires, group participation, and conversation with individuals. The information was gathered within six months from August 2022 to the end of January 2023.

Statistical Society

A total of 616 questionnaires were distributed online and in person to the refugees, and interviews were carried out with groups and individuals which made up %7.98 of the total 7717 Afghanistan refugees in Indonesia which could be generalized to include all the Afghanistan refugees in Indonesia that live in these conditions.

Description of the Expressions and Concepts

- ◆ **Immigration:** Going from place to place for a relatively long time (limited or unlimited). For leaving a place and origin emigration and for moving into a given place is called immigration².
- ◆ **Refugee:** Since there is no legal description of the international refugee, most experts agree that an international refugee is someone who leaves his usual place of residence without regard to the reason for the immigration or the legal condition³. Traditionally, the word “refugee” is used to designate individuals who instead of fleeing from fighting or persecution, usually cross international borders (“International refugees”) go to join their relatives outside or for making a living or having a better life or for a wide range of other reasons leaves his country.⁴
- ◆ **Asylum Seeker:** Asylum seeker is used to identifying an individual who for fear of belonging to a race, religion, or nationality of membership to some social group with political beliefs will be followed, tortured, or persecuted, lives outside of his usual residence and cannot or due the fear mentioned does not want to put himself under the protection of that country or if void of nationality cannot or does not return to the country due to the events taking place there.⁵
- ◆ **Asylum Seeker, Refugee:** Asylum Seeker is referred to a person who due to dangers to himself or his freedom is forced to leave his country or is on his way to another country, but because of the internal law of the authorities of the country is not recognized as a refugee⁶.
- ◆ **Nationality:** Nationality is the political relation that binds an individual or entity to a State in a way that the fundament rights and obligations are set by this relation.⁷
- ◆ **Divorce:** The end of legal and religious bonding of a couple by which the mutual rights and obligations that were set at the time of marriage are terminated.⁸

◆ **Obstacles and the Challenges of the Research.**

Each research no doubt has its challenges and this research is no exception. The challenges that we faced in this research are as follows:

- ◆ **01** The scattered location of the refugees and their individual lives, made talking to them difficult for us.
- ◆ **02** Lack of interest of the refugees to express their challenges because of a loss of confidence in the investigation found in the past.
- ◆ **03** Shortage of economic resources.

◆ **Research Team:**

The research was carried out by members of the Bolaq Analyst Network, which includes the following:
The analysis of the data and the writing of the research:

- ◆ Ali Tai Mirkasha⁹
- ◆ Taiba Jaafari

Collecting data and conducting interviews

- ◆ Ali Tai Mirkasha
- ◆ Ali Fayazi

Translated from Farsi to English by:

- ◆ Akram Gizabi
- ◆ Reza Javed

Design and graphics

- ◆ Habib Saboori

Project Manager

- ◆ Ali Tai Mirkasha

Second Section

**Background of the Presence of
Afghanistan Refugees in Indonesia
General Information About Indonesia**



INDONESIA

General Information About Indonesia

Indonesia is formally known as the Republic of Indonesia and is situated in Southeastern Asia and north of Oceanic Melanesia. Indonesia is located in the Malay Archipelago between Asia and Oceania. It consists of 17,508 islands and 33 provinces. Indonesia got its Independence from the Netherlands on August 17, 1945, and its independence was recognized on December 27, 1949. It is the 11th largest country in size and has a population of 273 million people. About 86% of the population are Muslim and the rest are Christians, Hindu, or Buddhist. An estimated 800,000 of the population are engaged in agriculture production. Most of the exports take place to the US, Japan, China, and Singapore. Indonesia is rich in natural resources and has oil, natural gas, nickel, coal, bauxite, and copper but due to the size of the population to resources, there is a lot of poverty.¹⁰

INDONESIA Map Source:

84c37934afa391620247d49e67f6650b.png/79/c3/84/https://i.pinimg.com/originals

AREA	1,904,569 km
POPULATION	267,670,543
CURRENCY	Rupiah
CAPITAL	JAKARTA



Although Indonesia has not accepted the 1951 convention and its added protocol, it is host to a lot of refugees from different countries. According to the latest statistics, 13,100 refugees in Indonesia are registered with the UN High Commissioner for Refugees. An estimated 27% of these refugees are children.¹¹ Indonesia is considered the transit place where countries like Australia and the US were taking most of the refugees from there. However, in recent years the number of refugees being accepted by these two countries has been reduced considerably and for this reason, Indonesia has told the refugees to spend many years in the country.¹²

From a legal point of view and international rights the attitude of the countries vis-a-vis the refugees are organized on rules that both the rights of the refugees and of the citizens of the countries accepting them are considered and respected. Below we give a brief and general description of the legal rights of taking asylum and the rights of asylum in Indonesia in particular.



Legal Sources of the Rights of Asylum

Legal Sources of the Right of Asylum are documents that explain the rules concerning the right of asylum and the rights and obligations of a refugee. These sources are the laws and legal documents like decrees, orders, etc. that states issue and are legally binding. In considering the acceptance of a refugee each state, in addition to its national interest, essentially looks at two issues which are the support of the refugee based on the defense of human rights and the protection of the right of its citizens. The right to asylum is given by states that have different interests. Naturally, each state considers the interest of its citizens which includes general order and national security. Therefore, the conditions and the legal bases for a stranger coming and getting acceptance in a country can be organized based on the country's laws and regulations.

Each country has its regulations and method of work. Therefore, the legal resources on which the right of asylum is based or the request for asylum is accepted or rejected, or the refusal of granting asylum goes to court and rests on two legal sources: The national resources of the host country or the international sources.

1 The International Sources

Concerning the rights of the refugees, there are different documents accepted by the national and international sources. Among them, the 1951 Geneva Convention and 1976 protocol¹³ of the 1951 Geneva Convention are the basic sources of the rights of refugees in international regulations which were adopted on August 1951, 28, in Geneva by the UN General Assembly which includes important commitments on the issue. Indonesia has not joined this convention and does not apply its content but still has been a host of the refugees and according to the ruling international regulations should look after the refugees.¹⁴

Although the International Human Rights Declaration of December 1948, 10, was not promulgated to support the refugees, it does contain the rights for all human beings regardless of their country or religious affiliations. The first part of article 14 of the Universal Human Rights Convention clearly states: "Everyone has the right when facing pursuit, torture, and persecution to seek shelter and take refuge in other countries."¹⁵

Other International documents that mention passingly about refugees are the convention against torture, violent behavior, punishment, inhuman and degrading treatment of 1984, the UN International Convention on Civil and Political Rights of 1966, the International Convention on Economic, Social and Cultural 1966, European Convention of Human Rights on 1950, Dublin Agreement of 1990 and the guideline of April 2004, 29, of Council of European Union about the minimum behavior with refugees and stateless people, African Convention of Human Rights and the American Right Convention of 1969, Caracas Convention on the Political and Non-Political Asylum of 1954 and others.¹⁶

2

Indonesia's Internal Legal Rights of the Refugees

Indonesia does not have a specific law that would deal with the rights of refugees and asylum seekers and it is for this reason that the problems of the refugees and asylum seekers persist. The internal laws of Indonesia discuss the refugees and asylum seekers issue in a scattered fashion. One can point out the issue in articles 25-27 of law number 18 of 1999 which looks at refugees and asylum seekers as immigrants. The president of Indonesia issued a legislative decree number 125 to foreign refugees in 2016. This legislative decree was based on section 1 of article 4 of the constitution of 1945 of the Republic of Indonesia and section 2 of article 27 of law number 37 adopted in 1999. This legislative decree has 45 articles and section 1 of article one describes foreign refugees as "Foreign refugee which hereafter will be called refugee, is a resident of the territory of Indonesia which due to justified fear of persecution, torture for reasons of race, ethnicity, sect, nationality, membership in a specific social group or a different political views that he has, does not want to use his country of origin and/or a person which is given a refugee status by the UN High Commissioner for Refugees."

This decree is the only legislative document that describes the specific issues about refugees. This legislative decree has 45 articles and 8 sections which are briefly mentioned as follows:

- Section One: General Rules (Articles 1-4)²⁰
- Section Two: Check out and Audit (Articles 5-23)²¹
- Section Three: Shelter (Articles 24-30)²²
- Section Four: Protection (Articles 31-32)²³
- Section Five: Supervision of the Refugees (33-39)²⁴
- Section Six: Financial Resources (Article 40)²⁵
- Section Seven: Miscellaneous Directives (Articles 41-44)²⁶
- Section Eight: Final Directives (Article 45)²⁷

3

History of the Presence of Afghanistan Refugees in Indonesia

History shows that the people of Afghanistan for different reasons like insecurity, economic problems, racial, ethnic, and religious discrimination as well as civil wars have repeatedly left Afghanistan over the decades. During the fighting in Afghanistan the citizens to save their lives first went to the neighboring countries and later as possible, either legally or illegally went to other countries.

Likewise, the people of Afghanistan went to Indonesia as well. According to the latest statistics, 13100 refugees are living in Indonesia. The latest statistics issued at the end of May 2022, 56% of the refugees are from Afghanistan (Almost all of them being Hazara), 10% from Somalia, and 7% from Myanmar.

Since Indonesia has not signed the 1951 convention and the attached protocol, it is considered as the transitional country for the refugees which they can stay for some time and then go to the countries that accept refugees. The refugees can only live temporarily in the country. Therefore, the Afghanistan refugees that are residing in Indonesia have waited a long time to know their fate. They do not have basic rights and for any issue such as traveling by car or motorcycle, leaving the city, or work, they are limited. They do not have the right to register at a university. International Organization for Migration arranges for their lodging which is usually in old hotels and for food and other necessities giving them monthly cash. The money for an adult is 1,250,000 Indonesian rupee which is equivalent to \$86 a month and for children, it is 500,000 IR equivalent to \$34.

Footnotes

- 1 - The mass exodus of the Hazaras that took place after the genocidal war waged against them by Amir Abdur Rahman in 1892 to British India (and Pakistan), Iran (mostly settled in Khorasan province), Syria, and Iraq.
- 2 - Legal Terminology, Dr. Mohammad Jaafar Jaafari Langrody, 4th edition, Winter 61-5, Ganj Danish Pr
- 3 - <https://refugeesmigrants.un.org/definitions>
- 4 - <https://emergency.unhcr.org/entry/44937/migrant-definition>
- 5 - Article 1, Geneva Convention 1951 on Refugees
- 6 - Musa Zada, Dr. Reza, the Evolution of Description of Asylum Seeker and Refugee, Foreign Policy Quarterly, 32nd year, Edition 1 Spring 1397, Page 26
- 7 - www.dad-law.ir [ترميم نولوژی حقوق.pdf](#)
- 8 - <https://fa.wikipedia.org/wiki/%D%8B%7D%84%9D%8A%7D82%9>
- 9 - For security reasons, a pseudonym is used.
- 10 - <https://fa.m.wikipedia.org/wiki/اندونيزيا>
- 11 - <https://www.unhcr.org/id/en>
- 12 - <https://www.theguardian.com/australia-news/2020/oct/21/the-wait-indonesias-refugees-describe-life-stuck-in-an-interminable-limbo>
- 13 - Convention Relating to the Status of Refugees 1951 and Protocol Relating to the Status of Refugees 1967.
- 14 - <https://www.unhcr.org/id/en>
<https://reliefweb.int/report/indonesia/refugees-live-destitution-indonesia-years-limbo-and-suffering-lead-refugees>
- 15 - Article 14:
 1. Everyone has the right to seek and enjoy in other countries asylum from persecution.
- 16 - Jaafari Rod, Khodadad, the Rights of Refugees in International Documents, Qanunyar Scientific Legal Quarterly, Fifth Round, No. 17, Spring 1400, p. 649.
- 17 - <https://www.scitepress.org/Papers/100979/100979/2018.pdf>
- 18 - Regulation of the president of the Republic of Indonesia, Number 125 year 2016, Concerning the Handling of foreign refugees.
- 19 - <https://www.refworld.org/pdfid/58aeec374.pdf>
- 20 - General Provisions
- 21 - Detection
- 22 - Shelter
- 23 - Safeguarding
- 24 - Immigration Supervision
- 25 - Funding
- 26 - Other Provisions
- 27 - Closing
- 28 - <https://www.unhcr.org/id/en>
- 29 - <https://suaka.or.id/refugee-rights-situation-in-indonesia/> and <https://reliefweb.int/report/indonesia/refugees-live-destitution-indonesia-years-limbo-and-suffering-lead-refugees>
- 30 - <https://www.aljazeera.com/news/3/12/2021/desperate-Afghanistan-refugee-sets-himself-on-fire-in-indonesia>
- 30 - <https://reliefweb.int/report/indonesia/refugees-live-destitution-indonesia-years-limbo-and-suffering-lead-refugees>

SECOND Part

Quantitative and Qualitative Findings of the Research

First Section: Quantitative Findings of the Research

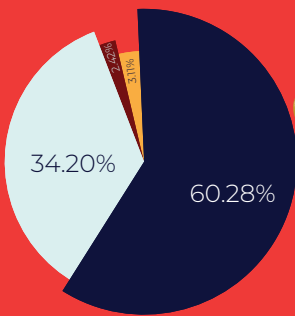
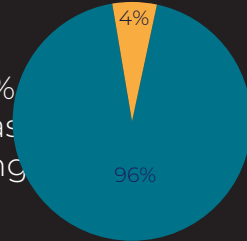


General Information About the Participants of the Survey

In this section, the statistics of the general information about the participants such as gender, marital status, ethnic, religious, and geographical belonging, level of education and former employment will be presented in the following chart.

Gender

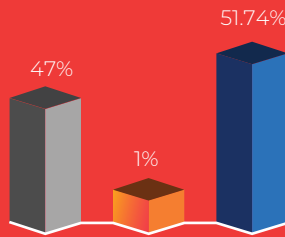
Of the 578 people taking part in this section, 553 or 96% are men, 24 or 4% are women, and only 1 or 0,7% person as transgender. The statistics show that the overwhelming majority of the refugees are men.



Marital Status

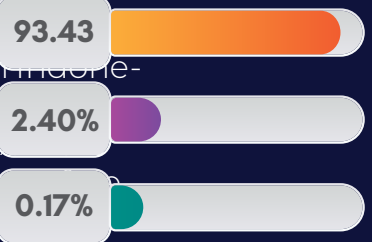
Of the 579 people that answered the question 349 persons or 60.28% were single, 198 people, or 34.20% were married, 14 people or 2.42% people were engaged and 18 people, or 3.11% were divorced/separated.

Considering the 3.11% of people who were separated from their spouses and the importance it had, we wanted to know why the couples were separated. A total of 172 people answered the question and shared their views with us. As can be seen from the chart 89 people or 51.74% gave the length of their stay in uncertain situation in Indonesia. Two people gave the bad economic situation the reason and 81 people or 47.9% gave other reasons for the separation.



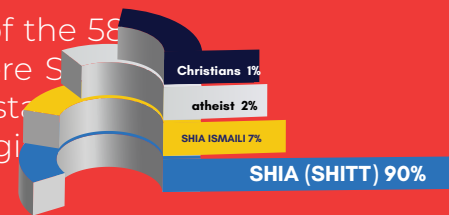
Ethnic Belonging

Since there are many ethnic groups in Afghanistan, we wanted to know which ethnic groups are in the camps in Indonesia. Considering the figures, of the 583 people who answered our inquiry, 568 people or 97.43% were Hazaras, 14 people or 2.4% were Sadat and only one person introduced himself as a Tajik. The Hazaras make the most of the refugees in Indonesia.

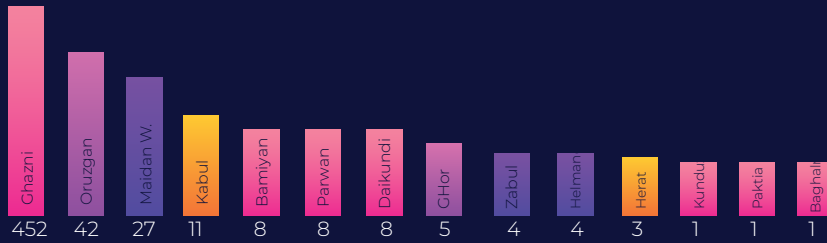


Religious Affiliation

As can be seen from the following chart, of the 568 people that answered this question, 524 or 90.03% were Shia, 5 people or 0.88% were Christians, 11 people or 1.93% were Protestants and 38 people or 6.53% were atheist or had no religion.

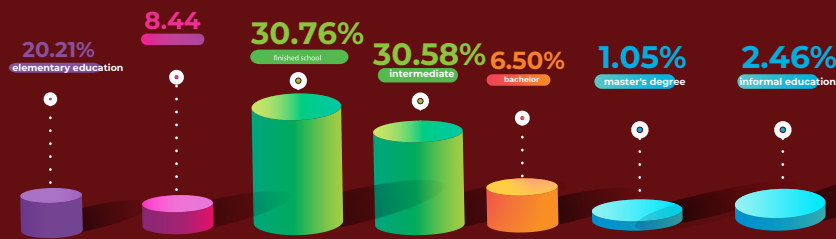


Level of Education Place of Birth



According to the above chart, the refugees in Indonesia are from different provinces. Of the 575 people who answered the question about the place of birth, 78.61% were from Ghazni which constituted the majority, 7.30% were from Uruzgan, 4.70% from Maidan Wardak, the rest were from Bamiyan, Parwan, Ghor, Kabul, Daikundi, Herat, Helmand, Zabul, Baghlan, Kunduz, and Paktia provinces. Details are given in the chart.

Although there is no opportunity in Indonesia for refugees to continue their education, according to the findings of this research almost all the refugees who took part in the survey had reading and writing skills. Of the 596 people 30.76% said that they had finished school, 30.58% had intermediate and 20.21% had elementary education, 6.5% have a bachelor and 1.05% have a master's degree, 8.44% said they are illiterate and 2.46% had informal education.



Employment Background

Considering the level of education of the refugees, we wanted to know what their employment background was in Afghanistan so that we determine whether they were useful members of the society that were forced out of historical oppression. In answering to the question about the people's background, 566 people who gave their employment can be seen follows:

Number	Previous Employment	Number of People	Percentage
1	Member National Police	4	0.71%
2	Member National Army	6	1.06%
3	Member National Security	1	0.18%
4	Student	66	15.72%
5	University Student	66	11.66%
6	School Teacher	11	1.95%
7	University Professor	5	0.88%
8	Language Center Teacher	5	0.88%
9	Farmer	38	6.71%
10	Daily worker	46	8.13%
11	House Painter	9	1.59%
12	Merchant	7	1.24%
13	Hair Dresser/Barber	3	0.53%
14	Horticulturist	3	0.53%
15	Animal Husbandry	8	1.41%
16	Driver	34	6.01%
17	Shopkeeper	66	11.66%
18	Home Maker	5	0.88%
19	Freelance Work	69	12.19%
20	Engineer	10	1.77%
21	Artist	1	0.18%
22	Foreign Forces Translator	3	0.53%
23	Working for National NGOs	11	1.94%
24	Working for International NGOs	12	2.12%
25	Cook	11	1.94%
26	Journalist	1	0.18%
27	Construction Worker	2	0.35%
28	Repairing Mobile Phones	1	0.18%
29	Tailor	1	0.18%
30	Other	37	6.54%

Reasons, Methods, and the Time of Asylum

We wanted to find out the reason and ways of asylum-seeking in Indonesia and also to know how long have the people been living in Indonesia. The topic will be dealt with under different sections based on the answer to the questionnaires.

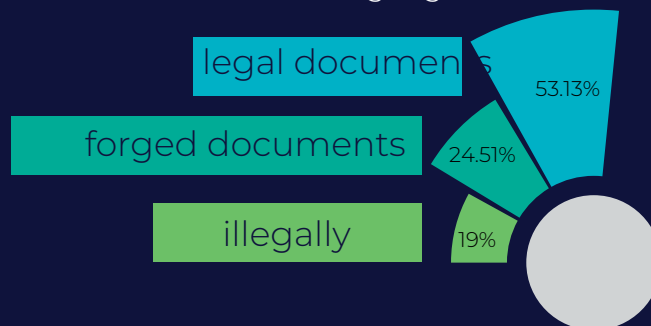
Reasons for Asylum Seeking

To find out about the reasons for asylum-seeking, 616 people answered the questionnaire and nearly 90% of the respondents gave security problems as the reason for leaving Afghanistan and only one man gave economic problems as the reason; 10% of the respondents gave both economic and security problems as the reason for leaving Afghanistan.



Method of Leaving the Country

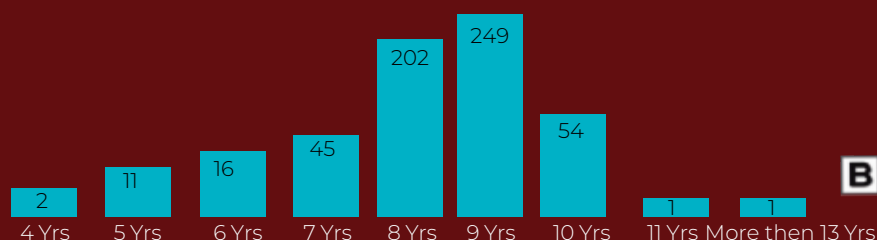
To find out about the reasons for asylum-seeking, 616 people answered the questionnaire and nearly 90% of the respondents gave security problems as the reason for leaving Afghanistan and only one man gave economic problems as the reason; 10% of the respondents gave both economic and security problems as the reason for leaving Afghanistan. To answer the question of how people left the country, 56 people took part and 53.13% said they left the country with legal documents (Passport and Visa), 19.36% said they left the country illegally and without documents, and 24.51% said they left with forged documents.



Duration of Stay in Indonesia

Afghanistan refugees are living for more than a decade waiting to have their requests to be processed. They live in uncertain conditions. A lot of these refugees said they spent the best time of their lives in uncertainty which they could use to get an education or form a family.

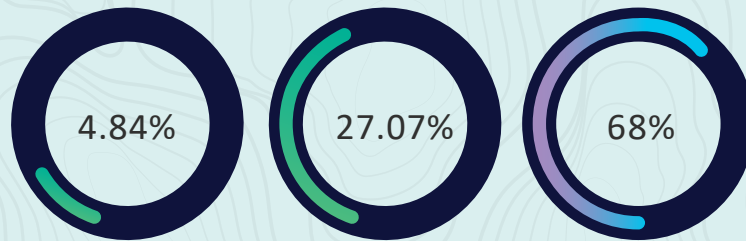
Of the 581 people who responded to the survey, 42.86% have spent 9 years and 34.77% of them have lived for 8 years in limbo without any hope. Among the rest, the shortest stay was 4 years and the longest 13 years that they have waited for the countries that accept refugees and for the process to take place for their requests.



■ Access to Services for the Refugees

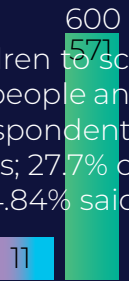
■ Access to School

As can be seen in the following chart, the level and amount of access of the children to schools and the right to education in Indonesia are worrisome and concerning. Of the 531 people answering the question of whether their children have access to schools, 68.09% of the respondents said no. This clearly shows that a large percentage of children have no access to schools; 27.7% of respondents said that there is occasional and limited access to schools and only 4.84% said they have regular access to schools.



● Access to Professional Training

As can be seen in the following chart, the level and amount of access of the children to schools and the right to education in Indonesia are worrisome and concerning. Of the 531 people answering the question of whether their children have access to schools, 68.09% of the respondents said no. This clearly shows that a large percentage of children have no access to schools; 27.7% of the respondents said that there is occasional and limited access to schools and only 4.84% said they have regular access to schools.



● Right to Work and Access to it

The right to work means that individuals have the right to a productive work and should not be deprived of work. Article 23 of the Universal Human Rights Declaration has dealt with this issue in four counts³¹.

In response to the question of whether the refugees have the right to legally work in Indonesia, 579 persons responded that all the refugees do not have the right to work in Indonesia.

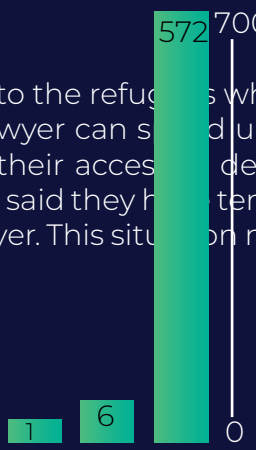
● Article 23 of the Universal Human Rights Declaration:

- Everyone has the right to work, to free choice of employment, to just and favorable conditions of work, and protection against unemployment.
- Everyone, without any discrimination, has the right to equal pay for equal work.
- Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means.
- Everyone has the right to form and to join trade unions for the protection of his interests.



● Access to a Defense Lawyer

Access to legal services and a defense lawyer in the host country is given to the refugees who are not able to pay the lawyer's fee and other expenses. Having a defense lawyer can speed up the legal process of the refugees' requests. The refugees were asked about their access to defense lawyers, their answers given below show that 98.79% have no access, 1.04% said they have temporary access, and only one person said he has access to a legal/defense lawyer. This situation makes resolving the legal issues of refugees in Indonesia very difficult.

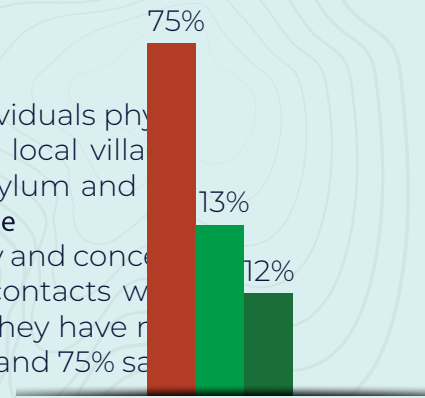


References

³¹ - Article 23 of the Universal Human Rights Declaration:

Access to Provide Contact with Family

In today's world, although there is a long distance between individuals physically, the facilities for making contact have made the world a local village where they can be in contact with each other. Since taking asylum and **uncertain life have a destructive effect on the spirit and psyche of the** refugees, making contact with the family can reduce the anxiety and concern of the individuals. People were asked whether they had any contacts with their families in Afghanistan. Of the 533 respondents, 13% said they have no contact with their families, 12% said they have constant contact and 75% said they have occasional contact.



In the interview with some of the refugees they gave the following reasons:

- Economic Difficulty
- Lack of the device for making contact in Indonesia
- Lack of coverage of the communication network in place of the family residence

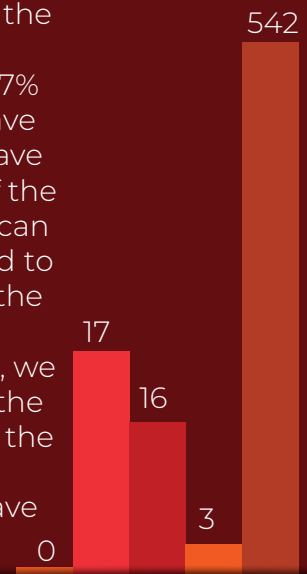
Legal, Social, Physical, and Psychological Status of the Refugees

Under this title, we study the issue of what kind of status the refugees have after a maximum of one or more years.

Legal Status

The legal status of the people caught in Indonesia regarding the **activity of UNHCR is different. In contact with the respondents, we** found the information given in the following chart. About 93.77% of the people received the refugee registration card, 3.5% have received the host country's refugee card, 0.5% of the people have not been registered in UNHCR and the documents of 2.94% of the people are being processed for transfer to a third country. As can be seen from the chart, among the 578 people that responded to this inquiry, no one has received a negative response from the UNHCR.

Because 93.8% of the refugees have received the UNHCR card, we wanted to know how long they have waited after receiving the card. As can be seen from the chart, 580 people responded to the **question and according to the findings, the refugees been waiting** a minimum of one and a maximum of 11 years after they have been registered with UNHCR. Details are as follows:



The Social Situation

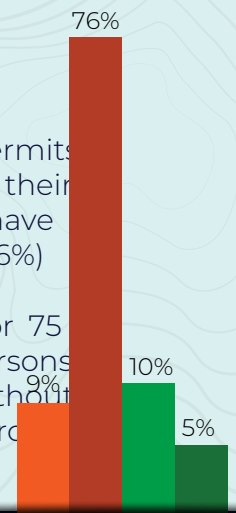
1.2 With whom are you living here?

We wanted to know with which relatives the refugees are staying during their long stay in Indonesia. In total, 569 persons provided answers to our question, which is detailed in the chart below. 81.2% of the refugees who constitute the majority live alone and none of their relatives is with them. 12.7% of which make the second highest number are staying in Indonesia together with their spouses and children. As can be seen from the chart below, some of the refugees are **living with their parents, some with fiancé(e), some others with siblings, and some ladies living in** Indonesia with their children, without being accompanied by their spouses.



2.2 Providing for their Living Expenses

As we have mentioned earlier, the applicants do not have work permits in Indonesia, which raises the question as to how they provide for their living expenses. As can be seen in the chart below, 611 persons have responded to our question. Out of the 611 respondents, 462 (75.6%) have stated that they get financial assistance from the UNHCR. Other sources of support are charitable organisations that provide for 75 persons, family-members and relatives for 32 persons, and 58 persons have stated that they are supporting themselves by working without a work permit, while two people have mentioned support from church as the main source of sustenance.



2.3 Intention of Returning to Afghanistan

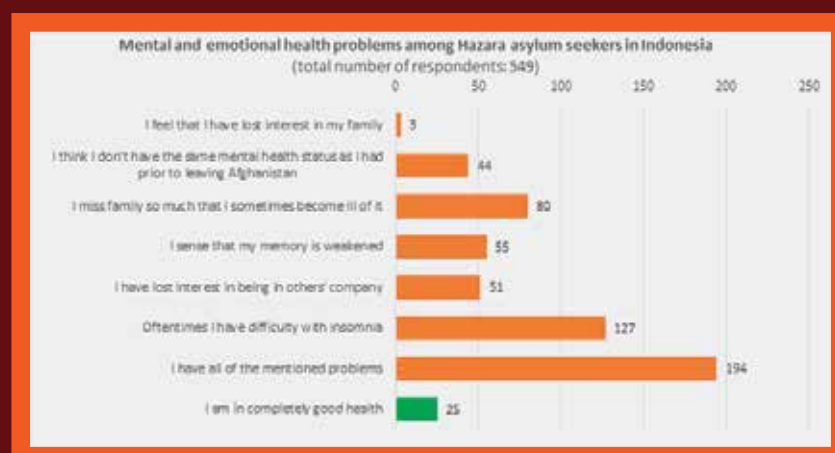
Considering the unclear life situation and bewilderment of these asylum-seekers, we asked them whether they intend to return to Afghanistan. As can be seen in the chart below, 98.95% of 574 respondents are not ready to return to Afghanistan, mainly due to insecurity and personal threats against them in the country. They prefer staying in Indonesia until clarifying decisions are made about their applications. Five respondents or 0.87% expressed willingness to return to Afghanistan due to the long waiting time in Indonesia, while only 1 person said he is willing to return because Afghanistan is safe.



Mental and Emotional Problems

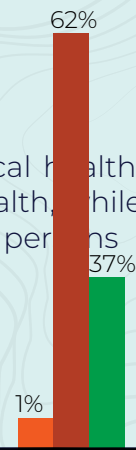
According to a report by the World Health Organization (WHO), approximately 450 million people around the world are suffering from mental and behavioural issues. Based on statistics, one out of every three or four people will probably suffer from a mental disorder sometimes in their lives and therefore needs treatment. However, very few of them seek help from mental health institutions or, in case of having sought help, seriously comply with treatment regimens suggested to them. The main reasons behind this type of behaviour are society's collective attitude as well as the mentally ill person's perceptions about his mental illness³³.

The unclear situation related to seeking asylum itself causes or develops into different mental and emotional problems that, if untreated for a long period, can have dangerous consequences. About whether asylum seekers suffer from mental and/or emotional disorders, several response alternatives were provided. Based on answers from 579 persons, most respondents suffer from mental or emotional disorders; 127 (21.93%) of the respondents stated that they have problems with insomnia, while 80 (13.82%) miss their families and are worried about them; 51 (8.81%) have lost interest in being with others so they prefer living as recluses. Meanwhile, 55 (9.5%) have stated that they sense weakened memories and 44 (7.6%) said that they do not feel as if they have the same mental health as they had prior to leaving Afghanistan; 3 persons have expressed that they have lost their feelings and interests in their families. It is noteworthy that 33.5% of the respondents stated that they suffer from all of the above-mentioned problems. Only 25 persons, corresponding to 4.3% of the total number of interviewees, expressed that they are in completely good health.



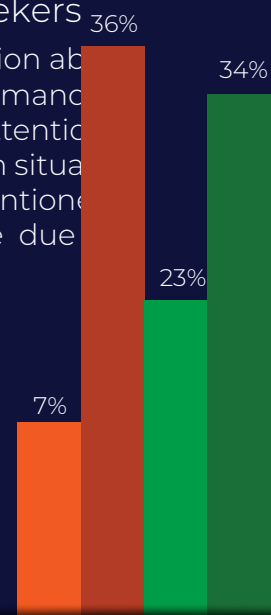
Physical Statust

In total, 565 persons answered to question about their physical health status; 348 persons stated that they were in good physical health, while 210 said that they have physical/somatic illnesses, and 7 persons mentioned that they suffer from some type of physical disability.



The Most Important Demands of the Asylum-Seekers

In total 577 asylum-seekers provided answers to the question about their main demands. Among the respondents, 198 demanded actions from countries receiving refugees and an urgent attention to their situation; 206 persons demanded that their uncertain situation should be ended; 131 persons chose two of the above-mentioned alternatives and 84 people wanted all three; 42 people due to extreme hopelessness had no demands.



Suicide as the Most Tragic and the L

Concerning the history of very rough conditions for asylum-seekers from Afghanistan in Indonesia, and their lack of access to basic rights and needs as human beings, some of them that hope were compelled to end their lives. During the past 10 years, 15 persons have committed suicide while 5 others have self-harmed by setting themselves ablaze. The table below shows the names and identities of the 15 persons out of 17 who have committed suicide:

No.	First and last name	Age	Sex	Ethnicity	Suicide date	Place of suicide
1	Abbas Mohammadi	39	Male	Hazara	30-09-2018	Batam
2	Sajjad Yaqoobi	24	Male	Hazara	February 2019	Manado
3	Mohammad Asif Rezai	23	Male	Hazara	02-07-2019	Makasar
4	Sahel Mohammadi	23	Male	Hazara	22-03-2021	Bahadra Resort
5	Abdul Hussein	35	Male	Hazara	07-12-2020	Jakarta
6	Wahid Nowrozi	34	Male	Hazara	2017	Jakarta
7	Ali Hazara	/	Male	Hazara	2014	Sorabaye
8	Mohammad Rahim	61	Male	Hazara	2019	Manado
9	Nasrullah	/	Male	Hazara	2018	Maidan
10	Hayatullah Rahimi	24	Male	Hazara	2018	Maidan
11	Rohullah Jawadi	25	Male	Hazara	2018	Bogor
12	Mohammad Akram	22	Male	Hazara	06-12-2020	Bogor
13	Najibullah	/	Male	Hazara	2017	Jakarta
14	Qasim Ahmadi	30	Male	Hazara	November 2020	TBD
15	Syed Nadir Balkhi	/	Male	Sadat	TBD	Pekanbaru





Part II

Qualitative

Findings of the Research

To get a deeper understanding of the situation of the Afghanistani asylum seekers in Indonesia, individual interviews and group meetings through the Zoom application as well as observations on some asylum seekers' social media accounts were carried out. Results of this research section point to their mental and emotional situations as well as their livelihood and access to the most basic human rights of a refugee as very dire and worrying.



“We are forsaken even by God”

Mohammad Sadiq, an asylum seeker from Afghanistan, who, by his accounts, has been in Mardak Prison, Indonesia, for ten years, expresses his disappointment due to the hardships of the past decade by assuming that they are forsaken even by God. Sadiq who now is 30 years old, left Afghanistan for finding a haven when he was 20 years old, but he feels as if the best years of his life have passed by in a prison-like condition, despite having committed no crime. He continues: “I graduated from high school, and while most of my classmates entered university, I was obliged to leave Afghanistan due to the problems I had, but now I have become an ineffective person in terms of education and skills.”

“If the international community delays in taking action, many disasters may occur”

Misbah, who is another asylum seeker in Indonesia, originating from Jaghori, Ghazni province of Afghanistan, and who has family with wife and children left behind, sometimes writes on his Facebook account about his life as an asylum seeker. On 17th of March 2022, he expressed his situation through some verses of poem:

Sorrows of my time in Indonesia made me sad
They have tied and chained me
Ten years of waiting and its encampments
Have made me old at the young age
Mr. Misbah has also the skill of playing the musical instrument, the Dambura and our investigations from his Facebook page show that he has lamented about his situation through the strings of the Dambura. One such



case is from the 20th of November 2020 in which he played and sang a poem written by Miss Fatima Moqaddam about the description of refugees and refuge with the sounds of the string. The sad song has been popular among refugees in the same conditions and any listener's heart may ache listening to it.

Mr. Misbah published a short video clip on 15th December 2022 from a demonstration demanding action from the international community about their situation. In that clip he equates their situation to modern slavery: “The international community has chosen total silence about our situation, and it is accountable for what happens to us, asylum seekers.” He says 17 persons had up to that date committed suicide while 30 more had died out of the depression caused by the dire waiting conditions they had to withstand. This asylum seeker from Afghanistan adds: “If the international community does not pay attention to our situation, the death toll due to suicide as well as mental illness will rise, resulting in a human disaster.”



“The previous regime (the republic) in Afghanistan is responsible for this situation”

Akbar, one of the asylum seekers from Afghanistan in Indonesia, believes that the previous presidential regime in Afghanistan during the presidency of Mr. Ashraf Ghani had meetings with Indonesian authorities and rejected the asylum seekers' statements about security threats in their homeland. That probably led to disregarding the cases and the asylum seekers falling into oblivion.



“Our asylum cases have been the target of ethnic and religious discrimination”

Ahmad, another asylum seeker from Afghanistan, stated at a virtual meeting held on 12th November 2022, that due to their religious background as Shia Muslims, they face discrimination by the local staff of the UNHCR. He expressed that he and other fellow asylum seekers had repeatedly experienced discriminatory treatment during their visits to the local office of the UN agency, which he found very disturbing. He was quoted as saying: “We are being treated badly in Afghanistan —to the degree of ongoing genocide— due to our ethnic and religious identity, and now we face the same disturbing maltreatment even here.” He clarified that he does not think that discriminatory treatment is the official policy of the UNHCR but rather that of the local staff, which probably has not been shared with the higher-ups, so they are unaware.” He told: “From 2018 onwards, the UNCHR implemented a policy that emphasizes not registering any new asylum seeker. From that point on, no Hazara asylum seeker has been granted asylum, but we have witnessed that several cases from other countries have been accepted.”

Mr. Ahmad believes that the Indonesian government pursues its interests, and even though they have not officially created challenges for the asylum seekers, they probably are involved in provoking popular feelings of the local people against asylum seekers. The government's suppression of the demonstrations and civil protests was also questionable. Despite having permission for the demonstrations, on many occasions, the demonstrations were raided by the police who mistreated the participants and forced the demonstrations to halt. They didn't even show sympathy to women and children.”



“Asylum seekers are not aware of their rights, and this paves the way for their exploitation”

Zabihullah, another one of the asylum seekers believes that most of the asylum seekers are unaware of their rights and the asylum-seeking process, and the dissemination of information in this respect is also malfunctioning. This situation leads to them being susceptible to exploitation, which is a telling example of a lack of responsibility by the responsible agencies. Mr. Zabihullah is of the idea that some media outlets as well as individuals deliberately spread disinformation about asylum seekers, which results in negative perceptions and feelings towards asylum seekers. As was briefly described in the initial part of this report, asylum seekers do not have access to legal assistance and lawyers and no agency would help them with legal issues.



“Almost two years of demonstrations and protests, without any result!”

Niaz Farahmand, another asylum seeker, tells that to get the international community's attention and be granted their human rights as asylum seekers, they have had several events such as demonstrations, manifestations, sit-ins, sewing lips, hunger strikes, etc., but the results have not been satisfying. To their disappointment, according to Mr. Farahmand, not even the international media have shown interest in their conditions. He is also lamenting the treatment of the demonstrators by the Indonesian police force, expressing: “we were treated as criminals, the Indonesian police physically mistreated even a -5-year-old child.”

“Several cases of threat to commit suicide have been registered with the organization”

Ibrahim Haidari, another asylum seeker from Afghanistan, who has spent many years in Indonesia waiting for an asylum-giving country to accept his case, is constantly checking information websites related to the United Nations in hope of finding something positive. He believes that the pace of reviewing the application cases for asylum seekers in Indonesia has been slowed down considerably lately and the attention paid to them by the international community is minimal. Mr. Haidari says that there are 16 cases of suicide threats from Afghanistan registered in the UNHCR office because of the too-long wait for their cases to be reviewed. He warns that if the application cases are not reviewed more quickly, there is a high risk that suicide threats will be carried out.

“I am worried about the identity of the children born and raised here”

Rahima Farhang is another asylum seeker from Afghanistan, who has been waiting in Indonesia hoping for positive news from the UNHCR and refugee-accepting countries. She has a profound concern about her own as well as her fellow asylum seekers’ future. She was quoted as saying: “I am worried about the children born and raised here during the waiting period. Which future is awaiting them?” Ms. Farhang continues: “There are youngsters who spend the best period of their lives in a corner of a refugee camp, without any benefit to the human society, and they do not see any hopes in their future either.”

Meanwhile, in pursuit of collecting more information about the situation of the asylum seekers, we strived to interview some of the asylum seekers individually. Due to the resemblance between the asylum seekers in terms of life situation, we opted to transcribe concisely two of the interviews below:

Mr. Sazawar is a reporter, writer, and graduate of journalism from Kabul University. He was a social activist who worked at several national and international media outlets in Afghanistan but due to serious personal threats that he received because of his profession, almost ten years ago he was compelled to leave Afghanistan and choose an unknown path of refuge. He was a role model among his generation in the area he lived in because of his hard work. His friends and those who knew him describe him as a clear example of an enthusiastic and selfless person.

Nevertheless, his fate was other than he had hoped for, as he has become an asylum seeker unaware of what awaits him, while hope of a better future is slowly forsaking him. Bolaq Analyst Network had done some observations of his life story through his Facebook account and on 25th December 2022 managed to hold a detailed interview with him. Below is Mr. Sazawar’s detailed description of life as a refugee and what he has faced in the process so far.



When we meet virtually for an interview, it is apparent from his appearance that Mr. Sazawar bears pain and sorrow from the agonizing days as a refugee in wait for a decision about his application. Mr. Sazawar was forced to flee the country in the hope to build a bright future for his family. He left when one of his sons was not more than a three-month-old fetus. Now, his son who is 10 years old observes through the distance and through the telephone a father who pretends to be happy with very little hope.

Mr. Sazawar continues: “Our situation is not comparable with even criminals who have committed crimes and then sentenced for their crimes, as the incarcerated at least knows how long their imprisonment will be and thus comes closer to the end of the time in prison by each day. On the contrary, asylum seekers here do not get any information about the length of stay or waiting time so that they can estimate how much is left.”

When we asked Mr. Sazawar about means of contact with his family, he responded: “Unfortunately we do not even have permission to purchase a SIM card or mobile data to use the internet so we must try to find some Indonesian citizens to help us. During my first years, due to a lack of an Indonesian friend, for a long time, I was unable to call my family. Now, thanks to a helpful person, I have managed to get limited access to the internet and telephone and establish contact with my family through them.”

Our observations from Mr. Sazawar’s Facebook account tell us how in short or long poems and diary notes, he

conveys a profound sorrow and pain of being away from his family and his current unknown situation. In some posts, he has shared pictures of his children who have so far been successful in their studies. In all his posts, it is apparent that he misses his family and feels sorrow due to separation from them.”

This asylum seeker from Afghanistan emphasizes that in addition to the uncertainty about the future, the lack of educational and health services for refugees cast a darker shadow on the future of the asylum seekers, especially children, and youth as they age, will have no useful knowledge or information about modern life. Mr. Sazawar jokes: “We might manage to meet the American president Joe Biden more easily than the local staff of the UNHCR here in Indonesia. Even meeting a low-level official in charge of a case is almost impossible.”

Mr. Sazawar is also disappointed with the lack of attention from the embassy of Afghanistan in Indonesia. He says they did not provide sufficient support with the transportation of bodies of asylum seekers who had committed suicide or had died due to immense psychological pressure. He says that the embassy is now even more reluctant to help as they bring the excuse of the fall of the government in Afghanistan.

Mr. Mohammad Aman Sahel is a social activist and defender of the rights of asylum seekers. He had been working voluntarily within different social organizations and during his last years in Afghanistan he had become a member of the local police force in his home province of Ghazni to defend the people against insurgent groups and terrorists. Mr. Sahel is now active as a spokesperson for asylum seekers and is oftentimes involved in coordinating and organizing protests to demand action from the international community about their situation. He is often on the front line when demanding that the world listens to him and others in the same situation as him. Bolaq Analyst Network had a detailed interview with Mr. Sahel on the 15th of November 2022, from which an excerpt of important parts is outlined below.

Mr. Sahel, who himself had previously been active in social organizations and has had high hopes for help from social and political organizations to the asylum seekers, states: “We had a lot of expectations of support from various domestic and foreign organizations and organizations in support of the rights of Hazaras as most of the asylum seekers in Indonesia are Hazaras. Unfortunately, much of the support was just verbal without any concrete results.”

According to Mr. Sahel, most of the asylum seekers in Indonesia are residing in the cities of Jakarta, Maitan, Batam, Panang, Kopang, Pekanbaru, Surabaya, and Makassar, while the UNHCR has only one office in Jakarta. This asylum seeker from Afghanistan needed to halt the interview several times due to the pain in his heart about his situation while he was answering the questions. He bears the pain of uncertainty like thousands of other refugees. He says: “I held the lifeless bodies of my best friends who committed suicide and unfortunately, I could not help at all.” We tried repeatedly to stop people from committing suicide but all our efforts were temporary as we could not create any long-term hope for them.

Mr. Sahel says so far 17 of the best youth among the refugees committed suicide, at least 10 sewed their lips together during a hunger strike, 5 cases of self-immolation, and tens of cases of emergency admissions to hospitals due to mental problems are registered, but they had no hopeful humanitarian assistance.

Mr. Sahel informs that the asylum seekers are confined to geographical limitations which they have no right to cross, and if they leave without coordination, they can face imprisonment for up to three months. He says, “in fact, we will be imprisoned inside a prison.” He says that he does not have the right to ownership of anything, even a bicycle or a SIM card. According to him, such measures are not applied to asylum seekers from other countries, such as Sudan and Somalia.

Mr. Sahel complains about discriminatory treatment by the local staff of the UNHCR against asylum seekers from Afghanistan mainly due to their ethnic and religious affiliations. He emphasizes that most of his friends have experienced discriminatory maltreatment. When asked about access to healthcare services, like in other areas in this area as well he had complaints. He describes that the UN local office has an agreement with some hospitals for the provision of basic healthcare services to the asylum seekers, financed by the UN office. However, the agreement covers only some common maladies so if an asylum seeker becomes more ill and he needs more services, there won’t be any further help. No support services by ambulances are provided in case an asylum seeker needs, so the person should provide that out of his/her pocket.

Only due to a lack of access to ambulance services, some asylum seekers in Makassar who were acutely ill died on the way to hospitals.

As an example, he mentioned the death of an asylum seeker named Latif Sharifi stating that: “Only because of getting an application from the UN agency for his treatment, the hospital staff didn’t act for several hours. As the fees of the treatment would exceed the amount set in the agreement between the UN agency and the hospital, they needed to wait for a long time for permission from the UN agency and during that waiting time and negligence, Mr. Sharifi lost his life.”

Mr. Aman Sahel describes the housing situation for the asylum seekers as inappropriate and insufficient: “The accommodations for asylum seekers had previously been used for different purposes, from military lodges to student dormitories. Most of the rooms had been built for housing one person, but due to the lack of observation of the refugee situation, now they are given to up to four persons, which creates huge problems for a family or the persons living there, creating serious problems.”



Conclusions

Based on the findings of this investigative study, the situation of asylum seekers from Afghanistan in Indonesia is worrisome because some of them have been waiting for more than 10 years without access to their basic rights and with total uncertainty.

Treatment and support from the responsible authorities have not been sufficient and the uncertainty about the future has created for the asylum seekers many mental and social problems. Discriminatory reactions and in some instances concerning the right of civil protests of the refugees are reported by many. In general, the cases of asylum seekers from Afghanistan are not a priority for refugee-accepting countries. This lack of interest from the immigrant-receiving countries has resulted in shelving the cases of those asylum seekers.

According to people interviews, the local staff of the UNHCR has systematically discriminated against Hazaras and other Shia asylum seekers, leading the asylum seekers to have doubts about the international organization. If this situation continues and the cases of those asylum seekers are not handled and reviewed, there is a high risk of a humanitarian crisis for the refugees in Indonesia and for their families in Afghanistan who hope for their loved ones to be freed. The refugees are worried that the continuation of their plight would end up in an increase in suicides in the camps in Indonesia.

Taking into consideration the power grab by the Taliban in Afghanistan, which has deprived many families of the opportunity to provide for themselves, a continuation of the uncertainty of these asylum seekers can cause serious financial problems for hundreds of families in Afghanistan.

Suggestions

Concerning the findings of the study and the demands voiced by the asylum seekers, we list our suggestions concisely as follows:

- Collective support and demand for the rights of asylum seekers should go beyond hashtags on social media. Organizations in support of asylum seekers in refugee-receiving countries should attempt to draw the attention of politicians and authorities to these asylum seekers.
- There is a need for an organization institution to share the problems of the refugees in Indonesia with the media and the human rights organizations in a larger context and continuous follow-up of the issues.
- Taking the current inappropriate situation of the asylum seekers in Indonesia into consideration, there is an urgent need for responsible national and international organizations in the country to investigate and revise tackling and providing social support for the refugees and prepare the ground for social support on an international standard.
- As mental health has deteriorated into a serious problem, the institutions supporting refugees and human rights need to take immediate and effective measures to tackle the issue.
- Help organizations within Afghanistan should provide support to the families of the asylum seekers until they get a decision about their applications and eventually transferred to a third country.
- Social organizations, artists, entrepreneurs, and non-profit organizations should try to get involved in organizing appropriate entertainment and cultural programs in Indonesia, to alleviate mental problems and give some psychological support to the refugees. In this respect, popular artists from Afghanistan, such as Farhad Darya, Dawood Sarkhosh, Amir Jan Saburi, Hamid Sakhizada, Qasem Ramishgar, Wahid Saberi, Hangama, and Aryana Sayeed are especially asked to organize a concert for the asylum seekers.
- Organizations and individuals working in support of asylum seekers' rights in refugee-receiving countries in Europe, the US, and Canada, are asked to advocate and/or sponsor resettlement of the asylum seekers in Indonesia.
- The United Nations High Commissioner for Refugees (UNHCR) needs to supervise and investigate the actions of its local staff in Indonesia and respond to the complaints of asylum seekers.
- Considering the new opportunities in refugee-receiving countries (Australia, Canada, and the United States), the diaspora communities in those countries can support individually the asylum seekers in Indonesia by sponsoring their resettlement.
- Media channels are asked to report on the situation of the asylum seekers and let them voice their demands through their channels.

Gender

- Women
- Man
- Non-binary
- Other

Marital status

- Single
- Married or in a relationship
- Engaged
- Divorced

If divorced, the main reason behind divorce

- Financial difficulties
- Long waiting time for a decision about the asylum application
- Other

Which ethnic group in Afghanistan do you belong to?

- Hazara
- Uzbek
- Sadat
- Tajik
- Pashtun
- Bayat
- Qizilbash
- Turkmen
- Baloch
- Aimaq
- Pashai
- Nuristani
- Other

Which religious affiliation do you have?

- Ismailite Shia Muslim
- Jafarite Shia Muslim (Twelver)
- Hanafite Sunni Muslim
- Shafiite Sunni Muslim
- Hanbalite Sunni Muslim
- Malekite Sunni Muslim
- Wahahite Sunni Muslim
- Salafite Sunni
- Atheist

Which province of Afghanistan were you born in?

- Kabul
- Herat
- Balkh
- Nangarhar
- Kandahar
- Ghazni
- Bamyan
- Daikundi
- Oruzgan
- Zabul
- Helmand
- Nimroz
- Farah
- Badghis
- Faryab
- Jawzjan
- Sar-e Pul
- Samangan
- Baghlan
- Kunduz
- Takhar
- Badakhshan
- Panjshir
- Parwan
- Kapisa
- Maidan Wardak
- Logar
- Laghman
- Kunar
- Nuristan
- Khost
- Paktiya
- Paktika
- Ghor

Highest attained educational degree

- Elementary school
- Middle school
- High school
- Bachelor's degree
- Master's degree
- Doctoral degree
- Theological degree from a religious school
- Degree from informal education
- Do not have any degree

Earlier profession in Afghanistan

- Member of the national police force
- Member of the national army
- Member of the national guard
- Pupil
- Student
- School teacher
- University lecturer
- Kindergarten teacher
- Language center teacher
- Farmer
- Day laborer
- Painter
- Carpenter
- Hairdresser/barber
- Gardener
- Accountant
- Driver
- Shopkeeper
- Businessperson
- Housewife
- Free laborer
- Doctor
- Engineer
- Artist
- Translator for foreign army forces
- Employed in non-governmental organizations
- Employed in international NGOs
- Cook
- Other

Why did you emigrate from Afghanistan?

- Due to financial difficulties
- Due to personal threats to me and my family
- Both of them

How did you leave Afghanistan?

- With legal travel documents (passport and visa)
- Illegally through smuggling
- With falsified documents

What is your legal status currently?

- I have received the registration certificate from the UNHCR
- I have received an immigration card from the host country (Indonesia)
- I have not yet been registered with the UNHCR
- I am in the process of being transferred to a third country
- My case has been rejected by the UNHCR

How long time has passed since you left Afghanistan?

- 1 year
- 2 years
- 3 years
- 4 years
- 6 years
- 6 years
- 7 years
- 8 years
- 9 years
- 10 years
- 11 years
- 12 years
- 13 years
- 14 years
- 15 years
- 16 years or more

How long have you been staying in Indonesia?

- 1 year
- 2 years
- 3 years
- 4 years
- 6 years
- 6 years
- 7 years
- 8 years
- 9 years
- 10 years
- 11 years
- 12 years
- 13 years
- 14 years or more

How long have you been staying in Indonesia?

- 1 year
- 2 years
- 3 years
- 4 years
- 6 years
- 6 years
- 7 years
- 8 years
- 9 years
- 10 years
- 11 years
- 12 years

Who accompany you here in Indonesia?

- I am alone
- My parents
- My spouse
- My spouse and our children
- My fiancé(e)
- My children, but without my spouse
- My sister
- My mother
- My father

How is your physical health?

- I have disability
- I am fully healthy

Do you suffer from mental and psychological problems?

- Yes, I often have difficulty with sleep
- Yes, I have lost interest in social activities and gatherings
- Yes, I think I have got my memory weakened
- Yes, I miss my family a lot, to the extent of me getting ill out of it
- Yes, I think I think I have no longer the mental health status I had previously
- No, my mental and psychological health status is very good

If you have children in Afghanistan, do your children have access to education?

- Yes, continuously
- Yes, but temporary and limited access
- No

Do you have access to a lawyer?

- Yes
- Yes, but not permanently
- No

Do you have work permit?

- Yes
- No

Do you have access to vocational training?

- Yes
- No

Do you have means of contact with your family in Afghanistan?

- Yes, I am in contact with them continuously
- Yes, but our contact is sporadic
- No, not at all

How do you provide for yourself?

- I get financial support from the UNHCR
- I get financial support from the host country
- I get financial support from non-profit organizations in support of refugees
- I get support from my family
- I work without a work permit
- I work with a work permit

Do you aim to return to Afghanistan?

- Yes, because I have been waiting for a long time
- Yes, because Afghanistan is safe now
- No, because my own and my relatives' lives are in danger

What is your most important demand right now?

- My unclear situation with a long waiting time for a decision should be clarified
- The United Nations agencies should improve the living conditions of the asylum seekers here
- Refugee-receiving countries should pay attention and facilitate our transfer from here
- All of the three above-mentioned alternatives
- I have no specific demand because I have become disappointed with all



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