

Introduction: Urban Refugees in Indonesia

POP UP DISCUSSION SERIES: #1
RDI UREF

WEBINAR REPORT



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Pop Up Discussion Series: #1

Introduction: Urban Refugees in Indonesia

Webinar Report

Resilience Development Initiative – Urban Refugees (RDI UREF)

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Contact:

RDI Urban Refugee Research Group

Email: info@rdiuref.org

More information about RDI UREF

at RDI Website www.rdi.or.id

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Acronyms

GCM	Global Compact for Migration
GCR	Global Compact for Refugees
HLC	Hope Learning Center
UNHCR	United Nations High Commissioners on Refugees
RSD	Refugee Status Determination

Introduction

The influx of refugees into countries and cities is an emerging global issue. In 2018, there are more than 70.8 million possibly displaced people worldwide. Asia and the Pacific alone hosts some 4.2 million refugees, majority from Afghanistan and Myanmar, 2.7 million IDPs and 1.6 million stateless persons. Of this number, two thirds live in urban areas. The roles of cities in migration management are also acknowledged in the 2016 New Urban Agenda, the 2018 GCM and GCR. This includes a recognition to the need of supporting local authorities, finding new mechanisms for local engagement, and identifying new ways of working between humanitarian and development actors. Against this backdrop, there is an urgency to gain better understanding of the refugee issue. Since the issue is perennial, we would be expected to see more refugees and displaced people in the future due to war and conflicts, climate crisis, as well as economic crisis precipitated by the recent pandemic COVID-19.

Since Indonesia has not ratified the 1951 Refugee Convention, refugees and asylum seekers are not allowed to settle in Indonesia. Nonetheless, Indonesia and other ASEAN countries such as Malaysia and Thailand, abide by the principle of non-refoulment. Thus, Indonesia is expected to play an important role in managing refugees in Southeast Asia. The recent arrival of Rohingya Refugees in North Aceh, although problematic, demonstrates the willingness of society to contribute to refugee management. Indonesia still has lots more to work on in order to be actively involved in the refugee management, particularly to ensure that the jurisdiction and regulation in handling refugees will properly address the influx of refugees and its predecessors, and to raise awareness and build positive discourse on refugee issues among society.

As per March 2020, there are 13,500 registered refugees being hosted in Indonesia, dispersed and living in urban areas¹. Displaced people or foreign refugees who remain isolated in the host population while living in the same urban environment with the receiving society are defined as urban refugees. The motivation of refugees to live independently in cities relies on economic and social factors. Refugees believe that they can have better livelihoods and better social life if they stay in the city². However, refugees are prone to stigmas and discrimination which may impede their social integration.

In light of this, a thorough discussion regarding urban refugees especially during and post-pandemic is urgently needed. The vast majority of refugees in Indonesia are now living in urban context and their existence will inevitably become part of urban problems. Nevertheless, their temporary presence has significance to the social, economic and physical aspects of the cities, if properly planned for.

The objective of Pop Up Discussion (PUD) No.1 provided a general description of urban refugee phenomenon in Indonesia while raising awareness of urban refugee issues to the intended audiences (academics, researchers, observers and advocates of refugees, refugees community, other groups, stakeholders and individuals).

This first PUD was held on 14 August 2020, 15.00 -17.00 Western Indonesia Time (GMT +7). This series was attended by 56 participants on Zoom, including 7 host/moderator/speakers, and 137 viewers on RDI YouTube channel. The PUD was structured in an introduction, four presentations, each followed question from moderator and participants, as well as polls and Q&A session.

This report presents a summary of the presentations, discussions from Q&A session and online Q&A platform dedicated to specific questions around the contents of the webinar.

Summary of Presentations

1. Urban Refugees in Indonesia

Presented by Dr. Akino Tahir (RDI UREF)

Dr Akino Tahir presents a brief introduction of refugees from the urban perspective or urban management, which would be used as a framework for discussing refugee issues for the next four months. Dr Akino argues that human rights protection or legal aspect have been such a favorable framework in discussing the issue of refugees to date, with only a few have examined it from the perspective of urban management. Moreover, the urgency of discussing the refugee issues through the urban perspective is that cities play an important role in refugee management.

Dr Akino further explains that city whose people or society are segregated is an unhealthy city. Thus, the city government is at the forefront of refugee management. There would be some negative impacts affected the city if the government do not conduct proper mechanisms in handling refugees. For instance, regarding the urban form, slum spaces may exist within the city, while on social aspect, it could trigger frictions between community groups, increase crime rate hence detrimental to the image of the city. It could also contribute to the living quality of the city; it may become less comfortable to live in, resulting in less investment by investors or stakeholders to develop the city.

Another important point postulated by Dr Akino is regarding the government's mechanisms to solve and avoid those potential problems and negative impacts. The government needs to ensure that all citizens receive similar services and protection. The term 'citizen' used here has a broad definition and not limited to local residents. Dr Akino emphasizes that if we share the principle of 'City for all', then the refugees should be treated equally and given similar services and protection.

Dr Akino also points out other important points related to mechanisms of providing services and protection for refugees and asylum seekers. Dr Akino emphasizes that the mechanisms should not instigate social inequality among local community groups. Thus, Dr Akino hopes that there will be multi-disciplinary and multi-level discussions and dialogues in finding solutions related to refugees and asylum seekers living in urban areas.

Q&A with Dr. Akino Tahir after presentation

Q: How is the practice of refugee management in Indonesia? What could be the real example? What are the best practices that can be learned by other cities in dealing with refugee issues, based on what has been implemented by the city of Makassar?

A: In Indonesia, there are several cities where refugees have lived in which each local government has different approach in handling refugees. Last year, RDI UREF conducted a research in Makassar, met several stakeholders, government, international organizations, and also some groups/society as partners or international agencies. We had action research which collaborated with refugee youth and local youth. The research would be further explained in one of the PUD series.

2. Sovereignty vs Humanitarianism in Indonesian Refugee Governance

Presented by Yunizar Adiputera, MA

Yunizar Adiputera presents an overview of refugee governance from the perspective of the contradiction between sovereignty and humanitarianism. Yunizar highlights some important points regarding 'border' concept. The border marks the internal and external boundaries of sovereignty, which led to several implications regarding the rights of the state. The state has the authority not only to determine who is eligible to enter its territory but also has the right to determine what actions can be imposed on those (outsiders) who enter its territory. Furthermore, Yunizar explains that humanitarianism in the context of refugees or asylum seekers is measured as an effort to save lives, alleviate the suffering of those who are under persecution or trapped under several conditions that threaten their lives, both in the short and long term.

Yunizar further describes that fundamentally the two concepts are not contradictory, but in practice, they are often disputed; hence a discourse that sovereignty exists at the expense of humanitarianism often arise within refugee governance. Several reasons are affecting the contestation between these two concepts, such as the assumption that refugee issue is not under Indonesia's responsibility, the arrival of refugees and asylum seekers in Indonesia due to conflicts in their home countries resulting in lack of official travel documents hence violates the Immigration Law, as well as related to security issues, seeing their arrival as a threat to domestic security.

Responding to the issue of urban refugee management, Yunizar asserts that there is a tug of war between central government agencies and local government. This condition occurs between the immigration and the city government due to different assumptions and knowledge gap about refugees; seeing them as a threat or a group that needs help and protection. This also becomes one factor that triggers the contestation between sovereignty and humanity.

Furthermore, the mindset of categorizing between 'residents' and 'non-residents' used in refugees and asylum seekers discourse is manifested in refugee management, hence generates a discussion regarding their rights. In addition, pandemic COVID-19 stimulates the idea of social inclusion and appears as momentum for us to rethink about this distinction or categorization. This distinction becomes less relevant since the nature of this pandemic is haphazard and has a massive impact on all society. Thus, the protection, provision and management during pandemic cannot be differentiated based on their status. It is necessary for the government to provide adequate assistance equally and not to leave all refugees behind.

Q&A with Yunizar Adiputera, MA after presentation

Q: Concerning the implementation of Presidential Decree 125/2016, how is it being implemented in cities since there is still a tug of war between national and local government as mentioned previously? Is this Perpres sufficient or does it need to be further derived at the regional level?

A: When we were checking last year, there were still some gaps in implementation: the city/local government was still waiting for further instructions (from the national government), particularly in finding accommodation for refugees. In the decree, it is mentioned that the local government was given the obligation for facilitating the accommodation for refugees. However, there is no sense of urgency to fulfill it. For instance, in Jakarta, it is difficult to find an empty building or land. Thus, it demonstrates quite a huge gap.

In the case of Rohingya refugees' crisis in Aceh, it is obligatory for the government to save them when they are on the sea, however, it hasn't been implemented by all government agencies. Thus, the revealed gap is not limited between national agencies such as Kemehnhukam, Bakamla, or Immigration, but also between the national and regional agencies. What remains is questions of responsibility and how to consistently handle this issue.

3. Being a Refugee in Indonesia

Presented by Naweed Aieen (Hope Learning Center, Cisarua)

Naweed Aieen shares information regarding the condition of his family and other refugees in Indonesia. After fleeing Afghanistan, Aieen and his family have been temporarily living in Indonesia since 2015 and have been registered by UNHCR as refugees. Regarding their status as refugees who need to receive international protection, Aieen mentions the concept offered by UNHCR called 'durable solutions' which are available to refugees. The three durable solutions are voluntary repatriation to the country of origin, resettlement to a third country, and local integration with local communities. According to Aieen, the first solution cannot be conducted since his country of origin is still in conflict and under terrorist attacks.

Similarly, the third solution, local integration with local communities cannot be undertaken since Indonesia has not ratified the 1951 Refugee Convention, which leads to limited support for their livelihood. Therefore, the second solution, resettlement to the third country, remains as the only feasible solution for them. Aieen says that it is a big dream for refugees to be resettled in third countries such as Canada, Australia and America, where they would be able to exercise their basic rights.

Over nearly five years, the opportunity for resettlement to the third country has decreased to below 1%. On the other hand, other refugees have been waiting for around eight years and do not have enough money to fulfil their needs, resulting in some of them sleeping on the streets. Aieen further adds that the uncertainty they faced had resulted in some refugees committed suicide, and almost all are having depression.

Based on that situation, Aieen and other refugees established the Hope Learning Center (HLC) as a platform for providing free services for the refugee community. These services provided are including education, health, cultural learning between refugees from different backgrounds, as well as education-related to Indonesia's culture and the culture of resettlement countries. The HLC consists of 20 volunteer teachers from Afghanistan, Iran and Iraq and accommodates around 130 students from Afghanistan, Pakistan, Iran, Iraq, Yemen, and Ethiopia. During the pandemic, HLC activities related to education are conducted online. HLC also conducted counselling related to COVID-19, while distributing food and hygiene kits to refugees. They also distribute hygiene kits to local communities and work voluntarily with the locals during flooding. Those activities demonstrate their efforts to integrate with the local community.

4. Humanizing and Decolonizing

Presented by Dr. Dave Lumenta (FISIP UI)

Dr Dave Lumenta discusses the process of humanization and decolonization of refugees as a relational form of the local community towards refugees, using an anthropological perspective. Dr Dave shares two case studies, the case of two young Rohingya refugee in Aceh who wanted to go to Malaysia motivated by one simple reason, to reunite with their father and the case of Son's family from Vietnam who was stranded in West Kalimantan and was refused their request for refugee status by UNHCR since they fall under the category of economic migrants.

The two stories above provide an understanding of why there are many categories generated under migration regimes. The categories including ex-patriate, economic migrant, refugee, low-skilled migrant, asylum seeker, illegal migrant and so forth. These categories imply that their existence appears as a benchmark for qualifying and disqualifying certain individuals or groups. This categorization applies not only in the field of migration but also in the humanitarian world, implying that human fate becomes dependent on this categorization. Besides, citizenship status is also a source of discrimination.

Dr Dave further emphasizes that these categories do not provide solutions for the most common human problems because there are various reasons which motivate people to move from one place to another. Thus, the various reasons for human mobility cannot be accommodated by systems that exist on the principle of sovereignty. In other words, the current global structure is not designed to accommodate basic human needs. The basic needs are diverse and tend to oppose the system, resulting in the emergence of various mobile migration circuits such as one that is regulated by the state (required passport or valid travel document), corporate systems (migrant workers), and those established from such networks operating outside the existing system such as human smuggling.

The project undertaken by Dr Dave, the students and Oromo refugees revealed an important aspect regarding the primary needs of the refugees. The needs were related to 'sense of normalcy' of refugees when they first arrive in one particular place. Nevertheless, these primary needs cannot be accommodated by the existing humanitarian system. For example, when Rohingya refugees arrived in Aceh, various humanitarian interventions were carried out, i.e., providing food, clothing, accommodation and facilities for religious activities. However, the refugees' basic needs were simply looking for cell phones to communicate with their families; looking for cigarettes were not fulfilled through this humanitarian intervention.

The collaborative music project between Oromo refugees and students is a form of collaboration as well as exploration outside the existing humanitarian system, which implies the discovery of various other possibilities in which not to see them merely as a group of refugees or different categories created by the state (African people, migrants from country or ethnicity) – a decolonization process. Dr Dave closes his explanation by mentioning that the project is an example of finding opportunities for a different form of humanitarian intervention that is complementary to the existing systems.

Q&A with Dr. Dave Lumenta after presentation

Q: Why are there any refugees in Rudenim, shelters, roads? Why did they be relocated from one city to another? Who decides this movement?

A: Indonesia does not have refugee policies therefore all the refugees are processed under the Immigration Law. They further live in Rudenim despite the capacity. When the arrival increased, the Rudenim divided them into several groups/allocations. For instance, the refugees in Kalideres are being relocated to Medan, Tanjung Pinang and Makassar. Overall, Rudenim has no specific requirements, hence the mechanisms or treatment is based on the policies of each Rudenim principal. The conditions are varied; in some Rudenim, refuges are allowed to work and do their activities outside Rudenim. On the other hand, there are also some principals who are quite disciplined in treating the refugees. During that period, many refugees were aiming for sailing to Australia, thus, there were many refugees scattered across southern part of Indonesia, including East Nusa Tenggara (NTT). Refugees presumed that there would be ships in that area, and bigger chance for them to sail from southern part of Indonesia to Australia.

Q&A Session

The presentations were followed by Q&A session with the four speakers

Question to the speakers

1. To Aieen HLC

From your experience in Indonesia, are refugees from different countries (e.g., Myanmar and Afghanistan) treated equally/in the same way either by Indonesian people, officials and UNHCR?

I just heard of HLC, very interesting! How do you describe the relationship between the refugees themselves? Are they close despite of different nationalities/ethnicities?

A: Yes, because I have friends from Myanmar, Somalia, Iraq, Iran, and it happened many times when we're together in community, with local people – Indonesians - are treating us similarly. I don't know about UNCHR, no chance for me to witnessing, but in the community we're treated equally.

2. To Yunizar

Is there any impact from of decentralization on the discussion regarding state sovereignty vs city government authority vs humanitarian responsibility?

A: When we were examining the Presidential decree, we were hoping that the decentralization on refugee management would decrease the tug of war occurred between sovereignty and humanity. For instance, Makassar city government is quite progressive, however, there are still some problems within the municipal government in implementing the decree since not all cities are quite familiar with the issue of refugees in general. To be more specific, the task force or technical units in the local government still heavily rely on the instructions from higher authority such as the head of Rudenim. National agencies/government are still dominating the mechanisms, and most of the local governments still see this a burden instead of an opportunity... thus they feel relieved when the national government handles the refugees. Shortly, it can be said that there are opportunities, but still compromising from the perspective of the decree.

3. To Yunizar

On several occasions, the Foreign Minister states that the rescue of Rohingya refugees was based on humanitarianism and the PP 125/2016 may indicate hospitality. Is this an expression of political consideration?

A: It is quite difficult to explore the motives, however, the point is not about being political or not... the fact that the rescue was carried out for political or humanitarian reasons... there is no single reason for that. However, at the same time, there are several factors which

collectively motivate the rescue. What needs to be highlighted is that it (the rescue) needs to be appreciated. Further, it becomes a (lower) benchmark for us as a country to set our act of humanitarianism. The rescue has been such a good practice, however most importantly is what could be the practice after the rescue. Many refugees have been rescued but how their lives after the rescue (where to live, what to eat) remain unclear. We need to aim higher for this – this is an important thing to be discussed.

3. To Dave

What is the ideal system of sovereignty, so that the system can accommodate the needs of humans who always want to 'move'?

A: The international mobility is seen through the perspective of security. For now, the foreign mobility threatens the economy or seizes the job opportunity from the locals. Overall, it is related to inequality, the more unequal it is, the rare the influx of refugees, even in the next 60 years. Nevertheless, there is an example of Vietnamese people in the 1940s who fled from the French regime to Indonesia. Subsequently, they were accepted by the government on the basis of solidarity, led to some refugees could work in the country (e.g., as radio operator). The discourse of sovereignty has changed throughout the time. The sovereignty discourse in the past has been completely different to the present.

Additional response from Yunizar (related to inequality)

In the 2000s, there was an effort to reconceptualize sovereignty. This encouragement on sovereignty was interpreted as a state's responsibility: state becomes responsible to its constituents. If such responsibility cannot be carried out by the state, there must be some individuals/groups who are capable to exercise the responsibility. Thus, sovereignty can be considered as a responsibility. The mechanism of maintaining sovereignty can be monitored by other parties outside the country.

4. To Akino

I'm interested in the research conducted by Dr. Akino regarding social integration between refugee youth and the local youth in Makassar. Can you share the problems found during research and the offered solutions?

A: Actually, there will be a special session for this research. Regarding the problems and solutions, echoing Mas Yudi's explanation, Makassar is quite progressive in refugee management, (they were) open for further discussions, with local government and international organization. The research itself was focusing on social interaction and located in the areas adjacent to a canal (the shelter was located adjacent to the canal). Since the refugees are living in a shelter, they rarely meet with the local youths. Thus, we aimed to build a 'bridge' that connects both of these groups, so they can communicate with each other and give an understanding that language is not a barrier, it is only one way to communicate, and

we aimed to find other ways for them to be able to communicate with an open mind, not being hindered by fear and suspicion.

5. To Akino

I live in Bogor I see that the refugees and residents can mingle really well. During COVID-19, what system should be conducted in?

A: During COVID-19 the refugee community are in lockdown and fortunately there was no positive case of COVID-19 so far. Some possible activities are conducted through online platform as well as communication with the local community.

6. To Aieen

Are there any support by the local government and also the local community in terms of funding and / or in facilitating the refugees in the HLC?

A: Yes, we have some Indonesian individual supporters who are visiting HLC some often. But not long-term support. There was no governmental support since establishment.

7. To Aieen

Is there any specific support from the UNHCR, IOM or the government to refugees during this pandemic time? (Related to education, health access, wellbeing)

A: HLC (Refugee community) has received around 130 pieces of face mask from UNHCR and around 725 pieces of dresses for ladies which were supported by a product company and linked by UNHCR. That was all.

8. To Aieen

Very interesting and inspiring story! I just want to wish you and your family health and best of luck for HLC! Hope I can pay a visit someday!

A: Thank you very much to your nice feeling and nice words. We would be delighted to hosting you some day at HLC.

9. To Akino

Could you please elaborate the standpoint of refugee issues in urban studies? Is relocation of

refugees in cities more common than in rural areas? Is this a city strategy or simply social facts?

A: Nowadays, there are many discussions about refugees in urban studies, which mainly triggered by the phenomenon in western cities and countries which much affected by international forced migration. In the context of Southeast Asia, as well as Indonesia, it seems that there are only a few urban studies on refugees or other refugee studies that are very contextual in discussing urban refugees based on phenomena specific to certain countries, e.g., Indonesia, Malaysia or Thailand. Regarding the relocation issue, in Indonesia it seems that the factor is more about security aspect, thereby the proximity to cities means that it will be easier for the immigration and government to control and handle the refugees. In other countries the strategy may differ depending on the context of the country itself, the national-regional affairs, policies on immigration and refugees, the independence of city governments, and urban phenomena in the city/country itself.

10. To Akino

Do you think that the term 'Urban Refugee' is quite popular in Indonesia? Why do "we" voice more about Urban Refugee issues overseas than in Indonesia?

A: It seems that the term is quite popular among practitioners, however, statistically, there has been no concrete figures (there is no distinction between refugees living in cities or not), so for us, the reference is based on the global statistics from UNHCR (2019) saying that 60% of refugees live in cities. Concerning why the current discussion mainly about urban refugees in other countries because the issue of refugees in Indonesia is not, or not yet become popular. Therefore, these public discussions series that RDI UREF is currently organizing exist as a way to popularize this issue, so that the urban refugee discussion in Indonesia could be enriched through these activities.

11. To Akino

Are there any cities in Indonesia that have been designated by the central government to accept refugees?

A: So far there are two ways for designating places for refugees, both are city and non-city, to host refugees. The first way is determined by the national government, based on their consideration and communication with local governments. Usually, this is implemented through the Immigration, which coordinates with the city government. The second way is a place that naturally has become a transit for refugees from previous places. This can be in small ports on the coast of Sumatra and Java islands, or other islands, or in international aviation hub cities such as Jakarta, Medan, Surabaya, etc.

12. To Dave

From Anthropological point of view, is refugee relocation in urban areas prone to conflicts than in rural areas? Does Indonesia have the social capital to accept long-term refugees?

A: In my opinion, the potential source of conflicts could be higher in areas with high level of socio-economic inequality, and it could occur in both urban and rural areas. In areas of high inequality, refugees can be seen as competitors in terms of securing economic access and social services. For instance, the local community protested several times due to the fact that the refugees received a lot of assistance from international organizations, while the local community who live around the shelter was living in a lower economic standard. However, economic factors are not the only impediment. In Medan, residents of a housing complex once refused the refugees to stay in the precinct because there was a perception or stereotype of Iraqi refugees as 'terrorists'. In relation to that, the media also plays a role in shaping public opinion about refugees.

13. To Dave

Regarding international human mobilization, the legal system and classification were created to ensure internal security. What can be improved to better humanize refugees in during that process?

A: Similar to sovereignty, the definition of 'internal security' has also been translated differently throughout the time. For example, in the early 20th century, the United States was the country with highest level of acceptance to receive refugees (white) from European countries, and this was further expanded by the reform of 1965 Immigration Act which made the immigration process easier for those from non-European countries such as Africa and Asia. Nevertheless, the situation has changed since the 1980s resulting in immigration became a political issue. The increased crime in the US has been linked to high immigration phenomenon from Central and South America. The September 11th attacks (9/11) implicitly linked the immigration to terrorism. Since that event, this policy became very explicit during the presidency of Donald Trump. However, anti-immigration policies are also being opposed by many civil society organizations, and often the anti-immigration policies have been tackled successfully through the changing of policies in city level that welcome the immigrant and refugee. Also, there has been a similar movement in Europe since the 2015 Syrian crisis. Civil society plays an important role in changing policies.

14. To Dave

What factors that make it difficult for refugees with certain nationalities to reunite with their families? What causes it to be complicated - global structures or cultural differences?

A: Every country in the world has its own translation regarding the 1951 UN Convention on Citizenship. Although family reunion is considered as a basic right for refugees in many countries, the dynamics of domestic politics in many countries are heavily influenced by

debates over immigration and refugees, resulting in tightened requirements for family reunification. Besides, humanitarian organizations have a priority scale in refugees resettlement process. For instance, the process of resettlement for family reunion will be easier for women with children compared to young, unmarried men.

15. To the speakers

Refugees are often become a political commodity for both politicians and the state. What is the speakers' opinion regarding this?

Dr. Dave: Immigration and refugees have become a political issue in many countries. The situation of high inequality in European countries and the United States due to neoliberal policies (deindustrialization, cutting subsidies for social services) has resulted in high unemployment and stagnation on social mobility for the working class. I think many politicians who have connections to corporations have a certain interest in making this change of neoliberal structural to be invisible for the voters - and the most effective way to achieve it is to deliberately 'blame' the immigrants for the deteriorating economic conditions, by accusing them for seizing jobs. This way of impeachment raises xenophobia, and politically, this xenophobia has been ideologically articulated through extreme nationalism.

Yudi: Similar to other issues related to state policy, the refugee issues cannot be separated from political clash. In many countries, such as the US and Europe, the issue of immigration and refugees across national borders has been a central and the most intense political debates across the conservative and liberal spectrums. In some cases, this issue may determine the outcome of an election. In Indonesia, the refugee issue has not been influential in the national political stage. One possible reason is because the number of refugees in Indonesia is relatively small. I think it is not illicit for us to discuss the issues of refugee within a political framework. If we aim for transformation at the national policy level, we cannot help but propose this issue as one of the important political issues. Regarding this, there are some points that need to be considered/remembered, including what sorts of argument that we aim to put forward when talking about refugees, is it related to security or humanity?

16. To Dave

Given the nature of Indonesian people that are both welcoming/friendly as well as very nationalistic, is it possible for Indonesia to change and be more open towards refugees?

A: If we trace back to the history of Nusantara (the archipelago) itself, our society has long been accustomed to incorporate those who are 'foreign', even religion. Banten, as well as many other port cities in the 17th century, had quite a variety of diasporic communities (Persian, Arabic, Gujarati, Chinese). I think the term 'friendly/welcoming' is not the accurate term to describe (Indonesia's hospitality), but 'sociality' is a more appropriate term/concept. Basically, humans assess each other based on their social qualities (e.g., Is he a good person? Can he be trusted? Do we share the same fate? Do we need to be friends?). This

sociality is often being damaged by social categories created by the State (race, nation, religion, citizenship). For example, when we use the term 'foreign citizen' (a category created by the state) in daily conversation, the word 'foreign' implicitly leads us to see someone in suspicion, fear and in distance. Xenophobia often emerges from such categories, resulting in refugees or 'foreigners' are no longer assessed by their 'sociality'. If humans are reduced to certain category, we will no longer see them as humans.

Other questions (not answered yet)

17. If the local authorities reject the refugees, what are the consequences? What do the refugees need to do to obtain their rights?
18. It turns out that there are many goals of the refugees, but it should be focused on the refugees whose country are under conflict, how can this be agreed by all countries?
19. In Bogor, there have been refugees live in Puncak for a long time, and I have observed that their lives are quite good and the service is also quite good, is there any restrictions regarding this?

Appendix

Webinar participants

Total number of participants: 56 on Zoom of whom hosts/moderator/presenters: 7, and 137 views on RDI YouTube channel



Fig. 1 Dr. Nino Viartasiwi as the host



Fig. 2 Introduction on RDI YouTube Channel



Fig. 3 Opening remarks by Director of RDI, Elizabeth Rianawati



Fig. 4 Risya Dwiyani, M.Eng as the moderator

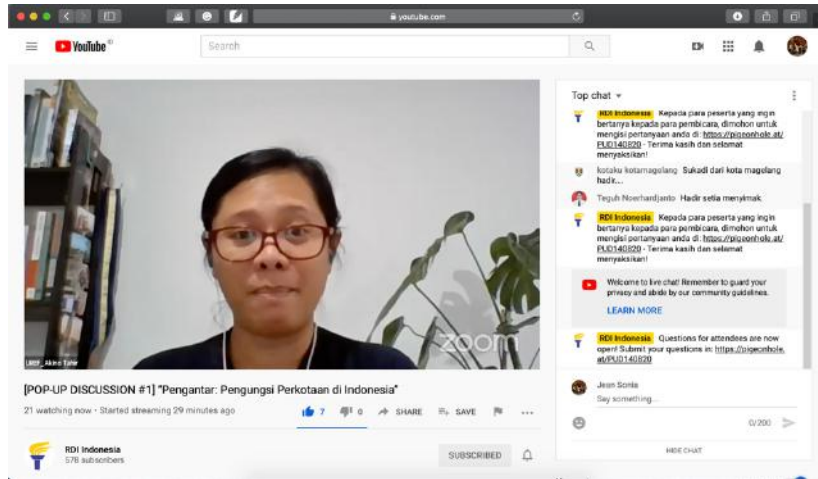


Fig. 5 The first presentation by Dr. Akino Tahir

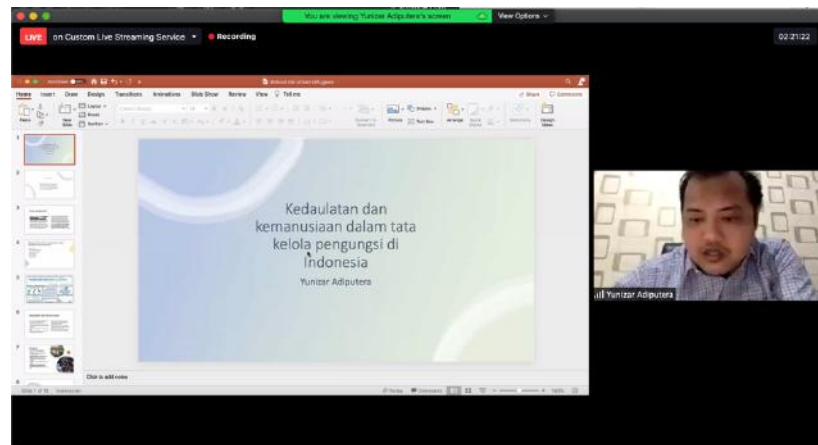


Fig. 6 The second presentation by Yunizar Adiputera, MA

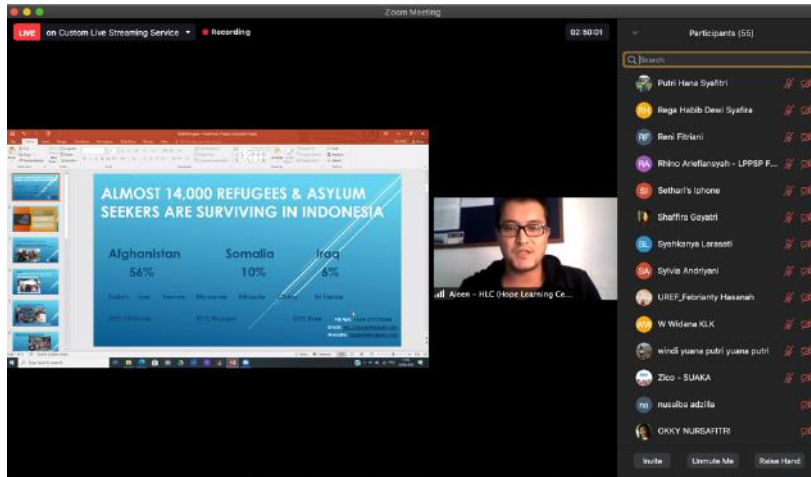


Fig. 7 The third presentation by Naweed Aieen



Fig. 8 The fourth presentation by Dr. Dave Lumenta

Live Q&A Session and Polling Results

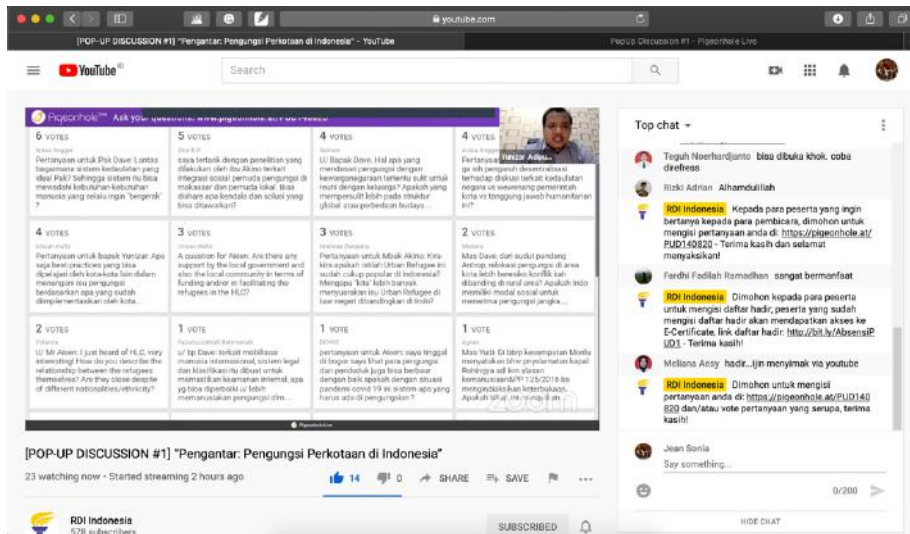


Fig. 9 Q&A session



Fig. 10 First poll results sharing by the host



Fig. 11 Second poll results sharing by the host



Fig. 12 Third poll results sharing by the host

