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Fråga-svar

Khavari, Khawari, Barbari i Iran/Afghanistan

Fråga

Vilken information finns att tillgå om gruppen ”khavari”?

Svar

Sammanställning av information från olika källor:

Landinfo, Danish Refugee Council (2013):

7. Ethnic Khavaris

7.1 Origin of Khavaris

According to an international organization in Tehran, the word "khavar" means "east" and "Khavari" means "person from the east". The organization stated that ethnically, the Khavaris are a group of people with Afghan Hazara or Barbari origins, mostly Shia Muslim.

Khavaris have historically moved across the borders between Iran and Afghanistan. Issues with regard to nationality for such a group have surfaced at some point when countries started enforcing nationality laws.

The organization further stated that some of the Khavaris are registered as refugees in Iran. Some however, are able to provide evidence of their ancestry in Iran, for example by providing witnesses who can testify to a family's presence in the area. It was considered by the source that documentation of ancestry and roots in Iran would not be heavy on most of these people. It was added that those that can demonstrate Afghani identity and roots can apply for a status of Afghani national via the Afghan embassy [in Iran].

The Director of Citizenship and Refugee Affairs Department, Ministry of Foreign Affairs stressed that from an Iranian point of view, the Khavaris are from

Afghanistan. Iran does not consider them to be stateless. Experience has shown that many do have Afghan ID-documents, but attempt to hide this fact and try to obtain Iranian citizenship instead.

The Director could not give any figure of how many Khavari families have been given Iranian nationality. He emphasized that after the first Gulf war (1991) so many people have been living in Iran without proper documentation. This is also the situation in the border areas.

7.2 Documents and Iranian citizenship

Asked about what kind of documents are necessary for Khavaris who want to register and apply for Iranian nationality, the Director of Citizenship and Refugee Affairs Department, Ministry of Foreign Affairs, stressed that the question of who is Iranian is regulated by the Civil Code of Iran. Iran is a country with many ethnic groups, but the issue of nationality has nothing to do with ethnicity, according to the source. Ethnic Armenians for example, have been residing in Iran for hundreds of years. Together with the Jews and Zoroastrians, they are all represented in Parliament and carry Iranian ID cards upon which no reference is made to religion or ethnicity.

The Director stated that Khavaris are no exception to the general rule. Asked if Iran considers the Khavaris an Iranian minority, the source stated that they are basically of Afghan origin. The majority of them carry Afghan ID-documents and are living on the Afghan side of the border. However, it was added that in the course of the Afghan-Soviet war (1979-1989), many moved into Iranian territory.

Asked if it is known how many Khavaris are actually living in Iran, the Director replied that he could not give any exact numbers. He underlined that in general, any individual, including Khavaris, who are of Iranian origin, should have sufficient documents which can prove that they have Iranian roots.

The Director explained that there are a vast number of people living in Iran without legal documents, especially Afghans. Many might have lived in Iran for up to 30 years. They live and work in Iran, but they also cross the border into Afghanistan from time to time in order to bring money and visit their families. After some time, they return to Iran illegally to find work. He added that Iran, being a Muslim country, has hosted refugees, including Khavaris, for many years.

Asked if Khavaris can become Iranian citizens, the Director replied that if they have documents which prove they are of Iranian origin, they can apply in the usual manner according to current procedures.

The Director stressed that according to the Civil Code, a foreigner who has lived in Iran for five years with authentic documents and visa can apply for citizenship.

Asked how Khavaris without proper documents can prove their Iranian roots, the source informed that if they had a father or a grandfather or great-grandfather on the father's side of the family, they should be able to submit some written documentation to prove it. In case they have no documentation at all, they can approach the authorities through their male relatives. The head of the family may appear in the Family Court to confirm the family relation. If the court approves, Iranian nationality will be granted. It is up to the courts to decide what evidence is sufficient, however many cases have been settled with use of DNA evidence.

The Director emphasized that these procedures do not only apply to Khavaris. All ethnic groups along the border can approach an Iranian Family Court to verify that they are of Iranian origin. Asked what they can actually do if they have no documentation, it was stated that according to their experience, applicants manage to provide evidence if they are eager to do so.

An international organization in Tehran explained that the issues related to Khavaris are not entirely new. Some Khavaris have Amayesh⁴² and are registered as refugees. Some of these persons claim that they are not Afghans and those who are able to demonstrate that they have roots in Iran, were then registered as nationals of Iran. For those who took part in the Iran-Iraq war (1980-1988) on the Iranian side or are married to Iranians, it may be easier to prove connection to, and be registered as Iranian nationals. According to the source the official position from the Iranian government is that if a person can prove his Iranian ancestry, then he or she may be granted status as an Iranian national in accordance with the law.

7.3 Marriage and children

The Director stated that according to the Civil Code, Iranian nationality is based on blood and territory, but mainly on blood. Children with an Iranian father are always considered to be Iranian. This also applies to children born abroad who have never been to Iran and who have a mother with another nationality.

Asked if marriage to an Iranian national would help Khavaris in obtaining nationality, the Director confirmed that it might help. But he emphasized that the marriage must have taken place in a legal manner and be properly registered according to the law. The entry into Iran should also have been legal. It was explained that even if a couple has married according to Sharia law, the marriage is not valid in Iran without the proper registration.

The Director stated that the Parliament in 2006 passed a law which gave children born in Iran of unregistered marriages the right to apply for Iranian nationality before the age of 18 years old. The purpose of this law is mainly to assist the children; it has nothing to do with one of the parent's legal or illegal residency in Iran. The source added that while Iran has such a law, one must also consider that according to Afghan law, children to an Afghan father are considered Afghan.

Asked if a woman automatically is considered an Iranian when she marries an Iranian man, the Director confirmed that if the marriage is a legal one according to the law, she is automatically considered Iranian. If the marriage is not valid, she is not considered Iranian. (s.80)

The Middle East Research and Information Project (MERIP) (2013):

In the last century, millions of Hazaras have become refugees or migrant workers for reasons of poverty compounded by brutal repression. The most extreme repression was the campaign waged against them in the 1890s by the emir of Kabul, Abdul Rahman, in which two thirds of the Hazara population was massacred or displaced, thousands were enslaved, and towers were made of the heads of defeated fighters. Indeed, the Hazara community in Quetta, now largely citizens of Pakistan, is descended from those who fled at that time (as is the Khavari ethnic group of Iran, although the latter no longer identify closely with their kin in Afghanistan).

Crossroads Asia Working Paper Series (2012):

The Hazaras of Iranian Khurasan appear to have been the least enthusiastic about maintaining their ethnic identity. Initially, they became known as Barbari, a Farsi form of barbarian referring to foreign and uncivilized peoples apparently used by other Iranians to describe them when they first arrived. In 1936, a Hazara officer in the Iranian army presented a petition to Reza Shah that the name Barbari be changed into Khavari or Hazara as tribal name. The following year, Reza Shah promulgated a decree declaring the Hazaras as Khavaris (Khavari 2003:169-70; Owtadolajam 1976:203). This important shift on the one hand indicates an attempt by these communities to overcome the burden of a persecuted and marginalized ethnic identity and on the other also shows the influence of the social and political environments of the Iranian society. Like most Iranians, the Hazaras of Khurasan spoke Farsi and practiced Shia Islam which made it easier for them to integrate into the host society.

Furthermore, most of them settled in the rural countryside where they engaged in farming and animal husbandry and unlike Hazaras in cities elsewhere had little contacts with other Hazara communities. (s. 7)

Ethnicity and identity of the Hazaras is also defined by the particular social and political environments in Afghanistan, Pakistan and Iran. The shift in identity of the Iranian Khurasan Hazaras to Barbari or Khavari is an interesting example. (s. 18)

Afghanistan Research and Evaluation Unit (AREU) (2009):

In contrast to their peers in Pakistan, Afghans in Iran—the majority of whom are Hazaras (99)—do not necessarily appear to have created a positive Afghan identity. This correlates with the situation of the Khawari, an ethnic minority in Iran living mostly around Mashhad that migrated from Hazarajad a century ago and has tried to assimilate into Iranian society. A few Afghans who grew up in Mashhad pointed out that “Khawari” or “Barbaris” often put forth extra effort to be seen as Iranians. (100) In general, according to the experiences of our respondents, Pashtun-Pakistanis are often proud of their roots, language and culture (superior selfimage, some autonomy from the centralized control), while the situation of “Khawari” in Mashhad shows the contrast—formed by contextual positional difference among minorities in Pakistan and Iran (see Table 2). The prevailing environment of the host society is another factor influencing the formation of identity among second-generation Afghans, as well as whether or not they are able to create positive self-image. (s. 28)

Afghanistan Research and Evaluation Unit (AREU) (2005):

3. Afghans in Iran

3.1 History of Afghans in Iran

Transitory migration of Afghans to Iran motivated by economic differences has occurred since the nineteenth century. Afghan Shias have been making pilgrimages to Iran (28) for several hundred years. The first documented movement of Afghans to Iran was in the 1850s when up to 5,000 Hazara households migrated to Iran and settled at Jam and Bakharz. (29) It was recorded that some 15,000 families (approximately 168,000 people) settled in Torbat-e Jam in the east of Mashhad during the centralist rule of Amir Abdul Rahman (1880–1903), constituting up to 90% of the local population. (30) After the seizure of power by Reza Khan after the

last Qajar king in about 1937, Hazaras from Afghanistan were officially categorised as a tribal group called Khawari and represented at ceremonies and Iranian national celebrations. (31) (s. 10)

³¹ "Khawari" literally means "people of the east". Also referred to as "Barbari", these people migrated from Afghanistan mainly to Khorasan in the previous century, and many integrated and were naturalised as Iranians. A larger number migrated onward to Iraq and many of the Khawari now residing in Mashhad were expelled from Iraq in the 1970s. The citizenship of the Khawari in Mashhad is now disputed, and many have been issued amayesh documents with specific mention of Iraqi nationality (Alessandro Monsutti, personal communication).

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

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