

# SYSTEM CHANGE IN TODAY'S WAR SYSTEM

**Past, present and future of the Afghanistan's struggle  
for liberation**

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Photography by Ebrahim Norouzi





This report reflects the proceedings of the Afghan Conference “System Change In Today’s War System”, held the 17th of November 2023, in Bellaterra, Catalunya with the support of the Faculty of Political Sciences and Sociology of the Universitat Autònoma de Barcelona.

The purpose of this report is to summarize the key discussion points from the conference, as well as present the different political demands of the Panel, aimed at raising awareness and fostering political engagement across Europe.

The interventions were divided in 5 parts, firstly Massouda Kohistani was in charge of a *Brief historical overview through the intersections*, secondly Taranom Seyedi carried out an analysis of the *Current situation of Afghanistan*, thirdly Aylar Razaee conducted the *Case of the LGBTQI+ community in Afghanistan and the region*, fourthly Mursal Sayas exposed an analysis of the *Main learnings and future policy recommendations in the Afghan case*, lastly Bashir Eskandari presented *How to take part in the Afghan struggle for liberation*.

This conference brought together 5 experts from diverse fields; journalism, poetry, writing, politics, all of whom, share activism as the only means to liberation. The participants engage in a diverse range of organisations that fight for human rights.

European Global Civil Society Organisation, Hazara Kultur Verein Hamburg, Afghan Women Political Participation Network, Associació Afganesos i Catalans, LGBT Brenen and Rainbow World.



# MEMORABLE ORGANISATIONS

This report would like to acknowledge the work and collaboration of some organisations

**Action Aid Afghanistan**

**Associació Afganesos i Catalans**

**Independent Human Rights Commission**

**Afghan LGBT Organisation**

**Afghan Rainbow**

**Afghan Research and Evaluation Unit**

**Afghan Women Political Participation Network**

**Asociación Defensora de los Derechos de las Mujeres Afganas (ADDMA)**

**Asociación para la Amistad y el Refuerzo Intercultural Afgano-Españoles (ARIA-E)**

**Danish Hazara Association**

**European Global Civil Society Organisation (EGSCO)**

**Generation Outside of Afghanistan**

**Hazara Committe**

**Hazara International**

**Hazara Kulturverein Centre Hamburg**

**Hengaw**

**IRIDIA**

**Kabul Press**

**LGBT Bremen**

**Ponts per la Pau**

**Radio Ranginkaman**

**Rainbow World**

# KEYNOTE SPEAKER 1

**Massouda Kohistani** (she/her)- Political Scientist and writer with 12 years of experience working for the Afghan Research Evaluation Unit. Will be analysing the history of Afghanistan through the intersections.



# KEYNOTE SPEAKER 2

**Taranom Seyedi** (she/her) - Activist and poet. In 2016 she founded Tabsem Institute. Seyedi is the leader of the Afghan Women Political Participation Network since 2022. Seyedi will be exposing the current situation of women in Afghanistan in Farsi. Translation to English by Yasamin Bayat.



# PART I

## Brief historical overview through the intersections

*“... design policies that prioritize trauma-informed rebuilding efforts...”*

**Panelist:** Massouda Kohistani

**Highlights:**

### **Early History:**

- Afghanistan was under the Persian Empire from the 16th to the late 18th century.
- The Pashtun Hotak dynasty ruled briefly but lost to the Durrani Empire, leading to Afghanistan's official independence from the Persian Empire.

### **Anglo-Afghan Wars and Colonial Interests:**

- The three Anglo-Afghan Wars, initiated by the British Empire through its colony in India, were driven by the goal of countering Russian influence in Afghanistan.
- The First Anglo-Afghan War (1839) involved British intervention against the Emirate of Kabul, with subsequent events leading to the Peshawar Treaty in 1855.
- The Second Anglo-Afghan War (1878) resulted in the Gandamak Treaty in 1880, establishing British control over Afghanistan's foreign policy.

### **Establishment of Borders:**

- In 1893, an agreement between Britain and Afghanistan established a 2,670-kilometer border, designed and approved by the Anglo-Russian Boundary Commission.
- This border caused internal unrest, leading to the political division of the Pashtun people and the annexation of one-third of the country to British India.

### **Post-Independence Developments:**

- The United States recognized Afghanistan in 1921 but established diplomatic relations only in 1935.
- A constitutional monarchy was established in 1926, with conflicts over succession.
- In 1947, India and Pakistan gained independence, further legitimizing the border designed by Russia and Britain.

### **Political Shifts and Conflicts:**

- The first Afghan parliament was established in 1965, and nationwide elections were held.
- A coup in 1973 established the Republic of Afghanistan, followed by an autocratic one-party system and alignment with Soviet interests.
- The 1978 April Coup led to a regime change heavily dependent on Soviet aid.

### **Soviet-Afghan War and Rise of Taliban:**

- The U.S. provided military assistance to the mujahideen opposing Soviet presence in the 1980s.
- In 1988, Al-Qaeda was formed to continue the Holy War against the Soviet Union.
- Soviet troops left Afghanistan in 1989, and the Soviet Union dissolved in 1991.
- The mujahideen took over the Soviet-backed government in 1992, which would lead to the rise of the Taliban in 1996.

### **Post-9/11 Era:**

- Days before the 9/11 attack, the top insurgency leader from the Northern Alliance was murdered.
- After the attack, the U.S. ousted the Taliban, leading to the establishment of an interim regime and subsequent elections.
- NATO took charge in 2003, and a new constitution was adopted in 2004, followed by parliamentary elections in 2005.
- The Doha Agreement in 2019 between the Taliban and the U.S. assured complete withdrawal of U.S. troops for September 2021, coinciding with the 20th anniversary of the 9/11 attack.
- The Taliban took control, and government members fled in April 2021.

# KEY TAKEAWAYS

## PART I

- Recognize the consequences of colonial-era border decisions on the population specially ethnic diversities, recognise genocide of Hazaras.
- Be vigilant against neocolonial dynamics in diplomatic relations. Ensure that international engagements respect Afghanistan's agency, avoiding paternalistic approaches that perpetuate power imbalances.
- Evaluate the impact of interventions on the Afghan population, emphasizing the protection of civil liberties and freedoms. Specially the the arming of extremist groups in the 1980s. Future policies should be informed by a nuanced understanding of potential repercussions and prioritize long-term stability.
- Amplify Afghan voices in policy-making processes. Ensure that decisions are informed by the perspectives and needs of the Afghan people, allowing for more inclusive and representative governance.
- Recognize that socioeconomic factors contribute to political instability. Develop policies that address root causes, such as economic disparities and resource allocation, to promote sustainable development.
- Move away from exclusive reliance on military solutions. Diversify diplomatic efforts, engaging with a range of stakeholders, including neighboring countries, regional organizations, and grassroots movements.
- Acknowledge the historical traumas experienced by the Afghan population due to prolonged conflict. Design policies that prioritize trauma-informed rebuilding efforts, including mental health support and community healing initiatives.
- Recognize the role of environmental stressors, such as water scarcity, in contributing to conflict. Develop policies that address climate justice, aiming to prevent resource-driven conflicts and promote sustainable development.
- Adopt intersectional gender policies that consider the unique challenges faced by Afghan women, children and the LGBTQI+. Empower women economically, socially, and politically, recognizing their agency and contributions to societal resilience.



# PART II

## Current situation in Afghanistan

*“the brave women of Afghanistan have learned that a single day of freedom is preferable to a hundred years of slavery”*

**Panelist:** Taranom Seyedi

**Highlights:** present instability, rural, LGBTQI+, ethnic and religious diversities, women, disabled

Sources of present instability that allowed Taliban seizure find root in;

1. The experience of more than 4 decades of war
2. The lack of formation of an independent and self sufficient Afghanistan
3. The lack of life and financial security
4. Great powers accords with Taliban

(ex: Bonn Agreement, Agreement for Bringing Peace to Afghanistan between the Islamic Emirate of Afghanistan which is not recognized by the United States as a state and is known as the Taliban and the United States of America)

After quick Taliban seizure Taliban imposed their interpretations of sharia laws under Hanafi principles. They constructed the “Ministry for the Promotion of Virtue and the Prevention of Vice Women” from which have issued more than 52 decrees, mainly through oral transpositions, that limit the access to an independent life for women (movement, education, work, sports, public life). As a reaction during all this process, many women protested carrying the slogan “Death with dignity is better than life with humiliation”. After brutal oppression and assassination of many women and lgbtqi+ political activists (and many non politically active) from Taliban, there has been a predominant transfer to online activities. Migration poses a life thread for women that have to bare inhuman experiences as rape, trafficking or murder. The situation now pierces those made more vulnerable as women just exposed. But also and particularly it transgresses those in rural areas, the disabled, the LGBTQI+, the ethnic diversities and the religious diversities. Rural areas had previous difficulties in access to basic water, electricity, food supplies, education, transport, health. Situation has worsened after the recent earthquake,

which has directly affected 114,000 people in Herat. Unsanitising conditions are increasing and so does the spread of contagious diseases as the acute watery diarrhoea syndrome.

Disabled people, many of whom have been injured or lost body parts due to the war, bombings, and suicide attacks, are in severe danger as access to the necessary aid and services is dire.

The situation of LGBTQI+ community was not sustainable during the former government. With Taliban we can expect to see further clandestinity, isolation and violence against the community.

As for ethnic diversities the biggest groups include Pashtun, Tajiks, Hazaras, Uzbeks, Aimaq, Turkmens, Baluchis, Nuristanis.

Afghanistan is built from within, through ethnic hierarchy that encompasses violence. For Hazara particularly, genocide. As the Hazara genocide by Abdur Rahman Khan and where 62 percent of Hazarajat population was slaughtered between 1888 and 1893. The Hazara massacre in Afshar in 1993 by the Islamic State of Afghanistan government led by Burhanuddin Rabbani, its allied Ittihad-i Islami, and Shuray-e-Nazar-e Shamal militias who killed more than 2,000 Hazara families. The mass murder of the Hazaras by Taliban in 1998 in Mazar-e-Sharif where 10,000 Hazara civilians were brutally assassinated. We can expect to see further ethnic discrimination within and throughout the region.

As for religious diversities Taliban considers Shiites as apostates and forbids them from practicing their rituals.

As we can sense from evidence Taliban project has imposed an hegemonic religion, values, calendar, that makes no justice to the ancestral diversity and richness that abounds in Afghanistan.

# KEY TAKEAWAYS

## PART II

1. It is local taliban commanders that decide how to implement central orders, it varies from province to province. There is a lot of contradictions between the taliban at the cost of people's lives
2. Migrant routes should be secured. Human rights violations in the borders should be condemned.
3. International pressure must assure qualified Diaspora's presence in Afghanistan's Embassy's and Consulate personnel.
4. No recognition of the Taliban should be made. An exceptional regulation for diaspora members in exile should be made in order to protect them from Taliban and sympathisers harassment around the globe.
5. Preserving the achievements of women: The international community must work to empower women led projects in Afghanistan. Humanistic approach to conflict intervention.
6. Hazara community deserves to be recognised as having lived Genocide. Hazara deserve reparation. Accountability, trials and consequences for the atrocious crimes.
7. Gender Apartheid has to be recognised by the UN and all Member States alongside political pressure.
8. A lot of insecurity comes from explosive ethnic hierarchies. A forum for all ethnic and religious diversities represented could foster stronger durable peace.
9. We need to engage all sectors of civil society to push for peaceful protests to establish pressure for change. We need to increase comprehensive awareness.
10. Tracking and amplifying LGBTQI+ voices in Afghanistan and while migrating to ensure their dignity and wellbeing.
11. Multilateral and decentralised aid has to arrive to Afghanistan to weaken legitimisation of Taliban and increase support of afghan's on the region.
12. Previous policy learning has to be taken into account from local voices.



## KEYNOTE SPEAKER 3

**Aylar Rezaee** (they/them) - LGBTQI+ activist. Working in “Saving life” with LGBT Bremen and Rainbow World in order to evacuate LGBTQI+ afghans at risk. Work focuses especially in the trans community in Afghanistan, Pakistan and Iran. They analyse the current situation of the LGBTQI+ community locally and regionally.



## KEYNOTE SPEAKER 4

**Mursal Sayas** (she/her)- Writer, Human Rights activist and Journalist. Worked for the Afghanistan’s Independent Human Rights Commission. Will be guiding us for current policy recommendation.



# PART III

## The case of the LGBTQI+ community

*“(...) an example of the clandestinity and impossibility of caring a normal life for any trans or queer individual”*

**Panelist:** Aylar Rezaee

**Highlights:** background, current LGBTQI+ situation, internal violence, regional violence,

LGBTQI+ rights was in a worrying state prior to Taliban.

We can find precedence in Article 427 of the 1976 Penal Code reinstated in 2001, which imposed “long imprisonment” for ‘pederasty’, this meaning “same-sex intimacy”. The former Ashraf Ghani government amplified with the 2017 Penal Code;

- Section 645 Musahaqah Section 645 criminalises same-sex intimacy between women with imprisonment for up to one year.
- Penal Code 2017, Section 646 criminalises ‘sodomy’, punishable with imprisonment for up to two years.
- Penal Code 2017, Section 649 Tafkhiz Section 649 criminalises same-sex intimacy between men absent penetration, punishable with imprisonment of between three months and one year.
- Penal Code 2017, Section 650 Ghavadi Section 650 criminalises inciting two or more people to commit ‘sodomy’ by introducing them to each other and finding them a place to do so.

Sharia Law Article 130 of the Constitution allows for the implementation of Sharia law which prohibits same-sex sexual activity in general as well as nonhegemonic gender identities. The maximum penalty is death and is applicable in cases of sex between men or between women.

As for trans, many local community members report families murdering their children for being trans. Under Sharia Law we can see this perceived “behaviour” fitting unto promotion of an Islamic values. No data on Gender Recognition procedures can be found setting the scene, we can expect it is because of a lack of such, an example of the clandestinity and impossibility of caring a normal life for any trans or queer individual.

After Taliban takeover, acknowledging that the vast majority of decrees are oral and notwithstanding the decentralisation of Taliban and their gang behaviour, we expect further clandestinity, isolation, and punishment for the LGBTQI+ community. Reports track suicide amongst members of the community due to the social harshness of living. Many members of the community specially lesbians and bisexuals are forced into marriage. Or even killed by their own families

This isolation and relentless discrimination towards LGBTQI+ expands also in brodering countries that transgress, track and deport many Afghan LGBTQI+ such as Turkey, Iran and Pakistan.

# KEY TAKEAWAYS

## PART III

1. We urge the UN and all the states in the world that care for human dignity:

- 1.1. to recognise gender apartheid against women and LGBTQI+ in Afghanistan.
- 1.2. to take immediate action and corresponding human rights measures, to assure the dignity of LGBTQI+ community in the region as a long term strategy.
- 1.3. to adopt a quick and responsive mechanism to deal with perpetuated structural freezings.
- 1.4. to exert maximum diplomatic pressure to Taliban by constructing a network of Diaspora led Embassys and Consulates.
- 1.5. to sanction and bring to justice Taliban, Pakistan, Turkey and Iran and other regional countries, for their systemic human rights violation on refugees specially LGBTQI+.
- 1.6. to bring to justice Taliban for their crimes to women and LGBTQI+ apartheid.
- 1.7. to anticipate possible sources of insecurity by a humanistic multilevel partnership with key stakeholders on many policy areas but in special remark, human rights and security and to transcend the profits of policy.

2. We urge the Media:

- 2.1. to approach in a comprehensive way global affairs and to dedicate space for systemic human right violations through regional partnership with local organisations. In this sense all respected Media has to widely address and not individualise systemic Human Rights violations.
  - 2.2. We urge the Media to expose current LGBTQI+ persecutions on the region and systemic Human Right violations on refugee lives, encompassing many european discriminatory denials on ayslum seekers.
3. We urge all Diaspora members to not exclude LGBTQI+ people in any activity to further unite us. In this, it is extremely important that an open and sensitive view manages to solvent intra afghan disputes.



# PART IV

## Main learnings and future policy recommendations

*“(...) we must also engage in rigorous academic work to understand the roots of women's subjugation and its relationship with power structures and hierarchies. “*

**Panelist:** Mursal Sayas

- **Highlights:** Past policy overview, Future actions and pillars for change

Past policy in Afghanistan is complex, dense and some closed doors as in any protracted conflict where multilevel agents fight for their own survival success and interests.

The main evidence that gives in a general image of what the approach has been towards Afghanistan can be found on the US-Taliban agreement. Where the Taliban are framed as “Islamic Emirate of Afghanistan which is not recognized by the United States as a state and is known as the Taliban” and the main areas of focus where:

1. in the soil of Afghanistan there won't be any cooperation with US/allies enemies.
2. Withdrawal all US forces.
3. Taliban's compromise in making conversations with “afghan sides”.
4. Compromise of a ceasefire between intra-afghan negotiations

From such agreement we can extract:

1. No qualitative indicator is used as conditional for withdrawal
2. Taliban are granted vagueness to freely operate by the lack of definition in the terms “intra afghan dialogue” or “afghan sides”
3. There is no mention that forbids any organisation that is an enemy or poses a threat to the afghan people on afghan soil, only in relation to the US

There is a paradigm, Taliban had been previously considered a terrorist group. Conversely, the new approach is to consider them a radical political and religious organised group. This shift has stopped the demilitarisation process of Taliban, giving way to a sort of indirect legitimisation that is sufficient to

allow their ground and regional operations but is insufficient to the level of being recognised or having any international responsibility.

This in between, this vagueness is the one that now frames and explains how Taliban carry US weapons that were left behind.

In addition to activism, street protests, and gatherings, we must also engage in rigorous academic work, conducting comprehensive sociological analyses and producing written knowledge to understand the roots of women's subjugation and its relationship with power structures and hierarchies. This can only be achieved through the establishment of independent academic institutions, consultation, consensus, and the alignment of all oppressed groups worldwide.



# KEY TAKEAWAYS

## PART IV

In the short term;

1. Support the EU member states to open up possibilities for humanitarian visas for prosecuted women and girls
2. Inspect human right violations og afghans on neighboring countries
3. General resolution on UN for excepcional facilitations for visa processes that are not abusive to the precarious situation of Afghan refugees
4. Increase funds for scholarships for Afghan girls and local resisting movements
5. Make sure that the financial aid flows to Afghanistan are transparent and there is a clear chain of accountability with a mechanism of budgetary control
6. Preventing the travel of the Taliban and their leaders to the countries of the region or outside
7. Recognition of gender apartheid
8. Recognition of the Hazara genocide
9. Support resistance groups who are trying to change the narratives and Taliban regime in Afghanistan through UNAMA

Mid term;

1. Reconfigure academic research and activity
2. Reconfigure UN more specifically the SC to qualify it with adaptive mechanisms to assure it can achieve its goals
3. Reinforce the role of the ICC
4. Reconfigure Aid and Development programs



# KEYNOTE SPEAKER 5

**Bashir Eskandari** (he/him) - Founder of Associació Afganesos i Catalans, member of the European Global Civil Society Organisation and the Hazara Kulturverein Centre. Will be presenting some specific actions as individuals and organisations can do to push for change.



## PART V

### How to take part in the Afghan struggle for liberation

*“We have the means, the space, the resources, the people and the will to create a different system respectful to nature, to life and to freedom for all”*

**Panelist:** Bashir Eskandari

**Highlights:** alternative media, civil society participation, network, pressions

As an individual being whatever it is your background there are many things that you can do to help in the Afghan liberation process. For instance start consuming alternative new channels such as Hengaw, Al Jazeera, Pajhwok Afghan News, Mujer Vida y Libertad Spain that has a list of political prisoners in danger.

Follow Afghan referents such as Artemis Akbary and the Afghan LGBTQ Organisation in the Czech Republic, Homira May Rezai at the Hazara Committee in the UK,

Mohammed Mirzay at the Generation Outside of Afghanistan in Greece, Zarifa Khurazmi in the Basque Country with the asociación defensora de los derechos de las mujeres afganas (ADDMA).

Apart from having a comprehensive view on the topic, you can also engage in any way possible.

Through EGCSO you can volunteer to give Spanish lessons and even learn Farsi. Help us in cultural diplomacy and reformulation of our action plan. Our goal is to establish a network of Diaspora led initiatives to push for transformative change.



sed on genuine well being. As such we want to form part of EU Solidarity Programmes and many other tools at hand to establish a self managed organisation to alleviate individualised weight put by the system. We also want to push for decentralised empowering of afghan led initiatives in Afghanistan and from Europe.

Outside of EGCSO there are many things that you can simply do. You can create artistic pieces and use them to spread awareness contacting the local afghan led organisations by offering them as material.

You can also volunteer to translate texts or transcribe or analyse texts in any organisation. You can also help by providing your know-how knowledge whatever is it your field. As a psychologist organising free therapy sessions, as lawyer providing legal advising and creating cooperatives like IRIDIA to qualitatively engage in a just defence of justice instead of profit led services, as a social worker by sharing light over heavy bureaucracy. As a journalist you can get access to comprehensive first hand professionals in Afghanistan and give a platform to emerging diaspora led movements. As an economist by analysing and providing solutions to current systems, as an architect by presenting structural improvements to perceived needs. As student, researcher, entity you can push for a scientific desalination of hegemonic understandings. As environmentalist, engineers you can study the effects of war and current exploitation systems seen in green energy and push for transformative approaches. You can donate an e-sim to different organisations that will put it at the hands of people that suffer strategic internet shortages.

As an organisation you can immediately join in protests, organising cultural events, workshops, sharing information, writing manifestos and doing political pressure. In mid term there are funds and programmes and people and organisations that need to be connected to push for change. Diaspora led organisations have to have the central role. Also there is many information we need to provide in order to strategically boycott agents that are militarising the planet while supposedly protecting it. As an organisation or new agent you can start by investigating why it is

legitimate that current Afghanistan embassies are increasing administrative costs and at the same time providing information to Taliban about exiled wellbeing increasing the chances of later organised arousal. We have to push for a diaspora led Embassy to connect with the Afghan resistance. Undermining this means contributing to the relentless impunity we are granting the Taliban right now.

As we remark systematic conflicts are brought by systematic institutionalisation of relations in formal and informal channels. Recent investigation by Lighthouse, Al Jazeera, Le Monde, Maltatoday, Der Spiegel and SIRAJ prove how Frontex and the Maltese government are systematically sharing coordinates of refugee boats trying to escape Libya with vessels operated by Tareq Bin Zeyad (TBZ), a militia linked to Russia, human trafficking, war crimes and smuggling.

Thereby root causes of conflicts and instability can be found on the intersections between both formal and informal channels. Not only directing our energies to transform the institutions that sustain our international system as international law, the UN, the WB, the EU, the lobbying effect on the latter specially in the private security sector, technology underpinning arms industry, energy and resources, but also, it is mandatory to address its relations with the unofficial structure that has sufficient explanatory power to not be ignored. A serious investigation on the intersections between what's called "Illegal Market" which encompasses drugs, organs, human, child, women and migrant trafficking and its relation with our international system emphasizing the role of private entities must be made.

To this layer of unofficial actors and those official but not accounted for, robust and transparent alternatives to enact law and policies have to be made a reality where institutions are horizontalised to the level of the people.

We have the means, the space, the resources, the people and the will to create a different system respectful to nature, to life and to freedom for all. We can't be satisfied with a system that benefits from maintaining the sensation of peace to some while restlessness to others. A system of effective liberation and peaceful coexistence is possible.

# KEY TAKEAWAYS

## PART V

What we can say of the Afghan case;

1. It is a protracted conflict (in the sense that people are not allowed by a number of plural and different external interests, to leave in serenity and wellbeing) Afghanistan has been and is internally divided and externally politicized.
2. It is worth particularly addressing the intersections between official and unofficial channels in security (emphasizing border control, sea policing agencies and monitoring centres), energy and resource management in today's global system.
3. A horizontalisation of structures is needed in all levels, and the way to it is through civil society. It is mandatory and very positive to contribute in collective wellbeing, to change the voting and representation systems in the UN and all type of political entities, in order to assure comprehensive policy that genuinely seeks serenity and wellbeing at all levels.

How an individual can contribute:

- It is positive to be in a union in whatever it is your work place. To speak about global affairs with your colleagues and in the extent possible try to act together. From the subtle and symbolic to the bold and sharp all action that advocates for life dignity is necessary. Someone that works in hospitality can decorate the space with symbolic elements to advocate for peace or liberation, let someone give an open talk about certain topics, let local artist prepare and exhibition, organise a themed topic evening and many more possibilities that we can make happen if as teams of capable, distinct and unique humans we work together.
- From self reflecting on your skills and motivations you can engage in many community led projects that fight for life dignity and always try to keep the general non individualising view to understanding protracted conflicts in our system (as just housing for all, just access to food, water, culture, serenity, liberation).



### **The European Global Civil Society Organisation**

The organisation is based in Catalunya but its civil society participation encompasses the whole globe. It operates as a union that advocates for comprehensive refugee policymaking. EGCSO cooperates with all type of entities and organisations to fight for these goals, focusing on empowering Afghan led organisations working on the ground. It also provides remote and present support to refugees with technical courses and cultural activities.



### **The Hazara Kultur Verein Hamburg**

The organization is based in Germany. It centers its activity on cultural promotion and policy making to ameliorate refugee conditions in Germany. The organisation also works closely with people living in Afghanistan. By supporting afghan led projects on ground and empowering in a secure way those more affected after Taliban takeover.

<https://hazaraculture.org/>



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