

EC

GLOBAL REVIEW

GLOBAL CHALLENGES,
LOCAL ANSWERS

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A photograph of a man carrying a young child in his arms. The man is wearing a dark jacket and jeans, and the child is wearing a white patterned shirt and dark pants. They are walking on a wet street, and the background is blurred with lights, suggesting a rainy or nighttime setting. The text 'HOW MUCH LONGER?' is overlaid in large, semi-transparent white letters across the center of the image.

HOW
MUCH
LONGER?



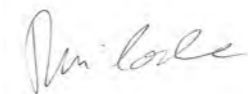
A GLOBAL REVIEW

Our main topic for this edition is the Yazidis and their 'uncertain future'. We take this opportunity to announce a cooperation agreement between the Estoril Conferences and Yazda, the Global Yazidi Organization. Nikki Marczak, Yazda Director in Australia, shares with us her view on the future of the Yazidis while Fareeda Khalaf gives us an interview. Fareeda joined us on stage last May for the 5th edition of our global event and called for help for the thousands of Yazidi who are still being held in captivity.

Charlotte McDonald-Gibson is a journalist writing for TIME and the author of 'Cast Away: Stories of Survival from Europe's Refugee Crisis'. This book was a finalist for our Book Prize Award 2017. Charlotte speaks to the Global Review on the process of writing her book and stresses the importance of a Global Safety Passport to allow a safe passage to every migrant.

The Mayor of Cascais, Carlos Carreiras, reflects on the idea of City versus State, amidst a growing wave of independent secessionists and Felipe Pathé Duarte explores the relations between Saudi Arabia and Iran.

Here's a true global review. We hope you enjoy it.



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EDITORIAL

• Teresa Violante
Chair of the Estoril Conferences



In one panel of the last edition of Estoril Conferences, we discussed the power of Nobel prizes. On the stage of the Estoril Conferences, four Nobel Peace Prize laureates were unanimous: the prize gives them voice and draws attention for the causes they stand for and the problems they seek to solve.

Today, I bring you silence.

My silence today has a name: Rohingya. And the silence comes, strangely enough, from a Nobel Peace Prize laureate: Aung San Suu Kyi.

The Rohingya, a largely Muslim ethnic group, are amongst the 'most persecuted minority in the world', as it has been recognized by the United Nations (UN). Albeit coming from a part of Myanmar's territory – the Rakhine State – they are not citizens according to the country's nationality law. Instead, they are regarded as immigrants from Bangladesh.

As such, they have been a privileged target to be blamed for Myanmar's shortcomings. History, however, goes way back. If, for some time now, the Rohingya have been considered the 'most persecuted minority in the world', what we have witnessed recently is one of the greatest atrocities of our days. The Rohingyas have historically been victims of internal persecution and are deprived of fundamental rights such as access to education and

healthcare and freedom of movement. Outside Myanmar, they die trying to escape or face disgraceful conditions in refugee camps. Late this summer, the Myanmar security forces began "clearance operations" against the Rohingya. According to recent figures, at least 500,000 Rohingya have fled to neighboring Bangladesh since August of this year. One recent piece of The *New York Times* has the following title "They Threw My Baby into a Fire", and begins by recounting the story of a 20-year old girl that had her child taken away and thrown into a bonfire. After that, she was gang-raped.

Stories like this are showing up on a daily basis.

Silence has been, for long, widely generalized – with the great exceptions of the UN, Amnesty International and Human Rights Watch. The rumors on a European Union reaction to cut ties with Myanmar are yet to be confirmed.

Aung San Suu Kyi, Myanmar's leader, Nobel Peace Prize laureate and once a firelight for the fight for freedom, democracy and respect for human rights, has shamefully kept her silence until international pressure and urges for her prize to be stripped off from her became too loud. Even then, however, she was unable to speak the name of the people that are a part of her country – Rohingya. Several explanations have been put forward, mostly focusing on her internal constraints related to the military and the Buddhist majority whose support is essential for her leadership. As Desmond Tutu, another Nobel Peace Prize laureate, has put it, "Silence is too high a price".

Elected on the first real free elections of Myanmar, Aung San Suu Kyi was seen as a champion of democracy, reconciliation, peace and liberty. Can daily politics overshadow a person's strongest beliefs to the point of getting a Nobel Peace Prize laureate to sit back in shame while part of her people is being slaughtered or pushed to flee to foreign territories? How can we reconcile the image we held of Aung San Suu Kyi with this violent attack on the most basic human rights?

In May 2017, we asked about the real power of a Nobel Prize laureate. Well now we add to that another question: *What is the responsibility of a Nobel Peace Prize laureate?*

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IN THIS EDITION

City versus State* » P. 4
| Carlos Carreiras

A global - local - answer is needed to a truly global challenge » P. 5
| Miguel Pinto Luz

Saudi Arabia vs Iran: New Stages in the Regional Dispute
| Felipe Pathé Duarte » P. 7,8



CASCAIS EUROPEAN YOUTH CAPITAL 2018 » P. 9,10,11
| Catarina Marques Vieira

AN UNCERTAIN FUTURE FOR THE YAZIDIS » P. 13
| Nikki Marczak

An Interview
| Fareeda Khalaf - The girl who survived ISIS » P. 14,15,16

The basic principle we seem to be forgetting » P. 17
| Pedro Neto and Catarina Prata

BOOK REVIEW
'Cast Away' » P. 18
| João Tiago Teixeira

An Interview » P. 20,21
| Charlotte McDonald-Gibson - Author of 'Cast Away'

NEWS » P. 22

CITY VERSUS STATE

» Carlos Carreiras
Mayor Cascais



Europe has been shaken by many secessionist dreams. Ancestral reasons and the search for absolute freedom sustaining most of the narratives for independence. These are the romantic parts of the story.

The other part is more realistic and less confessed. There is also an economic and social dynamic that is replacing identity concerns as the breaking line for independence.

Identity, race, memory or creed are no longer the primary agent of rupture within established orders, especially in the Western world.

Here, the fragmentation of political units and of constitutional order is more threatened by the inequality between regions and cities than by heterogeneity of "nations" within the State.

Catalonia aside, three other examples support the idea that the centrifuge dynamics, based on the maintenance of the economic and social status, is taking over some cities.

The first example makes us travel through time and space: 2014, the State of Louisiana. More than 18,000 petitioners from the eastern zone of Baton Rouge have the ambition to create a new city, Saint George, independent from the State capital. Through a referendum, defendants of the idea bring to the benign aspects: to improve the quality of public services and schools while, at the same time, promoting a tighter scrutiny of the taxpayers' money. What they fail to say is that the new Saint George concentrates 70% of the State capital's banks and the overwhelming majority of the wealth of Baton Rouge. The referendum was not successful. But the citizens did not give up and promised to charge again.

Second example: post-Brexit London. With an expressive vote in favor of remaining in the EU -62% - the young and multicultural population of the British capital woke up to the referendum, divorced of much of the nation. Several newspapers and numerous voices, mainly in the center-left, asked for radical actions. "It is time for London to abandon the United Kingdom and stay in the EU", argued the London-based daily newspaper "The Independent". The newspaper reminded that London was "already a city-State", with a GDP equal to that of Sweden and 12.5% of the population of the country. Another reason cited for London's separation from the union were its capital costs: of the taxes charged in the city, only 7% remained in the city.

Third example: Brussels. A relatively recent poll conducted in Belgium shows that, in the event of a breakdown of the country, the Belgian capital wants to proceed alone in the future. With a GDP *per capita* doubling the national average, seven out of ten respondents admit that the Brussels region should have no links to Flanders or Wallonia.

Multiple examples could be added to this short list - such as the autonomous claims of northern Italy - almost all of them motivated by economic and sociopolitical reasons. These will be enough to demonstrate a relevant point: there are cities and regions that look like they want their independence not only because of the centralizing powers that deprive them of wealth, but also because of the forgotten and poorer country that, in their metropolitan view, is an obstacle to the globalist and liberal agenda that is in the identity of the largest cities.

There are cities and regions that look like they want their independence not only because of the centralizing powers that deprive them of wealth, but also because of the forgotten and poorer country that, in their metropolitan view, is an obstacle to the globalist and liberal agenda that is in the identity of the largest cities.

But the opposite is also happening and, in rural areas, resentment is growing towards the metropolitan country that concentrates the benefits of commerce, services and power.

This is a seismic fault in our societies, also existent in Portugal (although Lisbon does not have any dreams of independence), that has to be approached with a sense of urgency.

To do so, there is a need to recognize three evidences. First, when compared to the City, the Central State is a youthful form of government. The 'Polis' is the most successful form of government and the cradle of democracy. To enter in a dynamic of antagonism between these two forms of collective organization can be detrimental for everyone that defend the integrity of the State.

That brings me to the second evidence. The city is the most determining political unit of our times. On this, the McKinsey Global Institute is clear: "The XXI Century will not be dominated by the U.S.A. or China, India or Brazil, but by the City. In a world that seems increasingly ungovernable, it is in the cities - not States - that are the islands of governance from which we can build a new world order."

The 100 largest cities in the world account for 38% of the world GDP. The 600 largest cities account for 60%. Cities are an economic engine of the planet.

And they are also the place to which more than half of the world population calls home. Which lead us to the third evidence: although it does depend on other forms of government, namely the Central or Federal State, it is the city that must respond in increasingly broad areas such as transportation, health, education, security or climate change.

The growth of the cities and their affirmation is inevitable. It is not even worth thinking about stopping it.

To unify the growth of the power of the city with responsibilities and political autonomy, without conflicting with the higher levels of decision-making, and avoiding the vacuum to be all that remains for the rural regions, is the double challenge facing both the local and the national political decision-maker.

We need more decentralization for cities that should not be understood as a decentralization for liberation. On the contrary, it is a decentralization for the acceptance of greater responsibilities towards the national whole. More autonomous cities can contribute to a more globally cohesive and supportive country. For a less unequal country.

Fewer cities, but larger and more cooperative, may be a way to kill the inequality that is hurting the State.

*article originally published in 'i' newspaper

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A GLOBAL - LOCAL - ANSWER IS NEEDED TO A TRULY GLOBAL CHALLENGE

» Miguel Pinto Luz
Deputy Mayor Cascais



Let's make a small trip back in time, to 2015, Paris, France. Two years ago, the world made an effort to agree to tackle climate change. Such agreement is non-mandatory, with plans and target objectives determined and regulated by each individual country - with the overall intent of "keeping a global temperature rise this century well below 2 degrees Celsius above pre-industrial levels and to pursue efforts to limit the temperature increase even further to 1.5 degrees Celsius." This will only be possible if a significant reduction in the emission of greenhouse gases is guaranteed.

2017, Bonn, Germany. Nations gather, once more, to discuss climate change and what is needed to reach such a moderate - according to some experts - ambitious goal established in Paris, two years earlier. France recently announced a five-year plan to ban all petrol and diesel vehicles by 2040, wishing to "maintain" their leadership in climate policy. The United States, on the other hand, decided to withdraw and, as Syria has now decided to join - if only as a symbolic gesture - the U.S.A. became the only country in the world not committed to this global effort.

France recently announced a five-year plan to ban all petrol and diesel vehicles by 2040, wishing to "maintain" their leadership in climate policy

The fact that there is now a global answer to this global challenge is very positive news, indeed. One can only hope these promises be fulfilled, because if they were to become anything but actions, hope is really all we will have left. And I speak of hope because I started thinking what it really meant for all of us when Mr. Trump decided to withdraw from the agreement, for whatever reason. The truth? It meant nothing. For two reasons.

I speak of hope because I started thinking what it really meant for all of us when Mr. Trump decided to withdraw from the agreement, for whatever reason. The truth? It meant nothing.

First, remember Earth Day? Climate Change is really nothing new. The fact that it makes more headlines only prove it becoming increasingly important, on a daily basis. Earth Day began in the 70's and the challenges then were the same as the challenges now. The Kyoto Protocol? We were not even in the XXI Century and the United States also did not ratify it. The challenges then were the same as the challenges now.

We have been seriously talking about climate change for almost half a century. If anything, that fact alone should alarm anyone. But my hope is as big as the challenge we are face, because hope in the actions of men and women are really all we, as a species, have left. Which leads me to the second reason.

We have been seriously talking about climate change for almost half a century. If anything, that fact alone should alarm anyone.

Secondly, as soon as Mr. Trump rejected the Paris Agreement, dozens of Mayors decided that one man, even if that man was the President, should not dictate the future of all and so promised to undertake world efforts to tackle climate change - including Pittsburgh, the town the President of the United States nominated to justify his decision by saying he was elected "to represent Pittsburgh, not Paris".

The Netherlands and Norway have also announced their intention to ban petrol and diesel vehicles by 2025, while Germany and India announced similar measures by 2030. Even the Swedish car company Volvo plans to build only electric and hybrid vehicles as of 2019.

Almost everyone is trying their best to tackle climate change. And that is the point. That is why it means nothing for Donald Trump to withdraw from any agreement. The battle for climate change is one battle that depends on each and every one of us, individually and independently: a global effort of local answers.

In Cascais we are also providing for our local answer: MobiCascais. An integrated mobility platform aimed at improving health and reducing the use of vehicles by incentivizing the use of collective transport.

We are all doing our best to fight climate change. That is must do in order to really save the planet and 'be heroes, forever and ever' - as the song goes - despite formal signatures, commitments, promises or withdrawals.

The battle for climate change is one battle that depends on each and every one of us, individually and independently: a global effort of local answers.

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Cascais >> MUDOU

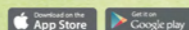


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SAUDI ARABIA VS. IRAN: NEW STAGES IN THE REGIONAL DISPUTE



» Felipe Pathé Duarte
Assistant Professor, Institute of Police Sciences
and Internal Security

The dispute over sovereign influence between the two main regional powers of the Middle East – Saudi Arabia and Iran – is nothing new. The conflict in Syria and Iraq has made it possible to increase the – indirect – confrontation between these two States. Once the influences and some territorial bases were established, the proxy war between Tehran and Riyadh spread geographically. The most obvious case is Yemen, where a civil war has been raging for more than two years. This conflict resulted in the fragmentation of the State. The houthi rebels, backed by Iran, maintain Sana'a and the entire North West. The government forces, supported by a Saudi-led coalition, hold both Aden and the southern region. DAESH and the al-Qaeda from the Arabian Peninsula continue to pose a threat to both factions in the civil war: they appear as a counterpower. But, at this moment, the civil war is in a deadlock. However, if we take a look at three recent episodes, we will see that, in addition to Yemen, there are other places where the conflict between these two States might be felt. So is the case of Lebanon and Bahrain.

a) Lebanon

Lebanon, by its very nature, has a precariously balanced structure of confessional government. In addition, its institutions are weak. Beirut fights between the pressures of stronger States such as Iran and Saudi Arabia. And is in a strategic hitching position – by the Mediterranean, close to Syria and Israel. **Recently, the pace of official visits by Saudi Arabia to Lebanon has increased. This may indicate a renewed interest in Riyadh for contesting the influence of Iran in the country of the cedars.** The Syrian conflict has reached a stage where Iran and its allies appear to have achieved support points in the country. The result is that Shi'ite politicians linked to Hezbollah and Iran, have been pressing for the normalization of the diplomatic ties with the Damascus of the quasi-victorious Bashar al-Assad. But the Sunnis and other politicians still resist. This is where Saudi Arabia, that wants to maintain and enlarge its influence in Beirut, comes in. But if Lebanon normalizes its relations with Damascus, Riyadh will see this movement as a victory for Iran. The Hezbollah, which emerged in the 1980's, is a political, paramilitary/terrorist organization that originated from the Lebanon's Shi'ite population. Allied to Iran, the group had its genesis with the Israeli occupation of southern Lebanon, and conducted a war against Israel in 2006. Now, after years of political stagnation, hampered in part by the conflict in neighboring Syria, Lebanon has achieved some political repositioning.

b) Bahrain

Bahrain is a small country located on an island in the Persian Gulf. It has maritime borders with Iran to the northeast, with Qatar to the east and Saudi Arabia to the southwest. It is a constitutional monarchy, with a prime minister. Note that the majority of the population (70%) is Shi'ite, but the reigning family, the Al Khalifa, is Sunni. It tends to be a stable country, with few religious conflicts between these two Muslim movements. During the so called "Arab Springs", in 2011, violence erupted when tens of thousands of Shi'ite Muslims in the country demanded reforms and larger rights from the Sunni-controlled reign. But the government crushed those protest with the help of its Sunni allies from the Persian Gulf (particularly from Saudi Arabia). Iran was suspected to be behind these same insurgencies. Given the current context of influence dispute in the post-Syrian war, between Saudi Arabia and Iran, some events happened to which we would like to



draw attention to – as **Bahrain is a key strategic point of stability in the Persian Gulf, not only because of its oil production (50,000 barrels per day) but also because of its geostrategic position and the fact that it is there that the 5th North American Fleet is located.**

Episode 1:

The Lebanese prime minister, Saad al-Hariri, resigned early in November. An act made through a speech, broadcasted live on television from Riyadh, Saudi Arabia. Iran was the target of harsh criticism, which put Lebanon at the forefront of the tensions between the Saudis and Tehran. Saad al-Hariri accused Hezbollah of supplying weapons to Yemen, Syria and to militias in Lebanon. He also said to have resigned out of fear of murder, as has happened to his father, Rafik al-Hariri – also prime minister of Lebanon between 1992 and 1998 and 2000-2004 – killed in 2005.

The resignation generated some tension between those who are pro-Sunni and support Hariri's accusations and those that are pro-Shi'ites/Iran and consider this reaction as a Saudi manipulation. The resignation could be seen as part of a blocking movement in the struggle between the Saudis and the Iranians for the control of the Middle East.

The Saudis did support Hariri. However, during his term the influence and strength of the Hezbollah increased significantly. Several analysts say that what the Saudi Arabians want is a stronger Sunni leader in Beirut – one that defends their interests and deny Iranian access to the Mediterranean Sea, via Lebanon. In addition, the fact that the announcement was made from Saudi Arabia is unprecedented, further reinforcing Hariri's fear of being assassinated and suggesting that the possibility might have been imminent. Ultimately, one can say that Lebanon is running the serious risk of becoming another field of battle between the power struggle of Arabs and Iranians. This ends out to be another consequence of the outcome of the Syrian civil war, with the preservation of Bashar al-Assad's government in Damascus, possible with the help of the Iranians and the Hezbollah.

In the meantime, Bahrain ordered all its citizens to leave Lebanon immediately. The Bahraini Ministry of Foreign Affairs also informed that its citizens are prohibited from traveling to Lebanon. Bahrain is a heavily influential State in the Gulf Cooperation Council, with regards to the

**Saudi Arabia, Kuwait,
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internal involvement**

announcements of sanctions and travel bans (see Qatar). As such, similar responses from other Gulf countries are likely to follow.

Episode 2:

A few days after the Lebanese Prime Minister's statement, Riyadh said Lebanon had declared war on it. The justification came from the attacks on the Saudi kingdom allegedly carried out by Hezbollah. Saudi Minister for Gulf Affairs, Thamer al-Sabhan, said in an interview that Riyadh would not accept a Lebanese declaration of war on Saudi Arabia. Still, it considered treating the Beirut government as a government that declared war because of Hezbollah. For Sabhan, these Iran-backed militias are involved in all terrorist acts that threaten Saudi Arabia. He also said Saudi Arabia hoped that Beirut would act to stop Hezbollah, saying that Lebanon is being held hostage by these militias supported by Tehran.

In light of these statements, one must consider several aspects that will help us to understand why Lebanon could become another stage of the dispute between Iran and Saudi Arabia.

Sabhan, the Saudi Minister for Gulf Affairs, identified Lebanon as a battlefield. Since we know that Saudi Arabia is in combat mode against the proxy wars of the Iranians in Syria, Yemen and Lebanon, these remarks represent another step of escalation in the confrontation with Tehran. Riyadh has made a strategic decision - to do more to block the Iranians and to prevent the spread of the Shi'ite "heresy". The Saudis, apparently, feel that the Iranians are swiftly filling the regional leadership vacuum. And Lebanon is a strategic actor, whose Iranian influence can only be stopped by an intervention from Riyadh.

The end of the Syrian civil war, with the government of Bashar al-Assad intact, will not restore the conditions of pre-2011. New interests and new power structures have emerged, with inexhaustible underlying issues.

Let us make no mistake: the end of DAESH and the survival of the Syrian government do not represent a regional stabilization. Moreover, as we can see, clashes concerning pre-existing issues have intensified - first in Syria and Iraq, now in Yemen, Lebanon and, possibly, Bahrain. A conflict is ending, but a broader regional confrontation is taking shape. Saudi Arabia, while challenging Iran, Yemen and Lebanon, is reconsidering the country's domestic circles of economic power in a post-oil phase. A new age of political uncertainty is initiating, both in the country as well as in the region.

Episode 3:

In early November, an oil pipeline from the Bahrain state oil company was attacked by militias linked to Iran. However, no extremist group has claimed the act. In a statement released to the press, Bahrain's Interior Minister, Sheik Rashid bin Abdullah Al Khalifa, said the blast was the latest example of an act perpetrated by terrorists in direct contact with Iran and under instructions from the country. However, he did not state what the cause of the explosion was or if there were any identified suspects. Bahrain's Foreign Minister, Khalid bin Ahmed Al Khalifa, for his turn, wrote on the social networks that the blast was aimed at harming neighboring and Bahrain's ally Saudi Arabia. He also added that it was a dangerous escalation of Iranian action, aiming at terrorizing citizens and attack the world oil industry. Iran rejected the allegations that it was involved in this pipeline explosion, claiming them to be unsubstantiated.

Although Iran denies it, **Saudi Arabia, Kuwait, the United Arab Emirates, Oman and others have often referred to Iran's internal involvement.** And the immediate Saudi decision to increase security at its own oil and natural gas facilities must be considered, as it suggests that the explosion was actually caused by a terrorist attack or sabotage.

In fact, the attack is yet to be claimed. But this type of target would be a remarkable change for the militant groups of Bahrain - like the Al Ashtar Brigades, that make very rudimentary attacks with improvised explosive devices on buses. This would be the first time, in the country's recent memory, that an attack on an energy infrastructure would have been successful.

Details regarding the explosion are not yet available. The lack of information about the exact nature of the attack - whether sabotage or any other method - makes it difficult to assess if these militants are capable of similar actions in the future. But what is known is that Saudi Arabia, as a result of this blast, was forced to temporarily stop the flow of oil to Bahrain. In addition to the direct cost of the destruction, further attacks could jeopardize the energy supply to Bahrain. The increase in the price of oil could become an evidence in the coming weeks.

The type of explosive used could also help countries quickly accuse Iran. If the explosives have a military component, this could be strong evidence that the militants were indeed supported by Iran. Iranian involvement is a possibility. It will, however, be impossible to say with certainty whether the Iranian-backed militants are responsible or, if so, how much control Tehran can exercise over them.

What is clear is that, with Saudi Arabia pressing Iran in Lebanon and Yemen, Tehran will sabotage as much as it can in other parts of the region - including Bahrain, the eastern region of Saudi Arabia and even the waters of the Persian Gulf.

Bahrain is a key strategic point of stability in the Persian Gulf, not only because of its oil production (50,000 barrels per day) but also because of its geostrategic position and the fact that it is there that the 5th North American Fleet is located.



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CASCAIS EUROPEAN YOUTH CAPITAL 2018

» Catarina Marques Vieira
Commissioner of the Cascais European Youth Capital 2018

“What is a European Youth Capital (EYC)?”

AN OPPORTUNITY!

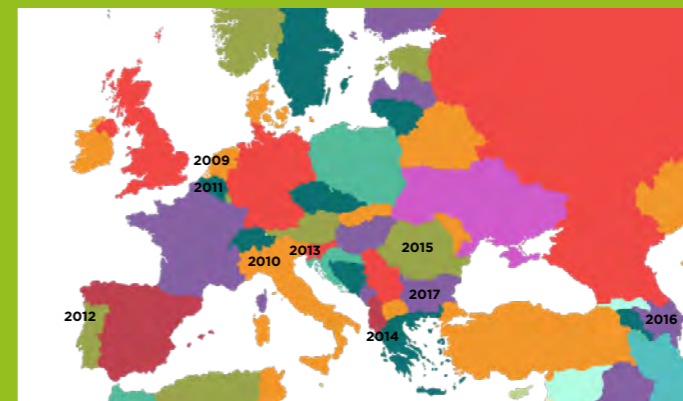


It was in the Council of Members of the European Youth Forum in November 2007 in Brussels that the concept of European Youth Capital was adopted. Both the “Rotterdam Declaration” and the “Conclusions of the 2007 EU Youth Working Groups” had called for the creation of the European Youth Capital.

The “Resolution on an annual European Youth Capital” was accepted and the Forum officially launched the EYC process. Youth and youth organizations from all over Europe instituted the title “European Youth Capital.” They stated that the title should be awarded to a European city for a period of one year, during which the city is given the opportunity to show, through a multifaceted program, the dynamics in the youth field in terms of cultural, social, political and economic life.

Cascais materializes like no one else the spirit of this initiative, taking into account that it is an example in applying new ideas and innovative projects for inclusion and active participation in society, as well as through its privileged location and cultural diversity that is a part of its own history. There are more than 120 nationalities residing permanently in Cascais, which demonstrates how the values of tolerance, multiculturalism and diversity are a reality.

We believe that 2018 will be a year of social transformation, informing society to the importance of civic participation in the different areas of our cities and especially within the younger community. We believe that, in the course of this year, we will increase the possibility of attracting and setting in Cascais more talent, more knowledge, more participation, more culture, more creativity and tourism. In Cascais we believe in youth, in their abilities, in their talent and in their ambition!



2009 Rotterdam (Netherlands) | 2010 Turin (Italy) | 2011 Antwerp (Belgium) | 2012 Braga (Portugal) | 2013 Maribor (Slovenia) | 2014 Thessaloniki (Greece) | 2015 Cluj-Napoca (Romania) | 2016 Ganja (Azerbaijan) | 2017 Varna (Bulgaria)

Why Cascais for the European Youth Capital 2018?

To answer to the desires of the young people of Cascais - the first idea to try the candidacy for the EYC title came from a young man, leader of a local youth association.

In order to share the best practices - through activities with an international dimension integrated into the EYC2018 business plan, it will be possible to share and learn good practices from other parts of the world that could then be adapted for Cascais.

Because municipal entities and local youth organizations offer solid experience in organizing international projects.

The EYC2018 is an opportunity to project the Cascais brand, both nationally and internationally, by sharing what Cascais does best at the levels of youth, entrepreneurship, association, culture, sport, environment and education.

To strengthen the importance of local youth participation and their role as local actors in the development of territories.

EYC2018 is an opportunity to create equal opportunities for participation and raise awareness for problems and situations in the local community, hoping to create a lasting impact on improving social cohesion.

EYC2018 will produce a dynamic that attracts new interests in young people and will show the value of local resources, increasing the attractiveness of the territory and promoting new solutions for youth and young entrepreneurs.

EYC2018 will be an opportunity to celebrate the great cultural diversity of the county and bring together different cultures, promoting the value of intercultural learning and creating a stronger community.

Through the many activities implemented throughout the year, creativity and innovation, and consequently economic and cultural development, will be stimulated.

In order to promote European citizenship and values - the European construction based on a Glocal vision of life in society and, in particular, of youth work, which will mingle the global dimension of the issues with local intervention.

To encourage the personal growth of the youth involved - EYC will, through its activities and created dynamics, provide opportunities for the development of professional, personal and social skills of young people.

To contribute to the improvement of the quality of youth work at local, national and European levels - by developing the competencies of municipalities, institutions and youth organizations dedicated to youth empowerment.

To contribute to the recognition of non-formal education - as a valuable system and complementary to formal education when creating opportunities for learning and development.

To increase the visibility and the access to information of opportunities for young people - as an essential tool to foster effective youth participation.

Our Vision

With the “Glocal Youth” theme, the vision of the EYC2018 is to join together the global and local dimensions, in order to reach the process of social transformation.

Glocal because...

... we see EYC as an opportunity to share good practices between local, regional, national and international levels, thus contributing to a more cohesive and inclusive Europe, in its local and regional diversities.

... we want to create new opportunities for empowerment towards a Global Citizenship, active at the local level while incorporating and being attentive to the complexity of the global dimension.

... we believe that this generation will only be really involved in the access to rights - and the rights of young people in particular - if it is aware of the importance of intergenerational dialogue with a broad vision of the world we live in.

Cascais EYC2018 - Objectives

The focus of Cascais EYC2018 is to contribute to the process of social transformation, by strengthening the youth sector, its organizations and the consequent youth empowerment policies, with a transversal and sustainable impact on society.

Three main axes embody EYC's objectives for Cascais:

Connection - Promote youth cooperation from the local to the international level, bringing together relevant actors with each other and promoting the feeling of European Citizenship.

Community - Develop significant youth participation, social inclusion and cultural diversity. Strengthen the role of youth in the community and include them in the dialogue of a long-term vision for youth policies.

Capacity - To promote formal and non-formal education, as well as social and professional development of young people. To increase the attractiveness of the Cascais territory, fostering a dynamic and friendly environment for youth that will contribute to the settlement of more young people in Cascais and the consequent urban development.

Program Principles

European Dimension - The concept inherent to Cascais EYC2018 is to bring together young people not only from Cascais but from all across Europe. This contact will promote an intercultural learning and a practical sense of what means to be European. Specific actions focused in European themes will underline the European dimension of the event, but the general philosophy is based on the fundamental principles and values of European citizenship. The celebration of youth and of being a European capital carries in itself a strong content of European identity. Questions such as European citizenship, mobility, creativity and personal and social development are some of the themes that matter most to young people.

Creating opportunities for training, exchange, involvement and development will also help create a new generation of active and open-minded European citizens.

Social Inclusion - The basic philosophy of Cascais EYC2018 considers it extremely important that all young people have the right, the means, the space and the opportunity to be heard, particularly the most excluded, such as economically disadvantaged young people, young immigrants or ethnic minorities, LGBT people, religious minorities, and others. We will

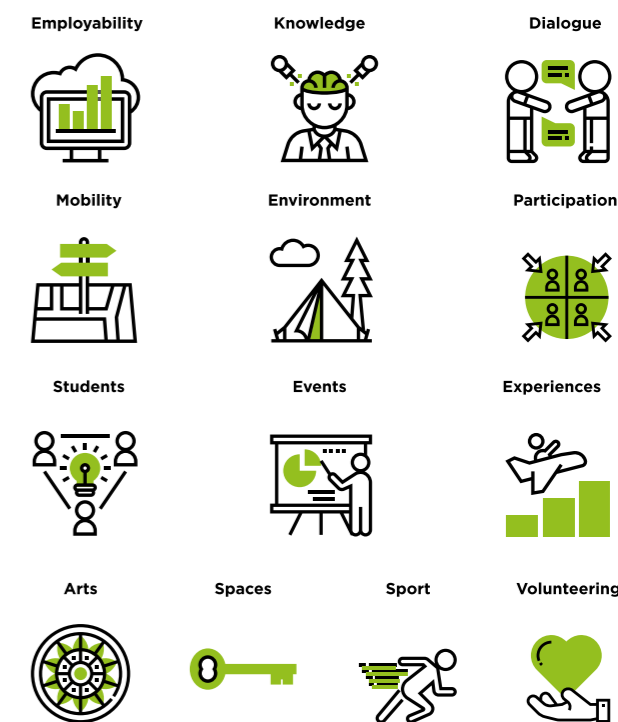


work closely with civil society organizations and intermediate actors that already have an action with specific targets of the population. The municipality itself, through its Social Intervention Division, has a privileged contact with these groups, developed through solid work on the ground and in the most disadvantaged neighborhoods of Cascais. Together we will bring the voice of all young people to the policy makers and will also actively involve them in the planning, preparation, implementation and participation of program activities. Social inclusion is a permanent concern in all of the dimensions of the daily life of EYC2018.

“Bottom Up” approach - Cascais EYC2018 also strongly values the “bottom-up” approach, gathering, from the beginning, the contributions of young people, youth associations and other partners, with the intent of creating a co-management process, through the composition of group works for the implementation of each activity, made of local partners, youth and the team of Cascais EYC2018, in order to establish synergies and to assure a more broad participation and quality of the projects. The skills that each partner brings with its own specificity will allow for the global structure to become richer and more sharing, therefore enhancing the value and overall impact of the project.



Program divided in 13 strategic areas:



Dare to be an ambassador **#CascaisEYC2018**.
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AN UNCERTAIN FUTURE FOR THE YAZIDIS



» Nikki Marczak
Deputy Director of Nadia's Initiative and Yazda's Australian Director.

YAZDA

After three years of ongoing genocide at the hands of the so-called Islamic State, or IS, the Yazidi community in Iraq continues to face an uncertain future. Some 3,000 Yazidi women and children remain in IS captivity. Hundreds of thousands of Yazidis languish in camps across Kurdistan, displaced from their homeland in the Sinjar region of Northern Iraq. Those beginning to return to Sinjar find their villages and towns totally destroyed, and have little support to begin the rebuilding process. Humanitarian conditions are appalling, with limited access to basic necessities such as clean water and medical supplies.

Further complicating this situation are geopolitical issues, including the existence of competing groups and militias vying for power in Yazidi areas, and the recent Kurdish Independence Referendum which has cast a shadow of instability over the future of Yazidis.

In the early hours of 3 August 2014, IS launched a coordinated attack against the ancient and peaceful Yazidi community. Yazidis are an ethno-religious minority group whose religion is monotheistic and pre-dates the Abrahamic religions. Yazidis believe in seven angels entrusted with care of the world, with Taus Melek, or the Peacock Angel, representing God on earth. While Yazidis have suffered persecution for centuries, IS was determined to wipe out Yazidi people and their culture, destroying religious sites and looting Yazidi property during their attacks.

While Yazidis have suffered persecution for centuries, IS was determined to wipe out Yazidi people and their culture, destroying religious sites and looting Yazidi property during their attacks.

Thousands of men and elderly women were massacred, while young women and girls were systematically kidnapped, raped and sold in slave markets, or forcibly married. Young boys were taken and indoctrinated, trained to be IS fighters.¹ At least 350,000 Yazidis fled to Mount Sinjar, where they were surrounded by IS for days without access to food, water or medical care. Many perished. Those who survived made their way to refugee or IDP camps, where most remain to this day.

The United Nations Independent International Commission of Inquiry on the Syrian Arab Republic ('Inquiry on Syria') found that IS's actions against the Yazidis amounted to multiple war crimes, crimes against humanity and genocide, and that the genocide is ongoing.² Several bodies around the world have also acknowledged the genocide, including the US House of Representatives and US State Department, Iraqi Council of Ministers, European Parliament, Council of Europe, UK House of Commons, French Parliament, Scottish Parliament and Canada's House of Commons.

The United Nations Independent International Commission of Inquiry on the Syrian Arab Republic ('Inquiry on Syria') found that IS's actions against the Yazidis amounted to multiple war crimes, crimes against humanity and genocide, and that the genocide is ongoing.²

In September 2017, two years after survivor Nadia Murad first told the UN about her experience of IS captivity, the UN Security Council passed UK-sponsored Resolution 2379 (2017)³, to establish an investigative team to support domestic efforts to hold IS accountable by collecting, preserving, and storing evidence in Iraq of acts that may amount to war crimes, crimes against humanity and genocide committed by IS. Member states were encouraged to support the investigative team with funding and expert personnel, and broader cooperation. Some countries have begun the process of holding IS perpetrators accountable under domestic laws.

For Yazidi survivors, justice and accountability for perpetrators is of crucial importance and an important step on the path to healing. But for hundreds of thousands of Yazidis, the genocide and related displacement continues to this day, and daily life remains a struggle.

Neither the Iraqi authorities nor the international community has taken meaningful action to assist or rescue the 3,000 women and children still in captivity. Some survivors have several members of their families still missing. Those who have escaped have significant and long-term physical and psychological health issues, but limited access to specialized trauma counselling or medical care.

Some Yazidis have been accepted as refugees by Canada, Australia, Germany, Portugal, France and The Netherlands. But an estimated 360,000 Yazidis remain in camps in the Kurdistan region⁴, facing challenges such as unreliable electricity in a harsh climate, ageing tents, poor air quality due to burning of garbage, a lack of access to clean drinking water, insufficient medical care, and deteriorating sanitation which has led to outbreaks of disease.

Many years to return to their homeland with assurances of security, peace and stability, and upwards of 60 families per day have been returning over recent weeks. However, returnees are finding their villages completely destroyed by IS, with landmines posing serious danger. According to the Mayor of Sinjar, Mahama Khalil, about 80-85% of Sinjar District has been destroyed by IS. Exacerbating the security situation is the presence of various factions and armed groups, creating fear among the Yazidi population and impeding the rebuilding process by restricting the movement of goods and denying permission to liberated areas. The historical prejudices against Yazidis continue, and they are denied civil and political rights in their own land.

It is in this context that global organization, Yazda, works to respond to the needs of the displaced and traumatized Yazidi community. Established in August 2014 in the midst of IS's genocidal campaign, Yazda implements humanitarian projects in Iraq/Kurdistan and engages in public advocacy on behalf of the Yazidi people to ensure they have a voice on major political and social issues. Yazda plans to deliver education projects to equip young Yazidis with skills and knowledge that will ultimately empower the community, and to continue providing medical assistance to high need cases.

Yazda also intends to assist with the rebuilding of Sinjar and to stimulate the local economy, by supporting returnees to establish small businesses. However its efforts are being hampered by restrictions imposed by authorities and resultant funding constraints. To this end, Yazda is asking for global assistance from governments, organizations and individuals to support the rebuilding of Sinjar and break the cycle of genocide and marginalization for Yazidis in Iraq.

A detailed new report about Yazidi situation can be found here:
https://www.yazda.org/wp-content/uploads/2017/06/Yazda-Report-2017_an-Uncertain-Future-for-Yazidis_A-Report-Marking-Three-Years-of-an-Ongoing-Genocide.pdf

¹ V. Cetorelli, I. Sasson, N. Shabila and G. Burnham, 'Mortality and kidnapping estimates for the Yazidi population in the area of Mount Sinjar, Iraq, in August 2014: A retrospective household survey', 9 May 2017, available at: <http://journals.plos.org/>

² Independent International Commission of Inquiry on the Syrian Arab Republic, 'They came to destroy': IS Crimes against the Yazidi, U.N. Doc. A/HRC/32/CRP.2 (Jun. 15, 2016), pp. 20-32.

³ <http://www.un.org/press/en/2017/sc12998.doc.htm>

⁴ Iraqi News, July 13, 2017, available at <http://www.iraqnews.com/iraq-war/90000-yazidis-fled-iraq-since-emergence-kurdishofficial/>



INTERVIEW

Fareeda Khalaf

The girl who survived ISIS

DURING THE ESTORIL CONFERENCES, WE ESTABLISHED A NEW PARTNERSHIP WITH YAZDA. COULD YOU TELL US A BIT OF THE WORK MADE BY YAZDA?

Yazda is a multi-national Yazidi global organization established in the aftermath of the Yazidi Genocide in 2014, to support the Yazidi ethno-religious minority and other vulnerable groups. Yazda's main branch is registered in the United States under Article 501 c3. Yazda is also registered in Germany, Iraq, Sweden, United Kingdom, and is in the process of registration in Australia and Canada.

Yazda-US operates out of both Houston and Lincoln in the United States with a newly established Community Center in Lincoln, Nebraska. Yazda-Iraq consists of the main office, a women's center, and a documentation facility in the city of Dohuk, Kurdistan Region-Iraq; a mobile clinic in northern Sinjar; and a base office in Sinone, Sinjar.

Yazda employs over 90 full time paid staff in northern Iraq alone and benefits from a network of hundreds of committed volunteers from all around the world. The main mission of Yazda is to support the survivors of the Yazidi genocide and to ensure the future safety of the Yazidis and other ethno-religious minority groups in Iraq and Syria. Yazda is supporting the Yazidi and other communities in three main areas including humanitarian, advocacy, and community development.

Yazda's humanitarian mission supports the Yazidi people and other vulnerable groups in the areas of trauma treatment for victims of enslavement, health care, case management for vulnerable individuals, humanitarian aid distribution, and Sinjar Outreach humanitarian project. Yazda partners with a group of leading international and national organizations to conduct its mission. Our advocacy work targets the international community, the United Nations, governments and international organizations and agencies, aiming to raise awareness about human rights issues, uncover ISIS crimes, seek recognition of the Yazidi Genocide by parliaments and governments, support Nadia Murad and other survivors to deliver their messages, document the evidence of the genocide and hold perpetrators accountable, establishing a secure future for Yazidis.

Our community mission includes various educational, integration, community development and cultural preservation programs.

Yazda was named one of the Top 10 Most Innovative Companies in Social Good by Fast Company magazine for 2017. Yazda works in partnership with numerous high profile international organizations such as UNDP, WHO, NCA and Human Rights Watch. In addition, Yazda has many well-known partners and supporters such as Amal Clooney, who is currently acting as a Counsel for Yazda, and Louis Moreno Ocampo, former Chief Prosecutor at the International Criminal Court. Furthermore, Yazda's work has been positively referenced in many UN reports and Yazda's reports have been cited by many international organizations and media outlets as sources of reliable and credible information.

Yazda Registration Numbers

- 1- YAZDA USA: 802053471
- 2- Yazda Germany: HRB 759508
- 3- Yazda UK: 10484891
- 4- Yazda Sweden: 802503-2767
- 5- Yazda Iraq: 3552 CODE 2416-F
- 6- Yazda Australia: Processing

Note 1: for reading about our current projects in Iraq, please visit our website: <https://www.yazda.org>

WHY IS IT SO DIFFICULT TO PERSUADE THE GOVERNMENTS OF THE WORLD TO RECOGNIZE THE GENOCIDE CARRIED OUT BY ISIS AGAINST THE YAZIDI COMMUNITY?

According to my views there are many points that make genocide recognizing is difficult such as: many of countries and leaders don't have enough information's about genocide that took place against Yazidi, and the Yazidi have no power to push their issue between international community and the Iraq and Kurdistan Regional government are not cooperated to recognize this genocide, in addition to the Mutual interests among different countries.

WHAT MAJOR PROGRESS HAS BEEN ACCOMPLISHED SO FAR AND WHAT WERE THE OBSTACLES FOUND TO ACCOMPLISH THAT RECOGNITION?

International Recognition of the Yazidi Genocide

The following states and entities have recognized that ISIS is committing genocide against the Yazidis:

1- Parliamentary Assembly of the Council of Europe on 27 January 2016 – Adopted a resolution noting “that many of these recent terrorist attacks are claimed by, and may be attributed to, individuals who act in the name of the terrorist entity which calls itself “Islamic State” (Daesh) and who have perpetrated acts of genocide and other serious crimes punishable under international law. States should act on the presumption that Daesh commits genocide and should be aware that this entails action under the 1948 United Nations Convention on the Prevention and Punishment of the Crime of Genocide.”

2- Kurdistan Regional Government Foreign Minister Falah Mustafa in November 2014: “We are committed to taking all the necessary steps to end, prosecute and punish the acts of genocide and crimes against humanity committed by the ISIS terrorists. The principle of the Responsibility to Protect (R2P) obliges individual states and the international community to take effective measures to punish and prevent acts of genocide and crimes against humanity, if necessary also by military intervention or support of the local forces combating ISIS.”

3- European Parliament on 4 February 2016 – Passed a resolution which “Expresse[d] its view that the persecution, atrocities and international crimes amount to war crimes and crimes against humanity; stresses that the so-called ‘ISIS/Daesh’ is committing genocide against Christians and Yazidis, and other religious and ethnic minorities, who do not agree with the so-called ‘ISIS/Daesh’ interpretation of Islam and that this therefore entails action under the 1948 United Nations Convention on the Prevention and Punishment of the Crime of Genocide; underlines the fact that those who intentionally, for ethnic or religious reasons, conspire in, plan, incite, commit or attempt to commit, are complicit in or support atrocities should be brought to justice and prosecuted for violations of international law, notably war crimes, crimes against humanity and genocide.”

4- US House of Representatives on 14 March 2016 – Voted 393 to 0 declaring that “the atrocities perpetrated by the Islamic State of Iraq and the Levant (ISIL) against Christians, Yazidis, and other religious and ethnic minorities in Iraq and Syria constitute war crimes, crimes against humanity, and genocide” and “governments, including the United States, and international organizations, including the United Nations and the Office of the Secretary-General, should call ISIL atrocities by their rightful names: war crimes, crimes against humanity, and genocide;”

5- US Secretary of State John Kerry on 17 March 2016 – “My purpose in appearing before you today is to assert that, in my judgment, Daesh is responsible for genocide against groups in areas under its control, including Yazidis, Christians, and Shia Muslims. Daesh is genocidal by self-proclamation, by ideology, and by actions – in what it says, what it believes, and what it does. Daesh is also responsible for crimes against humanity and ethnic

cleansing directed at these same groups and in some cases also against Sunni Muslims, Kurds, and other minorities.”

6- UK House of Commons 20 April 2016 – The House voted 278-0 and declared that “this House believes that Christians, Yazidis, and other ethnic and religious minorities in Iraq and Syria are suffering genocide at the hands of Daesh; and calls on the Government to make an immediate referral to the UN Security Council with a view to conferring jurisdiction upon the International Criminal Court so that perpetrators can be brought to justice.”

7- United Nations Independent International Commission of Inquiry on the Syrian Arab Republic on 15 June 2016 – Issued a report on ISIS crimes committed against the Yazidis in which it concluded that “ISIS has committed the crime of genocide as well as multiple crimes against humanity and war crimes against the Yazidis, thousands of whom are held captive in the Syrian Arab Republic where they are subjected to almost unimaginable horrors.”

8- Canadian House of Commons on 16 June 2016 – Then Minister of Foreign Affairs Stéphane Dion declared in the House of Commons Chamber that “[g]iven this evidence, our government believes that genocide against the Yazidis is currently ongoing.” See House of Commons, Debates, 1st Session, 42nd Parliament, 16 June 2016, p. 1420 (Hon. Stéphane Dion (Minister of Foreign Affairs)).

9- French Senate on 6 December 2016 – The French Senate unanimously adopted a resolution recognizing that the acts committed by ISIS against Yazidis constitute genocide, urging the French Government to recognize the genocide as well.

10- French National Assembly 8 December 2016 – Members of the National Assembly (which, together with the Senate, constitutes the French Parliament) voted unanimously to pass a resolution recognizing the IS massacre against the Yazidis as genocide and urging the Government of France to officially recognize the genocide of Yazidis by ISIS and refer it to the International Criminal Court through the UN Security Council.

11- Scottish Parliament 23 March 2017 – The Scottish Parliament recognized and condemned “the genocide perpetrated against the Yazidi people by Daesh” and noted the calls on the UK Government to “request that the UN Security Council refer the genocide committed against the Yazidi people to the International Criminal Court”.

12- Iraq Government 18 November 2014– Council of Ministers in Iraq adopted a decision on 18 November 2014 to recognize ISIS crimes against Yazidis, Christians, Shabak and other minorities as genocide.

And the last important point is UN agreement to help Iraqi government to investigate ISIS crimes against civilians and religious minorities.

In this link you will find more information about the countries have already recognized our genocide.

<https://www.yazda.org/the-recognition/>

WILL IT BE ENOUGH TO WIN THE WAR AGAINST ISIS OR DID THEY SHOW US THAT THERE ARE MILLIONS OF EXTREMISTS, ALL OVER THE WORLD, HIDING AND WAITING?

We think the ending of ISIS will not be enough to win the war, the ideology of ISIS will remain as the same even if we gain the war against them and there are millions of people in all over the world who have ISIS ideas and the believe on killing everyone who are not believe on their ideologies.

HOW DO YOU SEE THE ONGOING CRISIS REGARDING THE INTEGRATION OF REFUGEES IN EUROPE? HOW CAN WE SOLVE THIS ISSUE?

Today the most important issue in the world is the issue of refugee people who escape from war and from crisis that occupied their countries and in my opinion, all of the countries should open their doors for them, because

they are escaping from real death. The refugees face many problems regarding to the integration because they are going to live in new land, they have to learn new language and new culture and traditions beside their own. And to solve this issue we have to work together, offer help for them.

WHAT IS YOUR BIGGEST DREAM?

Before ISIS attacks my biggest dream was to become a mathematics teacher, but unfortunately I was not able to achieve that but now my biggest dream is that to bring ISIS to justice and to be the voice of Yazidis women and children who are still in ISIS captivity. Also to be the voice of all women and girls who are subjected to sex slavery and other kind of violence.

Now I am traveling from a country to another one asking governments, parliaments, politicians etc... To recognize Yazidis genocide and from last few months when I participate in Estoril Conferences I have asked your parliament to hold a session in the Portugal to recognize our genocide, after my meeting with some parliament members there, I was very happy because I have seen that they will recognize our genocide. But unfortunately still I am waiting and I haven't heard anything anymore from them. But still I hope they will help us and I think our partnership with Estoril Conferences is a very important step to recognize our genocide in Portugal.

Coming back to the question what is (was) my biggest dream:

As I said my biggest dream was to become mathematics teacher, now every day (week) when I am participating in many events around the world I feel that I am acting like a mathematics teacher, I speak the language of numbers and statistics but unfortunately in a different way: numbers of the dead, kidnapped and displaced people of my people by terrorist organization in Iraq and Syria. On August 3rd, 2014, the so-called organization of the Islamic State in Iraq and the Syria (Da'ash) attacked the Yazidi areas in Sinjar and Nineveh Plain in northern Iraq and committed the most brutal crimes against the civilian population; resulting in killing, missing and kidnapping of more than 10,000 people, since then, more than 70,000 Yazidis have migrated to Europe illegally seeking safety and peace. In Sinjar area, only, more than 45 mass graves of Yazidi victims have been discovered since 2014 and more than 3,000 Yazidi children and women are still in ISIS captivity until today's date. Their fate is unknown and there is no contact with them. An approximate 80% of Yazidi areas' Infrastructure is currently destroyed according to local government estimates. Yazidis face an unknown future in Iraq. They have been subjected to 74 Genocidal attempts through their history, and the last one took place in August 2014 by ISIS. This genocide is still ongoing due to the reason I mentioned above. I was one of 6500 Yazidi women and girls who were abducted by ISIS on August 3, 2014.

I subjected to various forms of torture and humiliation under their rule. They physical torture and sexual abused us. They forced thousands of Yazidis to change their religion and imposed Islamic teachings against their will. As one of these girls, I was sold and bought by many ISIS militants in Iraq and Syria, and more than once I tried to commit suicide, once I cut off one of my arteries so that I could die and be saved from ISIS hell. But they stopped me and stopped bleeding before I die. They killed my father and brother in my village and they have killed thousands of Yazidis in cold blood.

info@yazda.org

“All human beings are born free and equal in dignity and rights.”

This is the premise of one of the most beautiful documents of humanity. The Universal Declaration of Human Rights, in its article 1. The basic principle that comes from the condition of being human; does not come from belonging to this or that territory, to this or that class. The inviolability of human dignity is a supranational value, which knows no natural, political or cultural boundaries. At most, the sovereignty - and even the grandeur - of a State is measured by the degree of respect for human dignity, not only of its citizens, but of all. There are no illegal human beings.

To deny the right to a safe and legal passage is to deny human dignity and to deny human dignity is to deny a state of sovereignty. Human rights do not come from the existence of rules emanating from States; States have the obligation to create and implement laws that respect and recognize the dignity of the human person. That is why societies have organized themselves into communities, into States.

The world is experiencing today the biggest refugee crisis since World War II. Let us talk about the Mediterranean, let us talk about Myanmar and the Rohingya, or let us talk about climate refugees who, unfortunately, will be more and more people.

The dignity of the human person demands safety conditions for those forced to abandon the land they call home. The dignity of the human person requires that we all fraternally protect ourselves - when the main holder of this obligation fails, either because it does not want to or cannot protect the most precious belonging of each person.

To respect and defend the dignity of the human person is an obligation of all, at all times. To fail this obligation is to fail as human beings, either individually or in the exercise of authority.

That is why Amnesty International Portugal welcomes, with great applause, the initiative of the Estoril Conferences in seeking what we ask of our world leaders: safe and legal routes for every person who has to flee their homes in search of refuge for survival.

Ensuring safe and legal routes is fundamental for everyone, especially for those who are forced to leave because their human dignity has already been brutally violated. In addition to the scenarios mentioned above, we also add the voice of the women and girls of the Iraqi Yazidi minority. We have strongly listened to the story of courage of Fareeda Khalaf and that she, and hers, have suffered.

Women and girls have been abducted and subjected to torture and sexual slavery, by the self-proclaimed Islamic State. There are no arguments to support the denial to these victims, and so many others, the right to safely flee and the right to seek safe harbor.

To deny entry to victims of human rights violations, of which the Yazidi minority is a sad example, in the territory where they can seek asylum, is to re-traumatize the victims. Moreover, this unfair practice against the dignity of the human person, in the name of territorial sovereignty, can be understood as the implicit complicity of those who deny safe and legal routes to victims based on minor values.

In September 2016, Amnesty International showed the world the case of Bassema Darwish, a Yazidi woman and an example of the responsibility of all for denying the right to dignity of any one person. After being abducted and held in captivity by the Islamic State, she was arbitrarily detained by Kurdish authorities under the accusation of being an accomplice to the Islamic State. The argument of accusation: to be in a house referenced as belonging to the armed group. The same human being saw the territory of her community be occupied by an armed group that denied any rights to that community, was a victim of sexual crimes, torture and deprivation of liberty, and then suffered arbitrary detention at the hands of those who could save her and grant her a safe way to regain her lost dignity. Instead, she became an example of what happens when one denies the dignity of the human person in detriment of the values that, supposedly, justify themselves by the respect and defense of that same dignity.

“All human beings are born free and equal in dignity and rights.” The article of the Universal Declaration continues: “Endowed with reason and conscience, they should act towards one another in the spirit of brotherhood.”

Let us do it, then.



► Pedro A. Neto
Executive Director at Amnistia Internacional



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BOOK REVIEW

CAST AWAY

» Charlotte McDonald-Gibson

» João Tiago Teixeira
Copywriter Estoril Conferences

When the subject of a discussion becomes too large and grand in scale, there is always one aspect that is the first to fall or to be forgotten during said discussion or decision making process: humanity.

The same happened, for example and more recently, during the austerity discourses regarding the financial crisis where one side of the political spectrum began to argue that 'people aren't numbers'. But that is exactly what happens when a subject that affects us as a whole needs to be addressed.

As such, when millions of people started moving from one side of the planet to the other – the biggest mass movement migration since World War II – and the political debate was just beginning, Europe began, step by step, country by country, applying the same concept for all: Fortress Europe. Mediterranean countries – namely Italy and Greece – were left alone to deal with a situation that affected us all. We became a fortress, but a divided one.

Millions of migrants, running for their lives. And because they were so many, they were numbers. They had no names, no history to share, and no human side capable of convincing many – if not half – of us all. We read the news, we understood the big numbers involved, we even saw the images of boats coming to our shores. And nothing. Until, one day, a picture of a dead boy in the sands of a beach brought us back to reality. His name was Aylan Kurdi and he was three years old. Humanity had drowned on the Mediterranean Sea and washed ashore the sands of Fortress Europe.

While the subject then became the future of Europe, they kept on coming.

Like Kurdi, so too Hanan, Majid, Mohammed, Nart and Sina have names, as do their respective families and friends. That is because of Charlotte McDonald-Gibson and her book *Cast Away*.

What Charlotte McDonald-Gibson did was bring back humanity into the discussion of migration. Through her book, we get to know the histories that have led her subjects to leave their countries of origin. They are not just people looking for a better job, by the way.

Nart, for example, was a lawyer who became an activist against the barbaric regime of Bashar al-Assad. When the threat of prison and torture became too much, he had no other option than to try and escape. Hanan lived in Damascus. She had a house and servants, and a comfortable life with her husband and four children. Life was good for her, until the Syrian civil war got her – they ran for their lives. Majid, from Nigeria, saw his father die with an axe to the head by Christian fanatics before running without looking back.

This is the human aspect, a dramatic one, that so many times seems to be forgotten when decisions are being made. These are the lives truly affected by political decisions and statistical numbers.

The testimonies also include an Eritrean woman terrified of giving birth in an overcrowded smugglers boat – due to the fact she is afraid to vomit because of the smell; a father obliged to choose between two sons to save; or a mother enforced to give her baby an unknown "remedy" that would make him keep quiet (did the smuggler mean dead?) least the authorities find them.



Along these, Charlotte McDonald-Gibson also tells and tries to explain how this tragedy happened: the European negotiations with Gaddafi, the Arab Spring, the Syrian regime, the totalitarian state of Eritrea, the Turkey deal.

The author presents us what is a study that comes from her own profession: journalism. For several months, not only did she study the history of the countries involved but she also investigated and reported on what is happening beyond the Mediterranean, besides conducting important interviews without which the book would be non-existent.

While we read it, we also get to know her opinions around several other subjects, such as Mare Nostrum operation, its results and its alternatives, and how, I believe, the political discourse in Italy, made by populists and demagogues, ultimately and directly resulted in the death of thousands of people.

The most curious aspect is the antagonistic view between how Europe is seen 'over there' as a sweet dream of prospects and happiness and how disappointment is perhaps the only thing any migrant can hope for – we killed that dream. As the Donald would put it: Sad.

Cast Away is a lesson in morality and political history about one of the subjects that most affected the world in recent years and will continue to affect, like it or not, because migrants will keep coming. We killed a dream, yes, but it is a nightmare beyond the Mediterranean.

Charlotte McDonald-Gibson brings back the humanity of it all, questioning the political decision of an European Union that, on Article 2 of the Treaty on European Union, with which the author begins the book, says:

The Union is founded on the values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities. [...]

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INTERVIEW

Charlotte McDonald-Gibson

Author of 'Cast Away'

WHAT DROVE YOU TO WRITE A BOOK DEPICTING THE VOYAGES OF REFUGEES THROUGHOUT THE WORLD?

Most of my career as a foreign correspondent has been in the developing world, and I wrote and reported on migrant and refugee issues in Thailand, Myanmar, Cambodia, Pakistan and Afghanistan. When I moved back to Europe in 2011 – just as the Arab Spring began – I started reporting on the waves of people heading to Europe, and was shocked to find many similar human rights abuses I'd seen under more authoritarian regimes taking place on the soil of the European Union, which claims to be a beacon of human rights for all to follow. So I was determined to shine a light on this hypocrisy, and also to humanise an issue which is all too often portrayed as a case of “us” and “them”. I wanted to write a book which had a strong narrative drive and characters everyone could relate to, thus getting across the crucial message that refugees arriving in Europe are human beings with the same fundamental goals as you and I: to provide the best life possible for their families.

COULD YOU TELL US A BIT OF HOW THE BOOK WAS PLANNED AND WRITTEN?

I was able to draw on a lot of my reporting on refugee issues over the years for the background to the book, and being based in Brussels, I had a good understanding of EU policy. But the most crucial piece of research was exhaustive interviews with the five individuals featured in Cast Away, and their family members, friends, and other individuals they came into contact with. I really needed to get inside their heads and visualize their journeys, so at first it was long Skype interviews to get the outlines of their stories, then trips to the European countries where they are living now to meet them in person and spend long days of intense interviews going over every detail. With each draft, more questions would arise, and then I'd be back on the phone or on Skype, asking “at this exact moment, what were you thinking? What did you say? What did you feel?”. Then it was a case of weaving the politics and policy background into these human stories.

WAS IT DIFFICULT TO DIVIDE THE EMOTIONAL SIDE OF THE STORIES FROM THE PROFESSIONAL WORK YOU HAD TO DO?

Some level of emotional attachment is important when working on a book like Cast Away, because I had to inhabit the interior lives of the people I was writing about and that would have been impossible if I did not allow myself to fully empathize with their experiences. It also became harder to be dispassionate when I had my first child while I was working on the book in 2015, then I was able to understand on a purely emotional level that urge to do everything in your power to keep your child safe from harm. Of course then I had to carry out the usual journalistic checks and balances and make sure the information I was given corresponded with other accounts, but I needed the raw emotion to come through.

WHY DO YOU THINK THIS IS SUCH A DIFFICULT SUBJECT FOR THE GOVERNMENTS TO TACKLE?

To truly address the root causes of migration and the refugee crisis, you need a long-term solution which requires both financial and political investment and dedicated efforts to convince often skeptical electorates of the benefits of policies which puts human rights first. But governments often look only to the next election cycle, and the political climate means that knee-jerk restrictive measures which make good short-term headlines are favored over the difficult but necessary reform and commitment needed to overhaul Europe's broken asylum system.



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IS POLITICS GETTING IN THE WAY OF HUMAN RIGHTS, IN THE XXI CENTURY?

Absolutely. Governments across Europe have been looking over their shoulders at populist parties, and rather than challenging some of the more hateful rhetoric, they have simply moved their rhetoric and policies closer to the far right. We have seen the populist movements grow since the financial crisis, but moral leadership has been lacking. In the long term this is counter-productive and will backfire. I strongly believe that putting the needs of the people affected at the heart of policy is not only the moral thing to do, but will lead to more effective policy. For example, none of the people featured in Cast Away wanted to come to Europe. The Syrians would much rather have stayed in Lebanon or Turkey, but they simply could not get the support they needed. Therefore policies providing stronger support to the refugee-hosting nations neighboring Syria will stop many people making the dangerous journey, and also lower the numbers arriving in Europe and relieve the political pressure. So by empathizing and understanding the human motivation, more effective policies can be put in place. I also write a lot about the foreign fighters issue, and again and again I see policies put in place to please a public swayed by far-right narratives but which further alienate communities and simply risk exacerbating the cycle of radicalization. I do see some encouraging signs however. In elections in France and the Netherlands this year, parties and individuals which ran on pro-EU and pro-refugee platforms and argued for these humane policies with the same emotion and passion as the right-wing populists did well, while the mainstream parties which have shifted their rhetoric to please the populists did badly.

SOME OF THE SUBJECTS ON YOUR BOOK WAITED IN REFUGEE CAMPS AS LONG AS THEY COULD. OTHERS WERE ABLE TO ELOPE SECURITY AT SOME BORDERS. SOME WERE OBLIGED TO REMAIN CALM EVEN THOUGH THEY KNEW THEY WERE USING FALSE PASSPORTS. OTHERS HAD TO WALK THROUGH FOREST WHILST PREGNANT OR RIDE A TRAIN ILLEGALLY. DO YOU THINK THAT OVERCOMING BORDERS IS THE MOST DIFFICULT THING TO DO FOR A REFUGEE? WHY?

Well I think the most difficult thing for them to do is leave their homes in the first place. To make that decision to give up everything you have spent your life working for, or leave family members behind, was absolutely heart wrenching for the people featured in my book. But certainly crossing borders was an incredibly stressful part of the journey, and the measures some European governments have taken to seal their borders have put lives in jeopardy. Sina, the Eritrean woman featured in Cast Away, was pressured by a smuggler to give her three-month-old baby an unknown tranquilizer so he would not cry while they were hiding from the Hungarian police on the border. That European policies are forcing a mother to make a decision which could endanger the life of her child in danger is disgraceful.

DURING THE ESTORIL CONFERENCES, WE PROPOSED THE CREATION OF A GLOBAL SAFETY PASSPORT. DO YOU AGREE WITH THE IDEA?

The Global Safety Passport would certainly address a fundamental flaw in the system which forces people on these awful journeys to set a foot in a country where they want to claim asylum. Anything which gives people another choice – another avenue of hope – is potentially life-saving. So far in 2017, one in 50 people who attempted the journey over the Mediterranean has died. Those really are horrible odds, and people only undertake such a risk because they feel they have no other choice left. So finding more legal ways for refugees to reach Europe is key to getting this death toll down. However there would be many practical hurdles to overcome to get the GSP up and running, and I find it difficult to see the 28 EU members working together to overcome these practical hurdles when we have seen how ineffective they have been at implementing their existing relocation and resettlement scheme.

MANY OF THE REFUGEES IN 'CAST AWAY' ARE DECEIVED BY HUMAN TRAFFICKERS. IN WHAT WAY COULD A SAFE PASSAGE SCHEME HELP FIGHT HUMAN TRAFFICKING, IN YOUR OPINION?

The current policies of the EU and European governments fuel the human smugglers. When you close borders and introduce measures to keep people away, they have no choice but to turn to the black market to arrange passage. That is why the frequent promise by EU leaders to crack down on the smugglers is simply empty rhetoric. Introducing legal ways for people to reach Europe to claim asylum is the only way to truly curb this trade.

WHAT ARE, IN YOUR OPINION, THE OBSTACLES WE WOULD HAVE TO SURPASS, IN ORDER FOR THE UN TO BE ABLE TO IMPLEMENT A SCHEME TO PROMOTE SAFE PASSAGE, SUCH AS THE GSP?

A fundamental problem is that countries in the EU are not yet effective at returning failed asylum seekers. In order to convince a skeptical public to welcome genuine refugees, as a government you need to show that you are enforcing the law for those who try to take advantage of the situation. However for a variety of reasons – logistical and political – this often does not happen. Therefore if you open a new avenue for people to come legally to a European country to claim asylum, you must also have procedures in place for removing them if they do not qualify.

DO YOU THINK THE GSP WOULD BE VIEWED BY SOME AS A DOORWAY TO EUROPE? WOULD THE GSP BE OVERUSED BY MIGRANTS? WHAT DO YOU THINK WOULD BE THE POLITICAL AND CIVIL BACKLASH OF SUCH A DECISION?

Whether migrants would overuse such a scheme would depend on what criteria you would use to determine whether a person was eligible for a GSP. This is one of the practicalities you would need to address. And sadly I do not think the political climate at the moment would be conducive to governments undertaking a scheme which would mean more people arriving in Europe, when their goal is to get those numbers down.



Join Pope Francis and Caritas to come together with migrants and refugees around the world.

Caritas wants to create opportunities for encounters to take place between migrants and local communities. We want everyone with a migration experience to share it – from migrants themselves, to people who live in communities.

“The future is made of you, it is made of encounters”
POPE FRANCIS





YAZDA AND THE ESTORIL CONFERENCES

Following the speech delivered by Ms. Fareeda Khalaf during the 5th edition of the Estoril Conferences, Yazda – A Global Yazidi Organization and the EC entered into an MoU – we will represent hereinafter Yazda and the Yazidi cause in Portugal, in order to raise awareness and gather support for the official recognition of the Yazidi genocide by ISIS.



VANESSA REDGRAVE AND THE MAYOR OF CASCAIS VISITED OUR EXHIBITION

Our photo exhibition ‘Paths of Hope and Despair’, by the Greek photojournalist Yannis Behrakis, was displayed and revisited at Cascais Cultural Center. The world renowned actress Vanessa Redgrave and the Mayor of Cascais, Carlos Carreiras, were two of its many visitors.



CASCAIS: “VOU ALI E JÁ VENHO”

We are very proud to announce that, this year, our education project will continue to be implemented and grow – now including more teachers and students. If you would like for your school to get involved, contact us!

Our educational tool box “Vou ali e já venho: sobre comichões e migrações” was originally designed to last one year, in a collaboration with the basic education teachers and students from the Malangatana and Raúl Lino schools of Cascais.

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We are preparing the 6th edition of the Estoril Conferences.

See you in May 2019!

ESTORIL CONFERENCES

GLOBAL CHALLENGES,
LOCAL ANSWERS

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