



To the honored guest delegation,

We, the People's Council and the Autonomous Administration in Shingal (Sinjar), were very pleased to welcome you here and are dismayed that your continued stay here was denied. However, we thank you for your commitment and work. As your stay was shorter than planned, we thought it appropriate to present you with a written report to introduce to you the Yazidi people and the work of the People's Council. We hope this report will answer some of your questions. At the end of the report, a brief presentation of the main program of the People's Council in Shingal for the year 2025 is provided. We believe that you are in a position to support the Yazidi people on these issues. Any assistance provided for the freedom and independence of Shingal and the Yazidi people is a precious and historic gift. Finally, we would like to state once again our joy to welcome you here.

The Truth About the Yazidi People and the Genocides

We are one of the oldest communities in Mesopotamia in terms of language, culture, and beliefs according to our Yazidi faith. We have always sought to live with neighboring peoples on the basis of peace, brotherhood, mutual understanding, and coexistence. It has never been within our beliefs to pursue war, conflict, or aggression. History also bears witness that the Yazidi people have faced dozens of attacks driven by extremist religious powers solely because of our Yazidi beliefs. All the forces that attacked us were aiming to erase us from history. For them, it was a duty, a mission, an achievement, and what they did was brutal, genocidal, and inhumane. In every attack, women were assaulted, children were kidnapped, and our homes and properties were looted. From the Ottomans to the Turkish Republic, all religious and nationalist powers have repeatedly inflicted suffering on us in every conceivable way just because we are Yazidis. These pains have no place in any religion, doctrine, or culture, and they should not exist. As a result of these inhumane practices, many of us were forced to migrate to Russia, Armenia, and, more recently, Europe. Yet despite the oppression, some of us remained in areas such as Welat Sheikh and Shingal, preserving our culture and religion to this very day.

We entered the 21st century with great hopes for freedom, peace, and democracy. But at the start of this century, all our hopes were shattered. It was a massive humiliation, a disgrace to human dignity and the values of family and society that give life meaning. On August 3, 2014, ISIS, who by then had become a major plague on humanity, launched an attack with the aim of exterminating the Yazidi religion.

and its followers. Despite broad media coverage, neither the Iraqi state nor the Kurdistan Regional Government (KRG) fulfilled their responsibilities. The Iraqi government failed to protect its land and people, and the KRG abandoned our people to the hands of ISIS. Before the genocide, some weapons were in the hands of the people. But they were taken away with the promise: “You don’t need these; we will protect you.”

As a result of these genocidal attacks, thousands of Yazidis (mostly women and children) were killed, thousands were kidnapped, and hundreds of thousands were forced to flee their homeland, Shingal, and became displaced across the world. For every Yazidi, the genocide of 2014 stands out as the most tragic, dramatic, and cruel of all the genocides we’ve suffered. In this dire time, 12 fighters from the Kurdistan Workers’ Party (PKK), led by now-martyred Delshir, came at our request and stood firm against the ISIS attacks. They prevented the destruction of our historical people. At the same time, YPG (people’s protection units) and YPJ (Women’s protection units) fighters from Rojava (North and East Syria) arrived, opened a humanitarian corridor, and enabled surviving Yazidis to reach safe areas in Rojava. Some of them later crossed into South and North Kurdistan and settled in camps. Meanwhile, around 15,000–20,000 Yazidis refused to leave and stayed on Mount Shingal under extremely difficult conditions, alongside their children, women, and elders. Those of our people who remained in Shingal and took refuge on Mount Shingal later formed their own self-defense forces, including the Yazidi Resistance Units (YBŞ) and Yazidi Women’s Units (YJŞ), alongside PKK fighters (HPG). These forces fought under extremely harsh winter conditions and prevented ISIS from reaching Mount Shingal. Thanks to their resistance, Mount Shingal and its surrounding villages were liberated from ISIS. In autumn 2015, our self-defense forces YBŞ and YJŞ provided the opportunity for coalition forces and Popular Mobilization Units (PMU) to enter Shingal. Together, they formed an alliance and subsequently liberated the Shingal district center and its surrounding areas from ISIS.

When the Kurdistan Democratic Party (KDP) saw that the liberation was successful and the road to Shingal was open, it attempted to return to the region. However, the KDP’s goal was not to fight ISIS or protect Yazidis. Rather, its aim was to eliminate Yazidi organizations and suppress the freedom movement in Shingal. At that time, the KDP launched a military and political campaign targeting the Yazidis. This included preventing Yazidis living in camps from returning, promoting immoral lifestyles like gambling, and targeting YBŞ–YJŞ, Ezidkhan Asayish, Yazidi women’s institutions, the People’s Council, and the Autonomous Administration in all areas to dismantle them. When this strategy failed, the KDP attacked Khanasor in 2017.

When the Kurdistan Democratic Party (KDP) could not achieve its goals, the Turkish state itself intervened. The KDP provided intelligence through its spying operations, and the Turkish occupying state launched targeted attacks against

leaders of the Yazidi community. As a result, several prominent figures were martyred, including Mam Zeki, Zerdasht, Said Hassan, Djewar Faqir, Azad, Dindar Avesta, Shirzad, Pir Ceko, Akar Jafri, and many other Yazidi comrades and leaders. When they saw that their power was not enough to destroy the Shingal revolution, they once again sought support from external powers (international forces). This set into motion a wide-scale conspiracy known as the 9th of October 2020 Shingal Agreement. The Iraqi state was itself involved in this conspiracy, under the leadership of the Iraqi prime minister, Al Kadhimi. The aim was to eliminate the democratic nation project and crush self-governance, dismantle all institutions and structures of the Autonomous Administration in Shingal, and hand over Shingal to the KDP under the guise of cooperation with the Iraqi state and the PMU. To intimidate and isolate our Arab community members from participating in the administration, councils, and public offices, they carried out arrests and issued threats. These were clear attempts to frighten, seize control of, and divide the local society. However, our people resisted these attacks, stood by their institutions, and blocked the implementation of these plans. After the collapse of the Al-Kadhimi government, the Al-Sudani government was elected to power and unfortunately continued the same policies. Under the rule of Prime Minister Al-Sudani, broad agreements were signed with the occupying Turkish state. As a result, joint military and intelligence coordination structures were established between Iraq and Turkey. Since then, pressure from the Iraqi state has increased significantly. One official Yazidi organization called PADE (Yazidi Freedom and Democracy Party) was closed by the Iraqi government. Most recently, five members of the YBŞ were brutally ambushed and arrested by Iraqi military forces. The purpose of this operation was clear: to intimidate the population, to isolate them from the Shingal resistance forces, and to portray those forces as weak or criminal. They accused the YBŞ of being a mafia-like organization and even attempted kidnappings. Although the Iraqi state initially promised to release the detainees, they later failed to do so. Despite these provocations, the people of Shingal proudly resist such attacks and continue to struggle for their independence and freedom.

Work of the People's Council and the Autonomous Administration

With the genocide of August 3, 2014—the 74th recorded genocide against Yazidis—a historic and unprecedented resistance emerged. After the formation of YBŞ and YJŞ, the spirit of resistance was born and the idea of victory took root in our hearts and minds. Alongside the freedom fighters, some of our people who had taken refuge in the mountains began a march toward liberation. On January 14, 2015, the People's Council of Shingal was declared. Later, in 2017, the Democratic Autonomous Assembly of Shingal was established again on Mount Shingal. It then consisted of 27 members. This council has since grown to include many committees and representatives. Independent democratic councils have been formed in every village of Shingal.

To date, 14 village councils remain active—12 Yazidi and 2 Arab. The Shingal Administration Council has been formed to help return displaced Yazidis to their lands, and to prepare for a sustainable return. In 2016, youth movements were founded, and women's and youth committees have played a vital role. Today, the Autonomous Administration has organized committees across Shingal to protect and serve the population, including: Education Committee, Public Services Committee (Municipality), Health Committee, Environment Committee, Economy Committee, Diplomacy Committee, Self-Defense Committee, Martyrs' Families Committee, and Media Committee. Additionally, institutions for religious leaders and tribal elders have been established. Many of our comrades continue to work with a spirit of sacrifice. Since the beginning of the Shingal resistance, about 520 people have been martyred.

The Committees of the Autonomous Administration

Social life consists of many interconnected relationships. Committees serve as the structural backbone of society, and their presence ensures the organization of the social system. The more people work with a communal and cooperative spirit, the more they distance themselves from authoritarian models and become socially empowered. Through this approach, a stronger society emerges—one that can build and activate its will and policies. In this way, a great social power is formed, capable of meeting its own needs without dependence on external forces.

In building the system of democratic self-administration, the committees must act with ethical and political consciousness, and develop a democratic, ecological, and women's liberation-focused society. At the outset, all committees prioritized the strategic task of organizing the people against all forms of attack from physical protection to the preservation of culture, religion, language, ethics, and equality. Each committee aims to form its own council. When committees establish their councils, they do so in alignment with the agreement between the Autonomous Administration and the People's Council, choosing co-presidents, developing strategies, preparing plans and projects, and making and implementing decisions based on the committee's needs. However, with the recent return of many residents, new challenges have emerged in terms of their work and operations.

Committee for Protection from Genocide

We are engaged in a mission titled "Protecting Our Existence and Achieving Our Freedom." Within this framework, the most crucial and vital element—even more essential than bread and water—is self-defense. The foundation of our work lies in raising societal awareness about self-defense and legitimate defense. Through this awareness, society can gain the consciousness and willpower needed to defend its land, culture, and language against external threats and aggression.

Asayish (Security Forces)

The primary duty of the Asayish (Internal Security) forces is to protect the society from individuals who deliberately undermine its moral values, commit crimes despite warnings, or interfere with the security and stability of the community for their own personal interests. To safeguard the people and maintain public order, the Asayish has its own internal departments and regulations, which ensure peace and security throughout the region.

Environment Committee

In our time, the ruling class—obsessed with enriching itself and expanding its control—has turned nature into a commodity to be bought and sold. They have looted sacred spaces, destroyed forests that had stood for hundreds of years, and killed wildlife, all for profit. Such a mindset turns human beings into monsters in human form, destroying everything in their path. Plants and animals were created before humans, and while humans may be the most advanced form of life, that does not give us the right to destroy the natural world. Nature and animals were entrusted to humanity to protect and sustain, not to abuse. Unless people act according to an ecological, ethical, and political consciousness, they will become predators, consuming each other and the Earth. The Environment Committee works primarily to: improve environmental awareness, educate society about ecological values, support sustainable practices, and eliminate behaviors that harm nature. Through its rich projects, the committee strives to transform destructive practices and foster a deep respect for the environment.

Committee of Martyrs' Families

In our struggle for existence and freedom, our most sacred value is honouring our martyrs. Especially during and after the 2014 genocide, the protection and liberation of Shingal was made possible thanks to the labor and blood of hundreds of martyrs. Their sacrifice paved the way for building a democratic society. It is now essential to organize the families of those martyrs to contribute to the struggle for a free and independent Shingal. The Martyrs' Families Committee is tasked with this mission. Currently, there are about 120 families of martyrs in Shingal under the committee's care. This institution also bears responsibility for preserving the memory of the martyrs, creating archives for both martyrs and their families, and organizing activities based on its internal regulations.

Economic Committee

Throughout human history, the economic system, or how people sustain themselves, has shaped morality, culture, and freedom. If a community survives by looting, its morality and mindset will reflect that. If it lives off of farming, its values and thinking will align accordingly. In short: economic life and social values

are intertwined like flesh and blood. Before being forcibly moved from the mountains by Saddam Hussein's regime under his sectarian plan, the Yazidi community enjoyed a self-sustaining natural economy. It met all its needs without relying on others. Even if one person or family struggled, the social community would step in to help them. Poverty and misery were not tolerated. When Yazidis were expelled from the mountains, they were also severed from their sources of livelihood.

Over time, many were forced to join military forces (Iraqi army, Peshmerga, etc.) or work in urban labor markets, which fueled militarization and social enslavement. This undermined the free life of the Yazidis. We recognize that real autonomy begins with economic autonomy. To address this, the Economic Committee is responsible for: developing collective economic projects, promoting a system based on labor, justice, and ecological balance, and creating opportunities for women and mothers, who have historically been the primary providers in social economies.

Shingal's culture and geography are well-suited for cooperative economic models. Instead of capitalist companies, cooperatives have become the foundation of the local economy. The committee's major accomplishments include: a cement block factory, a water bottling plant, beekeeping projects, grain cultivation, sheep farming, and more. Their economic work is centered on developing the people, building cooperatives, and organizing community resources.

Diplomatic Committee

One of the main reasons behind the Yazidi genocides and weakening of our people has been the absence of strong diplomatic efforts. Had we been able to share our history, beliefs, and aspirations with other nations and build democratic relationships, our suffering could have been significantly lessened. History offers countless examples: whenever people of a region built strong relationships and formed alliances for freedom and democracy, they succeeded in resisting oppressors like Nimrod and Pharaoh. But when diplomacy and good relations failed to form, each community suffered grave consequences. Based on this understanding, one of our core missions is to build diplomacy. Our diplomatic work is founded on the principles of democratic self-rule, building relationships with peoples and movements, and developing ties with states and parties based on the interests of the people. The Diplomatic Committee is responsible for managing Shingal's Autonomous Administration's international relations based on these values. It promotes organized, independent people-to-people diplomacy as the foundation of foreign relations.

Education Committee

The Education Committee is composed of two main branches: General education (community education) and Formal education (from early childhood to university). A society that cannot educate itself cannot develop its moral and political institutions. If its existence is constantly under threat, it cannot stand on its own feet, nor rescue itself from disintegration and loss. School education starts with the mission of giving children a correct understanding of life from the beginning. Depending on the available resources, the committee's goal is to provide education from primary to university levels, and to develop individuals who are strong and capable, ethical and politically aware, and committed to serving their society.

Health Committee

Health holds a vital place in the ethical and political fabric of society. For thousands of years, communities have preserved their health and developed healing practices based on experience and accumulated knowledge. However, with the rise of centralized authority and the modern state, this capacity was gradually taken away from the people. Famous doctors and healers were brought into royal courts, and society was stripped of its natural health wisdom.

Even today, under the justification that "no one can practice medicine without a certificate," states exploit this ability and transfer healthcare control into the hands of the elite. Through various strategies, communities have been distanced from their natural health memory, and public health has been commercialized and weakened. It is a great shame that, in a world where people can go to the moon, many still die from treatable illnesses simply because they cannot afford surgery or medical care.

The Health Committee actively combats this injustice and works through various channels to: protect community health, provide healthcare services, and train and organize people who are willing and able to serve in health care. Medical services are currently offered in Khanasor, Tal Ezer, and Sardashti hospitals. Construction of a new hospital in Dohola has also begun. Additionally, the committee operates a mobile clinic to serve remote villages and continues research into traditional medicine.

Peace Committee

One of the most powerful tools used by modern states to weaken communities and disrupt social harmony is the judicial system. This system pulls people with shared problems into cold courtrooms and places their fate in the hands of individuals who have no knowledge or investment in the community.

In the end, state courts make decisions based on abstract laws, not on justice, reconciliation, or education. Often, courtrooms become sites of corruption, where money is used to support one side, conceal the truth, and foster hostility between people. The Peace Committee takes on the mission of: raising awareness among community members about this reality, fostering a culture of peaceful conflict resolution, and correcting misconceptions about justice and fairness. The committee doesn't rely on formal legalistic procedures. Instead, it seeks to bring parties together, facilitating dialogue and persistent effort until a consensus is reached.

Committee of Culture and Arts

This committee plays an active role in resisting cultural genocide and protecting the rich heritage of Shingal's people. Through cultural and artistic activities, it aims to: preserve social and spiritual traditions, promote the culture of democratic revolution in Shingal, and defend Yazidi identity from erasure.

Municipality Committee

In a democratic society, the municipality is one of the most essential institutions because it directly responds to the daily needs of the community, and the results of its work are seen immediately. Even until recently, villagers used to gather to discuss local problems, divide tasks among themselves, and execute their work collectively. A community that plans, decides, and implements its own affairs is a political community. Participating personally in every stage of a project increases knowledge, strengthens willpower and unity, and deepens the people's sense of belonging.

The municipality sees itself as a local government. It works in cooperation with the people and their representatives in decision-making, project planning, and implementation. To date, municipalities have been established in 14 villages, and the committee continues to operate with dedication.

Media Committee

The Media Committee is responsible for promoting the idea and system of the Autonomous Administration. It raises awareness among our people and allies about the ongoing special wars and challenges, encouraging an active struggle. The committee works to make the Yazidi language and culture known worldwide, using media as a powerful tool to share our story and identity.

Role and Position of Movements and Organizations in Shingal's Democratic Society

Women's Organization

Founded in 2016, the TAJÊ (Tevgera Azadiya Jinên Êzidî) Women's Freedom Movement aims to liberate all women as part of the wider society's liberation. It believes that the level of women's freedom determines the freedom of the entire country. Without the freedom of all women in Shingal, a free, independent, and democratic Shingal cannot be achieved. The organization fights against all forms of gender discrimination and any perception or attitude that hinders women's will and freedom. It organizes not only Yazidi women but also Arab and Shiite women, embracing all women of Shingal.

Youth Organization

The Ezidkhan Youth Union organizes youth across all social fields, integrating them under the umbrella of the Shingal Autonomous Administration. It works to educate youth in the spirit and values of the democratic nation, fosters their participation in democratic society, and organizes Arab youth under the Arab Youth Initiative. It also develops relations with youth organizations at the Iraqi level and runs academies and committees focused on education, communication, and sports.

Defense Units (YBŞ and YJŞ)

In Shingal, all legitimate defense efforts operate according to the principle: "Even if we had the ability to destroy the entire world, we would not attack anyone. But if the entire world attacks us, we will defend ourselves." The Yazidi self-defense units YBŞ (Yazidi Resistance Units) and YJŞ (Yazidi Women's Units) organize to protect the Yazidi community's existence, religious values, and culture, defending Shingal and all its people from internal and external attacks. They protect rights, freedoms, and a dignified life, acting as independent organizations within the People's Democratic Council.

Committee of Religious Leaders

One of the oldest religions in history that has strived to preserve the culture and ethics of society is the Yazidi religion. This belief system fundamentally respects all living beings. It considers nature and women as sacred and rejects evil and injustice entirely. However, despite this, the Yazidi religion has faced a great number of attacks, genocides, and looting campaigns due to its honesty and faith. The most recent genocide carried out by ISIS was also based on this truth.

We must not forget that ISIS was not the only force that carried out the attack on Shingal; all ruling powers in the region contributed to attempts to eradicate this religion and belief system. Even after the failure of these attempts, there are still ongoing efforts to destroy the Yazidis through forced migration, displacement from their sacred lands, cultural and linguistic erosion, and special warfare.

In response, the Committee of Religious Leaders within the Yazidi community works to educate the society according to the ethics and philosophy of the Yazidi religion in order to protect Yazidi identity from all forms of cultural genocide and special warfare. It stands against the policy of displacement from the sacred land and carries greater tasks and responsibilities than other committees. It warns the community of the danger of special warfare aimed at turning Yazidi youth against their own identity or portraying them as the main enemy. Through its work and efforts, the committee is also capable of resisting sectarian and religious wars and can lead the way towards a culture of coexistence among all religions and beliefs.

Tribal Committee

The Tribal Committee enhances unity and solidarity among the people. It takes responsibility for resolving social issues through democratic means and engages in social and organizational work based on the democratic autonomous administration approach. It also participates diplomatically with communes, councils, and autonomous institutions.

Current Work Program

1. For a long time, efforts have been underway around the world to gain recognition for the Yazidi genocide and Yazidi self-administration. As a result of these efforts, 12 European countries have recognized the genocide against the Yazidis. Although this is a valuable step, it is not possible to implement ethical, humanitarian, and vital principles without first acknowledging the genocide the Yazidi people suffered. If the necessary measures are not taken to preserve the Yazidi people, and if support is not provided to protect them and build their will, then the Yazidis will have paid a very high price in the genocide. The recognition of genocide itself requires the respective states to take responsibility. We now aim to continue working within this framework and expand our efforts to gain recognition from other European countries, the United States, and the United Kingdom for both the genocide and the self-administration of Shingal.
2. The Iraqi government has not yet officially recognized the genocide against the Yazidis. In 2024, we launched a petition campaign to urge Iraq to officially recognize the genocide. We believe that the international work being done to recognize the genocide is an important step forward for Iraq.
3. Displacement is a continuation of the genocide. Belief systems that are not part of European society, especially beliefs like the Yazidi faith, which has been targeted by dozens of genocidal campaigns, cannot be protected by either Europe or by their own countries. Therefore, efforts to return Yazidi refugees to Shingal are extremely important. Work must be done to strengthen the physical foundations in Shingal and in other countries as well.

4. The Kurdistan Democratic Party (KDP) in the Kurdistan Region creates problems for Yazidis who attempt to go to or come from Shingal. They arrest them, often torture them, and make them afraid to work with self-administration institutions. Sometimes, they even offer them protection in exchange for becoming informants. They prevent individuals, organizations, and various departments from reaching Shingal to serve the people. They have compiled a list of people working in the self-administration and leadership and threaten them in various ways, sometimes handing them over to Turkey's MIT (intelligence agency). MIT searches for these individuals and threatens them. Because of these threats, we are unable to find or bring back doctors, engineers, or other qualified people to Shingal, as they face arrest and detention. Last year, a delegation of doctors visited Shingal, but many of them were turned back halfway and were threatened. At times, similar actions have come from the Iraqi government, where many Arabs working in the administration were arrested or threatened with various forms of violence to force them to leave their jobs.

5. The 2024 agreement between the Iraqi government, Turkey, and the Kurdistan Democratic Party is completely against the Yazidi people. Since the signing of this agreement, dozens of prominent Yazidi figures and leaders have been assassinated by the Turkish state multiple times using drones and armed operatives, based on Iraqi intelligence reports. The goal of these attacks is to displace the Yazidi people from the camps, intimidate them, and prevent them from returning to Shingal, or if they do return, to pressure them into abandoning their work in the self-administration for autonomy.

We want this issue to be raised in various European institutions so that these individuals can no longer easily justify their inhumane actions.

*Council and Autonomous Administration of Shingal,
May 2025*