**Instructions for using this template**

*This template provides the interview questions as they appeared in the questionnaire in English, Kurmanji, and German. Three people were present during each interview: an Interviewer speaking English or German, an Interpreter translating the questions to Kurmanji, and a Respondent giving her response in Kurmanji. Under each question, please transcribe the question as it was explained in Kurmanji by the Interpreter, and the Respondent’s complete response. It is not necessary to transcribe what the Interviewer says in English or German.*

*Please transcribe directly into English. Transcribe the words verbatim, i.e. exactly as the Interpreter or Respondent says them, even if they are not in perfect English.*

*Format: Mark the Interpreter’s words with “I:” and the Respondent with “R:” – e.g.*

*I: How old are you?*

*R: I am 42.*

*Skipped questions: Some of the questions are skipped in each interview – if the question is not asked, please skip ahead to the next question that is asked.*

*Unclear words: Any word that you can’t hear clearly or don’t understand should be marked in Red text.*

*Reviewers: Please add your notes, clarifications, and corrections in Blue text directly after the response.*

*File naming: Transcribers, please save this file with the same number as the title of the audio file and your initials, e.g. “001 ZY”. Reviewers, please save the file by adding your initials to the end of the file name, e.g. “001 ZY VO”.*

*File sending: Inform HHI by email when you are ready to send the file. HHI will request the file from you using Accellion. Accellion works best in Internet Explorer. You may need to update your version of Internet Explorer in order to use all features of Accellion.*

***Audio file name: “008 RSJ”***

**RESPONDENT CHARACTERISTICS RESPONDENT CHARACTERISTICS EIGENSCHAFTEN DES BEFRAGTEN**

**C00 I would now like to ask you some short questions about yourself. C00 Ez dixwazim bi hin pirsên derheqe we dest pê bikim. C00 Ich möchte damit anfangen, Ihnen einige kurze Fragen zu Ihrer Person zu stellen.**

I: First, I would like to ask you some questions about your personality.

R: Voice is not clear but could be answered by gesturing (Lowering head as okay)

**C01 Sex of respondent C01 Zayenda bersivdarî/ê C01 Geschlecht der/des Befragten**

*[This does not need to be transcribed]*

**C02 How old are you? C02 Tu çend salî yî? C03 Wie alt sind Sie?**

I: How old are you, you said?

R: 37

**C04 What is your marital status? C04 Tu zewiciyi yan na? C04 Wie ist Ihr Familienstand?**

I: Are married or not? (The question type is better if you say “Are you married” because the answer is going to be yes or no)

R: Yes

**C05 If married or in a partnership, where is your spouse or partner? C05 Heger tu zewicîyi , navê jina/mêrê we çi ye? / “Heger hûn zewicî ne, mêrê / zilamê te li ku derê ye?” C05 Falls Sie verheiratet oder in einer Partnerschaft sind, wo befindet sich Ihr(e) Partner(in)?**

I: You said that you are married, where is your husband, your man?

R: Daesh has caught him, I do not know. (She means that Daesh has caught him but she does not know where he is)

**C06 How many people currently live with you, if any? C06 Vêga çend kes bi te re dijîn? C06 Wie viele Menschen leben derzeit bei Ihenn (falls zutreffend)?**

I: How many people live with you currently in this camp?

R: I and my kids, in the camp?

I: Now here in this room.

R: I, my uncle’s daughter and my two kids

I: In one room only?

R: Yes, two roods are inside each other. (It means two rooms are connected in terms of doors)

**C07 Who are they? C07 Ew kî ne? C07 Und wer sind diese Personen?**

I: How many persons are there in this camp? (The respondent did get the question because of the accent and the interpreter spoke Arabic).

R: Oh! There were 115 but since two days, 2-3 families have gone out.

I: It means 100 left? (The respondent/listener knows if it is a question or not from the rhythm or voice)

R: Yes, 100 left.

**C08 Please specify who lives with you C08 Tu dikeri biji ki bi tero dijine (jiyendibe)? C08 Bitte benne die Personen, die mit Ihnen zusammen leben?**

**C09 Can you read and write a simple message in any language? C09 Tu dikarî di zimanekê de hevokek sivik bixwînîn û binivîsîn? C09 Können Sie eine einfache Nachricht in einer beliebigen Sprache lesen und schreiben?**

I: Can you read, study in any other language? Which language, Kurdish, Arabic?

R: Our language is Kurdish.

I: Do you know how to read?

R: ours is Kurdish

I: Do you know how to read? (Repeated question)

R: No, I do not know. I know little bit.

I: Do you know quickly? (Instead of saying Quickly she could ask her the average; good, very good or bad)

R: No, I do not know. I know to speak Arabic very well but slowly.

I: You know how to speak Arabic quickly?

R: Yes, so much.

**C10 What is your highest education level? C10 Herî dawî tu çûyî kîjan dibistanê (mektebê)?- bilindtrin dereje xandine tu gishti C10 Was ist Ihr höchster Schulabschluss?**

I: Which school you have been in?

R: In Iraq, I went to school six years. It was Arabic.

I: In Arabic, you mean in primary?

R: Yes, it was a normal school

**C11 Please specify your highest education level C11 Please specify your highest education level C11 Bitte benennen Sie Ihren höchsten Schulabschluss**

**C12 Are you currently in school? C12 Tu nahe ji xwendevan î (talebe)? C12 Gehen Sie derzeit zur Schule?**

I: Are you going to school now?

R: Yes, Deutsche course

**C13 If not, do you plan to attend school in the future? C13 Ger tu ne xwendevan bî, tu dixwazî di dema bê de biçî dibistanê? C13 Falls nicht, planen Sie in der Zukunft zur Schule zu gehen?**

**C14 Are you currently employed? C14 Tu nahe kar diki? C14 Sind Sie derzeit berufstätig?**

I: Do you work currently?

R: No

**C15 If yes, what is your current work? C15 Ger te got erê, tu vêga çi karî dikî? C15 Wenn ja, was ist Ihre aktuelle Arbeit?**

**C17 If not, are you seeking employment? C17 Ger te got na, tu dixwazî karik biki? C17 Wenn nicht, suchen Sie eine Arbeit?**

I: You said no, do you want to work? Do you want to travel?

R: If I could not earn living because my children are so young.

**C18 If not, why not? C18 Ger te got na, tu çima naxwazî kar biki? C18 Falls nein, warum nicht?**

**C19 And before ISIS, were you employed outside of your home? C19 Beriya hijouma DAIŞ, tu qet kar kir? C19 Übten Sie vor dem IS-Angriff eine bezahlte Arbeit aus?**

I: Before Daesh attach, were you working at all?

R: Not Clear

**C20 If yes, what was your work? C20 Ger te got erê, te çi karî dikir? C20 Wenn ja, was war Ihre Arbeit?**

**C21 I have a couple more questions about yourself. Remember, our interview is confidential C21 Ez ê çend pirsên din ji te bikim Bizanibe ku haya tu kesî wê ji hevpeyvîna me nebe C21 Ich habe noch ein paar Fragen an Sie. Denken Sie daran, dass unser Interview vertraulich ist**

I: Now we will ask some more questions but know that they will be confidential which means will not go out.

R: Not answered verbally (Probably gestured). In Ezidi culture, silence or Emm means okay.

**C22 What is your religious faith, if any? C22 dine te chiya? C22 Was ist Ihr religiöser Glaube (falls vorhanden)?**

I: What is your religion?

R: It is Ezidi

**C23 Please specify your religion C23 xere xwe beje dine te chiye C23 Bitte benennen Sie Ihren Glauben**

**C24 How would you identify your ethnic group? C24 Tu ji kîjan milletê yî? C24 Wie würden Sie Ihre ethnische Gruppe identifizieren?**

I: What is your ethnic group is Ezidi, Kurd, Arab or Turkman?

R: Ezidi

**C25 Please specify your ethnic group C25 xere xwe beje milet e te chiye? C25 Bitte benennen Sie Ihre ethnische Gruppe**

**PRIORITIES AND CURRENT CONDITIONS Pêşik û Şertên niha Prioritäten und aktuelle Bedingungen**

**D00 Thank you for these answers. I would now like to discuss your current priorities and views on the future D00 Spas ji bo bersivan. Niha, ez dixazim derheqê pêşik û nêrînên tê yên dahatûyî biaxivim D00 Vielen Dank für diese Antworten. Ich möchte jetzt Ihre aktuellen Prioritäten und Ansichten über die Zukunft besprechen**

I: Thank you for your answers. Now we want like your view on future, your life, what you want to know. The expression is not comprehensive for the respondent.

**D01 What are your immediate concerns and priorities in your life today? D01 Di jiyana te, omniyat u hazin e te chiye? D01 Was sind heute Ihre unmittelbaren Anliegen und Prioritäten in Ihrem Leben?**

I: In you current life, what are your hopes and sadnesse?

R: My hopes and sadness are to see our captives. In my father’s family, there are 50 persons who I do not know anything about.

I: Is there anything else you want to know?

R: My only hope is that one and the rights of my children as long as I am in Germany. I do not have any, nor father, brother or husband except those children. Daesh has not left anything for us. As long as I am here, I do not want the rights of children will be lost.

**D02 What do you need most to rebuild your life? D02 tu pedvi chi goh jiyane te pe ava bibe? D02 Was benötigen Sie am meisten um Ihr Leben wieder aufzubauen?**

I: What do you need most to rebuild your life?

R: It is difficult, now I see the psychologist. Sister! What has happened to us was not little, it was a lot. It has been 3 years they have done that to us as you have heard as well.

I: Do you see that it is difficulty for you to rebuild your life again?

R: After my husband, I do not think that my life will be happy.

**D03 Overall, how much control would you say you have over your life now? D03 Giştî, tu di jiyana xwe de çiqas saitere(xodan beryari) te heye? D03 Wieviel Kontrolle haben Sie jetzt im Großen und Ganzen über Ihr Leben?**

I: Now there is a question as they say that in general how much control do you have over you life? And here is a picture, you can tell us that have no any control over your life, have little, hald and half, much or too much.

R: I do not have control over my life; just because of my two children I control my life as much as I can.

I: But you can little?

R: Yes, little

**D04 What do you think the future holds for you? D04 Tu mostaqbal de çi difikirî? Mostaqbal che ji tere hazirkriye? D04 denken Sie, wie sieht Ihre Zukunft aus?**

I: What do you think about future; I mean what future holds for you?

R: I do not think about any future. Only these two children, since the day that this happened to us if not because of these children I would not let myself be on this earth. I would not want this life without my husband, I would not continue---- (interrupted by the interpreter)

I: It means for your children you see your future?

R: Yes, I look at them and I say that I have been destroyed but as much as I can, I will be their father and mother. I will not let them to be destroyed as much as I can.

I: Do you think of something that would happen in future?

R: I never think of this, but our future, our life and all just to know that our captives in their hands, once we can them. This is our future in this life! She means that the only hope to see once again their captives who are in IS hands. That would be the only future.

I: Are you optismistic or not optimistic in thinking about this thing in future, I mean the captives?

R: I think too much about that.

I: Do you think optimistically or think that bad things will happen?

R: It will not happen worse than has happened to us. A lot has happened to us. No one has seen anguish and suffering more that us and not fears and hunger than us. Notthing left on this earth if we have not seen during one year when we were with Daesh and after we survived especially — Here the interpreter interrupts her. It seems that she wants to say “After we survived especially regarding thinking about our captives”. I mean something related to her loss.

**D05 Given four choices and assuming the situation in Iraq improves, where would you rather live? D05 Li Iraqê rewş baş bibe û chwar extiyare te hebin, tu yê li ku derê bijî? D05 Angenommen, dass sich die Situation im Irak verbessert, wo würden Sie lieber leben?**

I: If the situation in Iraq improves and you have choices, where will you live; in Germany, in Iraq, in Kurdistan or in Leiden city? I am not sure of the word.

R: Now we do not have any future in Iraq especially they made our town like this (She gestures) and there is nothing. Daesh left nothing in it nor our families and my future and my children’s future is here now.

I: But if the life gets better in Iraq, I mean if your life becomes as before --- She gets interrupted.

R: As I know that you are here, I know that my life is not going to be as before. The first sentence is emphasis on the last one “as I know that you are here” means the confirmation of what she says after “I know that my life is not going to be as before”.

I: It is not going to?

R: No

R: We also wanted that Iraq was getting inproved. No one wants to leave their country. Our country is sweat and we were confortable in our country and happy. We as families were so happy with each other.

**D06 Can you explain why you choose that location? D06 Gelo hûn dikarin bibêjin hûn çima çûn wir? D06 Können Sie erklären, warum Sie diesen Ort auswählen?**

**D07 Do you feel like you belong here in Germany? D07 Tu hestdiki goh almaniya welate tebe? D07 Fühlen Sie sich in Deutschland zu Hause?**

I: Now I am going to ask you a question and you will answer me. Is Germany like your country, I mean do you like to live in Germany?

R: Germany is good for us. From all those countries, Germany supported us. Sister! Now if I was in Iraq and I do not have anyone, who would give bread to my children.

I: The question is not clear.

R: Germany is good as I tell you and supported us and we are grateful of that. They supported us in giving bread to us and these children who are orphans with no anyone would not live in Iraq.

**D08 And overall, how would you judge your experience in Germany over the last two years? D08 Di du salan de jiyana te ya li Almanyayê çawa derbas bû? D08 Und wie würden Sie Ihre Erfahrungen in Deutschland in den letzten zwei Jahren beurteilen?**

I: Your two years in Germany, how your life has passed, how would you assess, is it good, very good or bad?

R: Good, it is good for my children. Sister! For myself, I am personally telling that my own life like this pen is not important. Since that happened to me, I do not consider that my life exists. Only I say that my life and left years of it are for my children.

I: You said why is better that your children go to school. What is your answer when I asked your two years in Germany, your experience?

R: It is good that our children here and they support them. We want that those like us who have not husbands, familiies and adults get support.

R: My uncle’s daughter is not married, she is 21 years old.

R: There is not any. She had three brothers and her father and now only her, her sister and her sister-in-law. Those have survived from their family and they have no one else.

R: Sister! Now my uncle’s daughter has a psychological problem more that I have, she is so unhappy. One of her sisters is in Rottweiler. I am not sure of spelling of this city.

R: Her name is Najla and she also goes to psychological doctors, my uncle’s daughter. Now she says the only thing that I want from Germany is reuniting me with my sister or with my sister-in-law, so will be more comfortable.

I: Where is her sister-in-law?

R: She is in Gopingi. I do not know this city

R: She told Luise too, our responsible. She said that wants only her sister in Rottweiler as more they will be comfortable and patient. She said “My unhappiness will be reduced if you bring my sister”.

I: I apologise but let me to translate.

R: It is fine.

**D09 Can you explain your answer? Why do you feel this way? D09 Tu dikarî bersiva xwe zelaltir bikî? Hûn çima wûsa hîs dikin? D09 Können Sie Ihre Antwort erklären? Warum haben Sie dieses Gefühl?**

**D10 If you were to return to Iraq or the Kurdistan Region of Iraq, what are the main changes that are needed in order for you to feel safe? D10 Heger hûn vegerin Irakê yan jî Herêma Kurdîstan, ji bona ewlehîya(jiyanek paristi) we çi cure guhartin hewce ye? D10 Wenn Sie zurück in den Irak oder nach Kurdistan gehen würden, was müsste sich vor allem ändern, damit sie sich sicher fühlen könnten?**

I: Now if you go back to Iraq or Kurdustan, what is important to be changed in order your life be protected, I mean with trust to live there. What has to be changed?

R: Now we are not going to Iraq.

I: Yes, but if you think to go to Iraq, what has to be changed in order you can go to Iraq, what is from security side?

R: Security side, if our families had come, captives, some of our sisters, brothers, father, motherand husband. Then our future will be exist and we will join our families but as long as they are coming and knowing nothing about them, we will not go as we do not have as future in Iraq.

**JUSTICE AND ACCOUNTABILITY EDALET Û BERPIRSIYARÎ Gerechtigkeit und Verantwortlichkeit**

**E00 Earlier we discussed about priorities. I have a few more questions relating to that topic. E00 Berî em derheqê pêşikên te axivîn, ez ê derheqê vê de çend pirsên din jî bikim E00 Wir diskutierten bereits zuvor über Prioritäten, ich hätte noch mehr Fragen zu diesem Thema**

I: Now we are going to ask some other questions about this thing.

**E01 What does justice mean to you? E01 Gelo ji bo we edelet wê çi be? E01 Was bedeutet Gerechtigkeit für Sie?**

I: What does justice mean to you? What do you think that justice is to you? What is justice?

R:Justice:

I: Yes

R: Justice, all the world knows justice especialy Ezidis toward Daesh.

I: What Daesh has to see? To you what is justice, I mean what do you think about justice when you want the people know about Ezidis, what your topic is?

R: Yes, we want them to know and we want all people know the story of Daesh as well.

I: ----. She gets interrupted.

R: what they have done to us was a lot. Nothing bad left if they have done it to us.

R: Sister! Daesh has done a lot to us especially to Ezidis and epecialy to Kocho village.

**E02 How much of a priority is it for you to have justice for what happened to you during the conflict with ISIS? E02 Ji bona tiştên ku hatin serê we di dema şerê DAEŞê de bidestxistina edeletê ji we re çiqas girîng (muhim)e? E02 Wie hoch ist die Priorität für Sie, Gerechtigkeit für das zu erhalten, was Ihnen während des Konflikts mit dem IS passiert ist?**

I: For what we have discussed about Daesh fighting, what is important for you that justice gets achieved? In Kurdish How much important the achievement of justice is to you? In Arabic. You can say that it is very important or not important. She speaks in both languages to deliver the message.

R: We want that Daesh would get removed from the world and get these things stopped. They have destroyed all of us and the whole world. It is nough; they should not do this any more and let a country stop them.

**E03 How optimistic are you that you will ever get justice? E03 Ji bona bidestxistina edeleta hûn çiqas gesh (positiv) (mutafael) in? E03 Wie optimistisch sind Sie, dass Sie jemals Gerechtigkeit erhalten werden?**

I: For getting the justice on this topic, how optmistic you are?

R: Sister! Now we always say if Daesh is no more in the world and on the earth, what our benefit from that is. They have done their things to us. Kocho was a village and they caught all of them, they have not left any one.

I: It means it is not importants to you that justice will be achieved?

R: Yes, with God and on earth tpp, we want that justice will be achieved.

**E04 And how important is it for you that the persons who committed or perpetrated violence against civilians during the conflict with ISIS are held accountable for their actions? E04 bu te (ji tere) chiqes muhime goh daishe li seri we kiri, bikevin ber dari adalete? E04 Und wie wichtig ist es für Sie, dass diejenigen, die für die Gewalt gegen Zivilisten während des Konflikts mit IS verantwortlich sind, für ihre Handlungen zur Rechenschaft gezogen werden?**

I: How important is it to you that Daesh who have done to you will stand in front of the court, justice will be achieved?

R: We hoped that like this (Gestures) they would cut them to pieces. We hope they reached to our hand and like this (Gestures) and burn them by our hands but what is the benefit. Where our families who have been taken are, are they going to come back? Nobody will return, if Daesh kill them or not what Daeh did to us was a lot and will not be paid back.

**E05 Can you explain why you answered this way? E05 Gelo hûn dikarin bibêjin we çima wûsa bersiv da? E05 Können Sie erklären, warum Sie es so beantwortet haben?**

**E06 Who should be held accountable? E06 ki mostahaqiyi oqubeteye? E06 Wer sollte zur Rechenschaft gezogen werden?**

I: Who deserve punishments, I mean from those Daesh?

R: All of Daesh deserve punishment.

I: It there difference for you among Daesh fighters and their leader, I mean is there difference for you or you see all the same?

R: All the same whether the leader, Abu Bakir Al-Bagdadi or any other else, all the same for us.

**E07 And how should they be held accountable? E07 çawa? E07 Und wie sollten sie verantwortlich gemacht werden?**

I: How they should be punished?

R: All know as we do. Did not Daesh destroy all those countries especially Ezidis, their life, their villages and their husbands? They destroyed all of them, killed them and they did not left any one of us. They made us without fathers, brothers, and mothers and made those who were married without husbands. They did not do anything good to us. So what about the punishement? The punishment supposed to be given with God and with those legaly. They should have stopped them. Nobody did anything for us as Ezidis. We all have given them our voice especially Nadia, Nadia Murad!

I: Yes

R: Nadia Murad, she is from our village. They have recaptured our village and nobody has done anything for us till now but only Germany is supporting us. We are very gratefull of it.

I: What is important to you, whether if they stand in front of the courts or you get a financial compensation?

I: When in Iraq.

I: like a statue or a symbol in Iraq or other countries, they make for this thing.

R: Yes, a lot. Now in Iraq one of my brothers has survived and my uncle has survived from the dead bodies and injuries from Kocho when they were killing them. That (brother) has survived is smaller than me and a sister of mine has surviver recently too from Syria and they are in Iraq. Now if one day Kurdistan dismisses them from Kurdistan, where they will go? Kocho is destroyed and our future with Kocho does not exist. So they have nowhere to go to. Nobody helped us and now we know that our captives are under Daesh control. Especially now can rescue all of them during a week. They are doing nothing for us. Our only hope in life is our captives who are still alive; this is our hope in life.

R: Now if Kurdistan does accept them to be there, where would they go?

I: Do you want something? It seems to be snacks (You made me to feel hungry ☺)

R: No thanks a lot if I want to I can eat, I do not feel shy.

I: Take which you like to. Take these ones.

R: No I do not eat thiers. There was the same in Iraq as well.

**E08 Are you aware of any current efforts to bring to justice those responsible for the violence? E08 hun zanin naha ki pirsiyere haqi we dike? E08 Wissen Sie von aktuellen Bemühungen diejenigen zur Rechenschaft zu ziehen, die für die Gewalt verantwortlich sind?**

I: Now are you aware or know that courts are taking actions against Daesh, are you aware of that? Somebody stands against them.

R: I have not heard, I do not know anything about that.

**E09 If yes, which ones? E09 Heger cewaba we erê be, kîjan in? E09 Falls ja, von welchen?**

**E10 Is it possible to forgive those responsible for the violence? E10 win dikarin wen zalime afubikin? E10 Ist es möglich, denjenigen zu vergeben, die für die Gewalt verantwortlich sind?**

I: Are you thinking to forgive those people, those Daesh?

R: What to do?

I: Forgive them?

R: Are we going to forgive? If it was up to us, we would do to them like this (Gestures) as we crush meat if it was up to us.

**E11 If no, what should happen before you can forgive? E11 Ger te got na, gerek che bibe goh tu bikare wen afubiki? E11 Wenn nein, was muss passieren, bevor Sie vergeben können?**

I: what should happen before you can forgive those people?

R: I will not forgive them. Never

R: Who made us without families except Daesh? We all were satisfied with our life and happy. Our marital life was happy and with our families as well. They did not left anything for us on this earth.

**E12 I have a few more questions related to this topic. E12 naha hin pirsiyame heye E12 Ich habe ein paar Fragen im Zusammenhang mit diesem Thema**

I: Now there are some other questions on this topic.

**E13 How important is it for you to know what happened during the conflict with ISIS? E13 chiqas ji tere muhime tu zanibi (bizani) che biye(qawimiye) di shere daish de? E13 Wie wichtig ist es für Sie persönlich zu wissen, was während des Konflikts mit dem IS passiert ist?**

I: Again how importangt is it for you to know what happened during the conflict with Daesh?

I: I mean how important is it for you to know what happened during war with Daesh? You can say it is too much important, too much, not too much or not important. Did you understand me?

R: I did not understand you very well.

I: You did not?

R: No

I: I mean how is it important for you to know the topic of Daesh, to know the conflict with Daesh? How much do you like to know about this topic? You did not understand? She asks in Arabic language (Syrian accent)

R: What I to know about it, for example?

I: I mean the information about Daesh comflict in general. What questions do you have or informations you want to know?

R: Simply I juct want to know if they are going to let our caotives go one day and Daesh will be exterminated from the world and will be punished as much as countries can. Our only hope on this earth, we say if we can see captives who are still alive. This is our only hope left until now.

**E14 How important is it to you that the rest of the world knows about what happened during the conflict with ISIS? E14 chiqas ji tere muhime xelik zanibi (bizani) che biye(qawimiye) di shere daish de? E14 Und wie wichtig ist es Ihnen, dass der Rest der Welt erfährt, was während des Konflikts mit IS geschah?**

I: How important is it for you to know that people realize what happened during Daesh conflict? How important is it for you, you can say it is too much important, not important or---? Gets interrupted

R: Yes it is important that the entire world know the crimes of Daesh.

**E15 And what about future generations? How important is it for them to know what happened during the conflict with ISIS? E15 chiqas ji tere muhime zarok u neviye te zanibi (bizani) che biye(qawimiye) di shere daish de? E15 Und was ist mit zukünftigen Generationen? Wie wichtig ist es für die zukünftige Generationen zu wissen, was während des Konflikts mit IS passiert ist?**

I: Again, how important is it for you if the coming generations know about Daesh conflict. How important is it, again you can say that it is so important or not important?

R: We want them to know. Now mine are too young and I am not letting them to know but they already know. They say “Mam we know”. Yesterday one of children in camp told my son that Daesh have killed your father and he was unhappy until evening.

I: But you do not want to tell your kids about this? Gets interrupted

R: I told him no, they did not kill him. They (kids) were kidding and hopefully he will come back. My kids get upset as they know even though they are too young.

R: But we will not forget forever and as long as there will be our grandchildren, we never forget what Daesh have done to us.

**E16 Can you tell me why you answered this way about you, the world and future generations knowing about what has happened? E16 chi qe ji tere muhime ji buna hemo insan zanibin che bu? E16 Können Sie mir sagen, warum Sie so über sich, die Welt und zukünftigen Generationen geantwortet haben?**

I: Can you tell me now why you answered that way, you it is important if people or world know about the Daesh conflict especially the catastrophe which happened to Ezidis? Can tell me as you said it is important for me?

I: Why is it important that people know about Daesh?

R: I want the entire world know their crimes as they have not done anything good to people.

R: Especially on us as Ezidis.

R: So what has left if they did not do?

R: So what left? In front of our eyes, did not they put girls’ hands in handcuffs and rape them? Sorry for the words! Did not they kill unfants with poison from our village? A girl was crying because of thirst and they sentenced her by a rope on her throat.

I: I did not understand (Warees)? It is rope in Sinjar accent

R: Gallows rope, do not you know it? She speaks in Arabic

I: Yes I know

R: They strangled her in front of her mother. They told her why you are weeping; her mother said that I am hungry and thirsty. Then they told her do not bother us. Yesterday, ger mother came from Talafar. She freed her self from Daesh’s hands. The centeral government in Iraq freed them.

I: How old was she?

R: 4 years old, a little girl like this (Gestures).

R: Her mother was looking at her through a window when they were strangling her. She could not do anything.

**E17 And what should be done to ensure that future generations know about what happened? E17 che gereke (lazime) haye hamo zarok u naviye zanibin che bu? E17 Und was sollte getan werden, um sicherzustellen, dass künftige Generationen wissen, was passiert ist?**

**E18 Have you heard of a truth commission? E18 tu bare naha ta qat bisti bi (komisiyone rastiye)(lejnet edelete)? E18 Haben Sie schon einmal von einer Wahrheitskommission gehört?**

I: Have you heard of justice committee? Have you heard it?

R: No

**E19 Truth Commissions investigate a pattern of crimes over a period of time, they are temporary and end with a report, and they are officially created by the government of the country. Do you think it is appropriate to have a truth commission for ISIS crimes? E19 Komîsyonê rastîyê (lejnet edelete) li ser rojed pashi (bori) (maddi) fehse wen digrin chu kare e ne bash bi xelkero biye di waxteki u ew komisyona (committee) karixwe xeles dike w pishte dinifsine.Komîsyonê rastîyê bi navi hukmete welate che dibe.nirine te chiye ji bo komisiyonek e rastiye hebe ji daishre? E19 Wahrheitskommissionen untersuchen vergangene Verbrechen über einen bestimmten Zeitraum. Sie arbeiten zeitlich begrenzt und schreiben am Ende einen Bericht. Sie werden offiziell durch den Staat (Regierung des Landes) gebildet. Denken Sie, dass es angemessen ist, eine Wahrheitskommission für IS-Verbrechen einzurichten?**

I: Now I am going to tell about that truth committee, it is a justice committee. They check on things happened in past and bad things which happened on people, I mean things that happened to Ezidis. Thic commission is created by country government for example the government of Iraq or Kurdisatn. From your point of view, is this commission a good thing to stand against Daesh, as they will make a research on this case?

R: mm. low voice as she was saying yes

**E20 In general, what do you think should be done for victims of ISIS? E20 nirine te chiye, gerek(lazime) che bibe ji bo dehiyet (qorban) e daish? E20 Im Allgemeinen, was denken Sie, was für die Opfer von IS getan werden sollte? T**

I: What do you think is so important to be done for those who have been victims of Daesh especially Ezidis?

R: For victims?

I: For Ezidi victims. What should be done for them?

R: Support them, free the captives, rebuild their houses and support them. What did I tell you? There are a lot of Ezidis especially Sinjar area has been destroyed and Kocho in special. More than all other villages have happened to Kocho village, we were besieged 15 days. They left no one in the village; they put woman on one side and men on other side. They killed half and took other half and now no one of us know who is dead and who is not. Nearly two months ago, PMU (Hashid Al-Shabi) recaptured Kocho from Daesh amd there are 8-9 mass graves. So we want those mass graves to be opened so we will know who lives or who does not.

I: You said support then, do you mean psychological support or support for everything.

R: Support for everything.

I: My question is for the general victims, not only Ezidis’.

**E21 And what should be done specifically for the Yazidis? E21 Û bi taybetî ji bo Ezidîya gereke (lazime) che bibe? E21 Und was sollte speziell für die Jesiden getan werden?**

I: What should be done specifically for the Ezidis?

R: Countries to help and rebuild their houses.

I: Does it mean their houses in the refugee camps or their houses?

R: No their houses in their villages.

R: Now the living is difficulty there. Those who do not have salaries and 3-4 persons have survived from their families. Yesterday, a 12 year old boy from Kocho was for selling in Syria, Daesh would sell him but there was not money with his family. Two days ago one of their sisters survived and one brother as well. They did not have money to pay, they have not salaries and no one is paying them. Captives can be bought but there is no money to buy them.

R: There is not. I amd my two children, 15000$. My brother has been in Sulaimania one and half years and still has not gained 15000$. He is 21 years old and he is in Iraq now. He has been working as daily workers for 3 years until he could buy us, me and my children. Now two of my daughters are in Daeshs’ hands and two of my brothers who are 10-12 yeards old in Daeshs’ hands.

I: Your brother bought you from Daesh?

R: Yes, he paid the money.

R: So sister, now by milions, the doors of families from Kocho are closed. You know what? No one of them has left. One of their girls comes for sale but nobody is there to pay money. She means that by milions, families have been caought totally by Daesh and when one captive comes for sale by Daesh, nobody is there to pay money in order to by the captive from Daesh.

R: There is no one. A lot come for sale but there is no one from their families has survived, no father, no brother, no relatives and also nobody is helping them to buy them. There is not. Nobody is paying anyone else. It is not a matter of one million or two, they demand 10000$ and people do have it.

R: Before 5-6 months ago, a sister of mine who 19 years old now and she is in Syria. They called my brother to say “if you will pay 30000$, we will sell her to you”. My brother said “I have survived from a family, ten memebers and I have no work and salary and where I will bring 30000$ to give to you”.

I: You said who?

R: My sister.

I: Your sister?

R: Yes. They requested 30000$ from my brother, we said that we do not have it, where we will bring it.

I: Your sister is still in Daeshs’ hands.

R: Yes

**E22 And yourself, do you feel recognized as a victim? E22 Gelo hûn xwe wekî qûrbanek dibinen? E22 Und Sie, fühlen Sie sich als Opfer anerkannt?**

I: Do you see yourself as a victim?

R: I become unhappy a lot.

**E23 Why do you feel that way? E23 Hûn çima wiha (wilo) xwe dibinin? E23 Warum haben Sie dieses Gefühl?**

I: Why do you see yourself as a victim when you were with Daesh?

R: We were victims, corrct. We were victims of thing. We had done nothing. We did not do anything to anyone. We did not do as loss as that pen. They did that to us without reason especially Kocho village. They did let to go, we were besieged 15 days.

I: My question probably incorrectly I explained it to you. In Kurdish.

I: If you feel that the world sees you as victim, Do you feel yourself recognized as victim or world sees you as victim? In Arabic

R: Yes

I: Why do you have this feeling? Why do you have feeling that the world sees you as victim?

R: We were not victims but they made us their victims. She does not understand the word victim because interpretor says it in Arabic. In Kurdish it is “Kurbani” (قورباني)

I: Mm, you did not understand. There are some questions, even I do not lnow them.

**PEACE Aşitî Frieden**

**F00 Thinking about the situation in Iraq and how to move forward, I wanted to ask you a few questions. F00 Bi nirxandina rewşa Iraqê û bi pesh chubun ez dixwazimhin pirsan bipirsim. F00 Ich würde Ihnen jetzt noch ein paar Fragen zur Situation im Irak stellen und wie man diese Situation verbessern könnte.**

I: Now we are going to ask a question about Iraq and how can we make situation in Iraq better.

**F01 In your opinion, is it possible to have a lasting peace in Iraq? F01 Di fikra we de, li Iraqê aşitiyek direj mumkun e (e hebe)? F01 Ist es Ihrer Meinung nach möglich, im Irak dauerhaften Frieden zu bewahren?**

I: Do you think that a lasting peace is possible? Is it possible there will be peace in Iraq, I meaa?

R: A weak hope till—She gets inerrupted

I: Weak?

R: Hope is weak. Nobody is supporting them. No country is supporting them. I am telling you that--- She gets interrupted

I: In Iraq generally not only in Kocho village.

R: Not only Kocho village. All Ezidis, especially Ezidis. Only Ezidis and Christians.

**F02 In your opinion, is it possible to have a lasting peace in the middle east region, across all countries? F02 Û li fikra we (nirine we), gelo li( sharq awsat)(dewlete araba) e aşitiyeke direj bibe , li her welêtiki?” F02 Und ist es Ihrer Meinung nach möglich, in allen Ländern des Nahen Ostens dauerhaften Frieden zu bewahren?"**

I: In your opinion, I mean in your perspective, is it possible in Middle East in Arab countries will be peace?

R: In Arab countries, I will not have our future.

I: No No not your future, peace in general will be there?

R: As long as Daesh in the world, there will not be peace in Arab countries.

**F03 What should be done to build lasting peace in Iraq? F03 Ji bo aşitiyak direj hebe li iraqe,gerek (lazim) che bibe? F03 Was muss getan werden, um im Irak dauerhaften Frieden zu schaffen?**

I: For a lasting peace in Iraq, what should be done

R: Daesh should be finished from it first of all, destroyed villages to be build for them so they will go to their villages, their country and support them. Now in Kocho our wish is to open the mass graves so we recognize each of ours is in those mass graves.

**F04 How do you feel about the current military campaign against ISIS? F04 Hûn bi che dihesin (hun chawa dikin)li hemberî kampanya (hecum) esker (leshker) diji daishe? F04 Was denken Sie über die aktuelle militärische Kampagne gegen den IS?**

I: What do you guys feel about military attack against Daesh, I mean world’s military against Daesh?

R: Army and Hashid Al-shabi did a lot. They have talked all Ezidi villages.

I: Who?

R: Central army of Iraq.

I: Central army of Iraq?

R: Yes

**F05 And what do you think should be done to protect Yazidis and other minorities in Iraq? F05 Û ji bona parastina Ezîdîya û miletin din li Iraqê gereke (lazim) chi bibe? F05 Und was denken Sie, sollte getan werden, um die Jesiden und andere Minderheiten im Irak zu schützen?**

I: For protection of Ezidis and other minorities, what should be done Iraq?

R: The most important thing is building their villages. All return to their places and there will be safety and captives who are in their hands, not only those from Kocho but all Ezidis’. These are their three points.

**NARRATIVES AND MEMORIALIZATION VEGOTIN Û PÎROZBAHÎ Erzählungen und Mahnmale**

**G00 We just discussed about truth and knowing what happened during the conflict. I have a few questions about your own experience of sharing what you lived through. G00 wexte tu qisete xwe bi daishere ji miletere beji,ew milete e te jero guti che geweb dide te?G00 Wir diskutierten gerade über Wahrheit und wissen, was während des Konflikts passierte. Ich habe ein paar Fragen darüber, wie sie das erlebt haben, wenn Sie über Ihre Erfahrung berichtet haben.**

I: Now we will ask about the truth, I mean truth about what happened there and your personal experience and what happened there.

**G01 Since you came to Germany, how often have you discussed with anyone your experiences during the conflict with ISIS? G01 Ji dema ku hûn hatine Almanyayê, we çend caran tecribeyên xwe yên dema şerê DAEŞê bi kesan re denkriye (guhtiye)? G01 Wie oft haben Sie seit Sie nach Deutschland gekommen sind mit jemandem über Ihre Erfahrungen während des Konflikts mit IS gesprochen?**

I: Since you have come to Germany, how often have you shared your experience with Daesh with others?

R: I have not shared.

I: You did not with any?

R: No, you are the first.

I: You have not at all.

R: No, I have not.

R: Also, if our in charges did tell us, we would not say it but the entire world knows our story. The entire world, Europe and Iraq and all courntries know our story. They know what has happened to us and what we have seen and what Daesh have done to us. They all know.

**G02 Why do or did you discuss what happened to you? G02 Hûn çima tiştan ku hate serê we pe dendikin (dibejin)(niqash dikin)? G02 Warum möchten Sie nicht darüber sprechen, was mit Ihnen passiert ist?**

**G03 Why do you never discuss what happened to you? G03 çima hûn ticar tiştê ku hate serê we (nabejin,niqash nakin,dengnakin) G03 Warum haben Sie nie darüber sprechen, was mit Ihnen passiert ist?**

**G04 Who did you discuss your experience with? I will read some options to you and you can tell me which ones are people or groups you have spoken to. G04 Hûn (chirok/tecrube) xwe bi kêre niqashdikin (dibejin) Ez ê niha ji we re hinek bijardeyan bixwînim û hûn jî ji me re bibejin ku hûn bikêre û bi kîjan grûban niqashdikin (dengdikin) G04 Mit wem sprechen Sie über Ihre Erfahrungen? Ich lese Ihnen eine Auswahl vor und Sie können mir sagen, mit welchen Personen oder Gruppen Sie gesprochen haben.**

I: About your experience, for example do not you share with your cousins, with your sister or with your brother about that experience?

R: Always, with sisters, brothers, cousins and our villagers. Always, we have this same speech.

I: My question at first was the same, I mean when you shared your experience about Daesh with others, this was my question. I mean with your family and with your sister.

R: Yes, with brothers and sisters.

I: You have a doctor, have you shared with him?

R: I have told all to the psychologist.

I: People work here, do you share your story with them?

R: Our socials? It is in Germany

I: Yes

R: I have not told them yet but they know our story. We told to our doctors in front of them.

**G05 If other, please specify G05 heger gutinek din heye,xere xwe beje G05 Falls weitere Personen oder Gruppen, bitte benennen Sie diese.**

**G06 If media, what kind of media outlet was it, for example radio, TV or newspaper? G06 [Heger Medyaye] kijan bû, (misal) radyo, TV yan ceride bu? G06 [Falls Medien] Welche Art von Medium war es, z. B. Radio, Fernsehen oder Zeitung?**

I: News, TVs, have you told any?

R: No

**IF LAWYER Heger parêzer be Falls Rechtsanwalt**

**G07 If you spoke to a lawyer, was it a German lawyer or an international lawyer? G07 [Heger parêzer be](muhami) Heger we bi parêzere we axaftin kiribe(denkirbe), ew parêzerek Alman bû yan jî navnetewî (alami/ international) bû? G07 Sofern Sie mit einem Anwalt gesprochen haben, war es ein deutscher oder ein internationaler Rechtsanwalt?**

I: Your layer?

R: No

**G07.1 If other, please specify G07.1 heger gutinek din heye,xere xwe beje G07.1 Falls andere, bitte nennen Sie diese.**

**G08 If you spoke to a lawyer, did they approach you or did you approach them? G08 Heger we bi parêzerekê re axaftin çêkiribe, gelo ew hat jem we yan hûn chun jem ? G08 Sofern Sie mit einem Anwalt gesprochen haben, haben Sie ihn/sie oder wurden Sie angesprochen?**

**G09 Do you feel you understand what will happen to the information you shared with the lawyer? G09 Hûn hîs dikin ku hûn fahm dikin ku dê çi bibe bi agahîyêne e we guti bi parêzere ? G09 Haben Sie das Gefühl, zu verstehen, was mit den Informationen geschehen wird, die Sie dem Anwalt gegeben haben?**

**G10 Have you received any communications from the lawyer since you spoke with them? G10 Ji dema ku we bi wan re xeber da, we ti ragihandin (ceweb) ji parêzeran girt? G10 Haben Sie vom Anwalt irgendwelche Mitteilungen erhalten, seit Sie mit ihm/ihr gesprochen haben?**

**IF POLICE [Heger shirteye) Falls Polizei**

**G11 If you spoke to the police, did they approach you or did you approach them? G11 [Heger shirteye) Heger we bi sherte re axaftin kiribe, ew hatin cem we le win chun cem wan ? G11 [Im Fall von Polizei] Sofern Sie mit der Polizei gesprochen haben, haben Sie sie oder wurden Sie angesprochen?**

I: Police?

R: No

**G12 Do you feel you understand what will happen to the information you shared with the police? G12 hûn fahm dikin ku dê çi bibe bi ifedete te bi shertede deyi ? G12 Haben Sie das Gefühl, zu verstehen, was mit den Informationen geschehen wird, die Sie der Polizei gegeben haben?**

**G13 Have you received any communications from the police since you spoke with them? G13 Ji dema ku we bi wan re xeber da, we ti ragihandin (ceweb) ji sherte girt? G13 Haben Sie von der Polizei irgendwelche Mitteilungen erhalten, seit Sie mit ihr gesprochen haben?**

**G14 And since you came to Germany, how often have you written about your experiences during the conflict with ISIS, for example on Facebook, twitter, in letters or in a book? G14 Ji dema ku hûn hatine Almanyayê, we çiqasî di derheqê tecrubeyên (qiset) xwe yên dema şerê DAEŞê li ser facebook, twitter, nameyan yan jî di kitab de nivîsî? G14 Und seit Sie nach Deutschland gekommen sind, wie oft haben Sie über Ihre Erfahrungen während des Konflikts mit IS -- zum Beispiel auf Facebook, Twitter, in Briefen oder in einem Buch -- geschrieben ?**

I: Since you have come to Germany, have you written down your experience somewhere, in a book and – She gets interrupted

R: No

R: I do not have mood to tell my story to anyone. The entire world knows our story especially what we have seen in Daeshs’ hands nobody else has seen it. Airplance bomed us there and shrapnel entered here to here (Gestures). Before 5-6 months, I did an operation here in Germany and they pulled out shrapnel. I was pregnant and my baby died in my belly. At home before Daesh catch us I was pregnant for four months from my husband. So Daesh caught us and in Syria airplane bombed us and only God saved us as before 3-4 months they did an operation for me and pulled out shrapnel. My baby died in my belly. Sister! As much as you can imagine, we have seen difficulties; poverty, hunger, thirst, beating and nothing has left if we did see it with Daesh. We have seen horrid crimes with them.

I: You have answered the questions and for sure there will be some other questions and you will answer them.

**G15 Why do you write about what happened to you? G15 çima hûn behsa çi hatiye serê we dikin? G15 Warum schreiben Sie darüber, was Ihnen passier istt?**

**G16 Where did you write about your experience? I will read some options to you and you can tell me which ones are places where you have written. G16 We li ku derê tecrubeyên xwe ( qiset) nivîsî? Ez ê niha ji we re hinek bijardeyan bixwînim û hûn jî ji me re bibejin ku hûn bikêre û bi kîjan grûban re yazikir (nivisend)? G16 Wo haben Sie über Ihre Erfahrungen geschrieben? Ich lese Ihnen eine Auswahl vor und Sie können mir sagen, wo sie darüber geschrieben haben.**

**G17 If other, please specify G17 heger gutinek din heye,xere xwe beje G17 Falls andere, bitte nennen Sie diese.**

**G18 And since you came to Germany, how often have you yourself sought information about what is happening in Iraq with the conflict with ISIS? G18 Ji dema ku hûn hatine Almanyayê, hûn çiqas li agahîyên(malumet) ku di şerê DAEŞê de çi bûye digerin? G18 Und seit Sie nach Deutschland gekommen sind, wie oft haben Sie sich über die Ereignisse im Irak mit dem Konflikt mit IS informiert?**

I: Since you have come to Germany, how much have you heard about the conflict with Daesh?

R:We ask about there fight in Mosul and Talafar, we ask our relatives in Iraq what happen to them(Daish) and we ask people in Syria we say maybe one day when Daesh gets done, our captured ones who are still alive will return and anyone who is still alive we will meet each other again.

I: So you are asking day after day?

R: We are asking every day

**G19 Why do you seek information (or why not)? G19 Hûn çima li agahîyan (malumet) digerin (yan nagerin)? G19 Warum suchst du Informationen (oder warum nicht)?**

I: Why you ask seek the information, you said that your husband?

R: Because of our captured ones

**G20 Where do you seek information? G20 Hûn agahîyan (malumet) li ku derê digerin? G20 Wo informieren Sie sich?**

I: Where do you seek information, your relatives or?

R: From my brothers in Iraq and uncles and others.

I: From TV or Media?

R: From TV and people who are with military forces.

I: From other pages, internet, TV, Radio or Facebook?

R: Sometimes we see on Facebook.

I: Radio?

R: No

I: Tv?

R: No they put us in this Haym (camp) and forbid us from Tv to watch for knowing news.

I: Newspaper?

R: No

I: Some others, just only you talk to your brother and facebook?

R: Facebook, we ask. TV sometimes when we go to our friends’ houses to follow up the news and things.

**G21 If other, please specify G21 heger gutinek din heye,xere xwe beje G21 Falls andere, bitte nennen Sie diese.**

**G22 And how do you and other members of the Yazidi community communicate with each other about different issues? I will read you a list of common forms of communication; as I name them, can you tell me whether or not you use each one? G22 hûn û malbata Êzîdîyan çawa têdikevin nav ragihandinê (bi hevre didin u distinin)? Ez ê ji we re hin cûreyên (extiyer)ragihandinê bixwînim; dema ku ez wan binavbikim, hûn dikarin ji min re bibêjin hûn kîjani bikartînin(estemaldikin) yan na G22 Und wie kommunizieren Sie und andere Mitglieder der jesidischen Gemeinschaft miteinander über verschiedene Themen? Ich lese Ihnen eine Liste der häufigsten Formen der Kommunikation vor. Wenn ich sie nenne, können Sie mir sagen, ob Sie diese jeweils verwenden?**

I: You and Ezidi community, how do you communicate with each other, I mean? You and your Ezidi families, how do you communicate with each other?

R: By phone calls.

I: Whatsapp?

R: Yes I do have Whatsapp

I: SMS?

R: Yes, SMS and phone calls.

I: Do you also connect by facebook?

R: No I do not talk to anyone by facebook I have facebook but I do not talk through it I use it only to see news.

**G23 If other, please specify G23 heger gutinek din heye,xere xwe beje G23 Falls andere, bitte nennen Sie diese.**

I: Are there other ways for communication?

R: Yes during vacation here in Germany we return back Iraq one month and come back last year. I went back Iraq and stayed with my brothers for one month.

**TRAUMA TRAÛMA TRAUMA**

**H00 For the last part of this interview, I would like to ask you some questions about how your experience of violence during the conflict with ISIS affects your everyday life today. I understand you have been through a lot and I also want to remind you that you don't have to talk about anything unless you feel comfortable sharing it. You can stop this interview at any time or just tell me if you don't want to answer any question. H00 ji bu persiyane e teliye ez dixwazim pirsne din ji te pirsbikim,wexte tu di desti daish de bu,tecrube nebashbune (enef) wen bi tero chubu? Jiyane te chu bedili (gewri) H00 Für den letzten Teil des Interviews möchte ich Ihnen einige Fragen dazu stellen, wie sich Ihre Gewalterfahrungen während des IS-Konflikts heute auf Ihren Alltag auswirken. Ich verstehe, dass Sie viel durchgemacht haben, und ich möchte Sie daran erinnern, dass Sie nicht über alles reden müssen, es sei denn, Sie fühlen sich damit wohl. Bitte sagen Sie mir jederzeit, wenn Sie das Interview beenden möchten, und wenn es irgendwelche Fragen gibt, die Sie lieber nicht beantworten.**

**VIOL1 What can you tell us about the time you spent in captivity with ISIS? VIOL1 Hûn dikarin ji bo dema ku hûn di destê DAEŞê de bûn çi bibêjin? VIOL1 Was können Sie uns über die Zeit sagen, die Sie in IS-Gefangenschaft verbracht haben?**

I: Now we will come to the last part of our interview.

I: Now we will discuss about your experience, your experience with Daesh, what is the current effect on your life?

R: As much as you can say, they tortured us and hurt us. We have seen difficulties, fear, hunger and everything.

**VIOL2 How long did you spend in captivity? VIOL2 Hûn çiqas di destê DAEŞê de man? VIOL2 Wie lange haben Sie in Gefangenschaft verbracht?**

I: Now some questions will come and they might be difficult for you. When you do want to answer, you can say that I do not like answer this question, you can stop it, you can take a break.

R: No it is fine. As we have seen difficulties, tortures and what have happened to us, we strong in spite of that.

I: Can you tell me about the period when you were under Deashs’ hands?

R: We were captives 8 months on their hands.

I: You were with them 8 months?

R: Yes

I: Differently, your experience with them?

R: Could not be worse!

I: hmm Means sorry

R: I said that it could not be worse, our children were crying of thirsty as there was not water to give them, and crying from hunger. I was pregnant and in a bad condition, from a day to another such (Gestures) food was not going to my stomach. Our children were crying of hunger, they were saying”Do not let you children to cry to bother us”.

R: As much as you can imagine, we have seen difficulties. Airplane bombed us as I told you now. It just did not kill me, from here to here it ripped as shrapnel, you know that shrapnel means. Airplane bombed us and I was preganant for four months and my kid died in my abdominal. We have seen a lot.

I: Do you like to say more about when you were on the hands of Daesh?

R: We were very unlucky and poor, our children were crying because of hunger and thrist. Nothing bad left if they have not done to us.

R: Deash were telling us “Do you want God or America, which one do you want from both”?

I: I have not understood from you? In Arabic

R: They were saying “Do you want God or America, which one of them you choose”? We said that it is unbelief you say that but they said “No it is not unbelief, you want God or America”? We said that there is only God and he is capable of everything. In a broken Arabic

I: Daesh were saying that?

R: Yes, Daesh told us that. They said that if America wants to, it can rescue you guys. They were laughing at us.

I: If you want we will not speak about that.

R: Sister! The entire world knows about Daesh crimes.

I: Who?

R: I said that the entire world know the crimes of Daesh. Their crimes were not humanitarian. We say that who were doing that were not humans. If you have seen their crimes as we have, their crimes were very bad.

R: We told them”Why you have done like to Ezidis, for what as we have not done anything to you, no fighting and no taking your property”? Thay said that for religion. We said that what their relation with us and our religion and we also said that each one with his religion and the God who created you, also created us. We did not do any hurt to you, as you have done this to us.

**VIOL3 What about your escape, would you like to share any information about your escape? VIOL3 Reva we (baze we), hûn dixwazin behsa reva xwe (baz dene xwe) bikin? VIOL3 Möchten Sie uns etwas über Ihre Flucht erzählen?**

I: Do you like to discuss about your esacpe, how did you scape?

R: Yes, 15 of august 2014 we were arrested at Kocho, it means village 3 years ago.

I: How many days you were arrested at Kocho?

R: 15 days we were arrested. One morning they said all of you come to a school, it was primary school

I: But I am asking about escape, the last part when you run up and your brother paid money?

R: While we were captured we run away twice but they recaptured us and they told me that they will take my oldest son away from me one day they (ISIS) took him(her son) away I was about to get insane I said infront of them (ISIS) I will kill myself over here. I will bring knife to kill myself I told them that they took everything from us, not father, brothers nor husband. I only left with my two kids from my family and my father’e family. One of them said “stop running I will sell you through smugglers”. I called my brother and he told me to tell my brother the price 1000$. At first he said 2000$ for you and your kids. I told him that I have only a brother left, so please I only have one person who works as labourer. So where he will get that amount.

I: How much did you pay?

R: Too much like to 15000$.

I: I do not know what you mean, how much?

R: Too much

R: 10000-12000 euro

**H01 How has your experience of violence by ISIS affected your current health related well-being? H01 chiqes pisbune daishe ( ser sehete we) (saxbuna we) bedilend? H01 Wie haben sich Ihre Erfahrungen mit Gewalt durch IS auf Ihren Gesundheitszustand ausgewirkt?**

**H02 How much does the ISIS-violence you experienced affect your current health-related well-being? H02 Gelo ev şîddeta DAÎŞê chu saxbuna we bedilend? H02 Wie sehr wirkt sich die erlebte IS-Gewalt auf Ihren Gesundheitszustand aus?**

I: How much has Daesh violence affected your health?

R: They were too bad for us.

I: Your health status any physical harm on your body?

R: No they didn’t do anything like that with me I have not experienced such thing, no rape. We were in Iraq in Talafar for two months on their their hands, two month and 15 days. They took all of us to Syria, then they took me to Hamada Omer. Hamada Omer is a village in Syria

I: So they have not done bad things to you?

R: No

I: Now you are in Germany what is the effect of that on your life, on your psychology and on your mind?

R: Now my life is gone after they separated our (she and her husbad) hands we loved each other a lot and got married we respected each other and we were very happy to our life.

R: Now if only one day, I did not cry I will suffocate. I am getting shortness of breath and you know my sister (the interpreter) since what Daesh have done to us I cannot sleep more than 2 hours every night when I am going to my bed, I am getting very upset

I: Our questions are too repeatative, so how much it affects your life?

R: very much

**H03 How much are you suffering from the following symptoms as an effect of the ISIS violence you experienced? H03 kengi ji van ekhtiyerne derdi we dibije u chiqes derd mekine? H03 Wie sehr leiden Sie unter den folgenden Symptomen als Folge der erlebten IS-Gewalt:**

I: Now there some options which I will tell you and you will tell me if these problems happen to you or not. There are options.

I: Again each problem, you will tell me if it happens too much or little.

R: We do not have any life if not because of my two kids I would not let myself on this ground after my husband,my family, my mam, my dad, my brothers and sisters after all of them after our hands separated from each other, after what Daesh have done like this to us. I am only looking on my kids if I had no kids since the day when that happened to them (her family and her husband) I would kill myself and would not let myself on this earth. My life now is zero.

**H04 Pain H04 Êş (eshek) H04 Schmerz**

I: Do you have a disease which colud be too much, little or fifty fifty?

R: I usually complain of headache, my eyes are weak since I came here I am going to ophthalmologist usually and my head has migraine.

**H05 Parasthesia of the skin or body (e.g. abnormal sensations such as tingling, prickling, numbness, or burning of the skin with no apparent physical cause) H05 hesesiyet lasha (govd),taviziyen H05 Missempfindung der Haut oder des Körpers (Kribbeln, Taubheitsgefühle ohne körperliche Ursache)**

I: Is there any allergy on your skin, or your skin gets pins and needls?

R:I am feeling very sad somedays. The doctor told me if my head is in pain, it is because of overthinking and my eyes because of crying my sister (talking to interpreter) my eyes cannot stand more because of crying.

I: Any feeling of anesthesia?

R: No nothing like that with me

**H06 Movement disorder (e.g. walking or coordination difficulties) H06 Nexweşîya Livindanê (misal. Tu dikeri bi dest w linge xwe bimeshi u rabi u runi) H06 Bewegunsstörungen (z.B. Gangstörung, Koordinationsstörung)**

I: With you, is there movement disorder when you move?

R: When I get upset I can stay in room till evening. I am very sad and very uncomfortable. My body like if it cannot afford me.

**H07 Dissociative seizures (i.e. losing consciousness or fainting without physical cause or sudden involuntary muscle contractions or trembling) H07 be fehse taxtora dista du behs be herzin/dejerfen H07 Dissoziative (Krampf-) Anfälle (z.B. Ohnmacht ohne körperliche Ursache / Zittern / unwillkürliche Muskelkontraktionen)**

I: Do you feel trembling or sudden involuntary?

R: No

**H08 Functional limitations (e.g. blurred vision, hearing impairments, smelling disorder) H08 tu hes deke misal debsi, dibne, bindki H08 Funktionseinschränkungen (z.B. Seh-, Hör-, oder Riechstörungen)**

I: Do you have a problem in hearing too?

R: Yes I have good hearing

I: Can you smell well?

R: Yes, I have good smelling. My sister our sadness is because of our beloved slaved ones. We say one day our life was very simple and we were very happy so comfortabl with our families all living together so we get sad now and get severe headache like being in different world.

**H09 Feeling of suffocation (e.g. shortness of breath, difficulty breathing) H09 bena(nafs) ta tang debe H09 Erstickungsgefühle (z.B. Schwierigkeiten zu Atmen)**

**H10 Dizziness (e.g. sensation of spinning around or losing balance) H10 gejbun (bidewxe) : wexte wekî dinya li dora we digere H10 Schwindel (z.B. Gleichgewicht verlieren)**

I: Do you feel dizzy sometimes?

R: Only sometimes when I get very sad and thinking a lot I am getting faing for one to two hours.

**H11 Heart complaints (e.g. palpitations, fast heartbeats) H11 dle ta deshe H11 Herzbeschwerden (z.B. Herzrasen)**

**H12 Gastrointestinal disorders (e.g. stomach-aches, diarrhea, nausea) H12 maade ta(mida ta) deshe misal verek,varshe, zek eshek H12 Magen-Darmbeschwerden (z.B. Durchfall, Übelkeit, Bauchschmerzen)**

I: Do nausea or diarrhea happen to you?

R: Sometimes when I get very upset and overthinking, I can stay without food till next day without feeling hungry.

I: You mean not every day?

R: Not always, when I get very upset and think too much.

**H13 Do you have any other symptoms? H13 li jem te sebebin din hene (araad)? H13 Haben Sie weitere Symptome?**

**Group Group**

I: Do you have any other symptoms?

R: No

**H14 Other symptoms, please specify one here H14 Heger tiştekî din hebe, hûn bibêjin H14 Andere Symptome, bitte beschreiben Sie diese**

**H15 How much are you suffering from the symptom you just mentioned? H15 Heger tu pirsgirêkên we hebin, Hûn wana çiqas bi êş dijîn? H15 Falls Sie an weiteren Beschwerden leiden, wie stark leiden Sie darunter?**

**H16 Other symptoms, please specify another here H16 heger sebebin din hene xwere xwe beje chine? H16 Falls weitere Symptome, bitte beschreiben Sie weitere**

**H17 How much are you suffering from the second symptom you just mentioned, if any? H17 chiqes tu ji we sebebe dishe? Heger heye? H17 Wie sehr leiden Sie unter dem zweiten Symtom, das Sie genannt haben?**

**H18 How do you explain these effects of the ISIS violence on your health? H18 Hûn van tiştên şîddeta DAÎŞê li ser xwe (sehet) (saxbun) çawa dibînin? H18 Wie erklären Sie sich diese Auswirkungen der IS-Gewalt auf Ihre Gesundheit?**

I: Those things, I mean those bad things which Daesh have done to you, how do you see over your health?

R: They have done a lot. I do not have life. My life is destroyed and I do not have hope for life.

I: Over your health?

R: Ver bad condition.

I: What is the reason of this thing or from where does it this bad condition come?

R: As I told you from over thinking and when I go to my bed, there is no sleep I am getting very sad. I remember all what happened and ask myself why that happened to us we have not done anything.

**H19 How important are the following concepts for you in explaining the effects of the ISIS violence on your health: H19 chiqas je tara muhme ev xiarate eze neha bejem, na bushbuna Daesh chiqas le sar saxbuna ta tasir kir? H19 Wie wichtig sind die folgenden Konzepte für Sie, um sich die Auswirkungen der IS-Gewalt auf Ihre Gesundheit zu erklären?**

I: Now we have more options, how much they are important for you to know how much Daesh conflict has affect you.

**H20 Psychological causes (i.e. reaction of your mind or psyche to the ISIS violence) H20 Sabebe nafsi misal( rad fel) H20 Psychologische Ursachen (z.B. psychische Reaktion auf IS-Gewalt)**

I: Psychological reason, is it a problem for you?

R: A lot. They affected us too much.

**H21 Physical causes (i.e. reaction of your body to ISIS violence or physical stress reaction) H21 lashe ta, misal (rad fel) tafzi, eshek, asbi H21 Physische Prozesse (z.B. körperliche Reaktionen, auf IS-Gewalt oder physische Stressreaktion)**

I: Your psychological or physical condition, do you have any disease?

R: My body is okey but my head is in pain and now I am visiting psychologist

**H22 Supernatural influences (e.g. negative forces as the cause for symptoms) H22 teshte na bash(misal, shedete(kwet) salbi) H22 Übernatürliche Einflüsse (z.B. böse Kräfte als Ursache der Symptome)**

I: When you think of negative things such as negative force, do you think will happen to you?

I: You did not understand?

R: No I did not.

I: When you sit down, a negative thing comes to your head, you thoughts I mean.

R: All my thoughts and my head is usually on what happened to us and the captives. They did that to our village and I do not know now if my 5 brothers, my mum, my dad, two of my sisters, my husband, my brother in law, my mother in law, all of them and my relatives around 50 persons till now none of us know if they are alive or dead. We do not know anything from that as long as we are alove that will stick in our heart and our mind unless we see them.

**H23 Religious causes (e.g. punishment of God for sins) H23 jezaye xode je ber gunaha H23 religiöse Ursachen (z.B. Bestrafung durch Gott für Sünden)**

I: When you think that it is tribute that God sent to you? Not

R: No

**H24 How does the violence you experienced affect your relationship with other people? H24 pisbune (nebashbune)daishe ji ware chu tesire peywandiye navbera we u milete kiri? H24 Wie wirkt sich die Gewalt, die Sie erlebten, auf Ihre Beziehungen mit anderen Menschen aus?**

I: Does Daesh violence affect your relationship with other people?

R: They (Daesh) affected them as well.

I: But with you, did they affect your relationship with others?

R: No, did not affect me but when those who have not been catured by Daesh say that you have been on Daesh hand, we get very upset to much.

**H25 How does your experience of violence by ISIS affect your daily life in the Yazidi community? H25 nav melate ezidya ev teshte geh hate sare ta, cawa tasire xa le sar roj ta haye? H25 Und wie wirkt sich diese Erfahrung auf Ihren Alltag in der Gemeinschaft der Jesiden aus?**

I: Aming Ezidi community, what affect does this have on your days, I mean in saying “Have you been captured by Daesh”?

R: As I told you when they say” Have you been captured”. This affects us.

**H26 If you feel excluded from the Yazidi community, how much do you feel that exclusion? H26 Heger tu ji cemaata êzidîyan hatibi dûrxistin, tu vî dûrxistina çawa dibinî? H26 Falls Sie sich von der jesidischen Gemeinschaft ausgeschlossen fühlen, wie stark fühlen Sie diese Ausgrenzung?**

I: Do you feel yourself unlikable by Ezidi community or excluded from Ezidi community or within them? In Arabic

R: In between. Mot only Ezidis, any one says “have you been captured by Islamic State or how did it look like”. I feel sorry.

I: From those, how much do you feel that you are excluded from Ezidi community, too much, little or fifty fifty?

R: Fifty fifty. It means 50%

**H27 How did your experience of violence by ISIS affect your faith? H27 pisbune (nebashbune) daishe ji ware chu tesirkir ser imane (bawari) we? H27 Wie beeinflusste die erlebte IS-Gewalt Ihren Glauben?**

I: Not too much questions are left, we got close to the end.

I: How much did Daesh violence affect your faith?

R: My faith is the same as before. Nothing can change my faith and I will never stop having faith in God and I tell myself one day our life will be as before but it is very difficult this day comeback

**H28 How strongly did your experience of violence by ISIS affect your yazidi faith? H28 pisbune (nebashbune) daishe ji ware chu tesir imane (bawari) we ji bo diyanet yizidi? H28 Wie stark beeinflusste die IS-Gewalt Ihren jesidischen Glauben?**

**H29 How do you cope with the effects you have described from the ISIS violence? H29 Gelo tu çawa li ber van tiştên ku te behs kir didî? H29 Wie können Sie die Auswirkungen der eben beschriebenen IS-Gewalt bewältigen?**

I: How can you say the effect over you which we have discussed about earlier? How can you express or explain what have happened to you?

I: Did you understand me?

R: No I did not.

I: How can you decrease that effect on you? For example you have headache, what can you do to stop thinking about that problem?

R: I cannot control myself. When I visit my psychologist, says try to help youself but it is not up to me. I think a lot and remember and imagine past so I get very sad I do not even want to talk to a kid while I am very sad

**H30 What can you do for symptom relief? H30 çi karî tu bikî ji bona rehetbûna xwe (nishan)? H30 Was können Sie zur Linderung der Symptome tun?**

**H31 How much do the following strategies help you cope with the effects of the ISIS violence? H31 Ev stratejîyên jêr çiqas alikarîya bi tere kir li ber pisbune (nabashbune) şîddeta DSÎŞê : H31 Wie sehr helfen Ihnen die folgenden Strategien die Auswirkungen der IS-Gewalt zu bewältigen?**

I: Now we will tell you something, how much they help you to forget Daesh violence?

R: I can not forget and I cannot get it out of my head even if I went to God. “Went to God” means the emphasis of what she says

**H32 Believe in collective strength (e.g. strength of the Yazidi community or your family) H32 te heziye xwe ji bawerbune di tefgeri xwe bir ( tefgeriye yizidi yan malbet) H32 Glaube an gemeinschaftliche Stärke (z.B. Stärke der jesidischen Gemeinschaft oder Ihrer Familie)**

I: Do you have faith in Ezidis’s strength or not?

R: Yes

**H33 Believe in personal strength (e.g. believe in yourself or your own strength) H33 baweriya te ya hêza şexsî (b.m. Bawerîya te ji bo te û ya şexsî) H33 Glaube an persönliche Stärke (z.B. Glaube an sich selbst, an Ihre eigene Stärke)**

I: Do you have faith in your personal strength or yourself.

R: Yes

I: Too much?

R: Yes I have and I will try to have it as much as I can.

**H34 Praying H34 limê kirin H34 Beten**

I: Praying?

R: No, what? She does not get the accent

I: Are calling God?

R: Yes as long as we are alive, we will call God.

I: You have praying but it is no like Muslims’.

R: Yes, I call God a lot and Tawis Malak as well. Tawis Malak is the holiest one for Ezidis after God.

I: Do you call God or pray to get rid of negative things or Daesh effect?

R: I call God for helping me and all such things.

**H35 Retreat (e.g. spending time alone) H35 bi tene hizdki wexte xwe derbeski H35 Rückzug (Zeit alleine verbringen)**

I: Do you want to be alone sometimes?

R: Yes

**H36 Avoidance (e.g. avoiding things that remind you of ISIS) H36 Rev/baz(b.m. Reva ji tiştên ku DAÎŞê tîne bîra we) H36 Vermeidung (Dinge vermeiden, die Sie an den IS erinnern)**

I: Do like you forget what Daesh have done to you?

R: I will not forget.

I: You will not forget as all?

R: I am not going to forget that till I die.

**H37 Exchange trauma contents with others H37 Bi kesên din re, behskirina sadmet (trauma) bikin H37 Austausch über Traumainhalte mit anderen**

I: Do you share your trauma with others like Ezidis? Does it make you feel comfortable?

R: How?

I: If you share your story with others, do you feel comfortable psychologically?

R: Yes we are all Ezidis in this camp. Many times we our stories with each other.

**H38 Seeking professional help (e.g. doctors, psycho-therapists) H38 Lêgerîna alîkarîya profesyonelî/moxts (b.m. dixtor psîko-terapîst) H38 sich professionelle Hilfe suchen (z.B. Ärzte / Psychotherapeuten)**

I: We said the help of doctors, professional doctors. Do you seek such help?

R: Yes

**H39 Seeking help within the Yazidi community H39 alîkarîya di nav cemeatê (tefger) yizidiye bigerin H39 sich Hilfe innerhalb der jesidischen Gemeinschaft suchen**

I: Do you seek help within Ezidi community? For example communicating with Ezidis.

R: Yes

I: Too much?

R: What?

I: Too much or little?

R: What? I did not understand.

I: I mean too much or fifty fifty that help?

R: Fifty fifty. She does not understand yet

**H40 Do you have any other strategies that help you cope? H40 Heger tiştekî din hebe. H40 Haben Sie weitere Strategien, die Ihnen bei der Bewältigung helfen?**

I: Are there others things that can help you to forget that psychological effect?

R: Sometimes the Ezidi women help each other.

I: Excep what we have said, anything else?

R: No

**Group Group**

**H41 Other strategies, please specify one here H41 ji keremea xwe bibêjin H41 Andere, bitte nennen Sie diese**

**H42 How much would you say the strategy you just mentioned helps you? H42 Heger hûn behsa stratejiyên ku alikarîya berxwadana we dikin bikin, gelo hûn dikarin ev çiqas alikariya we dike? H42 Falls sie weitere Bewältigungsstrategien angegeben haben, wie stark helfen diese Ihnen?**

**H43 Other strategies, please specify another here H43 ji keremea xwe bibêjin H43 Falls Sie noch weitere Strategien verwenden, bitte nennen Sie eine weitere**

**H44 How much would you say the strategy you just mentioned helps you? H44 Heger hûn behsa stratejiyên ku alikarîya berxwadana we dikin bikin, gelo hûn dikarin ev çiqas alikariya we dike? H44 Wie sehr hilft Ihnen die Strategie, die Sie eben genannt haben?**

**H45 Now, I am going to name several forms of professional health care aids. Please tell me if you already had contact with them or received them. If you did, please tell me how much each one improved your well-being. H45 Niha ezê navê reya bidim we. ji kerema xwe ji min re bibêjin ku hûn van dizanin û we ew girtine yan na?heger we w e kiribe evane çiqas piştgiriya we H45 Ich werde Ihnen nun mehrere Arten von professionellen Hilfsangeboten nennen. Bitte sagen Sie mir, ob Sie diese Art vn Hilfe bereits in Anspruch genommen haben. Falls ja, bitte sagen Sie mir wie stark die einzelnen Hilfsangebote Ihr Wohlbefinden verbesserten.**

I: Now I am going to tell the names of options. They are names of medicines and things, you will say if you have had them or not. You will just gibe the answer.

**H46 Medication (e.g. anti-depressant or medicine that improves your mood) H46 îlaç (derman) H46 Medikamente (Psychopharmaka / Medikamente, die die Stimmung und psychische Gesundheit verbessern)**

I: Are you taking medicines or not?

R: No, just migraine pills.

**H47 Psychologists H47 doxtor pisîkolog (nefsi) H47 Psychologen**

I: When you go to the psychologist, do you do alone or with a group?

R: no I go alone

**H48 Individual psychotherapy H48 Psîkoterapîya Şexsî H48 Einzel-Psychotherapie**

I: How much does that help you?

R: Everytime I visit there I cry a lot and then become comfortable somehow.

**H49 Group psychotherapy H49 Psîkoterapîya Grûpan H49 Gruppen-Psychotherapie**

**H50 Religious or traditional healer H50 hekime(ilackari) dini (oldari) H50 Religiöse oder Traditionelle Heiler**

I: Do you go to a religious healer?

R: No

**H51 Herbal medicine H51 Îlacên nebatan (ilace normal wek chayi nebati) H51 Pflanzliche Medizin**

I: Do you have vegetal medicines such as vegetal pills, vegetal tea or other things?

R: Mmm She does not understand the question

**H52 Social work or help with daily structure (e.g. childcare) H52 Xebatên be Grupan yan jî alîkarîya karên rojane (e.g. Nêrîna zarokan) H52 Sozialarbeit oder Hilfe bei der Tagesstrukturierung (z.B. Kinderbetreuung)**

I: With groups, for example when you work with groups, does that help you?

R:Mmmm (She means yes but the questions is not explained very well)

I: How much does it help you when you work with groups?

R: It is good with me.

**H53 Doctor or physician H53 toxter? H53 Ärzte**

I: Before that, did you go to doctors? Do you have problems with your body?

R: No. I go to doctor continuously for my head and my eyes.

**H54 If doctor or physicians: how much did it help? H54 Toxter: Heger cewaba be "erê"be, ew çiqas alîkarîyawe kir? H54 Falls Ärzte: Wie sehr half das Ihnen?**

I: You said for you legs too. How did doctor help you when you went for your legs, eyes and head?

R: They are very good with us, they do all of there best. We are thankful.

**H55 If medication: how much did it help? H55 îlaç (derman): Heger cewaba be "erê"be, ew çiqas alîkarîyawe kir? H55 Falls Medikamente: Wie sehr half das Ihnen?**

**H56 If psychologists: how much did it help? H56 doxtor pisîkolog (nefsi): Heger cewaba be "erê"be, ew çiqas alîkarîyawe kir? H56 Falls Psychologen: Wie sehr half das Ihnen?**

**H57 If individual psychotherapy: how much did it help? H57 Psîkoterapîya Şexsî: Heger cewaba be "erê"be, ew çiqas alîkarîyawe kir? H57 Falls Einzel-psychotherapie: Wie sehr half das Ihnen?**

**H58 If group psychotherapy: how much did it help? H58 Psîkoterapîya Grûpan: Heger cewaba be "erê"be, ew çiqas alîkarîyawe kir? H58 Falls Gruppen-psychotherapie: Wie sehr half das Ihnen?**

**H59 If religious or traditional healer: how much did it help? H59 hekime(ilackari) dini (oldari): Heger cewaba be "erê"be, ew çiqas alîkarîyawe kir? H59 Falls religiöse oder traditionelle Heiler: Wie sehr half das Ihnen?**

H**60 If herbal medicine: how much did it help? H60 Îlacên nebatan (ilace normal wek chayi nebati): Heger cewaba be "erê"be, ew çiqas alîkarîyawe kir? H60 Falls pflanzliche Medizin: Wie sehr half das Ihnen?**

H**61 If social work: how much did it help? H61 Xebatên be Grupan yan jî alîkarîya karên rojane: heger cewaba be "erê"be, ew çiqas alîkarîyawe kir? H61 Falls Sozialarbeit: Wie sehr half das Ihnen?**

H**62 How do you think these professional aids might improve your well-being? H62 Gelo li (nirine we) gorî we ev alîkariyên profesyonel dê çawa alîkarîya we bike? H63 Wie glauben Sie verbessern diese professionellen Hilfsangebote Ihr Wohlbefinden?**

I: In your opinion, how much do you think these aids might help you to forget that bad thing, for example doctors of list of groups? How much are they helping?

R: The psychologist helps me too much.

I: How much the psychologist helps?

R: Before few days she said lets go out to change weather which was helpful and the translator is always with us. She says whatever is necessary we can do, we will. Just to help you to forget that.

R: She helps us. I told her that when my kids see fathers take their kids to pool or garden, they say that why their father is not taking them as well. I said that he Is not here with us I get very sad when my kids see themeslef without father and others have fathers. I become very sad, I told them to help us little bit. My kids are too young and whoever comes to Germany and does not know the language is very difficult. All these happened to us and thets why we can learn so fast, we are busy-minded.

I: Do you want any break? We will talk around another 20 minutes

R: no no, no need I am not tired.

H**64 What kind of professional help would you like to receive but have not received yet? H64 Gelo hûn(le nirine we) çi cûre alîkarîya profesyonel dixwazin lê heya niha we negirtîye? H64 Welche Art professioneller Hilfe würden Sie gerne in Anspruch nehmen, haben sie aber bisher nicht bekommen?**

I: What kind of medicines do want to receive which you have had not yet?

R: No the medicines are not working for me, I cannot forget sister. It is not up to me.

H**65 Below is a list of difficulties people sometimes have after stressful life events. Please indicate how distressing each difficulty has been for you DURING THE PAST SEVEN DAYS H65 Li jêr lîsteyeke( kaeme) dijwarîyên ku mirov piştî bûyerên jîyaneke stresê dijî heye. Ji kerema xwe behsa dijwarîya tiştan bikin DI VÊ HEFTA VÊ DAWÎ de H65 Ich nenne Ihnen jetzt einige Probleme, die Menschen manchmal nach belastenden Lebensereignissen haben. Geben Sie bitte an, wie bedrängend jedes Problem für Sie IN DEN LETZEN SIEBEN TAGEN war**

I: Now I will tell you some problems which happened by Daesh to some people. Those people like you have seen bad things from Daesh and still there are problems with them. So you tell us how much such problems effected you. I will tell you the options and you will say No or Yes.

H**66 Any reminder brought back feelings about it H66 Gelo tu tiştek van hêstan anî bîra we H66 Immer, wenn ich an das Ereignis erinnert wurde, kehrten die Gefühle wieder.**

I: When you think about something, is there a reminder?

R: Umm She means yes

H**67 I had trouble staying asleep H67 Min pirsgirêka xewê jîya (moshkiled xewkirine hebu) H67 Ich hatte Schwierigkeiten, nachts durchzuschlafen.**

Ahaaa means ok

H**68 Other things kept making me think about it H68 Tiştên din min xist nava fikirandina wê H68 Andere Dinge erinnerten mich immer wieder daran.**

I: Things come to your mind?

R: Yes a lot. I think always.

H**69 I felt irritable and angry H69 Ez xwe bi hêrs û nerehet hîs kir H69 Ich fühlte mich reizbar und ärgerlich.**

I: Do you feel that you are not comfortable or angry?

R: I am not comfortable.

H**70 I avoided letting myself get upset when I thought about it or was reminded of it H70 Dema ku ez ev bûyer hate heşê min an jî ku hate gotin, min xwe ji fikra xemgînbûnê dûr xist. H70 Ich versuchte mich nicht aufzuregen, wenn ich daran dachte oder daran erinnert wurde.**

I: When things come to your mind and you want to avoid them too much.

R: Yes too much with me.

H**71 I thought about it when I didn't mean to H71 ez pe defkrim, dema men na dexast H71 Ich habe auch darüber nachgedacht, wenn ich es nicht wollte**

A lot

H**72 I felt as if it hadn't happened or wasn't real H72 Hîssa min wekî ku ev tişt nehat serê min û nerast bû H72 Es kam mir vor, als ob es gar nicht geschehen wäre oder irgenwie unwirklich war.**

I: Did you think if it was not real?

R:Yes I felt like that

I: a lot or few times?

R: Because of all what we have seen, our heart become strong

H**73 I stayed away from reminders of it H73 Min xwe ji tiştên ku têdixiste bîra min xwe dûr xist. H73 Ich versuchte, Erinnerungen daran aus dem Weg zu gehen.**

I: You liked to forget it or get rid of it from your way. Did you want that, a lot?

R: Umm

H**74 Pictures about it popped into my mind H74 suret e ten sari ta H74 Bilder, die mit dem Ereignis zu tun hatten, kamen mir plötzlich in den Sinn.**

I: Pictures were coming infront of you eyes about those problems?

R: I usually check the pictures on my cell phone and when I see those pictures of my husband and family I cannot sleep at all.

H**75 I was jumpy and easily startled H75 Ez tirsîyam û bi rehetî ketim nav tirsê H75 Ich war leicht reizbar und schreckhaft.**

I: I scared and not comfortable.

R: I am not afraid. I do not afraid from anything especially after what I saw with Daesh I do not scare from anything.

**H76 I tried not to think about it H76 Min hewl da ku nefikirim. H76 Ich habe versucht, nicht daran zu denken.**

I: When you think of something, do you try to do something else to forget that think?

R: I think a lot, I make myself busy about doing something such as tiding up the house or going to the market.

**H77 I was aware that I still had a lot of feelings about it, but I didn't deal with them H77 Ez ji hebûna fikrên wan haydar bûm (zani), lê min guhê nadaie. H77 Ich merkte zwar, dass meine Gefühle durch das Ereignis noch sehr aufgewühlt waren, aber ich beschäftigte mich nicht mit ihnen.**

I: Do you feel that it is like narcosis which you are not aware of?

R: How?

I: You did not understand me?

R: No

**H78 My feelings about it were kind of numb H78 Hestên min di derheqê wê de, wekî cureyeke lalbûnê bû( moxder) H78 Die Gefühle, die das Ereignis in mir auslösten, waren ein bisschen wie abgestumpft.**

I: I mean feelings come to you that you do not feel this at all. For example when you go to consolation or a dead one but you do not feel that you are sad. You look like isolated from this thing. Do you fell that? It is not understandable for interviewer

R: Yes I feel. She does not get correctly

**H79 I found myself acting or feeling like I was back at that time H79 Min xwe wekî lîstina rolekê an jî wekî ku ez ji demê paş ve hîs kir. H79 Ich stellte fest, dass ich handelte oder fühlte, als ob ich in die Zeit (des Ereignisses) zurückversetzt sei.**

I: You feel that you are living in the time that you were with Daesh. Do you have such feeling sometimes?

R: Yes sometimes. I have feelings sometimes.

I: Fifty fifty I mean?

R: Fifty fifty

**H80 I had trouble falling asleep H80 Min zehmetîya raketin(xewkirin) hîs kir. H80 Ich konnte nicht einschlafen.**

**H81 I had waves of strong feelings about it H81 Bi min re pêlên hestên dijwar çêbûn- bi miro hisik mekin chebu ji derheqe we H81 Es kam vor, dass die Gefühle, die mit dem Ereignis zusammenhingen, plötzlich für kurze Zeit viel heftiger wurden.**

I: Sometimes that feelings about Daesh becomes like a disaster with you, I mean too strong with you. In Arabic

R: Yes it is correct.

**H82 I tried to remove it from my memory H82 Min hewl da ku ez ji bîra xwe derxim. H82 Ich habe versuchte, es (das Ereignis) aus meiner Erinnerung zustreichen.**

**H83 I had trouble concentrating H83 Min zehmetîya lê hûrbûnê (terkiz) hîs kir. H83 Es fiel mir schwer, mich zu konzentrieren.**

I: It was difficulty for you to concentrate. For example when you are reading.

R: Yes it is difficult sometimes.

I: You mean not always

R: No not always

**H84 Reminders of it caused me to have physical reactions, such as sweating, trouble breathing, nausea, or a pounding heart H84 waxte dehat bira men, lasha men xu da, nafse men tang bu, madi men le hav kat, dli men be kwat lekat H84 Die Erinnerungen daran lösten bei mir körperliche Reaktionen aus, wie Schwitzen, Atemnot, Schwindel oder Herzklopfen.**

I: Do those things effect you such as vomiting, sweeting or pounding heart.

R: How?

I: when bad things come to your mind for example pounding heart or sweeting?

R: I did not understand.

I: For example you get headache?

R: Yes I get headache from thinking.

**H85 I had dreams about it H85 Min di derheqê wê de xewnan dît. H85 Ich träumte davon.**

I: Do you see dreams about it?

I: I always see dreams. I always see my relatives who are missing.

**H86 I felt watchful and on guard H86 Min xwe baldar û di nobettê de hîs kir. H86 Ich empfand mich selber als sehr vorsichtig, aufmerksam oder hellhörig.**

I: You feel that you are always watchful.

R: Yes I feel.

I: Too much this feeling

R: Yes too much

**H87 I tried not to talk about it H87 Min hewl da ku ez di derheqeê we de xeber nedim. H87 Ich versuchte, nicht darüber zu sprechen.**

**H88 Thank you for these responses. H88 ez sipasiye we dikim ji bu bersive we dat H88 Danke für diese Antworten.**

**H89 Finally to conclude, can you tell me what was the most positive experience you had within the last two years in Germany? H89 Pirsa herî dawî, tecrûbeya we herî xweş ku tu li Almanyayê jiyayî çi ne? H89 Können Sie mir zum Abschluss sagen, was die positivsten Erfahrungen waren, die Sie innerhalb der letzten zwei Jahre in Deutschland hatten?**

I: The last question is can you tell me your positive experience in Germany?

R: Germany helped us a lot we are very thankfull to them and my kids are very comfortable here. For example I was saying at home when that happened to us. I was thinking of my kids and I was saying that wish to die and my kids not asking about anything from anyone and I cannot provide for them. But in Germany, they help us and I do not let them to be in need of someone as much as I can.

**H90 How satisfied would you say you are with the Special Quota Project at this time? H90 tu chiqas kani beji ew projekta (mashrou) special quota bash bu? H90 Wie erfolgreich würden Sie das Sonderkontingent zu diesem Zeitpunkt bewerten?**

I: How much you would say that this Special Guota Project is, you can bad, good?

R: It is good. It helped us a lot.

**H91 What are the three most positive aspects of the Special Quota Project in your opiinion? H91 ka nav se(3) tecrubeya bash be ta ra darbas bun je projekte special Quota? H91 Was sind Ihrer Meinung nach die 3 positivsten Aspekte des Sonderkontignents?**

I: What are the three aspects of this Special Qouta Project in your opinion? What are three positive experiences that you have had?

R: First of all, they have brought us here and second they supported my kids because if I was in Iraq, there was no one to help my kids and the salary that they give here is enough for me to buy things for them.

I: Other things?

R: There was nowhere for us to live, here they kept us. I mean we had no house nor village and nothing was left for us.

**H92 What are the three most negative aspects of the Special Quota Project in your opinion? H92 ka nav se(3) tecrubeya Na bash be ta ra darbas bun je projechte special Quota? H92 Was sind Ihrer Meinung nach die 3 negativsten Aspekte des Sonderkontignents?**

I: To you, three negative experiences of this project you want to say.

R: Good. We have not seen anything which would be bad.

**H93 And what gives you hope for the future? H93 che neren (Amale) je roja peshra (Mostakbel)? H93 Und was gibt Ihnen Hoffnung für die Zukunft?**

I: The last question. What opinions do you have for future? What gives you hope for future?

R: My future is my two kids.

**Thanks!**