**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”.*

***Audio file name: [042]***

**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.**

**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?*

*R: Me? I am 45.*

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

I: Are you married?

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: Is your husband here?

R: My husband, yes, he’s here.

**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: With how many people are you living?

R: As a family?

I: Yes, at home, how many people live with you?

R: My six children are here, and me and my husband.

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

I: Six children, you, and your husband…

R: Yes. 3 of my children are still in Iraq.

I: 3 of them are in Iraq, and the others are with you?

R: Yes

**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: Do you know how to read and write?

R: Yes

I: In Arabic?

R: Yes, Arabic.

**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: Until which grade did you study?

R: I studied until the 6th grade.

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

I: Did you finish 6th grade?

R: Yes, I did.

**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, or a language course?

R: I am going to a language 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: Are you working?

R: No, I am only going to the courses

**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: Would you like to work, after you finish your courses?

R: Honestly, the children are going to school, and I need to be home to prepare them, and do the housework. My husband is already working.

**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: I see. Were you working before ISIS entered into Iraq?

R: We were well, we didn’t have problems. My older son was a Peshmerga. His salary was around 100.000.

I: So, you were not working in Iraq?

R: No, I was at home.

**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**

**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: My religion is Serfedini.

I: So, you are a Yazidi?

R: Yes, Yazidi

**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 nation, your people?

R: Yazidi

**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: Now I’ll ask some questions, can you reply them?

R: Okay

**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: What is your basic concern? What is your concern in life?

R: I want a house to live with my children. We are living in a really small place now, and they don’t have room to study. This is my basic concern now. I wish for nothing but a house. Thankfully, they do everything they can for us.

I: In fact, the reason why we’re asking these questions is to understand the situation the women are in. We are not asking them to provide aids, we are here to understand your psychology and make your voice heard. We are doing this to be a voice, saying “these women have experienced these.”

**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 to rebuild your life? What should be done so that you can rebuild your life anew?

R: I wish my children will be good, their education will be good. My husband will have good employment. I wish for a good life. They were so scared, they went through the worst of days. We suffered a lot under them. For 7 days and 7 nights we were on the road, running away. For days we walked on the roads, in the fields. We were miserable, with no bread, no water.

I: I’ll ask them too, but not now… You want a good life, a nice house. Are you sad that you don’t have them now?

R: Sorry?

I: Does it make you sad that you don’t have them now?

R: No, I just want to be together with my family, my children in a separate house.

I: I see, you want a separate house.

R: Yes

**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 I’ll ask you to give me an evaluation, 0 is very bad, and 4 is very good. Can you reply with a number on this range? How strong do you think you are? How much can you stand on your own two feet?

R: I think I am very strong. I always tried to be strong even in the hands of ISIS. Though I was afraid that they would kill my children.

I: Can you tell me if you are very strong or half, or not?

R: I am strong, I am fearless now.

I: So, is it 4?

R: Yes. I feel somewhat shy saying it, but 4.

**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: How do you see your future? What is waiting for you in the times to come?

R: I wish my children study well, graduate and have good jobs. I wish they build a good life in here, we all do together. My children are successful at school.

I: Which grade are they going to?

R: 2 of them are 8th grade, one is 9th, and the youngest is going to the 2nd grade.

I: They all go to school?

R: Yes, they all do. Only one is not so good at school, but the teacher says he’s okay.

**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: Now, suppose that the situation in Iraq improves. Would you like to go back to Iraq, or Kurdistan, or would you like to stay in Germany , or go to another European country?

R: I’d like to stay here.

I: In Germany?

R: Yes. They’ve opened up their doors for us. Neither the Iraqi government, nor Kurdistan did anything for us. Here, they’ve been so helpful. May God be pleased with them.

**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: If you rate it from 0 to 4, how much do you feel Germany as your homeland?

R: As I said, we are capable of living here. We are not feeling scared. Here we are met with respect and humanity. This is enough.

I: Between 0 and 4, would you like to say 4? Is it ‘very much’?

R: Of course I know this is a foreign country. But nobody intervenes with anyone here. Nobody takes children away from their parents by force. This is the best thing.

**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: What can you say about your experience since you came to Germany? Is it good, or is it very good?

R: Yes, it’s been good. My only aim is to provide a future for my children.

I: Has it been very good?

R: Yes, very good.

**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?**

I: Why did you reply so? Why is Germany so good for you?

R: Here, there’s humanity. I haven’t seen this humanity of German people in anywhere else. Here, there’s respect. We escaped from ISIS and came here, and they’ve helped us a lot. It was not the Iraqi government or anyone else who helped us. But Germany helped us.

**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: Suppose you want to return to Iraq. What should be in Iraq so that you can live there, return there?

R: I don’t believe in that.

I: So, you don’t want to go back?

R: No, I don’t. Maybe I can just go as a guest.

I: You mean you can visit?

R: Yes, because some of my children are living there.

I: What should happen so that Iraq improves, has a lasting peace?

R: I don’t believe that would happen. Iraq is not nice, and I don’t think it will improve either.

I: You just said that you might go for a visit as a guest, and come back. What needs to happen there so that you can be convinced to stay there for good?

R: I’d only go to see my children. If they weren’t there, I also would never go. They got married there, I wanted to go, but I couldn’t.

I: I hope you can go for a visit, if God pleases. Don’t worry.

R: They have demolished and burned down our houses. My children were living in Arabs’ houses. They ran away from Sinjar, and went to the Arab side, in Arabs’ houses. But they had to flee again. And then they rebuilt their own houses and settled back.

I: Your children?

R: Yes.

**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**

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

I: Do you know what the word justice means?

R: No.

I: It’s truth. If someone took away your rights from you, and you want what’s rightfully yours back, this is justice. What does justice mean for you? What do you think, when you say that you want your rights back?

R: We are wretched people. How can we get our rights back? We are not capable of doing anything. We were very well before. We had cars, a house, gold… Everything was going well. But this is where we are at today.

I: I see. What does it mean to you that justice is served?

R: Honestly, for me it’s enough that my children have their father with them. We resuced ourselves and our honor, and we came here. Worldly possesions are nothing, they are not important. What’s important is that we are together.

**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: How important is it for you to get your rights back from ISIS?

R: It’s very important. May God not let them enjoy what’s rightfully ours.

**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: Do you have hope that you get your rights back?

R: We have hope.

I: How much? Little or much?

R: A lot. But it’s not easy.

**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 for you that ISIS is punished? You know what ‘punish’ means, right?

R: Yes, it’s like they suffer, they are beaten, right?

I: Yes, how important is it for you that they are punished?

R: Of course it’s very important. They have devastated the people. All those tears of women and children… How they made me suffer, how they made all those people, all Yazidis suffer… They murdered everyone right in front of us. Yazidis are poor people. ISIS took my paternal uncle’s daughter, then they brought her to me, and said that we are relatives. She was so young, as young as my son over there.

I: A girl?

R: Yes, a girl. They brought her to us, her mother was also with us. A man’s wife brought her.

I: Wife of an ISIS member?

R: Yes, yes, she is also ISIS. I asked her why they do this to Yazidis, why they burned down people’s houses. And she said it was all our village head’s fault. If we had accepted to convert to Islam, we were not going to do any of this, she told me.

**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: ISIS contains governors, commanders, and also women, children. Do you see them all as equally evil? Should they all be punished the same?

R: All ISIS is evil.

I: So, all should be punished the same?

R: Yes.

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

I: And what do you think their punishment should be?

R: How can I punish them? It’s not in my power.

I: What do you think it should be?

R: I wish them to suffer the same as us, they should suffer even more.

**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: Have you ever heard of anyone who defends the rights of Yazidis, who shouts for their rights?

R: No.

I: You haven’t heard?

R: No, I didn’t.

**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: Is it possible for you to forgive ISIS?

R: No, I wouldn’t forgive them.

I: Why not?

R: They destroyed Yazidis’ houses, they killed everyone, they took the women, they took the children and sold them. They still have some of my cousins.

**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: Is it in no way possible for you to forgive them, or can you forgive them if something happens?

R: No, no way. We suffered a lot in their hands. What did we do to them? Why did they torture us?

**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 I’ll ask you questions and you’ll give a numerical assessment, stating how true it is.

**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: How important is it for you to get news about what happens in Iraq? How important is it for you?

R: Very important. I want to know the news.

**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 that the peoples learn about what happened to Yazidis?

R: Everyone should know.

I: Is it important for you that they know?

R: Yes

**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: Is it important for you that your children and their children know? Do you want them to know?

R: I don’t know.

I: Do you want your grandchildren to know what Yazidis experienced?

R: Yes

I: Why?

R: So that they’ll stay away from Muslims.

I: I see.

**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: Why do you want all the peoples, and your grandchildren to know what you lived through?

R: This is not the first time this happened to us. They should know their rights, they should know what happened to their own people, so that they’ll not encounter a similar situation in the future.

**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?**

I: How should people learn about it, about what happened to you?

R: [answers in Arabic]

I: Can it be achieved via TV, radio and the Internet?

R: Yes. Elderly people used to tell us what Yazidis lived through. Similar things happened to Yazidis before as well. This time we’ve seen it with our own eyes.

**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?**

**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, the governments prepare reports on what Yazidis lived through and they are getting published. Do you think these reports are good? Are those publications enough, or you think more should be done?

R: Reports wouldn’t change anything.

**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?**

I: How can the victims of ISIS be helped?

R: Yazidis can be taken under protection. Muslims can be blocked from harming them again.

**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?**

**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: When people see you, when you talk to them, do you feel they understand that you are a victim of ISIS?

R: I feel ashamed, I feel sorry for myself.

I: So, people understand that you are a victim?

R: Yes

I: How much do you feel it? A lot?

R: Not too much, I think they understand half-half.

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

**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.**

**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 believe that there’ll be peace in Iraq? Do you think it’s possible?

R: Honestly, we wish there’ll be peace in Iraq. We want the life in Iraq to be nice.

I: Do you believe that there’ll be peace?

R: Honestly, I don’t. It’s Iraq, and I don’t think it’ll ever be nice in there.

**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: Do you think there’ll be peace in other Arab cities like Syria, Iran, Jordan?

R: It’s hard. It’s really hard to have peace where Musims are.

I: I see.

**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: What should be done to have peace in Iraq? What needs to happen for peace to be ensured there?

R: I don’t believe that it’s possible.

**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: You know that some areas are under ISIS control, ISIS invaded those places. What do you think about it?

R: Of course it’s not good.

I: Why?

R: I don’t know, it’s just not good. Yazidis are in between those areas.

I: So you think Yazidis should be rescued from them?

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: I know I already asked you, but can you repeat? What should be done for the protection and safekeeping of Yazidis?

R: A region should be created in a secure area in which only Yazidis will live.

**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.**

**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 came to Germany, have you ever talked about your bad experiences?

R: Yes, we talk.

I: How often? Once a week, once a month, or everyday?

R: At school, when we sit with women, almost always we talk about it.

I: So, everyday?

R: Yes.

**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: With whom do you talk to about what you lived through in the hands of ISIS? With your friends, your family, or all?

R: We sometimes talk when we come together with the women at school.

I: Have you ever seen a psychiatrist?

R: Yes, I went there for a year with my daughter.

I: You did?

R: Yes

I: Are you going now?

R: No, I’m not. They told me that our time was onver with that doctor, and they would arrange another doctor for me.

I: Do you talk to the women in social services about your experiences?

R: Sometimes we do.

I: Have you ever given an interview for a raido or TV?

R: No.

I: Have you ever written about it on Facebook or elsewhere?

R: No.

**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?**

**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?**

**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?**

**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: Have you ever written about your experiences, even if it’s for yourself?

R: You know there was a court in Duhok. I went to that court and spoke there.

I: So you raised a voice?

R: Yes

[46:50 – 47:30 incomprehensible]

R: Court of genocide

I: Did you talk only there, or did they talk to you later on?

R: I went once, and my daughter went once, that’s all.

I: Have you ever written about your experiences?

R: I’m thinking about it.

I: But have you ever written?

R: No.

**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 came to Germany, have you been following, talking about, sharing the news about Iraq?

R: Honestly, not much.

I: Once a week?

R: Yes, I can say once a week.

**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 do you want to know the news? Why do you want to know what’s happening?

R: I want to know how many people are saved from ISIS, how many ISIS members are killed.

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

I: Now I’ll ask you and you can reply as yes or no. Do you ask your friends, their families about their situation and the news?  
R: Sometimes I ask about what’s going on.

I: Do you follow the news on Facebook?

R: I don’t follow much. Sometimes my husband tells me what’s going on.

**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: Do you talk to your friends and family on WhatsApp to know what happened to whom, and how? Do you communicate with each other?

R: Not much.

I: Phone?

R: Sometimes I talk on the phone with my children. With my sisters-in-law.

I: No Facebook or Internet, only phone?

R: Yes.

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

**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 are coming to the last parts. Now I’ll ask you questions and if you don’t want to answer a question, you may say so.

I: Which village are you from?  
R: I’m from Halden village. I am originally from Tel Qesap, but I got married and moved to Halden village.

I: Were you in Halden when ISIS attacked the village?

R: Yes, I was there with my family.

**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: How long were you in the hands of ISIS?  
R: 4 months.

I: What happened when ISIS came to your village?

R: We were in the village. I was on the phone with my brother, and I heard screams. I asked them what was happening and he told me that they were fleeing. ISIS entered into their village and wounded people, so they decided to escape them.

I: It was not your village, was it?

R: No. This one is in Tel Qesap, Qible village, close to Sinjar. So, they told me that they were running, and my husband joined the men of the village, took their weapons and went to defend the village skirts. They stayed there until the morning. Next day he came home and he was resting. I got him up and told him that villagers of Qible already escaped, and we should too, as ISIS was about to attack. He got up, we got prepared, took some clothes and things we would need. We had 2 goats, and we decided to get milk from them for our babies. My son went to milk them, and 5 or 6 vehicles entered into the village. They called all the men of the village to talk. And they told us to stay in the village. So we unloaded the car.

I: Your husband was among those who were protecting the village?

R: Yes

I: Your Arab neighbours did not run away, but stayed?

R: No, they didn’t run away.

I: You were about to escape, but they told you to stay, and there’ll be no problems?

R: They approached the villagehead and told him not to escape.

I: ISIS members talked to the villagehead?

R: I don’t know, they were Arabs.

I: I see, you didn’t know who they were.

R: We didn’t.

I: Then it was ISIS entering the village

R: It was around 3-4 pm. The same Arabs came again and told us that they failed to do anything, and we should escape. So we escaped. We wanted to go to Serfedin, but my children told me that there was not enough water there, and it was too hot. We decided to go to the water side, and we got caught. We were already out of the village, we got captured around Mosul.

I: And then?

R: Then we got captured. It was not only us, we were around 15 cars, all full with women, children. Then they told us that we were going to Xena Sor. ISIS members told this. They spoke Kurdish, Sorani.

I: Were they ISIS?

R: Yes, ISIS.

I: So, you were taken to Xena Sor?

R: They caught us on the border, and Xena Sor is right next to the border. So they told us that we were going there.

I: Xena Sor is the name of a village?

R: Yes. Then my husband disagreed. He told them that we want to go to Ziravan road, but ISIS told us that they would kill us if we don’t drive back. So we turned around. They took us to a house and locked all of us in. They didn’t let us out the next day also. Then at night, they told us to get into our car and follow them. They took us to Syria.

I: You went to Syria?

R: Yes

I: Did they take you to another house?

R: They took us to a school in a town called Tel Seari.

I: How long did you stay there?

R: 8 days

I: Before arriving in Syria?

R: No, I’m talking about Syria.

I: How long did you stay in Xena Sor?

R: 1 day. Next day at night we left.

I: In which area did you stay in Syria?

R: Tel Seari. They took us to a school. There was a sign that read Tel Seari School.

I: And then?

R: They separated women from men. When we were in the car my husband told me to take my gold with me, but I refused and took my son, and got out of the car. Then they took us to another place without the men. We thought that they were going to kill the men. My son heard them saying that. We, all the women, started to cry. We were so scared. People were starving, shouting, crying. Children were crying. We thought that they killed the men. We couldn’t see them, we were in another building. We were shouting and crying that they killed our brothers and husbands. They were taking some men right out of the door to show us. And they were taking us to the schoolyard in the evening. An imam came to the schoolyard. To me he sounded like he was from Egypt. He told the men that they’ll either become Muslims, or their heads will be cut off. He was showing a chopper in his hand.

I: He told this to men?

R: Yes. Men told him ‘it depends on our children, our families. We would accept whatever they say. But no one can be forced to become a Muslim. And we told them to become Muslims, as they say. Then they made men do the worships of Islam, they prayed, and then they brought us food. It was the first meal they gave us. They were telling us that they’ll kill all of us, even the children, if we don’t become Muslims. They believed that God will forgive them. But when we all became Muslims they didn’t kill us. 8th day, at night, they told us that we were going to Iraq the next day. We were happy about it.

I: After 8 days?

R: Yes.

I: So, you stayed in Tel Seari for 8 days.

R: Yes

I: After 8 days they told you that you were going back to Iraq?

R: Yes. We were so happy. We said ‘being dead in Iraq is much better than being alive in Syria.” In the morning 5 bearded men came, and they told the families to make a line. We made a queue and we recited the kalima shahadah one by one. We were scared and we said it. And they untied us one by one, whomever recites recites the kalima shahadah, recorded our names and told us to go. We got out og the school. They separated our sons and daughters. They took us apart. They took our daughters, and the women whose husbands escaped. My daughter was still very young. It has been 3 years since we escaped ISIS and came here, she was even younger back then. My younger son was only 3 years old. They were so little. But they took all of my children, didn’t let them stay with me. My husband saved my little daughter from ISIS. They were saying that she was also a girl, but my husband said she was just a small child.

I: Did ISIS keep any of your children?

R: No, I took them all.

I: When you returned to Iraq, you were still captives of ISIS?

R: Yes, they took us there.

I: They separated boys, girls, men and women.

R: We were in 5 cars in a row, one for girls, one for boys, etc. We have seen a lot of corpses on the road in Iraq.

I: Where?

R: In Sinjar. Then we arrived in Mosul. Before entering Mosul, around Sinjar, they separated a bus from us. We continued an that bus remained behind.

I: Did they take that bus to Sinjar?

R: Yes, to Sinjar. Then they lined everyone up to kill. There were men and children. Then a man came, his name was Hamza, he was also an ISIS member. He told them to stop, and said that was not our deal. If he weren’t there, they were going to kill everyone. They were going to kill my children too. Then we went to Mosul. Before entering Mosul, on the crossroads they separated the girls. They took us a long way to Geyara.

I: Where’s Geyara? In Iraq?

R: In Iraq. We thought they were going to kill us there. We were crying all night, we were beating ourselves. We thought we lost our children, our homes.  
[15.23 - 15.37 incomprehensible]

I: Were you with your husband?

R: Yes, me, my husband and our 2 little children. The others were taken from me.

I: So they took the others from you?

R: Yes. We were a group of 190 people that night in Geyara.

I: 190 people?

R: Yes. We were kept there for around 2 months. One day ISIS brought a phone to the door, and asked whose phone it is. Nobody could say that it was theirs, everyone was so scared. And then I said it’s mine.

I: But it wasn’t yours?

R: No, it was mine and I claimed it. Then he said they were going to give it to my husband, and later he did so. My husband secretly called his brother using that phone. He said that we weren’t eating for 7-8 days, our children were taken from us, but we were still alive. Then we could talk to our children on the phone and told them to ask for coming to us, or we were going to go to them, to reunite.

I: What happened after that? You talked to your children on the phone, right?

R: Yes. They’ve taken our daughters to Mosul. Later on they told me that they were collecting them in groups, and took the groups out.

I: So, your daughters were elsewhere, and you didn’t know where they were?

R: Yes. They told me that they were with their cousins, but they were separated. My daughter told the ISIS members that they are cousins, they are like sisters, but they separated them anyway.

I: Who did she speak to?

R: To ISIS. Then they brought them together with my daughters. And then they took all from Mosul to Baac. I don’t know for how many days they were kept there.

I: They took your daughters and their cousins to Baac?

R: Yes, to Baac.

I: And they met with your other daughter there? Your daughter couldn’t see her sister until then?

R: Yes, my daughter was with her cousins. Then they told them whomever has a brother, they’ll wait for them. They secretly talked to their brothers on the phone. Their brothers were in Tel Benad. They took them first to Sinjar, and then to Tel Benad.

I: So, they took them to Baac, and told them that they will reunite them with their brothers?

R: Yes

I: Your daughters spoke to your sons on the phone, and ISIS reunited them?

R: Yes, they got reunited in Tel Benad.

I: So, they came together, how did you come together with your children?

R: I’ll tell. There my daughters did not wash themselves for 20-25 days. They didn’t even wash their faces, so that ISIS will not fancy them. Their brothers were shocked by their smell, and they could take showers after meeting with their borhters. They sat down with ISIS and ISIS told them that they were reuniting families, because they are forming a government. And my children told them to bring their parents too. We also spoke on the phone with my older son, he was also a captive. They were going to kill him. Then we had a phone call, saying that our children tried to run, and they were killed. Only Cemal survives and he’s wounded. They pressured Cemal into telling that lie to demand 1000 dollars. Those were all a lie, but they were going to kill him if we don’t give them the money. Their uncle talked to them, asked where his brothers and sisters were. He said he didn’t know. We were all in great pain, wondering what happened to our children.

I: How much time passed until you got reunited with your children?

R: For 2 months I didn’t see them.

I: So you were an ISIS captive for 4 months, and you didn’t know about your children’s whereabouts for 2 months?

R: Yes

I: But they were all together?

R: Yes, they were.

I: Did they come to you, or did ISIS take you to them?

R: We went to see them.

I: You went with your husband and children?

R: Yes. They packed us in a car, we were suffocating. They told us to wait for papers to take us there. In the end they had the papers and they took us.

I: You found your children after 2 months

R: Yes, they took me to my children.

I: ISIS took you?

R: Yes. They took us to Kocho village.

I: And your children were in Kocho.

R: Yes

I: Did you stay there, or did you escape?

R: We escaped after 2 months. During that time, they separated men and women of course. They took us to a school. They were coming and reading our names. They separated us, they didn’t give us any food. We found the supplies in the Yazidi houses, and without them we were going to starve to death. We found bulgur and wheat, and cooked them to eat and feed our children. One morning, I was making dough, to bake bread on a floor furnace that we found. An ISIS member came and said [Arabic]. I pushed him and he said [Arabic]. I ran to my children, it was early in the morning and they were asleep. I woke them up and told them that they were calling us to the school again. There, we were all together. 4 children of my in-laws were with us too. My 6 children, Xalide, Hezar, her cousins, and they had 3 children, also there was a girl from Kocho, we took her with us too. Kocho is a Yazidi village, and we are all relatives. We went to the school. They took us to the yard. We were with girls and children. They also took the men and the young men to the school. Then ISIS approached to the girls, and gathered them in groups. I called Heyva, Zin’s cousin. I told her to lie, and say that she’s Salah’s wife. Salah was her cousin. And the girl from Kocho faked as disabled. She put her head on Heyva’s knee. Heyva told them that she was married to Salah. They brought Salah and told them that they’d be beheaded if they were lying. Salah had a Quran and vowed on the book that they were married. That was a lie of course. But they still took Heyva anyway. My son Cemal was telling me that they locked them up. Some of them tried to break free, but ISIS announced that they’d be killed if they don’t return, and they returned. My husband was also with them. They also threatened to kill him. An ISIS member told him that we had no religion, no faith, and no God. “For 4 months we’ve been with you, we converted just because you wanted, we are praying for you, we are worshipping for you, but you are still taking away our wives and daughters” he replied. He refused to leave without our daugther, and the ISIS member accepted to bring him our daughter. They brought Heyva to us, and put us in a car to take us to Tel Afer. They took us to a village named Quzulkuyu. They told us to get inside the houses there, in Tel Afer. Those houses belonged to Shiah. They told us to clean them for ourselves and settle in, and we did as they said. Next day at dawn we decided to escape. They took a bus full of girls to Syria, and we were in Quzulkuyu. We waited until night, and around 22:00 we got dressed all in black so that we wouldn’t be spotted in the dark. There was a garden for tomatoes and peppers, and there was a water channel for that garden. We walked in the water channel until we reached a deep valley. It was raining and we were trying to walk in deep mud.

I: For how long did you walk?

R: First night, we walked until morning. We walked towards Mosul. We reached Xalat and we called others who had escaped before, and told them where we were. My husband asked which side the pole star was. One of the women with us knew well about the stars, and she showed the pole star on the north. And then the day broke and we had some light. It was around 5 in the morning. We decided to find a place to hide. We found a hollow full of mud, and we hided in hollows, 25 people, women and children. 2 children of my in-laws, me, my 2 children, and 2 people from our village, it was crowded in the hollow. Mud was all over us. Children were miserable in the filth. Before long, they realized that we escaped. Someone told them that 25 people ran away. They were looking for us with cars, they passed real close to the hollows we were hiding in, but they didn’t see us. We were cuddling up tight so that they wouldn’t spot us. If they had seen our faces, they were going to kill us all and that muddy hollow was going to be our grave. Then we saw that on their TV, they were telling lies that they found us, killed our men, and took the women. After sunset we left the hollow when it was dark. We were walking under rain and strong wind. I had never seen such a rain. Children were miserable, we suffered a lot. I invoked to God, what did we do to deserve this? I prayed to God to protect us, and help my children. We walked until we found a cottage. We went into the cottage and started a fire to get warm. We dried ourselves and spent the night in there. In the morning we have seen that we were close to a village. Children hadn’t eaten for 3 days, and they were whining. We cooked hay on fire to eat. We also found wild herbs and ate them raw.

I: How long did you stay there?

R: For one day. We got out when it was dark again. We walked a lot. Children were in awful situation. They couldn’t walk any more. Some of us told us to continue without them, and if we get free, we would come back to rescue them.

I: Where did you reach?

R: We couldn’t reach anywhere. We were only half the road. I refused to leave them, and we looked for a house to ask for bread. But I refused to get separated.

I: Who were the sick ones who couldn’t continue?

R: My son Mahir and my in-law’s daughter.

I: Who went to find bread?

R: My husband and my in-law. They went, and did not return for a long time. I told Salah to go look for them. But he told me that they might be dead, and if he goes, he would be killed as well. Then we went to the house all together and couldn’t find anyone. But we looked around and found some flour and oil.

I: Whose houses were they? Arabs?

R: They were Shiah. They had fled before us, in the summer. We found some rice, baked some bread and ate.

I: How long did you stay there?

R: 1 day and 1 night. We couldn’t get up, my daugther’s foot was so bad. She wanted us to leave her behind and go, but how could I leave her? Her foot was swollen, we heated some water and put her foot in warm water. We kept her foot in the water until her bruise and swelling was better.

I: Do you know in which region were the houses that you stayed?

R: No, I don’t know.

I: And then?

R: Then we arrived in Tel Afer. There we were walking real close to them.

I: Didn’t you know that they were there?

R: No, we knew, but it was the only way.

I: I get it, you were trying to pass secretly.

R: Yes, when we saw them, we were ducking on the ground. We walked and found a valley. It was as deep as a building, and we stayed in the valley.

I: For how long?

R: It was early in the morning we got in the valley. We were exhausted. We couldn’t feel our feet. God allowed us to pass, and we survived. They were passing really close, and they didn’t see us. At night, we continued walking, and we reached a cement factory. The rice and bread gave us some strength, otherwise it was impossible.

I: You reached a cement factory, and then?

R: We walked for 6-7 days, and in the end arrived in Sinjar.

I: You went to Sinjar?

R: No, not into the town. The cement factory was just behind Sinjar. We walked to the mountains of Sinjar. Then we saw people coming to us, they were Yazidis, they run to our help.

I: You arrived in Sinjar?

R: Not in Sinjar, we were still in the mountains.

I: Did you stay in Sinjar, or went to Kurdistan?

R: We stayed at Pire Ewran that night. They cooked for us. They brought us water, and took good care of us. We spent the night there. In the morning they took us in a car and drove us to Cermela. It’s another mountain of Sinjar. But they are 2 different mountains. There was a doctor there, a Syrian doctor. His name was Xanse. He examined us, took care of us, he treated our feet and gave us ointment and medicine. My children’s feet were swollen, and blood was spurting while he examined. They all walked all that road bare feet. We stayed there for 5 days. Then they took us to Dere Mun, in Kurdistan.

I: Then you were in Kurdistan?

R: Yes, we flew to Kurdistan on an airplane.

I: You travelled on an airplane?

R: Yes, it was in December.

**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?**

**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?**

I: Now I’ll ask some more questions. Did your bad experience with ISIS affect your health?

R: I get stomach aches, pain in my lower back and here.

I: Do you have pain anywhere else?

R: No, sometimes I have pain here.

I: You started having them recently?

R: Yes

**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: So, from 0 to 4, how much did It affect your health?

R: Very much.

I: Do you have any sickness because of your captivity under ISIS?

R: No.

**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:**

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

**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)**

**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: Do you feel heavy while walking?

R: Yes

I: How much?

R: Not much

**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 ever lose consciousness, or faint?

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 your eyes, ears function well, or do you have problems?

R: I cannot see well, so I got eyeglasses.

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

I: Do you feel short of breath?

R: Sometimes I feel suffocated.

**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?

R: No.

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

I: Do you have heart problems?

R: No.

**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: You said you have stomach ache, and pain over there.

R: Yes, a lot.

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

I: Do you have any other sicknesses?

R: No.

**Group Group**

**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: Do you get these health problems because of what you experienced?

R: Yes

I: Why?

R: I don’t know why.

I: Is it because of fear, hunger, or walking too much?

R: I don’t know. The doctor told me to eat less meat and drink less tea.

**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?**

**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: If you assess from 0 to 4, how much did your experiences affect your psuchology?

R: Very much.

I: Did it affect your mental health?

R: No.

**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)**

**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)**

**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: Do you think these bad situations were a punishment from God?

R: Yes

I: Do you see this as a punishment from God, or it doesn’t have anything to do with God?

R: I see it as a punishment.

I: How much?

R: Well, no. It doesn’t have anything to do with God. We gladly accept anything and everything that comes from God.

**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: Did your experience affect your relationship with people?

R: Of course I’m not like I used to be.

I: Do you go out and see people like you used to do?

R: No.

**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: Did you have bad experiences in the Yazidi community, as a Yazidi?

R: Yes, we are so sad for ourselves.

**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: Did your ties with Yazidism decrease? Did you get far from the community?

R: I’m somewhat far away, but my husband is inside the community.

**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: Did your experience affect your faith, your devotion to your religion?

R: No, it’s the same as it used to be. When we were captives, we were still praying God to save us and help all Yazidis.

**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?**

**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?**

I: Do you use medication?

R: Sometimes the doctor gives me pills for my stomach or headaches. I once went to the doctor and told that I can’t sleep until morning. They gave me a pill, but because of the pill my menstruation did not stop. I took psychological medicines 2 times.

**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: What do you do to forget yourself, what do you occupy yourself to amuse yourself?

R: I go to the school, and I visit our relatives’ houses to forget. But it’s not possible to forget.

**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 like being alone, or do you get strength from the people around you?

R: Being lonely is hard, having people around me gives me strength.

**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 think you are strong?

R: Yes

I: How much

R: By half

**H34 Praying H34 limê kirin H34 Beten**

I: Do you pray?

R: I pray to God all day, morning, noon, night.

I: Do you feel better when you pray?

R: Yes

I: How much?

R: I can say 3.

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

I: You don’t like being alone?

R: Not much

I: 1?

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 you like being away from people?

R: No, I like talking to people.

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

I: Do you talk to people about what you’ve lived through?

R: Yes

**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: Do you want to visit the psychiatrist?

R: Yes

I: How much?

R: I can say 3.

**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 like being inside Yazidis, to help them and to get help from them?

R: Yes

I: How much?

R: Very much.

**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: Do you do anything else to amuse yourself?

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.**

**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: Do you use psychiatric medicine?

R: 2 times I used.

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

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

I: Did you go with a group, or was it only you, an interpreter, and the doctor?

R: It was me and the interpreter.

**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: Did you go to Lalesh after the incidents?

R: Yes, we did.

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

**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: The woman in the social services, does she help you?

R: Yes

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

I: You also have a doctor?

R: Yes

**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: Do they help?

R: Not much.

I: Zero? One?

R: One.

**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?**

I: Did the psychiatrist help you?

R: Yes, very much.

I: How much?

R: So much. I couldn’t sleep at all. The pills made me better.

**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?**

I: You talk alone, right?

R: Yes, my psychiatrist is very good.

**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?**

I: How was Lalesh?

R: It was very good. I prayed God to protect us.

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?**

I: How much do the social services help?

R: Very much, 4.

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 general, are you happy with the doctors and the people here?

R: Yes, I have no problems. We’d only like to be given a house to live with our children. We are foreigners here, it’s not easy.

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: Do you need a psychiatrist or a doctor to help you more?

R: No, the ones here help a lot.

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 we’re coming to the last part. Can you answer using numbers?

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: Do you recall your bad experiences often? How often?

R: So often.

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

I: Do you have trouble sleeping?

R: Yes, sometimes I feel like suffocating.

I: How much?

R: Very much.

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: Do you find yourself in deep thought sometimes?

R: Yes, a lot.

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’ve become an angrier person?

R: No, not much.

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: Do you struggle inside you to not think, and not be sad?

R: Yes, I can say 3.

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**

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: Do you feel that what you lived through was a nightmare, and it was not real?

R: No, but us coming to Germany feels like a dream.

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.**

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: Do images of ISIS members pop in front of your eyes?

R: Yes

I: How much?

R: Very much.

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: Do you feel scared and jumpy?

R: Sometimes I feel scared.

I: How much?

R: Sometimes.

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

I: Do you try hard not to think?

R: Yes

**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: When you are thinking about bad things, do you try to get away from them, to not think?

R: Yes

I: How much?

R: 4.

**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: Do you feel numb when you are thinking?

R: Yes

I: How much?

R: 3.

**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: Do you feel as if you were still there when you are thinking?

R: No.

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

I: Do you have trouble falling asleep?

R: Yes

**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.**

**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.**

I: Do you fight with yourself to forget?

R: Yes

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

I: Do you think your mental capabilities are sharp?

R: Yes, I’m good.

**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 you feel suffocated, do you sweat?

R: No, only sometimes.

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

I: Do you see nightmares?

R: A little.

**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.**

**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.**

I: Do you like talking about your bad experiences?

R: Sometimes I talk. I can say 3.

**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: In general, how has your experience in Germany been?

R: My children are going to school. They’ve accepted us. They’re really good to us. My children can go to good schools.

**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 pleased are you with the project that accepted and brought you Yazidis here?

R: I am so pleased. May God be pleased with them. They are helping us, taking us to the doctor. We are so glad with them.

**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?**

**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: Is there anything you are not happy with?

R: If only they gave us a house, we don’t want anything else.

**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: What hopes do you have for your future? What gives you hope for the future?

R: My children, and their education.