xInstructions 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: [069]

I: How old are you?

R: 40 years.

I: Are you married?

R: Yes.

I: Where are your children?

R: In Iraq.

I: Are they alive?

R: Yes.

I: You were 9 people there.

R: The others are with a family in Egypt.

I: So you are 9 people all together.

R: Yes, yes, all.

I: You and how many of your children are together?

I: And?

R: One of them is in Iraq. They are 4. They are 5. 1 of my daughters and 1 of my sons are in their (ISIS) hands.

R: 3 of them and I are here.

I: And the other one? Meaning do you have something?

R: That too is waiting for me.

I: Is waiting for you?

I: Do you know how to read and write? Which language can you normally read or write?

R: In the name of God, I don’t know. I know a little bit Arabic and that’s all.

I: Did you go to school in Iraq?

R: Yes.

I: Until what grade?

R: Until 6th grade.

R: I go now too. It has been 3 months.

I: Do you work outside?

R: No, in the name of God, I don’t do any work outside of home.

I: Do you look for work? Meaning, do you want to work?

R: Yes, if there was work, I would like to work, but we can’t find any work. They tell us until you settle down.

I: Prior to what ISIS did, did you work outside of the house in your country, in Iraq?

R: Yes, in the name of God, we did a lot of work. We did agricultural work such as planting and so on.

I: Did you work for people or for yourself?

R: For yourselves.

I: What is your religion?

R: What?

I: Your religion. What is your religion?

R: The peacock Saint (Ezidy). We are Ezidy.

I: Auntie what are your thoughts in your life?

R: In the name of God, my life is not comfortable.

I: And your plans or your thoughts, what are your thought?

R: My thoughts are about my daughter and son who are captured, I constantly think about them. 3 of my brothers along with their son-in-laws are captured. And 3 of my sisters are in their (ISIS) hands and I haven’t heard anything about them. In the name of God, I am always thinking about them.

I: What is necessary and important for you to have in Germany so you could start your life? What do you need in order to start a new life?

R: In the name of God, Germany is nice for us and they do their best to help us. But our home is very tight, we would really like if if they gave us another place to live at.

I: The questions we are going to ask you range from 0 to 4. Please respond by giving a value from 0 to 4 to your answer, for example, if I ask you how are you? You should respond with “I am not well, 0” or if you are very well, respond with “I am very well, 4”. Or if it is a little or in the middle. So when we ask you a question, please respond with a value to give us a number that would best represent your answer.

R: Ok.

I: Do you have control over your life? Are you independent?

R: Yes.

I: Are you very independent? You don’t make decisions based on someone’s decisions?

R: There is no one else. It is me and 3 three children of mine.

I: What do you think of your future?

R: My future, in the name of God, If my children and I were together, and my husband came from Iraq to be with us.

I: If one day Iraq becomes stable and safe, would you like to stay in Gemany or go back to Iraq?

R: In the name of God, here is better for me than Iraq. I will stay here.

I: Why?

R: Because of my children, so they don’t become thirsty and hungry. We will work for ourselves.

I: Do you see Germany as your home or country or is this country strange to you?

R: No, no, I see it like my home.

I: Why? Because of?

R: We can have a normal life here. They provide an income to men. People come and go for themselves.

I: If one day you go back to Iraq, what is necessary to take place so the Ezidies can protect themselves. Meaning not every religion to fight aginst them. What is important to take place from the government side?

R: If they establish some laws, provide some type of income, and made some houses would be good.

I: What is justice to you? Meaning human rights, justice?

R: In the name of God, we don’t have any human rights or laws to protect us. For example, our people are held and only felatya. And now are without any income in Iraq. Like that, there zikorte kermanate. If they provided some type of income to live on.

I: What is necessary to take place to prevent something that had happened to Ezidies? What shall be done so that does not happen again? Shall there be a new place for them?

R: Yes, if a new place were established for them so they could all reunite, it would be great.

I: How important is to you for the justice to be served?

R: If everyone was returned back. But how would they come back?

I: How much do you believe they will return back? After they have done so much to you?

R: I believe it.

I: How important is it to you for the ISIS that did so much to you to be punished for what they did?

R: In the name of God, it was very difficut.

I: No, you didin’t understand my question. How important is it for you that the ISIS that did all this to you to be held accountable and prisoned until justice is served?

R: Oh, it is very important.

I: Why?

R: In the name of God, they did so much to us! I want them to experience a lot too.

I: Who shall be punished? Is there a difference in terms of who sall be punished? Do you think the ISIS leaders, military, or all be punhished?

R: In the name of God, they were many. Their leaders may have been killed too. They were Abo-Ali, Khalifa, Hamza, Khatonya; all these were supposedly their leaders.

I: Meaning all?

R: They were all with us; we want them to be punished.

I: What shall be done to them? For what they did to the Ezidies, what shall happen to them so the Ezidies feel satisfied with the outcome of the punishement?

R: Kill them all, including their wives and children. All. They should experience everhting we experienced. Whatever they have done to us, it should happen to them.

I: Have you heard that ISIS are being punished? Meaning they are being tried and such, they are being tried in some countries?

R: No. I have not heard that.

I: Can you forgive those evils?

R: What do you mean?

I: Meaning can you forgive them for doing what they did to you?

R: No. I will not forgive them.

I: What shall be done so you can find it in your heart to forgive them? Meaning what shall be done so you can say I will forgive them for what they have done to you?

R: If they would release everyone they have taken we might forgive them.

I: How important is it to you to know what is going on with the current ISIS war? Meaning do you want to know what they are facing or it is not important for you?

R: Yes, I want to know. I want them to experience so much.

I: How important is it for the whole world to know what has happened to the Ezidies? Is it very important to you?

R: It is very good.

I: Very important.

R: Yes. Everyone must know.

I: Is it necessarty that our children and grandchildren (generations to come) to know what happened to the Ezidies? Do you want your children, grandchildren, and great grandchildren to not forget this?

R: Everyone must know and we will never forget.

I: How much?

I: Why is it important for the whole world and our children to know such an atrocity happened?

R: They did so much to us. They took away our children, our women, our girls, and all our men from us.

I: What shall be done so this is not forgotten? Shall we document it in books, newspapers, and magazines or make programs? In your opinion, what shall be done so this is never forgotten?

R: To write in newspapers.

I: Books too?

R: Yes, books.

I: If I ask you about the Truth Commission, have you heard of such a thing? Do you know what that is? Have you heard of the Justice Committee or Truth Committee?

R: No. In the name of God, I have not heard.

I: Shall I explain it to you what does it mean? The question that I asked you, shall I explain it to you what does it mean?

R: What does it mean?

I: The country of Iraq is going to document everything that ISIS did to you, writing these people (Ezidies) were forced from this day to that day by ISIS and this had happened to them. So that one day, they (Iraqi government) can say here, we have documented what they (ISIS) have done to these people (Ezidies) and this is their punishment. Is it important for this to happen?

R: Yes.

I: What is necessary to be done for those who are in the hands of ISIS and those who have escaped from ISIS and reached to the camps?

R: From those committees, their rights must maktaba neanida. We also want who ever escapes and comes to get some help.

I: What is important to take place especially for Ezidies?

R: For all Ezidies.

I: Do you see yourself like a scrifice? You were also in the hands of ISIS and you managed to escape. So do you see yourself like a sacrifice or you don’t see yourself as such?

R: I son’t see myself.

I: How much do you not see yourself? 0? You can get to your phone. Why don’t you see yourself like that?

R: In the name of God, as much as I think, I don’t know. I don’t think. For example ka chika ISIS and them.

I: Do you believe the war will end one day in Iraq?

R: No. In the name of God, I don’t believe it.

I: How much do you not believe it?

R: I don’t believe it. It is all destroyed.

I: And these countries like Syria and Pakistan?

R: Those countries, Syria and that have not been as destroyed as Iraq is.

I: For the longterm peace, do you know what peace is auntie? Meaning so there is no war there, what is important for the country to do so all people live together. I mean there isn’t war and atrocities there always. What is important for the Iraqi country to do?

R: If the country became a country and defended itself and established a qewl government.

I: Have you heard that Iraqi military is attacking ISIS or ISIS is just alone?

R: No, no. They attack them. If they did not attach them the rest would felicin.

I: Do you know that there are many people that are not of Islam religion. You know that there are Sheite, Christians, and Ezidies, what is important to take place so these people don’t think of clinging to their religion only, but rather think as humans in a diverse area and live together where their religion is not important? Do you know what I am saying?

R: In the name of God, they all can’t be the same. If they did, it would be good.

I: How many times a day do you talk about your story?

R: In regards to ISIS?

I: Yes, in regards to ISIS.

R: About 10 times.

I: Who do you talk with?

R: With my husband, cousins, nieces, my children.

I: Do you speak with your manager too?

R: Yes.

I: Psychiatrist?

R: Yes, that too.

I: Have you gone to the police?

R: No.

I: You have not gone yet?

R: I have not gone.

I: Did you go to a lawyer to tell him your story?

R: No, we have not gone to the lawyer either.

I: How about TV? Have they come to you? Did you talk to them?

R: Once a woman called Layla came here, but no one else came.

I: Is Layla a commander?

R: In the name of God, I don’t know. She spoke Turkish.

I: Was she a lawyer?

R: I think she was a lawyer, but I don’t know. No one else has come over.

I: Have you written your story anywhere? Meaning has anyone come over to you and mentioned that they want to write a book about your story?

R: No. No one came over to us besides the lady I just mentioned to you and that’s all.

I: How do you keep up with the news in Iraq to know what’s going on over there? Do you want to know what’s going on?

R: In the name of God, I want to know what is going on on daily basis.

I: Why do you want to know?

R: In the name of God, because of those who are captured and are in their (ISIS) hands.

I: Who do you ask?

R: My husband.

I: And from TV?

R: In the name of God, the TV does not show anything.

I: Radio?

R: We don’t have it.

I: Facebook?

R: We have facebook and sometimes we check it out.

I: How do you communicate with your relatives such as your cousins in Iraq, do you use WhatsApp?

R: Yes.

I: Do you know that we want to know a little bit about you. You are not obligated to talk about your story, especially if you feel uncomfortable, but can you tell us a few words about how you were captured by ISIS and how you escaped, which village are you from? Meaning the things that are difficult to talk about, you are not obligated to talk about it.

R: No, it is not difficult. I can talk; I know that all people…They captured us on August 15.

I: Are you from Kucho?

R: From Kucho. They came to us at 11:00 A.M. They gathered all of us and put us inside a school, and they grouped us by putting all men in one group, all women in one group, and all girls in one group. They threw a blanket on the floor and said put your worth on there. We put our things on there, then they took the gold and cell phones. Then they callad out twice, one of them said it is Hamza Khatoni’s, who was there leader. He told our village leader I want to tell you now that if any of you want to convert to our religion, Islam, we will not do anything to you, you can go to your homes. Said if you become muslems. After he said that, they put everyone in the cars in by loads and took them. Then they uploaded the girls and took them. For example, from the ages 12, 15, 17, 20 all. Then the women were left and they took all women too. There was a shoe place under the construction by Shengal, which was not completely finished; they took us women and all the girls there. We did not see our men. By they time they transported all of us, it was around 3:00 oclock. While there, all the girls that they had taken separately from us were put in the yard and then placed on buses in the evening and took them away. Then they seperated our children, girls and boys, all from the ages of 10 to 12 and took them. Afterwards, they took all of us the women to Tal Afar prison. We were in Tal Afar prison for 15 days. Then they brought zaho to us and said for those who whose families have become muslems shall get out. So they took us out and placed us in the homes of Tal Afarians in a village called Qizil Qiyo. And they took away all the girls that they had taken; we did not see them anymore. I don’t know if they took those girls to Syria, Raqqa, Zorezor, and a place like that. And we were in Qizil Qiyo for 5 months. Then they took us from there and took us to Kasid Al-Bahra. We were there for 17 days. From there, they took us to Mosel. We were in Mosel for 2 months. We were placed in a large wedding hall as a large group, we were men, women, all mixed. There were some old women and some had rashes on their bodies, some were shahd and deero so they separated those from us and brought them to the north region, the east region, meaning Kurdistan. After they (ISIS) separated them (older women) and took them away from us, they (ISIS) took us to another village, called Hay Al-Khadra.

I: What was the name of that village?

R: Hay Al-Khadra. It was a Tal Afar village. After we stayed there, they (ISIS) wrote down another group and it seemed that Viyan bought them, Sheik Dakhil’s Viyan. Have you heard?

I: Yes, I know that woman.

R: Afterwards, myself, my sister’s daughter (niece), and another sister-in-law, was my sister-in-law were with me. The 3 of us stayed alone in a home. Our man left us in the house and we found a telephone and stole it.

I: Who said it should be this or that person that Viyan bought? You said that a group was gathered together as Viyan purchased them.

R: Yes.

I: Who organized that group or put them together that was purchased by Viyan?

R: They exchanged that group for electricity. They (Iraq) provided electricity to them (ISIS). Kurdistan provided electricity to them (ISIS) and they (ISIS) handed over that group. They said that.

I: Who were they, elderly? The old women?

R: Yes. Not a single young one was among them. So our man told us come through here, here, and here, which opened the way for us to get out one night. We were on the road for 6 days and nights. We walked at night and hid ourselves in bushes and such during the day. Our man coached one and sent him ahead of us, who helped us to reach Peshmarg on the border. And so you know they (Kurdish Regional Government) have not even given us a cent yet, Kurdistan region. And were in the camp for 5 months, then they wrote our names and arranged for us to get out, we said we will go there and couldn’t live in the camp. We were in the hands of ISIS for 9 months.

I: Good job, auntie.

R: You’re welcome.

I: Auntie, for all the things that you had experienced while in the hands of ISIS, do those things affect your well-being or have you forgotten?

R: No. I will not forget until death and I don’t sleep at all at night. Everyting stays on my mind and I constantly think. I don’t sleep at night at all.

I: So the things that happened to you and you heard while you were in the hands of ISIS and then did not remain in their hands make you upset? Do you feel a big loss? Do you get upset a lot?

R: Yes, big loss.

I: A lot?

R: A lot of loss. We went through great difficulty. If kids were someone else’s, xetbun di rabune da. We did not have food to eat. There was no washing. If they (ISIS) saw or heard a girl, they would take her and would gether around her. They would put her in a school or a home. They would do drugs and take her for themselves and do whatever they wanted to do to her. In the name of God, my daughter is 13 and my son is 15 and they (ISIS) took both of them. What can I do?

I: Does your body hurt?

R: My body hurts, my shoulder blades are in a lot of pain, I have to go to the doctor.

I: How much do your shoulder blades hurt? How much do they burn? Does it hurt a lot?

R: Yes, it hurts a lot. My eyes are not good.

I: I will ask you about all. We will go by the list. Does your body sweat sometimes?

R: No.

I: Do you tavizy sometimes?

R: No. My body is good in that regard.

I: Is it difficult for you to walk?

R: It is very difficult. I had surgery on this leg in June. It has not recoverd so far. When I walk around, it hurts.

I: Do you fall down sometimes? Meaning do you get dizzy or faint?

R: No. I don’t fall.

I: You said your eyes are not good.

R: My eyes are not good.

I: Your ears?

R: Ears are good.

I: Your breath? Do you have shortness of breath sometimes?

R: Breath is also good.

I: Tongue?

R: My teeth hurt.

I: How much?

R: They hurt very much.

I: Sometimes you feel you can barely see?

R: Yes.

I: A lot?

R: Not a lot, but.

I: Anutie, do you get headaches sometimes that make your head dizzy?

R: My head hurts and I get dizzy from it.

I: Your heart?

R: No. My heart is well.

I: It is well?

R: Yes.

I: When you walk fast, do you feel it will explode?

R: No. Not at all.

I: Your stomach?

R: My stomach is also well.

I: Do you ever vomit? Or your stomach feels something?

R: No. No.

I: Have you gotten any illnesses from the time you got away from the hands of those evils? From the time you escaped from them (ISIS)?

R: In the name of God, I had to go to the doctors in Iraq. At that time was body was not well, it was in pain.

I: What do you think? All this pain and the fact that you think, why did you experience all this against your will? Is it because you were in their (ISIS) hands?

R: Because I was in their (ISIS) hands. When I was comfortably at home, I did not have any pain.

I: Why all this pain, is it because of your pshyche? Because you think too much about so much has been done to you aginst your will? Is it because of all?

R: I believe I experienced the violence against my will.

I: Do you believe all your pain and illness is due to your pshyche because your are pshychologicaly not well?

R: I believe it is because of my psyche.

I: Do you a lot?

R: Yes, in the name of God, I do. I constantly think. I am not comfortable.

I: You mentioned that you had a knee surgery?

R: Yes.

I: Because they forced you or because your body and knee were like that before?

R: I believe it is from the time when we escaped. We had to go through a lot of bushes and we fall down so much. I think it is because of then. I was told that it is necessary to have surgery.

I: Auntie, it is necessary for me to explain this to you because this is very difficult. You khow we have the word wrong among us the Ezidies. Some people say when you believe in the wrong word. Muslims say that we the Ezidies are infidels, but theirs is the right one. Do you believe all these things happened to you because of that?

R: They tell us that we are infidels, kaffers.

I: So do you believe it?

R: Yes, in the name of God, I believe it.

I: Do you belive it a lot or just a little bit?

R: No, not a lot.

I: Do you think all these things happened to us the Ezidies because we Ezidies have many sins or you don’t believe such things?

R: I believe it.

I: You believe it?

R: Yes. I believe it.

I: You believe it? Meaning these were our sins?

R: They were our sins.

I: How much do you believe it?

R: I believe it.

I: Do you know that your current mentality and before ISIS is not the same?

R: Yes, that’s correct.

I: Your prior mentality maybe good because you lived well.

R: Yes, I lived well.

I: Has your mentality changed a lot? Do you get impatient or upset a lot?

R: My mentality in the past, we all were together. But now, each person is somewhere. 1 of my sons is in Iraq. 2 of my children are in the hands of ISIS, few of us are here.

I: So has your mentality changed from the past in terms of communication when you communicate with your children or your husband’s other wife or nothing has changed?

R: No, no. It is like before.

I: How do you get along with the Ezidy community? Do the Ezidy people respect you?

R: Yes, in the name of God, they respect me.

I: Is the level of respect different or the same? Do people respect you more than before or do they respect you less than before?

R: In the name of God, they respect us. I think it has increased. I don’t know if it is because of the honor or for what reason, I don’t know.

I: Your respect.

R: Yes.

I: So the Ezidy community is helping more?

R: Yes.

I: Do you belive more in Saint Peacock or do you believe less in Saint Peacock?

R: Yes, I believe in.

I: More than before?

R: I belived more in the past. Now not much.

I: Not much?

R: He has not done anything for us.

I: How do you take all the things that happened to you? How do you live life and survive?

R: In the name of God, we have no choise. What can we do? We can’t do anything about it.

I: When you get really upset, what do you do to feel beeter or more comfortable? Do you understand the meaning? Meaning everday when you get depressed.

R: Yes.

I: What do you do to feel better?

R: I cry sometimes. I get out and walk.

I: How much do you believe in your relatives or family? When you think about them, do they give you strength or not? Do you feel powerful because of them?

R: The ones that escaped.

I: Your children.

R: It strengthens.

I: How strong do you see yourself? Do you see yourself as very strong or you yourself?

R: I am not very strong.

I: Do you pray?

R: Pray? Yes, in the name of God, I always pray.

I: Is it beneficial to you? Or is it a loss?

R: No, no. In the name of God it benefits me. It helps me to feel better a little.

I: A lot?

R: Yes, yes. I pray a lot.

I: Is it better for you when you are alone or when you are with your children?

R: No, no. It is better when I am alone.

I: Is it better?

R: Yes, it is better.

I: Is it a lot better for you when you are alone?

R: Yes.

I: When the things that happened to you during ISIS come to your mind, do you distance yourself from those things or you try to get close to them? I mean do you know its meaning?

R: The time when ISIS took us and the things they were telling us?

I: Yes.

R: I distance myself.

I: When you talk bout your story, do you feel better or do you feel depressed?

R: No. In the name of God, I feel better. I get everything out.

I: Is a phsychologist or pshychiatrist beneficial to you or not beneficial?

R: In the name of God, it is beneficial. I go to a psychological doctor.

I: Is it for you?

R: In the name of God, it is good.

I: How much does that help you? By conversating with you, how helpful is that?

R:

I: Does the Ezidy community help you or not?

R: Yes.

I: Is it beneficial to you?

R: Yes. In the name of God.

I: A lot?

R: In the name of God, a lot.

I: What else is there that is benefical to you or it is good for you? Something that helps to not feel sick. Is there anything that benefits you?

R: In the name of God, no. When I get sick, they help me and come with me to the doctors.

I: Do you take medication for psychological treatment?

R: In the name of God, no.

I: Did you go to a phsychologist or pshychiatrist?

R: Yes, I have gone.

I: Did you speak with that doctor alone or were you several women together?

R: I am alone and very private, but with a femal interpreter like you.

I: How much does that help you?

R: In the name of God, she can’t do much either. The lady that helps us, I told her to help us find a home for us with a little more space. Our home is very small and tight. She told our case manger, but our case manager didn’t do it.

I: How much does that lady help you?

R: In the name of God, a lot. But she doesn’t have much in her hands either.

I: Was it good for you when you went to Lalish?

R: Yes, in the name of God, was very nice. When we newly came here we went.

I: Did you feel better?

R: Yes, in the name of God, very much. We prayed for ourselves.

I: Auntie, do you know that this medication is available at the pharmacy which is in capsules that you can get for yourself and they also have herbal medicine such as green tea and things that make people feel better. Have you taken any of this medicine?

R: In the name of God, I have not taken a single one.

I: How nice is your case manger to you?

R: She does evething she can. She is also very good.

I: Have you gone to the home doctor? Do you kow what that is? Head doctor,

R: We have not gone to any doctors. There is a doctor here.

I: You don’t go to the doctors?

R: No.

I: Who took you when you went to your knee doctor?

R: In the name of God, our interpreter took me once and then I went another time by myself, alone.

I: What do you think? Meaning when you go to the doctor, do they benefit you? Do they prescribe medication for you?

R: In the name of God, they don’t give us any medication. We buy our medication from our pocket. Even when I had surgery on my knee, I had to buy the needles for 8 Euros and I bought the taxka for 5 Euros when I went home. We pay from our pockets.

I: You mentioned that the psychological doctor helps you a lot. In what sense does he help or what does he give it to you in terms of help? Does he listen to you?

R: In the name of God, he listens to me and whatever I say he writes and also reffered me to some others to help us.

I: Did you talk about your story?

R: In the name of God, yes. I told him everything.

I: What is necessary for you to make you feel this woman helped me a lot? What do you need?

R: In the name of God, it is very important to me if she could bring my children from Iraq to here, that’s all. That’s very important to me.

I: Anutie, is there anyting else that you need and you can say I need this and they have not given it to me ye? Like you are saying my children?

R: There is nothing else, no other needs.

I: Auntie, she is saying there are some illnesses that I would like to ask you if you have them. And if you have them, how seriously do you have them?

R: Ok.

I: When you think about the things that happened while you were in the hands of ISIS, do you feel weaker or do you feel the same as before ISIS? When you thinkg about the time when you were in the hands of ISIS? Has your heart become like their’s or is it weak?

R: Weak.

I: Weak?

R: Yes, weak.

I: It is difficult for me to sleep in the evening.

R: In the name of God, yes, it is difficult. I may sleep for about an hour and then I wake up.

I: Do you see many things these days?

R: In the name of God, yes.

I: How much?

R: Very much.

I: Do you get depressed and upset a lot?

R: No. In the name of God, I don’t get upset.

I: Do you get really sad when you remember things?

R: Yes. In the name of God, I get really sad.

I: Do you like to think about all these things or you don’t want to ?

R: No. I don’t want. I don’t want to thing about anything at all.

I: Do you see this reality as dream, meaning you don’t believe all this has happened?

R: No. In the name of God, I say this has happened. I will not forget. It is not like dreams.

I: Do you want to forget those things?

R: Yes. In the name of God, I wish I could forget everything.

I: Do you picture all those things? Like if you think it just happened and that you are currently in that situation?

R: Yes. In the name of God, it comes to my mind just like that.

I: Do you fear sometimes?

R: Yes, if I dream and see things, I get really scared.

I: Do you want to think about it or you don’t wish to think about it?

R: In the name of God, I don’t want to think about it. But I can’t forget it.

I: Do you feel that your heart is broken and that you don’t pay attention to it? Is it crushed, sad, down? Do you pay attention to it?

R: Yes, I pay attention to it.

I: Do you sometimes see yourself like a dead person? Like a person that is alive, but also dead?

R: Yes.

I: Do you see yourself like that sometimes?

R: Yes.

I: How much?

I: You mentioned that when you were in the hands of ISIS, you were not able to sit and get up normally. Do you sit and get up like that time sometimes?

R: Now it is better.

I: It is better now?

R: Yes.

I: Can you sleep in the evening or do you sleep with difficulty?

R: In the name of God, I sleep, but not much.

I: Do you sleep quickly?

R: I can’t sleep quickly.

I: Are there days when your heart hurts more than other days? Meaning it is not the same everyday.

R: No.

I: It is not like that?

R: No.

I: Is it a lot not like that or little bit?

R: Not a lot, but sometimes it is different than other days.

I: Do you want to forget all the days when you were in the hands of ISIS?

R: Yes, in the name of God.

I: Can you concentrate or focus now?

R: Yes, I can concentrate and focus.

I: So when you remember all those things, does your body hurt?

R: My body gets weak.

I: It gets weak a lot?

R: Yes, in the name of God, a lot.

I: Do you dream a lot?

R: No, I don’t dream much.

I: How much on the scale of 0 to 4?

R: In the name of God, I dream sometimes, not much.

I: Because of the things that happened to you, do you believe that you have to keep an eye on everything around?

R: No, I see it.

I: Are there times when you don’t want to talk about it or it is not difficult for you to talk about it?

R: No. In the name of God, I prefere to not talk about it.

I: What do you find interesting about Germany?

R: Based on what we have seen, people come and go as they please. It is big. They give us some income to live on.

I: For your group that were brought to Germany, on the scale of 0 to 4, how well do you see it? Do you see it as very good or a big loss?

R: No, in the name of God, it is good.

I: For those of you that were brought to Germany, what 3 good things do you see? Like they brought you here by airplane? Is that good?

R: Yes. It is good.

I: And what else?

R: And we came here, if we were not alone, Germany is very nice. But we don’t have a single neighbor like us. ,

I: And what else? The negative?

R: In the name of God nothing else is bad.

I: Are you satisfied with everything?

R: Yes, yes.

I: What is your hope? Your hope your future? What do you see ahead of yourself? Like you get up and say thank God and Saint peacok for this day?

R: With happiness. If they bring our people that are held, we will be grateful and say thank God they came. The day of peace and no war will be good.

I: Auntie, we are done. Do you want to ask us anything? Anything you want to know?

R: In the name of God, there is nothing I need from you.

I: God bless you. Great job.