**Instructions for using this template**

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

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

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

*I: How old are you?*

*R: I am 42.*

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

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

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

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

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

***Audio file name: [70]***

**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?**

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

**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)?**

**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)?**

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

**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?**

**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?**

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

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

**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?**

**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?**

**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: Were you employed before?

R: No.

**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 religious faith?

R: I'm Sherfedin.

I: Yazidi.

R: Yazidi. Tawusi Melek. Sultan Ezdin.

I: They are all Yazidi?

R: Yes.

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

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

I: What is your ethnic group?

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**

**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 are your immediate concerns?

R: The things that I'm thinking about is that our captive people escape.

I: I need to translate so that I don't forget.

R: I wish this catastrophe didn't happen to the Yazidis. The Yazidis never hurt anyone. They didn't have problem with anyone. They lived in their own places. We have never hurt anyone from any religion. It is true that we escaped them and now we are here but our families are still captured by them, our mothers and sisters, our fathers and sons. And so we feel more uncomfortable as we think of them.

I: They are all captured by Isis, right?

R: Yes.

**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 build your life?

R: Me and my niece we are alone here. My newpew is in Iraq. His mother and father are in captivity. They are miserable in the camps. One of my nieces is handicapped. She can not move. She is in bad situation.

I: Where is she?

R: She is in the camp, in Iraq.

I: In Iraq or in Kurdistan?

R: In Kurdistan.

I: Your nice is alone?

R: My niece, her two brothers and her three sisters. They are in the camp. Their mother and father are captured. Their sister and brothers are in captivity.

I: So your nephew?

R: Yes. My nephews and nieces. I'm here and they are there, they are in a bad situation so I think of them. I wanted them to be here also. It is true that we have experienced many bad things but if they were here.

I: So you want them to be here also?

R: Yes. You feel worse in those circumstances. They are in bad conditions and I'm here. Their mother, father, brothers, sisters are in captivity of those infidels. My mother and father died after I came here. My nephew who was 15 years old he died. These are the things that happened to us in three years after that massacre. Our life is so difficult, I don't know what we can do.

**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: I'm going to ask you some questions. Zero is very bad, four is very good. Ok? How much control do you havw on your life, from zero to four? Do you feel that you are someone powerful, how much?

R: When I escaped from those infidels I stayed in the deserts for eight days until I reached to the Shingar mountain. I alwasy think that I'm powerful and I don't fall.

I: How much, can you tell me?

R: Anything that people can stand against, it is good.

I: Yes, but can you tell me how much, so that I can write.

R: How can I say...

I: Extremely?

R: Extremely. If something bad happens it is necessary that people can stand up again.

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

I: What do you think the future holds for you? Do you think you are going to have a good future or not?

R: I'm always optimistic about the future. People should always ask for the good thing so that they can have good things.

I: So you always think good?

R: I think that if you think good you are going to reach that one day.

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

I: If there is peace in Iraq do you want to stay in Germany, return to Iraq, Kurdistan or go somewhere else?

R: After that massacre we had and what the Arabs around us did us we don't want to return.

I: So you'll stay in Germany.

R: I don't want to return, ever. It is true our country was good and sweet, and that land where our mother and father lived and our grandfather and grandmother, and there was not any other place like our land. Now we are here, it is not because we wanted, it is because of that catastrophe we had. The Arabs aorund us, they did that massacre to us. We don't want to.

**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: Do you feel like you belong to Germany?

R: No, I don't feel like I belong to Germany.

**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: Since you came Germany how would you judge your experience? Did you have good experiences in Germany?

R: I have been here in Germany for two years I haven't had xxx. But I know that I'm in Germany and I'm not going to have another catastrophe and nothing more.

I: I understand. How do you feel that you had good experiences here in Germany? Was it very good, half, moderately, not at all?

R: How can I say. I don't feel like I'm in Germany.

I: When you came Germany, did you have good experiences, good life here? Do you feel like something changed here, that you didn't have good experiences here?

R: No, people have rights here, they help people. But no matter what they do for us here we don't feel comfortable, because of our family.

I: So, shall we say half?

R: Yes, half. Because our family is captive.

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

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

I: If you were to return to Iraq, what should change in Iraq so that you can feel safe there?

R: If they could protect the Yazidis so that they won't have any massacres all of us would return. But if we return and the Arabs around us do the same massacre to us again, we don't want that.

I: So you mean the Arabs should get out of there? Or they can stay there but you be protected?

R: Yes. They should protect us there, they should do the genocide trials, it should be safe there and it be a good place, the world be good, we want to return to our homeland. - If there is not genocide trials and they Yazidis are not protected there, none of us are going to return.

**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: What does justice mean to you? How do you feel that you have justice, that you got your rights back? How do you feel if there is justice in the world or not?

R: The Yazidis experienced a lot of things and we can not forget us long as we live. They took my nephews and nieces from my arms, they took them by force while they were crying out, they took them. I can not forget that as long as I live.

I: So you think there is justice in the world? Is there being rightful in the world?

R: How can I say.

I: Do you think that you are going to get your rights back?

R: If they do something bad to someone without any reason God is going to give his rights back.

**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 much of a priority is it for you to get your rights back from the Isis? From zero to four.

R: Four, and even more. They did very bad things to us.

**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: How much optimistic are you that you will ever get justice?

R: I have, and it will always be.

I: How much?

R: Until four. And inshallah God will give us justice.

**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 much priority is it for you that the Isis be held accountable for what they did to you. From zero to four.

R: Four. Extremely.

**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?**

I: Why?

R: They did violence to us. They did every bad things to the Yazidis.

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

I: You know in Isis there are ranks like commander, soldier, women, children of Isis. Do you think that all of these are bad? If they are held accountable, should all of them have the same punishment or do you think the commanders have a big punishment, soldiers have another one and children another one? Or they are all bad and they should have the same punishment? Is there a difference between them or they are all bad?

R: I don't think there is any good Isis.

I: So, they ll are same?

R: They all are same.

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

I: How should they be held accountable?

R: Every kind of punishment they should have.

I: What kind? In what way you can have justice, by what punishment?

R: They should have every kind of punishment. They did a lot of violence to the Yazidis, theey should experience even worse things.

**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 that people are making efforts so that you can have justice?

R: I don't know, I haven't heard.

**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 to forgive those Isismen?

R: No, never ever.

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

I: What should happen so that you can forgive them?

R: Nothing. They can not be forgiven in any way. What they did to the Yazidis, the ones who do such bad things to women and girls, the ones who kill children, the ones who kill men and young men who didn't even hurt them, who didn't do any bad thing to them, how can they be forgiven? They can not be forgiven even by God.

**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**

**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 know what happened during the conflict with Isis? Is it important for you to know about that or you ddon't want to know?

R: I don't want to know event their names.

I: You don't want to know?

R: No, but just I want God take our revenge from them.

**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 rest of the world and your grandchildren know what happened to you? I mean that the world knows the Yazidis experienced this and that and the Isis did this to them?

R: I want all the world knows what they did to the Yazidis, that the Yazidis can make their voice heard by all the world so that they don't experience such massacres again.

I: Extremely? Do you want it?

R: I want it, extremely.

**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?**

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

I: Can you tell me why the rest of the world and the future generation knows about it?

R: So that they won't experience such a thing again.

I: Why?

R: I want our voice be heard by the whole world, to all the countries so that such a massacre doesn't happen to us again. - We will never forget about this.

**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: What should be done so that your voice be heard by the rest of the world?

R: We can only talk about it we can do nothing more. When we talk to each other now we are just talking about what had happened. So we want our voice be heard.

I: Yes. How can the people hear about what happened to you? How will the people know what the Yazidis have experienced?

R: If we don't talk about it they are not going to know about it.

I: Who are you going to talk about, what are you going to do?

R: Now while I'm sitting and talking to you I want my voice be heard by the world that they Yazidis had experienced violence.

I: You mean by talking to people?

R: By talking to people.

I: And in the future how will your grandchildren know about what has happened to you?

R: If we talk to them they are going to know about it.

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

I: Have you heard about the Truth Commission?

R: No.

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

I: The Truth Commission is created by Government. When there is a war or something this Truth Commission investigates it. And then they write a report. Accordign to you is this commission good to investigate Isis crimes? Or we need something else so that the Truth about the Isis issue be revealed?

R: It is very good so that the truth not be lost.

I: So you think this commission is good.

R: Yes, when Isis did violence to us it shouldn't be lost. So the truth should be revealed.

**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: What do you think should be done for the victims of Isis, victims like you like the Yazidis, like the others that Isis did violence?

R: Whatever they do is not enough.

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

I: And for the Yazidis what should be done?

R: They also had lots of hardship, they became miserable. They left their homeland and homes. Many of them died of thirsty of hunger. And they stay in the camps now, they are miserable. We are all same. All the Yazidis are miserable.

I: What kind of help do you need?

R: Whatever is done for the Yazidis will still not be enough. The Yazidis shouldn't have experienced this.

I: According to you what do they need?

R: They need Genocide trials.

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

I: Do you feel recognized as a victim. When they look at you do they know that you are a victim?

R: No.

I: How do they don't know?

R: I don't want them to know that. I'm afraid that they might be here also. So it is necessary that we be careful. We experienced it once and we don't want to experience it for the second time.

**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: In your opinion is it possible to have a lasting peace in Iraq?

R: It is difficult. I don't believe in that at all.

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

I: In your opinion is it possible to have a lasting peace in the middle east, in Arab countries?

R: No, what kind of peace can be in their country?

I: You don't believe in that?

R: I don't believe that there is going to be peace in Iraq.

I: Not just Iraq, in Syria, Jordan, Egypt, the Arab countries. Do you believe there is going to be peace there or not?

R: I think God is going to take our revenge from the Arabs who did violence to us. And may God take our revenge. May God even make them experience worse things than us.

I: You don't believe?

R: I don't believe.

**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 build a lasting peace in Iraq?

R: The ones who did violence to the Yazidis, if they get out of Iraq then Iraq is going to have peace.

**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: Do you know about military in Iraq? Do you know if they are Iraqi soldiers, someone else?

R: I don't know about it.

**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: What should be done to protect the Yazidis in Iraq?

R: Genocide trials should be done. They should be protected so that these filthy and bad Arabs don't do anything bad to them. Yazidis will already feel in peace then.

**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 Germany, from two years now, have you ever talked about your experiences?

R: No. This is the first time that I'm discussing it in Germany.

I: So you haven't been to the psycholigist, you didn't talk to him?

R: No.

I: Why you don't want to discuss about it?

R: I haven't seen a doctor.

I: Not just to the doctors, in general, why you don't want to talk about your experiences?

R: You know even when we talked we wouldn't get any benefit from that. - We talked about it a lot in Iraq but it didn't work.

I: They did trials for you right?

R: Yes. We had trials there also.

I: You said you didn't talk to anyone, to the psychologist, to friends?

R: No.

**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.**

**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 written about your experiences?

R: No, never.

**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 Germany have you sought information about what is going on in Iraq, about Isis, if anything is happening?

R: Never. I don't do at all.

**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)?**

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

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

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

I: You and the Yazidi community, how do you communicate? Do you talk to family and friends about what is going on?

R: No, I just ask about the captives, that's all.

I: Do you ask about the family also, like who rescued, who is captive etc?

R: No. But when I talk to them I ask what is going on there.

I: Yes, so you talk to family and friends about it?

R: Yes.

I: Do you talk on whatsapp?

R: Yes.

I: Telephone?

R: Yes, by phone many times. There were two women experiences bad things I asked about them. They said they are also afraid.They said their situation was not good. I felt sorry for them. So I ask them if they are ok there if they are comfortable there or not, if they heard anything about the captives or not.

I: On facebook?

R: On whatsapp and telephone.

I: Facebook or tv?

R: No.

**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.**

I: Now we are going to talk about your experiences. If you don't want to you don't have to talk.

R: No, I will talk so they do something for the Yazidis, so that they do genocide trials for the Yazidis. The Yazidis also fear. And that the captives be rescued. This is what we want and what is in our heart, that the captives be rescued from those infidels.

**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?**

**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 have you spent in captivity of Isis?

R: I was held captive for a month and two days.

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

I: Can you tell us about the time Isis attacked, what happened? Which village are you from?

R: From Khanesor (Xanesor).

I: So you were in Khanesor when Isis attacked?

R: Yes. In the morning they said Isis attacked Qibled and they are coming from Qibled. My cousins were somewhere else, so we said we are going to go there. The whole family, my brothers and the others, everyone.

I: So the whole family was going there. Where were their house?

R: They were in that region also, in Khanesor and Sinune.

I: Where were your cousins' house?

R: They were close to Khanesor, in Sinune.

I: You went there?

R: We went there. So they called us they said come here we are going from here. So me, my cousins, brothers, everyone we went there and we stayed there until afternoon. And in the afternoon when we get on our cars they captured us.

I: You were captured in your cousin's house.

R: We were captured in my cousin's house.

I: So what happened next?

R: There was another community that they captured before, called Herdem, so when they took us also they took us together and they took us to Syria with their cars.

I: You walked to Syria?

R: No, by cars.

I: By buses you mean?

R: Yes. They took us to Syria with our own cars.

I: So you were a lot?

R: We were a lot, 317 Children, women, girls, men.

I: So you went Syria then?

R: We went to Syria. There was somewhere they called Hola Syria, they took us to there. We were on our way until 12.00, they told us to walk. They took us to a school which was three floor.

I: In Syria?

R: Yes.

I: Do you know the name of the region?

R: I don't know. They told me but I forgot.

I: Was it Raqqa?

R: No it wasn't Raqqa. They said it is *Hole* but I don't know which region in Hole.

I: How long have you stayed there?

R: We stayed there for about 8 days. One day around 1.00 o'clock they took us to the school. They took the men to the rooms and we, the women, girls and children, we stayed outside until morning. -The next day they came and they told us to convert to Islam. We were afraid so we said yes. So, in the afternoon they took us all to outside together with men. they said men on one side and the women and children to the other side, they put us in order.

I: After you convert to Islam they did that?

R: Yes, they took us all to outside.

I: What did they do next? After they gathered you what did they do?

R: So after they gathered us all around us were Isis men. They were there, looking at their videos, talking, laughing. they said ten minutes later your dinner is going to be ready. Ten minutes later the dinner was ready. And the next day someone from them told to the men yesterday when we put you all in an order all of you.

I: What does put order mean?

R: I mean to sit them. They sit women, girls and children together. Men were also sitting somewhere else. So they said your dinner is going to come in ten minutes. Ten minutes later dinner was ready. The next day they told us that your forgiveness was by that dinner. They said because if we didn't bring you the dinner in ten minutes they would kill you all. If we sent the dinner forgive them. So we stayed there for about 8 days. They said 5 cars are going to come and they will send you to Mosul.

I: They didn't kill any men, people?

R: No.

I: Then?

R: Then they said everyone is going to stay with their families. Me, my sister in law, my nephews and nieces, my brothers, we were together. They wrote our names. They wrote my brother's names, we were together. They separated me and my three nieces from them.

I: You and your three nieces?

R: Yes, me and three girls. My brother's daughters. - They separated us. They put my niece and my sisters in law and the little girl and we, the others. So like that the women and the girls. They took them in the cars. the ones who didn't have a family (husband) even if they had three or four children, they put them among the girls. So they put the families in three cars and the young boys in another car. They separeted the young boys from the families. So when we went to Sincar they separeted the young boys from us. They separated the families from us in Mosul. They took us a house of three floor.

I: There were women and the children and the girls?

R: Yes. They took us in this big house of three floors. We all were crying asking for our families. We said bring our families also. they said your familes are going to come also. Half an hour later we saw that a car came and stopped in the door. We prayed to Tawusi Melek, we said ok our families came. But they weren't our familes, they were somen and girls whom they separated from the families and brought. They put them into the house. They had separated them from the families and brought there. We were all in that house, we were crying, we couldn't eat anything. We said we are going to put the house in fire and burn all of them and us. We stayed there for three days and oen day their prince (amir) came with a stick in his hand. So they took the beautiful girls from there.

I: The prince took them?

R: So the prince choose the girls, he put the stick under the gilr's cheen and when he said yes his men took the girls that he choose. - So they took the beautiful girls. So some of them took 50 some 20 some 70 girls. All of the girls were cryig out. So they took them to another room and from there to somewhere else, I don't know where they took them.

I: You went out of that house?

R: No, I didn't go out of that house. Then they said the married ones come to another side. I was also married, me with my friends. So me and my friends who were married we went to a side and then they took all the other girls. The ones who said we are also married, they said we are going to examine you. Then they said us we are going to take you to Sinjar. And then we thought if they take you to Sinjar we are going to run away even if they try to kill us. And then on the way someone called them and they said you are not going to Sinjar you should come to Tal Afar. They took us to Tal Afar.

I: You were in Mosul and then they took you to Tal Afar?

R: Yes.

I: How long did you stay in Mosul?

R: Three nights.

I: They told that they are going to take you to Sinjar, right?

R: They said they were going to take us to Sinjar and then they didn't take us to Sinjar, they took us to Tal Afar. -They took us to Tal Afar. They put in a three floored school. So on the first floor, there were old women, some of them couldn't walk, they walked with sticks, on the second floor there were children taken fromt their mothers.

I: You went Tal Afar?

R: Yes, we went to Tal Afar. They put us into that school. The school was full. So we stayed in the school for about 15 days. So we asked them where are our families? We told them that you took our families, sisters from us. They said us not to be afraid. They said they are going to marry our sisters. They said you converted to Islam .You are Muslim now, so don't think about the Yazidis. So we asked where are our families and they told us your families are in Geyara, my brothers were there, and they separated my nieces from me and took them to Baec, and they took me to Tal Afar. So we stayed in teh school for 15 days. And then the men who weren't killed and their families, they took them to somewhere called Kasral Mhrab.

I: With the men?

R: With the men. The men with their families.

I: You went Kasral Mhrab also?

R: I ran away from Kasral Mhrab. I had a friend. I told her that I'm going to say that you are someone from my family, my sister and that I will escape also, so that we can escape from the school.

I: She was your friend?

R: She was my friend, so that we can get out of the school and run away. - So her mother in law and sister in law were in another school. So they also made deal with some other men saying they are their families and they went to Kasral Mhrab. So when they come and took her, she said this is my aunt and they said ok she can come with you also. They took both of us to Kasral Mhrab. - We stayed there for a week in Kasral Mhrab. One day they came and wrote our names, mine and the others' names. They asked about our families, we said we don't know where they are. They wrote names in two pages. They wrote our names. We were 20 girls, women, children there. After they went I told these peopl e that they are going to take us. They said no, they said they say women are not Halal so they are not going to take women. I said no they are lying. I said they took all the girls and now it is our turn. I said If none of you come with me I'm going to run away myself. I said I know that they are not going to take me to my family. I said I'll run away and then see whatever happens. They said you are alone you can run away but children are with us so we can't. So said I will run away from Tal Afar til Sinjar. I said either I will escape or die. Then another family came and they told me if I said I'm going to run away. I said yes. They said we also want to run away. They said we talked to our brother, he is on the mountain.

I: You found another family to run away together?

R: Yes, me and another family.

I: You ran away together?

R: It was night. To be honest if they didn't say me they are going to run away also I was afraid to do.

I: You are going to talk about escape now?

R: Yes. At night it was 12.30 we woke up, we took some water. We didn't know the direction. The men put cheese and bread to a bag. The three children were also with us. The boy, the man, his family, his sister in law and his three children. It was 12.30 they took the bread and I took the water. We prayed Tawusi Melek and we ran away. We said either we are going to escape or die. I didn't have shooes or anything on my feet. So we ran for about two hours and then we walked. After the sun rose we hided in a hole until night. We started to walk at night. The water we had was very bad. We could just put in our mouth, we couldn't drink. We had two bottles of water just to wet our mouth without drinking. God helped us. When it was night we walked from *Birdi*, it is like high, like in the shape of sticks. Big trees. We walked from there. We were among the trees and they were walking for the other side. If they heard us we would die.

I: How long have you walked?

R:Four days and nights. We stayed among those trees from morning to night, and we stayed in a hole for a day, it was a deep hole. We were hiding in the day and walk at night. We crawled in some places when we saw them. So we stayed among those trees that day and God helped us. Then we walked until sun rose and we went to a farm of some Shia. They said it belong to Shia but I don't know, because it was empty. Their sheep had died there. They had run away also. Then I told to the boy to climb the big tree there to see in there is anyone around. There was some well there, me and the other woman we put water to our bottles. The boy called us he said the sheep of Isis are coming to water now. He couldn't get down of the tree. Me and the woman we went into a house there. And the man went into a house. Isis men were walking around there until their sheep drank water. If they heard some sound from the children or someone we would be killed. If they saw the boy on the tree he would be killed. Go helped. And then after their sheep drank enough water they went. And then we also went to find somewhere to hide.

I: Then?

R: We walked that night and then we went into a garage in xxx . There were lots of Isis men around. We hided there. The other day until 9 we reached Piri Aura. It was safe now.

I: What was the region called?

R: Piri Aura.

I: When did you reach there?

R: We reached there the next day at 9.00. - The Yazidis met us and they cried. We were one of the first people to escape. - After us 400 people managed to escape from Kasral Mhrab. After a month and two days I ran away. They didn't took my clothes off me, touch me. I said either I will run away or die. They will not be able to take my clothes off. So I managed to run away. - After Piri Aura they to us to Sherfedin to Qasim Shesho. We stayed there for a night and then we came to Kurdistan the other day.

I: You went Sherfedin? What is the region called?

R: Besher.

I: Thanks God you were able to escape.

R: Yes, thanks to Tawusi Melek.

**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: Did this experience affect your health?

R: No, thanks God.

I: I mean in general, do you feel that you have pain in somewhere in your body?

R: No, thanks God. Psychologically I'm not good but my body is fine thanks God. After I came here I had an operation.

I: What was the problem?

R: My five children were together with my husband. I also had my children from my husband who left me. So when I gave birth to my children I had some health problems.

I: So you had five children?

R: I had five children and they are gone.

I: You couldn't keep them.

R: No my children are grown ups and they are with my husband. They didn't give my children to m, they stayed together with my husband.

I: Your husband didn't give you your children?

R: Yes, he didn't.

I: What was the problem that you had an operation?

R: It was something about fifteen years ago when I gave birth to my child.

I: So it came out again now?

R: Yes. So when I came to Germany I had an operation. Thanks God I'm fine now.

I: You had five sons?

R: Five sons. - So in the operation they put something above my stomach and then they removed it after a while. So the told me that the opeation is because of giving birth.

I: Ten years ago?

R: Fifteen years ago. I had difficulty in giving birth, I had a bad time. Thanks God I'm fine now.

**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?**

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

I: I'll count some symptoms and you can say me if you have these symptoms or not.

R:

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

I: Do you have any pain in your body?

R: No.

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

I: Do you have parasthesia, do you feel itchy?

R: Yes, I have, my back.

I: It was after the experience you had?

R: No, even before.

**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 movement disorder? Do you have difficulty walking?

R: Yes. When I walk to somewhere now I have shortness of breath.

I: We are talking about the symptoms after your experience with the Isis, not the old ones.

R: This one is new. It happens when I feel psychologically I'm not fine.

I: How often have you had that, can you tell us please?

R: I don't know, when I walk somewhere I feel shortness of breath.

I: A lot or not?

R: Extremely.

**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 lose your consciousness, you fall?

R: No, thanks God, I don't have that.

**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: Your eyes, ears, they are fine?

R: Thanks God.

**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 you have shortness of breath?

R: Yes, I do. And my heart beats fast and I become numb.

I: Does it happen a lot?

R: I went to the doctor last year also I was examined and they said you are ok but just your psychology is not well enough. That's why you have shortness of breath and your heart beats fast.

I: Shall we say 3 or 4?

R: It is around 3.

**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: Sometimes.

I: Shall we say 2?

R: Yes, around 2.

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

I: Do you have heart complaints?

R: Not much. But when I take breath, I have something here, that's all.

I: You don't have other symptoms?

R: No. I don't have any problem, thanks God.

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

I: Do you have stomachaches, diarrhea?

R: No.

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

I: Do you have other symptoms?

R: No, but sometimes I feel dizzy. When I walk I have shortness of breath.

I: You don't have any other symptoms?

R: No, I don't, thanks God.

**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: After you were captured by Isis you had these symptoms, because of your psychology?

R: Yes,because of my psychology.

I: Why?

R: Hundred times a day we thought they are going to kill us or take us for themselves. When they didn't take us we said thanks God they didn't take us this time also. We died hundred times a day because of fear.

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

I: I'm going to count you some symptoms and you are going to tell me how much these things important for you?

R:

**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: After you were captured by Isis how did it affect your psychology?

R: Extremely. 4.

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

I: Did it affect your physics, body or not? Your body is ok but you have psychological problems?

R: Yes.

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

I: Do you feel like the things you experienced by Isis were kind of magic, something supernatural?

R: No.

**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 feel like the things you experienced were punishment of God?

R: We haven't done any bad thing to neither God nor to people, how can we have that because of that?

**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 this experience affect your relationship with other people or it didn't change? After this experience you stay away from people or you are like before?

R: I talk like before.

I: Nothing changed?

R: No, I talk like before. Our friends that we escape together we are good with each other. We talk to each other.

**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 the experience you have affected your relationship with your family? There are some questions I need to ask but if you don't want you don't have to answer. Before this experience your husband left or after this experience?

R: No, before the experience.

I: So it has nothing to do with this experience?

R: No.

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

I: Do you feel like excluded from the Yazidi community or it is like before?

R: It is like before. The Yazidis even has more respect to us not.

I: Do you feel like you are excluded from the community or not?

R: No. I'm always in this community, I'm Yazidi and I'm going to stay Yazidi as far as I live.

**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: How did the experience affect your faith?

R: I have faith in God, my religion, my belief and Tawusi Melek as far as I live. I feel them even more in my heart.

**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?**

I:

R:

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

I: How do you cope with the effects you have described? There are some women who go out walking for example.

R: One can never forget about it.

I: Yes but to forget about it what do you do?

R: Sometimes I visit my friends and we walk. That's all.

I: Do you take any medicines for you shortness of breath?

R: No. I take neither medicines nor any pills.

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

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

**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:People who experience bad things want to be among other people to feel better. They don't want to stay alone. Do you believe in that thing, does it help you?

R: No, but I just want to be close to my community.

I: You mean that you stay together, you like that?

R: Yes, extremely. I don't want to stay alone, I always want to be among my community.

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

I: Do you have believe in yourself?

R: I have belief in myself.

I: How much?

R: Exremely.

I: 4?

R: Extremely.

**H34 Praying H34 limê kirin H34 Beten**

I: Do you pray?

R: I pray to God and Tawusi Melek every morning, I pray may you help us.

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

I: Do you want to stay alone or not?

R: No, being alone is difficult.

I: Never?

R: Never. Being alone is not good even if you are in heaven.

**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 feel like you avoid it whenever you are reminded of that experience?

R: Yes. I don't like such things. If I feelk like I'm going to have bad things I stay away.

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

I: Do you want to talk to someone, family, doctors about what you have experienced or you don't want to talk about it at all?

R: You know some sisters like you when they come I tell my story. I don't want to tell my story in ay other way.

I: You want to talk about your story every day?

R: No, I don't want to do it every day. Just sometimes.

I: Once a year?

R: Maybe once a year, so that we have justice, get our rights, that people know what the Yazidis have experienced. But I don't want to talk about it every day.

**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 see doctor?

R: No, I don't want.

I: You don't want to see psychologist?

R: Psychologist, no. But just because my shortness of breath and fast heartbeats when I walk a lot.

I: But you don't want to see psychologist?

R: No, I don't want.

**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 want to seek help in Yazidi community?

R: Yes, I like it a lot, I become happy when I see some Yazidis.

**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 any other thing to cope with it?

R: No.

**Group Group**

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

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

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

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

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

I: Now I'm going to count some other things you can say if you had them or not.

R:

**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: Did you have antideppressants?

R: No.

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

I: Have you visited psychologist?

R: No.

I: Not even in a group?

R: No, never.

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

**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: After this experience have you been to Lalesh and seen Baba Sheykh?

R: Yes, I have been to Lalesh, it was very good.

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

I: Herbal medicine?

R: No. I don't take any medicines.

**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: Social workers, do they help you?

R: Yes.

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

I: You have doctor?

R: I have doctor.

**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: Does the doctor help you?

R: Yes, they help us a lot.

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

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

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

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

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

I: When you visited Lalesh did you feel better?

R: A lot. I felt better. I said thank God and Tawusi Melek that I'm back from those infidels.

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: Do the social workers help you?

R: How?

I: I mean, are they good for you? Do they hep you?

R: They give us money, if we need something they help.

I: So they are ok, not very very good but fine?

R: Yes, fine.

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: How do these things help you? The doctors and the others?

R: They are very helpful. They speak well, they are patient, they help us.

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: Besides doctors is there any other thing that you need, except doctors and social?

R: As I said this house where me, my two friends and my niece stay, the rooms here are very small, so we thought maybe you could find a house for us. Even if there are three rooms inside it is still good for four of us. We don't need any other thing.

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

I: Now, I will count something on the list, you can tell me if you had them in the last week. These symptoms are for the people who had bad experiences.

R:

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: Any reminder brought back the feelings about it.They remind you of Isis?

R: Yes, Isis is always in my mind.

I: Can you say how much?

R: Extremely. They are always in my mind. I'm always afraid. I always tell my friends here " don't think you are in Germany and nothing is going to happen, be careful".

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 of sleep?

R: Yes.

I: When you sleep, you wake up and you get afraid or not?

R: No. I can barely sleep. And when I sleep I have dreams. A while ago when I dreamt I would wake up and see that I'm not sleeping.

I: Is it in your dream?

R: It is in my dream.

I: I asked when you are sleeping.

R: Not always, sometimes.

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: Other things kept me thinking about it.

R: Yes, always.

I: How much?

R: Extremely. I'm always thinking of the captives, the time when we were in captivity.

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 irritable?

R:Sometimes I feel angry.

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 try to avoid feeeling upset when you are thinking about it?

R: I try not to feel upset.

I: How much?

R: Extremely.

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**

I: I thought about it when I didn't mean to.

R: Yes, extremely. I'm aware that what's gone is gone I don't want to think about it but still I think.

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 like it was a dream?

R: I don't feel like it was a dream. I can not forget ever. They took the girls in front of my eyes. They were my sisters, my nephews. I cam home, even after three months it was like I was not in the world. I thought ok I escaped so what about them.

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

I: Do you try to stay away from the reminders?

R: I try to stay away from them but it is not up to me.

I: But you try a lot?

R: I try a lot.

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: When you close your eyes pictures about it poppes into your mind?

R: Yes, extremely.

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 easily startled?

R: Sometimes when I think of something bad I feel startled.

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

I: I tried not to think about it.

R: I tried but it is not up to me. I always try not to think about it but it is not up to me.

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

I:Do you feel angry when you think about it?

R:Yes, I do.

I: But do you try to say that ok but I don't want to think about it. Do you do that or not?

R: I do. Lots of times I tell to my friends that we are only going to talk about this thing. There is no point in doing that, we feel worse, but still think about it.

I: Do you do that sometimes or always?

R: I always say to myself that what is gone is gone but it is not up to me.

**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: When you think of it do you feel like kind of numb?

R: Yes, you feel numb, weak.

I: When you think of it. How much does it happen?

R: Extremely.

**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: When you think of it do you feel like you are back at that time?

R: No, I'm aware that I escaped but stil I think about it. I'm aware I escaped but still I think about it.

I: But when you think about it do you feel like you are back at that time?

R: No, thanks God I say I'm safe in my place when I feel it but I just can't forget.

**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? Like you can not sleep.

R: Yes.

I: How much?

R: I can not fall asleep easily and then I can sleep after a while.

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

I: Do you feel like you have waves of thought?

R: Yes a lot. I lie and it is like I'm not alive.

**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 try to remove it from your mind?

R: Yes, I try but it is difficult.

I: How much do you try?

R: Extremely. I try a lot to forget about it.

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

I: Do you have trouble concentrating? For example When you are in the class do you feel like you can concentrate or not?

R: No, I can't.

I: How much?

R: Extremely. When I'm in the class it is like I can not easily understand.

I: Shall we say 3?

R: No, more than that. - The things that we experienced it is not easy to have concentration

I: 3 or 4?

R: Extremely.

**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: When you think about it do you have physical reactions, such as sweating, pounding heart?

R: Yes.

I: How much?

R: Extremely. I feel very bad when I think the day that we were captured. We didn't know what they were going to do with us. We thought many times that we wish they killed us but we didn't experience that thing. Thanks God I escaped. My brother, my sister in law, my nephews, my cousins with their families, and the Yazidis all are relatives.

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

I: You have dreams about it?

R: Yes, a lot. Whenever I sleep I dream and they are bad dreams.

I: 3 or 4?

R: Extremely.

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

I: Do you feel like you feel bad, you always look back, you are not well?Do you feel that?

R: No.

**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: You try not to talk about it?

R: I do, yes.

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

I: Thank you we are about to finish. We just have three more questions.

R: Ok.

**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: What are the most positive experiences you had here in Germany?

R: I feel safe here. When I go to school the teacher helps me a lot, he shows his respect to me. Here is good. We don't feel like we are in a foreign place. They respeect us, give us money. They give us accomodation. But just my nephews and captives could come to us. I would not like to return to Iraq as far as Arabs live there.

**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: You know you came here with and American project. An American association brought the Yazidi women to here. You came here with that project. How satisfied are you with this project?

R: Extremely. I'm grateful to the ones who rescued us from that hell and brought us here.

I: You are satisfied with them?

R: Extremely.

I: Why?

R: Because they escaped us. If we stayed there, we would have died until now. It was difficult in the tents. No one helped us. We were thinking a lot.

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

I:

R:

**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: What are the negative aspects of the project you want to tell?

R: Believe me, they rescued us from there and that is enough. And I'm very pleased with it.

**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 gives you hope for the future?

R: God. God gives me hope and will always give me.

I: Thank you very much.