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: [072]

I: How old are you?

R: 40.

R: My children, my husband, No? His name?

I: No. Are you married?

R: No. I am married. I have been married for 10 years.

R: My children are kidnapped by ISIS.

I: How many children do you have?

R: They are three.

I: Your children?

R: Yes.

I: How old are they?

R: The girl, the oldest daughter is in her 11th year. The oldest one. And the boy is in his 9th year. And the little one is in her 4th year.

I: All three went to school?

R: Kindergarten. No. The little one is in Kindergarten and the other two go to school.

I: Do you know how to read a language?

R: I? I don’t know. I know Kurdish language. Little bit.

R: No. I didn’t go to school. I didn’t go to school.

I: Do you work here?

R: No. I go to school.

I: Do you want to work? Do you look for it?

R: No, in the name of God, I don’t look for it. I go to school and I can’t. I am psychologically not well and can’t do anything.

R: I can’t. I am psychologically not well.

I: Before ISIS doing that, sister Abduk, did you work outside of the house?

R: How?

I: I mean did you work outside? Did you work outside of the house in Iraq?

R: In Iraq, before kidnapping us?

I: Yes.

R: Yes, I got up and baked my bread.

I: But outside of the housework. Not the work inside the house.

R: Yes, outside, yes. My husband said go dress up. We dressed up. And we came. I came with my brother-in-law. My husband stayed home.

I: Sister, I believe you did not understand my question. We will ask you these questions now. I said before ISIS reached your village, did you do any work outside of the house? For example, did you go to a place to work? Have you done outside work or not?

R: No. I haven’t.

I: What is your religioun?

R: Our religioun. Ezidy. Is God. Ezidy.

I: What is your nationality? Are you Kurdish, Arabic, what are you?

R: I am Ezidy.

I: My sister, what are your beliefs and thoughts in your life?

R: In the name of God, my thoughts are fine. I have psychological problems and I forget things right away. For example, I know how they captured us and kidnapped us and took us where, I know all that.

I: Now, meaning, meaning, your future; my sister, what are your thoughts on those days in this world?

R: In the name of God, my thoughts are ok. But I am not comfortable because of my men. I am not comfortable at all. Here it ayishin…reqem ceyide in Germany, but in the name of God, I am not at ease.

R: Because of our men.

R: My children ayishin me here without nime. They are fine. My children are fine and comfortable. But psychologically I am not fine.

I: What are you in need to live your life?

R: In the name of God, if our men were with us, I did not need anything at all.

R: Being without a man is difficult.

R: No God, no man, nothing.

I: How long have you and your children not seen each other?

R: 3 years. Ever since ISIS kidnapped us. We did not see each other. They kidnapped us on August 3rd. Since then.

R: We don’t know anything about him. We don’t know if they have killed him God forbid, left him, we don’t know. Not even a telephone call.

I: There are questions. We want you to respond to our questions. I will ask you questions such as are you ok? And you will respond I am not well, I am a little not well, I am half well half not well, I am very well. We will now ask you questions, please respond in this manner.

R: OK.

I: Not all questions are like this. We will tell you answer this way or respond in your own words.

R: Yes, yes.

I: Now, is your life in your hands? Do you go about your life the way you want? Yes or No?

R: In the name of God, it is going this way, but life is not good.

I: A lot under. You mean is it under your control or not? Do you know what I am saying? Do you understand its meaning?

R: Yes.

I: Is your life in your hands?

R: Ye. You are saying is your life good?

I: No. It is not good.

I: When you wake up in the morning to start your day. Do you do things according to what you want to do or do you do things otherwide? Do you understand what I am saying?

R: In the name of God, I am not independent.

I: You are not independent?

R: I am not independent.

I: What do you think of your future?

R: In the name of God, I think about our men. My pshyche is not well. I am psychologically not well. I am not at ease at all.

R: I take medication in the evening, but I can’t sleep at all. In this sense. In this sense I can’t. I couldn’t get up if it wasn’t for schoolcan’t get up in the morning. So I get up ji xesil with kids, with ji xesil. I am not pshychologically well at all. I see things, dream, fear, run.

I: You mean as if you are still captive.

R: Yes. Yes. As if I am still in the hands of ISIS.

I: If one day Iraq becomes stable; I mean no mor war there, my sister, do you want to say in Germany? Do you want to return back to Kurdistan region in Iraq? Do you want to return back to Iraq?

R: In the name of God, truly, if our men come back and return back one day, I will not go to Iraq. I will be here. This is a fact.

I: Why?

R: A day might come that we will go there too, but here for example the men diaishe. Here’s aishe is good, its better Iraq’s. In Iraq the man worked, he had to work. There was no income for instance.

I: Do you see Germany as your country?

R: Yes.

I: How much? Do you like Gemany a lot?

R: In the name of God, to me, Germany is not so nice, you know? The men are aije because in every country that men come to mind, but Iraq is destoroyed. The man is mad. And truly, I don’t want to go to school either. I don’t understand anything. The weather here is cold and men are ijze.

I: How do you see it? Do you like here like your country?

R: In the name of God, without holding back, I don’t like it here very much, but we are obligated to be here. We don’t have any men to be there.

I: Please answer ths question.

R: How do I know who!

I: This one you don’t like it. I mean you don’t count it like your country. This one, part of it. This one, half and half.

R: This one, part of it.

I: OK?

R: Yes.

I: I mean the past 2 years, you have been in Germnay 2 years.

R: Yes.

I: How do you see the life here? Did you pass that time happily?

R: Good, good!

I: good?

R: Yes, good. The man aishe, the kids and men aishe. It is good.

R: We came here because of our children. There isn’t anyone in Iraq to aish us.

I: If you think about Iraq right now, what is important to take place to end the war, so there will be no war?

R: In the name of God, truly, we want to return back to our country one day with our men. If there were no war, we would return back to our country. To us, the country was always nice.

I: What is it important to take place in order to end the war over there? What is important?

R: Without war?

I: Yes, to end the war.

R: In the name of God, so we will be comfortable. The ones in.

I: Isn’t war there right now, my sister? You know there is war there right now. What is important to do so the war over there ends? What is important to again say that country has become stable?

R: In the name of God, we want ISIS to not stay there. Not even one stay, all become killed. So our revenge is done! And Iraq becomes stable.

I: Now if I ask you, justice. Do you know what justice is? I mean your justice?

R: My justice?

I: I mean what is justice?

R: No. How?

I: I mean what is the human right, my sister?

R: In the name of God, I hope God does not take away our rights like what they did to us. What ISIS did to us.The didn’t do that to us for anything. I hope God does not take our rights away, that’s all!

I: To you, how important it is to anwer this question, for the justice to be served? For the things that happened to you, how important it is to you to get your rights back?

R: How important?

I: I mean is it important for you? Is it necessary to?

R: Yes, in the name of God, it is important to me.

I: A lot?

R: It is necessary, very much!

I: Do you believe one day your rights will be proteced and justice will be served?

R: In the name of God, I don’t know. God knows!

I: How much do you believe it, a little?

R: Yes, I believe it a little that one day it will be served. I don’t know.

I: Those people that did that to you, I mean the ISIS that did this to you, how important to yo for them to be held accountable? I mean that the ISIS that did this to you; is it important for you that they are held accountable and charged or is it normal for you?

R: No. In the name of God it is not normal. Not ok.

I: How important is it for this kind of people to be held accountable and charged?

R: In the name of God, a lot. It is very important to not even leave a single one of them.

I: Why? Why, my sister?

R: What did ISIS do to us? ISIS did so much to us. Nothing left that ISIS didn’t do it to us.

I: Does it make a diffirence to you whether their leaders or military are charged and held accountable for their crimes? Or ISIS youth is all ISIS?

R: All ISIS. Not leaving a single of them out along their leader. Not leaving a single one of them.

I: Why?

R: All!

I: I mean why should they be charged? I mean what level or severity of pumishment do they deserve?

R: Our rights are a lot!

I: Theirs?

R: Theirs.

I: How shall they be charged for the justice to be served? Shall they be killed?

R: Be killed. Not leave a single one. Burn them.

I: Um, have you heard that some people have filed against these people? Have you heard such a thing?

R: No. In the name of God, I haven’t heard. I don’t know anthing.

I: Can you forgive these people that did that to you? Forgive them?

R: How?

I: I mean you forgive them.

R: No. In the name of God, I will not forgive them. I will never forgive them.

I: How important is it to you my sister to know that now ISIS, I mean when ISIS…

I mean how important is to you my sister to know what ISIS is facing and what they are not facing at this time? How important is it to you?

R: In the name of God, it is very important that ISIS faces a lot. Very very much.

I: Do you want the whole world to know what they did to the Ezidies?

R: Yes. I want them to know.

I: Do you want your grandchildren, great grandchildren, great great grandchildren, and for so many generations to come to know what happened to the Ezidies?

R: Yes. In the name of God, I want them to know.

I: Do you want?

R: I want.

I: Why? Why is it important to you my sister for this to not be forgotten?

R: In the name of God, they did so much to us. I want this to not be forgotten. To have hustice to be served one day. For all the people to know.

I: What is necessary to take place so this atrocity will not be forgotten? I mean what is necessary for people to do so this atrocity is not forgotten. Shall people write books or what shall be done so this atrocity is not forgotten? Like to become part of history.

R: In the name of God, I don’t believe. We will not forget. Humans may forget, but we will not forget until death.

I: But if you don’t forget, but God forbid one day you are no longer alive, so in what ways can these things be archived and not forgotten? For example, is it necessary to write books about it?

R: Yes, we are human. Humans forget, but in the name of God we will not forget. They did so much to us. So much. We will not forget until death.

I: Have you ne day, I mean when I ask you about the Truth Commision, have you heard of such a thing like The Truth Commision? Or Justice Committee? Have you heard of such a thing my sister?

R: No.

I: I will explain to you what these organizations are and what they do, my sister. These are like a group, like a commition that documents events like what ISIS did.

R: Yes, I know. Yes, yes.

I: They worked on these things for one year. Only one year. I mean they will talk to you, ask questions, and document everything ISIS did.

I: This must be documented. I mean you will speak to them, tell them that it is necessary to write evething that ISIS did to you.

I: Do you believe that this is very important that Iraqi country, these people, tell them to inspect these things. Do you believe it is very important?

R: In the name of God, I believe it.

I: My sister, do you know that not only Ezidies were captured by ISIS?

R: Yes.

I: For those people who were kidnapped by ISIS, what is necessary to do for them to help them to recover psychologically so they can become helthier? What do they need? And what do the Ezidies need? I mean to help them recover?

R: In the name of God, I don’t know.

I: You don’t know? Did you understand my question?

R: Yes. I mean you are saying how will Ezidies feel better, no?

I: Yes. And All the people that were captured by ISIS.

R: Yes. All were captured.

I: Not only Ezidies. Not only Ezidies were captured.

R: Yes, I know. Many non-Ezidies were captured too, all were captured by them.

I: What do these people need? Meaning what can be done to help these people to feel better and recover?

R: In the name of God, I don’t know.

I: And what is important for the Ezidies?

R: In the name of God, for Ezidies, if their men return back alive, they will feel a little better. Even if half of them return, not all, even half of them return.

I: Why my sister?

R: Their life will be a little better. They will feel better. They will live.

I: Do you see yourself as a sacrifise? Do you see yourself as a sacrifise or not?

R: In the name of God, I don’t see it.

I: You don’t see yourself as a sacrifise?

R: What is sacrifise?

I: Like one that is kidnapped by ISIS. What do you say or call the person that is kidnapped by ISIS? Do you see yourself as a captive?

R: Yes, yes.

I: Do you see yourself as a captive?

R: Yes. Yes. I see.

I: How much do you see yourself like that?

R: In the name of God, not much. A little.

I: A little.

I: Why?

R: I don’t know.

I: Do the other people see what happened to you my sister?

R: Yes, they know. Everyone knows what happened to us.

I: All know?

R: All know.

I: Are you respected at home?

R: Yes, in the name of God.

I: Do you believe there will be peace for all religions in Iraq? I mean do you know what is peace?

R: No.

I: I mean no war.

R: No war.

I: Every religion, no war over there.

R: In the name of God, I don’t know. It might become stable one day and it might not become stable. I don’t know.

I: My sister, do you believe these countries will one day become stable or you don’t believe it?

R: In the name of God, I don’t believe at all that they will ever become stable.

I: These Arabic countries.

R: These Arabic.

I: My sister, what is important to take place to prevent a war or atrocity from happening in Iraq?

R: In the name of God, astrocites will happen. Every 6-7 years an atrocity like this must take place.

I: For this to not happen or to prevent that, what is necessary?

R: In the name of God, I don’t know.

I: My siser, the military that rose aginst ISIS previously, do you think they will force them or not?

R: In the name of God, I believe they will.

I: You believe it?

R: Yes. I believe it.

I: What is necessary to do to protect the Ezidies and other people that were captured by ISIS? I mean to protect them. Do you know what protecting mean so things don’t happen to them?

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

I: Do you not understand my question?

R: I don’t know. I don’t know what are you saying.

I: What is necessary to prevent a fight against these Ezidies, my sister? To prevent atrocities against them? Meaning what is important for people or the government to do to help them?

R: In the name of God, if the government too were to rise, to rise together and not to have war would be better. It would be better.

I: My sister, which country can rise so there would be no war?

R: Germany. They would do our helf. How many years have you been here and you learned the language? How many years?

I: 25

R: Oh, are you married?

I: I finished it.

I: My sister, how many times a day do you talk about your story? Do you talk about your story once a day or how many times per day do you talk about your story?

R: In the name of God, we talk about our story several times a day, every day. There isn’t a day that we don’t talk about it. We will not ever forget.

I: Who do you speak with?

R: In the name of God, with my friends. We all talk about it. Sometimes we talk to the ones in Iraq via telephone.

I: Did you also talk to a doctor?

R: Doctor?

I: Yes, when you go to the doctor, do you talk to the doctor about your story?

R: In the name of God, I didn’t go. For example, I don’t say my story to him or her. Everyone knows our story.

I: TV, newspapers? Have you spoken to them about your story?

R: No. Not the TV.

I: Lawyer?

R: No.

I: Facebook?

R: No.

I: Have you written or posted your story on social media such as Facebook or twitter?

R: In the name of God, when we came here we told our story to everyone. Everyone knows.

I: Do you know that there is still war in Iraq? ISIS is still there?

R: Yes. Yes..

I: How many times a day do you wonder or try to find out what is going on? Meaning how many times a week do you ask about the news and what is going on?

R: In the name of God, I inquire many times a day. Several times a day.

I: Why?

R: In the name of God, maybe would say it is getting stable, maybe the war would stop. Maybe our men will return back one day.

I: Do you use the Facebook to check the news so you would know?

R: No. I don’t have Facebook.

I: And the internet?

R: I have the internet.

I: Have it, but you don’t use it? Google?

R: No.

I: Newspapers, TV, radio?

R: No.

I: When you you speak with your Ezidy friends or community members, do you use WhatsApp?

R: WhatsApp, yes. Yes, Telephone.

I: Do you have Facebook messenger?

R: I don’t have Facebook.

I: Do you ever tell your friends that this specific …..you must pass on my message? Do you say such things?

R: Yes, I do say that.

I: Message? I believe you don’t use it.

R: No.

I: We want you to tell us your story about when ISIS kidnapped you. We know it is very difficult for you.

R: No. It is not difficult.

I: My sister, if it is difficult for you, please say I don’t want to continue and we can end it. I mean we are not obligated to continue if you do’t want to continue. Just tell us I am tired and don’t want to talk, we will understand.

R: Ok.

I: Start with the day that. Which village are you from, what happened to you and?

R: In the name of God, we are from Kucho as you all know. Sinjar. They kdinapped us. August 3rd they kidnapped us.

I: Haskena min?

R: Yes. Peshmerga were righ by us, by our home. My husband said the Peshmerge run away. As they said ISIS is coming, the Peshmerge run away. My husband said get ready so we can also get out. I packed my children’s clothes, our identification cards, and my children’s gold, my gold. We put them in a plastic bag and we went. My brother-in-law’s car came, we got on it, it wasn’t enough space for him so he couldn’t come with us. My children and I rode on it with him and we went, but we were captured by ISIS in Shengal. We came, we were not wesili yet, but they captured us. After they captured us, they shot us with two bullets. We kept ourselves like that. We were many. Our people were many. We all gathered together. ISIS killed all of them, but we were kept captive. They didn’t kill us, but they kept us captive and took us. They put us in a dangeon until the evening. They kept moving us around, laughing at us and making fun of us. They took us somewhere and unloeaded us. They divided us the women to the side, the children separate, and the men separate. They uploaded their weapons and pointed their weapons at us to kill all men and women, but they received a telephone call at that moment. They were told to not kill us, but to take us alive. Therefore, they didn’t kill us. They took us in a dangeon and gave some food. We didn’t eat because we were scared and were crying. Our children were crying. Then they took us. It had become night; at 4 pm they put us in the Shengal puplation or census. Then they took all of us the women and children and put us in the yard outside and they came around us. There were many many, without any exaggeration, there were many of them all with all kinds of weapons including knieves, daggers, guns, handguns, machine guns, all kinds in their hands as they were going back and forth around us and our children were crying out of fear that they were going to kill all of us. They didn’t kill us, they received a telephone call telling them to not kill. At night, 12 midnight they came and took the girls for themselves. They forcely took the girls and left us who were with children. We stayed there that night. In the morning they took us to Tal Afar. They took us and dropped us there. They left us there too for 2 days, then they returned us back to Shengal.

I: Was it a prison in Tal Afar?

R: Yes. It was a prison.

R: Then we were in Shangal for 2 days then they took us to Badosh. That was also a prison. It was Badosh prison. They took us. This time we were in Badosh for 7 days. The plane hit it. Viyan. The Viyan plane, maybe you have heard of it.

I: Yes.

R: Plane hit it, and then afterwards they returned us back to Tal Afar. Yes, then we were in Tal Afar for 3 days in that prison again. Then they took us to Kasal Mihrab. Kasal Mihrab. It is also in Tal Afar city.

I: Is it a Shite city?

R: Yes. Kasal Mihrab. That is also in Tal Afar. They took us and put us in homes. We were there for 4 months. We were there. They came among us all day. We cried out of fear. They told us “we will take your children”. We will “take you for ourselves”, we were crying. We were there for 4 months. We almost died out of hunger and thirst; we had nothing. We almost died due to hunger and thirst; we had no clothes, no shoes, no socks, nothing.

I: You were there for 4 months, right?

R: 4 months. After 4 months, they took us to Mosel. They took us to Mosel for 17 days. They took us to Mosel and then they took my children and I, 2 of my brother-in-law’s daughters, and my sister-in-law to Raqqa, Syria.

I: Two of your nieces and?

R: My sister-in-law. My sister-in-law and two of my brother-in-law’s daughters (husband’s brother’s wife and 2 daughters). We came and they came among us in Mosel. They took us. They took our girls. All, many of our people put them in special vihecles, at 9 pm, am, daytime, took us by buses and we arrived at 10 at night. In Syria. Raqqa, the name of there was Raqqa. They took us there and we were there too for 18 days. We were there for 18 days. Then, afterwards, they took us from there to Shaddadi. Shaddadi. Shaddadi is in Syria. We stayed in a Shaddadi base for 4 months. Yes. They came and took many of us. There were many other people that were not from our community, but were also Ezidies. We were without food for two days. Our children were crying due to hunger and thirst. There was no washing. It came to the point that a single one of us would not survive due to thirst and hunger. It was a base and they would lock us in. They would turn their back on us and leave. Then they would come to us everyday and take some of us, whomever they wanted to take for themselves by force. They (women and girls) would cry and not stand on their feet to resist, but they (ISIS) still took them (girls) for themselves. Later one of them who was known as Abo Sama came and took my children and me for himself. We were with him for 18 days and then we were finished. He finished us, selling us to our owners, others. But he took me for himself and there was nothing that he didn’t do to us.

I: How did you escape? How did you make it?

R: He sold me.

I: Yes.

R: He sold me to my owners. For $2,000 (2 defters). For $2,500 and (2 and a half defters).

I: How many months were you in the hands of ISIS?

R: I was in the hands of ISIS for 9 months. We came on August 10th and I escaped on April 10th. The month of April. We experienced a lot of hardship in their hands. We will not forget until death.

I: You said that you have pshychological problems, my sister. You mean you have aquired many illnesses because ISIS captured you. How do you know that you have aquired these illnesses because you were in their hands?

R: Yes, in the name of God, I know.

I: Why? Can yo please tell us what illnesses you have aquired?

R: In the name of God, many illnesses. Is there a dirtier thing than a man taking a woman by force, a woman that has no desire, no interest in him, how is that not difficult? This is difficult and my children faced so much, they cried out of hunger. They were naked, without clothes, they cried out of thirst. They almost dies due to thirst. One of the ISIS wanted to take this one away from me by force, but I didn’t give him/her to him. He/she (child) was still eating milk at that time. He wanted to take him/her by force.

I: How old was he/she at that time?

R: 2 years old. I didn’t give him my breast milk at all.

I: My sister, how have changed? How are your thoughts have changed? Are you aware of where is in pain, where does it hurt? Can you say I have this illness because of this or that happened on that specific day? Where does it hurt at this time?

R: I don’t have any pain in any places. I am not well psychologically. Due to thoughts. Thoughts. I constantly think. I wish I did not think. I harm myself by that. I wish I could, but it is not for me.

I: This pshychological illness, how does it harm you? Are you not aware of it or does it harm you a lot?

R: In the name of God, I am tremendously harmed by it. I take medication; otherwise I would have gone crazy. I especially get affected when I am alone at home, when my children are not home.

I: My sister, we will now read your psychological illness analysis. And you know that a person who had been in the hands of ISIS, that person is harmed.

R: Yes, harmed.

I: And you will tel us whether this is harmed or not harmed. And you will question it. But you must let my go of my leg.

I: Do you have pain?

R: Yes, I have pain.

I: How much?

R: A lot. In the name of God, I have psychological pain. I don’t have any pain in any parts of my body. But my head hurts.

I: Your body, does it hurt, itch, burn?

R: No.

I: Eversince you escaped from them, is your walking, sitting, and getting up difficult for you or are you as capable as before?

R: I am like before.

I: Do you sometimes worry about yourself or does your body feel exausted?

R: I get fevers. I get fever many times in the evenings.

I: Your breath, eyes?

R: I get shortness of breath. My nose, sometimes my nose bleeds. I lose lots of blood.

I: Do you get depressed or anxious sometimes?

R: Yes, I get anxious. But not frequently. Sometimes.

I: How much?

R: A little.

I: Do you get dizzy?

R: I also get dizzy on a day that I think too much and not eat.

I: Do you get stomach pain?

R: No. It doesn’t hurt.

I: The things and illnesses that you told us you have them. Why do you have them? Is it because you experienced so much?

R: Yes, I experienced a lot.

I: You know that sometimes a human has illnesses not because of experiencing bad experiences such as force or difficulties, but because

R: Because of his/her psyche.

I: Not because of the pshyche, but because the body of that person hurts. If we read it to you or tell you, you will say I had these illnesses before too.

R: Yes.

I: Your heart. Did you have heart pain in the past as well or?

R: I had psychological illness befoe, but not like this. I had gone to the doctors and I was completely fine and treated. But when ISIS captured us, I became worse.

I: Do you believe that you are experiencing this pshychological illness because of your boday was in pain or is it as a result of what those people did to you?

R: In the name of God, due to what they did. From thinking.

I: When you are in pain sometimes and when you are upset, do you say this what God wanted to happen or do you..?

R: By God. By God and when I get upset, I cry. I feel better when I cry.

I: Don’t you believe? Do you know that there is a word that Ezidies use my sister? We say the wrong word is not good for people to say. So when bad things happen in this world, we say the man did this wrong thing.

R: Yes.

I: Do you believe that the dirty thing did this dirty thing to you or you don’t belive this kind of things? You didn’t understand?

R: I did not understand what you are saying.

I: Do you know what are gins?

R: Gin. Gin. Yes.

I: Yes. Do you believe in gins my sister?

R: In the name of God, I fear them. I get scared of them.

I: We say the eyes captured you.

R: The eyes captured you.

I: Do you believe such a thing that happened to you is because of this kind of thigs such as gin?

R:. No. Not at all.

I: How much do you believe that God wanted this to happen?

I: What you saw and experienced my sister, has changed your mentality.

R: Yes.

I: Before now and now you were not the same.

R: Yes.

I: Now, when you talk to people, have you changed or you are still like before when you talk to people? You and your children are now?

R: Just like before.

I: How are you with the Ezidy community? Do the Ezidies help you? Which Ezidies? A stranger? An Ezidy?

R: It doesn’t matter which Ezidy.

I: Do they help you?

R: Yes.

I: Because of what happened to you, has your belief changed or do you believe in God?

R: I believe in God.

I: Has your belief become stronger or weaker?

R: Stronger.

I: My sister, all these things happened to you, how can you handle it or how can you not go crazy?

R: I live life out of obligation, not having a choise. I have no choice. Whatever happens to man, the man has to live life, and God has chosen that for man.

I: Is there anything you can do for yourself to feel better and comfortable? When you get depressed, is there anything you can do to help you feel better?

R: In the name of God, anything. I don’t know how will I feel comfortable.

I: You mentioned that “I cry”.

R: Yes, I cry. I feel better. I breath better after I cry. My psyche is so effected, I bleed though my nose.

I: We will ask some things my sister. Respond by saying it benefits me and it does not benefit me. Whether it benefits you or not, you have to answer it.

I: When your relatives are with you, do you feel better?

R: Yes, I feel better. Very, very.

I: Do you believe in yourself? Meaning do you believe in your strength by saying I will finish or complete this thing?

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

I: Do you have a lot of strengh?

R: No. Not much. A little.

I: A little?

R: Yes.

I: How much? I: Do you pray?

R: Yes, I pray a lot.

I: Do you like to stay alone or be around people?

R: No, in the name of God, I want to be around my people.

I: My sister, there were many things you faced in the hands of ISIS. Do you sometimes remember those days and the things that happened to you when you were in the hands of ISIS? Do yo distance yourself from those things and memories?

R: They came to my memory a lot.

I: And do you distance yourself from these things?

R: I distance myself, but they still come to my mind.

I: Do you distance yourself from them a lot?

R: Yes, I distance myself very much, but they still come to my mind and I remember them.

I: My sister, when you talk about it, is it comfortable for you to talk about it or do you get upset?

R: I get upset and sad when I talk about my story.

I: Do you belive you will get the treatment and recover if you see a doctor and seek treatment?

R: In the name of God, I believe in God, I don’t know.

I: If you are not well and ask the Ezidy’s community to help you, will they help you?

R: Yes, in the name of God.

I: A lot?

R: A lot.

I: The pills you take, how much do they benefit you?

R: The pills I take, in the name of God are ok, not so good. Not so beneficial, but they are ok.

I: Have you gone to a pshychatirist?

R: Yes.

I: Did you go alone to talk to him or her?

R. No.

I: How many of you?

R: Our interpreter was with us once and our social services sponser takes us.

I: How beneficial was it to you to talk to the doctor?

R: It was very beneficial.

I: Have you gone to Lalesh after you came to Germany?

R: Yes. I went.

I: You went. Did it benefit you?

R: Yes. It was good.

I: Mint, do you know what is mint? Like there are teabags? There is medication of mint at the pharmacy and there are mint products that one can buy to use it and feel better. Do you drink such things?

R: I don’t like them. No. If it is prescribed for me, I will try it; maybe it will help to feel better.

I: Ask the doctor to prescribe it for you.

R: I am only taking the medication.

I: Talk to the doctor, my sister, the doctor will prescribe it for you.

R: Yes.

I: My sister, how is the case worker or sponcer with you?

R: Very nice and helpful. They are truly good to us.

I: Doctors?

R: My doctor is female, but I don’t know her name. I don’t know what is her name.

I: It is ok.

I: What have you benefited from your doctor or pshychologist my sister?

R: How?

I: You said that you benefited from going to the pshylogist or pshychiatrist, what did you really benefit? Was prescription prescribed?

R: Prescribed medication for me. It helps me feel comfortable a little bit.

I: You said you talked to the pshylogist or pshychiatrist, how did that benefit you my sister?

R: The way she talked to me was very good. She used nice words.

I: So far you have been here for 2 years my siser and they helped you a lot, but is there any other help you need that would help you feel better?

R: They truly make me feel comfortable.

I: Do you need anything else?

I: We will ask you this question and then we will finish.

R: It is ok.

I: My sister, the questions that we will ask you are from Tuesday until now have happned to me or have not happened to me. We will know explain the meaning to you, you will know what we are looking for. Meaning you have to go back to 7 days from today to talk about. You have to answer each question that we ask, my sister.

R: 7 days.

I: Whenever I think about my story, I want my life to be like how it was before. Is it like that or not like that?

R: It is like that.

I: A lot like that?

R: In the name of God, it a lot like that.

I: It is difficult for me to sleep in the evening. Is it difficult or not difficult?

R: No. It is not difficult. I wish I would sleep.

I: So you don’t sleep?

R: I don’t sleep. I wish I would sleep. It wouldn’t be this difficult if I slept. One can feel comfortable because of sleep.

I: There are many things that. Meaning if you had seen this chair with ISIS and whenever you see this chair, do things come to your mind or do you remember things that ISIS did to you?

R: Yes, in the name of God, the memories come to my mind.

I: How much?

I: Do you get upset and angry fast?

R: Yes, I get angry.

I: How much?

R: A lot. When I get anxious, I get very upset.

I: You don’t want to think about the things that happened, but you also can’t forget them.

R: I can’t forget them.

I: Do you dream about it?

R: I always dream.

I: But you see this also like a dream.

R: Yes, I see it like a dream.

I: You don’t believe it happened?

R: Yes, in the name of God it has happened.

I: So you distance yourself from remembering these things.

R: Yes, in he name of God, I distance myself.

I: A lot, little bit, or very little?

R: I distance myself a lot.

I: Sometimes like a mental picure comes in front of your eyes. It is like a picture that you look at it and you see the things, right?

R: Yes.

I: A lot?

R: A lot.

I: Do you get scared?

R: Yes, I get scared and fever. At night. At night I get fever. If I do sleep at night, I run, I fear.

I: Do you dream a lot?

R: I dream a lot.

I: Do you go to sleep early?

R: No. Eiterh at 11:00 or sometimes 12 and like that. Sometimes I don’t sleep at all until morning.

I: You know my sister, when you think about these thoughts, your life becomes like before. As if you are still in that situation.

R: Yes.

I: Do you want your life or you don’t want your life? What I like I don’t follow it.

I: Now when a human is not thinking about these thoughts, the person’s life returns back.

R: Returns.

I: To you pay attention to your life?

R: No. I don’t pay attention to it.

I: How much do you not pay attention to it?

I: Do you sometimes see yourself as dead?

R: Yes, a lot of times.

I: My sister, when you were in the hands of ISIS, did you have to live by their mentality or by your own mentality?

R: No. My own mentality.

I: You are not the same everyday. Some days it is very difficult for you and sometimes it is ok.

R: Sometimes.

I: Do you want to forget these things?

R: I wish! I wish I would forget them.

I: How much?

I: Can you concentrate or focus sometimes?

R: My focus? Yes.

I: So you don’t forget yourself or things?

R: I don’t forget anything. No.

I: My sister, when those memories come to your mind, do you get fever?

R: Yes, I get fever when things come to my mind.

I: Is your ear more on the world or do you not pay attention to anything?

R: No, my ear is fully on the world.

I: Do you want to talk about these things that happened or you don’t?

R: Not talking.

I: How much?

I: My sister, What positive thing have you seen since you came to Germany? Meaning what positive things are here for you?

R: It is very food for me. For example, they aish me.

I: For what is aishe?

R: My children live. They are werisî.

I: For the reason they brought you to Germany, do you see this as a good thing, very good, or differently?

R: I see it as very good. We are grateful to them.

I: What are the 3 things that have taken place for you the Ezidies?

R: They brought us here, they said bring them we will support them, and they are good to us. And the kids go to school and are learning. And for example there is nothing here, it is safe here.

I: And 3 negetive things?

R: I really don’t know. What bad?

I: Is there anything that bothers you or you don’t like?

R: No, not at all.

I: How is your future my sister?

R: Our future is good. Fine.

I: What help is needed or something that you can think of to say if I could do this, my days would be better and I would be more comfortable?

Do you know what is Amal?

R: Yes.

I: What is your hope?

R: My hope is that I want to feel comfortable, if our men came back, we would feel so much better. Our sisters are in their hands, our brothers, and children, all.