**Instructions for using this template**

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

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

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

*I: How old are you?*

*R: I am 42.*

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

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

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

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

***Audio file name: [073]***

**RESPONDENT CHARACTERISTICS RESPONDENT CHARACTERISTICS EIGENSCHAFTEN DES BEFRAGTEN**

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

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

*[This does not need to be transcribed]*

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

I: How old are you?

R: Honestly I think I am 36

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

I: Are you married or single?

R: I am married but my husband is missing.

**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)?**

I: With how many people are you currently living here?

R: With four people. I have three children, and there’s a girl living with us.

**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?**

I: Can you read and write, even if a little?

R: Yes

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

I: Did you go to school in Iraq?

R: Yes, but not so well. A bit, not very much.

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

I: For how many years did you go?

R: Six years

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

I: Are you currently going to school?

R: Yes, I am taking courses.

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

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

I: Are you working?

R: No

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

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

I: Are you looking for a job?

R: Honestly, I’m not.

**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 working at a job before ISIS attacked you?

R: No, my husband worked for us.

**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 piety?

R: My religion?

I: Piety

R: You mean religion, don’t you?

I: Yes

R: Yazidi

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

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

I: From which folk are you? Yazidi? Kurdish?

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 is currently important in your life?

R: Currently?

I: At the present time, what is important for you?

R: Now?

I: Yes

R: I wish I live with my children and provide for my children. Nothing else is important for me. What I want is that their life won’t get difficult.

**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 have a comfortable life here?

R: I need many things.

I: For example?

R: For example, our men should be allowed. All our children are little. If I want to go somewhere, I cannot go with my children. Living like this is difficult.

**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: We have some questions, but you will reply as 0, that is very bad, and 4, that is very good. You will reply between 0 and 4.

R: Is this one bad?

I: Yes, that’s bad, this is good and this one is very good. How much do you have a say in your own life? From 0 to 4. I mean if you don’t have any say in your life, it’s 0, and if you have a say, it’s 4.

R: My life, umm…

I: How much can you decide about your life? From 0 to 4.

R: I say this one.

**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 your future will be like?

R: Honestly, I don’t know.

I: What do you hope, about your future, how will it be? What hopes do you have for the future?

R: I don’t know. I don’t understand such things.

I: What do you wish for in your life? What hopes do you have? For your future…

R: My hopes about my future… Umm… I don’t think about my own life. I only think about my children’s lives. If their life is a happy life, I will also be happy. I don’t think about my own life.

**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 Iraq gets nice, would you go to Iraq, stay in Germany, or go somewhere else?

R: Honestly, I don’t have any intention to go back to Iraq.

I: Will you stay here?

R: I am happier here. I don’t like Iraq.

**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?**

I: Why do you want to stay in Germany?

R: My life was bad in Iraq.

I: Bad how?

R: I was in need, I was not free (Arabic) Here I am living with my children. Even if we have a little money, we can live here.

**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: How much do you feel at home in Germany? I mean with your own nation.

R: How?

I: How good do you feel in Germany? That here, it is your home.

R: Honestly, this one.

**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: How has your experience in Germany been for you until now? Has it been bad or good? Has it been very good?

R: It has been good

I: How much?

R: Three. Not that great, but good.

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

I: What has been difficult?

R: We wake up in the morning and take care of the children. Not one or two, it’s difficult. I haven’t felt comfortable since we came to this house. I am having difficulties. When we need something, we go and search for a long time. We don’t know the area. That’s why.

**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 needs to happen so that you can feel safe in Iraq? What should be done in Iraq to make you feel safe?

R: In Iraq?

I: Yes

R: For me to be happy in Iraq?

I: Yes. If you return to Iraq, what should be done for you to feel safe, and not feel afraid?

R: I don’t know. Honestly, I was not happy in Iraq. If we return to Iraq, I will be unhappy again. When I was taking something for my children I could speak, that made me happy. If they tell us to go back to Iraq, we have to.

I: What do you think is more important, what should be done for you to live safely in Iraq? Should I speak Arabic?

R: Yes. I don’t understand.

I: (Arabic) What should be done in Iraq so you can live in safety? Is it the government, politics? What is important?

R: I don’t know about government or politics. I have never been interested. In Iraq, if we feel closer to someone, the other gets angry, this is politics. Kurds have protected me, so I like Kurds. Isn’t it right?

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| **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** |
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| **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 the word justice mean for you? Do you know what justice is?  R: Justice?  I: Law. Do you know what law means?  R: Of the people.  I: Yes, of the people. That there’s no distinction.  R: Honestly, I don’t understand. Civil law for example?  I: Yes, what does civil law mean for you?  R: Well, civil law, umm, here or in Iraq?  I: Doesn’t matter, either here or in Iraq.  R: Civil law, for example, must not be within politics. The people among you should not be traitors. Umm. I like those people. We sit with people and they have no evil within them, that makes me happy. |
| **E02 How much of a priority is it for you to have justice for what happened to you during the conflict with ISIS? E02 Ji bona tiştên ku hatin serê we di dema şerê DAEŞê de bidestxistina edeletê ji we re çiqas girîng (muhim)e? E02 Wie hoch ist die Priorität für Sie, Gerechtigkeit für das zu erhalten, was Ihnen während des Konflikts mit dem IS passiert ist?** |
| I: How important is it for you that ISIS is held accountable for what they did to you?  R: Like how, for example?  I: How important is it for you that you take your rights for what ISIS did to you?  R: It’s hard.  I: How important is it for you?  R: Very important |
| **E03 How optimistic are you that you will ever get justice? E03 Ji bona bidestxistina edeleta hûn çiqas gesh (positiv) (mutafael) in? E03 Wie optimistisch sind Sie, dass Sie jemals Gerechtigkeit erhalten werden?** |
| I: Do you believe that they will be held accountable?  R: I don’t. Maybe just a little. Maybe one day if God allows. |
| **E04 And how important is it for you that the persons who committed or perpetrated violence against civilians during the conflict with ISIS are held accountable for their actions? E04 bu te (ji tere) chiqes muhime goh daishe li seri we kiri, bikevin ber dari adalete? E04 Und wie wichtig ist es für Sie, dass diejenigen, die für die Gewalt gegen Zivilisten während des Konflikts mit IS verantwortlich sind, für ihre Handlungen zur Rechenschaft gezogen werden?** |
| I: How important is it for you that ISIS is punished?  R: Oh, it’s my soul. Four. |
| **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 is it that important for you?  R: For me (Arabic) Nothing else. |
| **E06 Who should be held accountable? E06 ki mostahaqiyi oqubeteye? E06 Wer sollte zur Rechenschaft gezogen werden?** |
| I: Who should be punished? Do you think an ISIS commander and an ISIS soldier are different? Or are they all the same for you?  R: ISIS is all one team. But I can say that Abu Bakr al-Baghdadi is the root of all. If he decides and tells them to destroy the world, they would do it. |
| **E07 And how should they be held accountable? E07 çawa? E07 Und wie sollten sie verantwortlich gemacht werden?** |
| I: What should be their punishment?  R: How? You mean, how do they do that?  I: Yes  R: If he tells them to attack a country, or villages, kill those people, they would do that immediately.  I: Kill who?  R: The commanders. In Fallujah and Baghdat, it was his orders that started the war.  I: Okay, but how should he be punished?  R: He should be killed. For example, if our social decides and tells us to stay in here for 3 days, we cannot leave without their orders. If our social tells us to stand on one foot over there, we will do that. And the social is responsible. Do you understand me, sister? |
| **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 heard about any courts opened against ISIS?  R: How?  I: I mean, where ISIS is judged.  R: I don’t know.  I: Have you heard about any ISIS members being punished at a court, in Iraq for example?  R: You mean ISIS?  I: Yes  R: Yes, they took so many ISIS members to the courts. Both sides were capturing people from the other. Shias captured ISIS members, Kurds captured ISIS members. They were asking them who ordered them to do this.  I: That happened in Iraq?  R: In Iraq and Syria. |
| **E09 If yes, which ones? E09 Heger cewaba we erê be, kîjan in? E09 Falls ja, von welchen?** |
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| **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: Can you forgive those who made this to you?  R: I would never. |
| **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?** |
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| **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** |
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| **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 would it be for you if someone told you that this will happen, before it happened?  R: I would want that a lot. Four. |
| **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 whole world learns about what happened?  R: Four. |
| **E15 And what about future generations? How important is it for them to know what happened during the conflict with ISIS? E15 chiqas ji tere muhime zarok u neviye te zanibi (bizani) che biye(qawimiye) di shere daish de? E15 Und was ist mit zukünftigen Generationen? Wie wichtig ist es für die zukünftige Generationen zu wissen, was während des Konflikts mit IS passiert ist?** |
| I: How important is it for you that your grandchildren learn about what happened to you?  R: Honestly, four. They should know what had happened to us. |
| **E16 Can you tell me why you answered this way about you, the world and future generations knowing about what has happened? E16 chi qe ji tere muhime ji buna hemo insan zanibin che bu? E16 Können Sie mir sagen, warum Sie so über sich, die Welt und zukünftigen Generationen geantwortet haben?** |
| I: Why is it important for you that the whole world and your grandchildren learn about it?  R: Do you know why it’s important thay our grandchildren know? So they won’t have any communication, any relationship with the Muslims who did this. They should know what they did to us. For 70-80 years this religioun has been enacting their decrees on us. |
| **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 to make sure your grandchildren learn about what they did? Would it be by telling them, through books, in history books?  R: Videos, history books, and many other things. This should be told, what they did. Also through books. People can read and learn. |
| **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: There’s a truth commission. Have you ever heard about it?  R: No. |
| **E19 Truth Commissions investigate a pattern of crimes over a period of time, they are temporary and end with a report, and they are officially created by the government of the country. Do you think it is appropriate to have a truth commission for ISIS crimes? E19 Komîsyonê rastîyê (lejnet edelete) li ser rojed pashi (bori) (maddi) fehse wen digrin chu kare e ne bash bi xelkero biye di waxteki u ew komisyona (committee) karixwe xeles dike w pishte dinifsine.Komîsyonê rastîyê bi navi hukmete welate che dibe.nirine te chiye ji bo komisiyonek e rastiye hebe ji daishre? E19 Wahrheitskommissionen untersuchen vergangene Verbrechen über einen bestimmten Zeitraum. Sie arbeiten zeitlich begrenzt und schreiben am Ende einen Bericht. Sie werden offiziell durch den Staat (Regierung des Landes) gebildet. Denken Sie, dass es angemessen ist, eine Wahrheitskommission für IS-Verbrechen einzurichten?** |
| I: Truth commissions investigate about incidents and prepare reports. In your opinion, would it be good to have such a commission formed for what you experienced? Yes or no?  R: How so?  I: Do you think it’s good to form a commission to investigate what you have lived, to make reports on it?  R: To ensure that what we have lived should not be forgotten?  I: Yes  R: Yes, I’d like to have it. Yazidis went through a lot of hardships.  I: And their reports will be considered as evidence in courts. That would be good?  R: Yes, that would be good. I want Yazidis to find justice. Yazidis suffered a lot. They killed 3000 men, they killed the girls, they killed children, they killed the people. |
| **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 should be thone for the prisoners in the hands of ISIS? R: Captured by ISIS?  I: Yes, for the captives they keep. What is the most important thing that should happen?  R: For the ones who are in their hands… Do you know what they want? They are talking about either selling, or killing them. This s what they talk about.  I: What should be done to rescue them?  R: Umm…  I: Let’s say you’re a captive in the hands of ISIS. What should be done immediately to save you, so that they would let you go?  R: Honestly, sister, it’d be amazing if they let people go.  I: What should be done for this permission?  R: People should be psychologically good. They should not be beaten, or tortured.  I: Did you say doctor?  R: No, beating, torture… I feel helpless. If seomeone comes here and starts a fight, I would only cry. |
| **E21 And what should be done specifically for the Yazidis? E21 Û bi taybetî ji bo Ezidîya gereke (lazime) che bibe? E21 Und was sollte speziell für die Jesiden getan werden?** |
| I: What should be done specifically for Yazidis?  R: I wish all Yazidis to come to the countries here and stay away from Iraq. That’d be good, that would make me glad. |
| **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: How much do the people see you as a victim of ISIS? How many points?  R: Do I see people as such, or do they see me?  I: How much do the people know that you are an ISIS victim?  R: People know, a lot of people know that.  I: (Speaks Arabic)  R: Yes, yes.  I: How much?  R: Two |
| **E23 Why do you feel that way? E23 Hûn çima wiha (wilo) xwe dibinin? E23 Warum haben Sie dieses Gefühl?** |
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| **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.** |
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| **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: Will Iraq be comfortable? What do you think?  R: I don’t believe that. |
| **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: Will the Middle East be comfortable?  R: Where is the Middle East?  I: Middle East is Afghanistan, Syria, Palestine… Do you think these places will get comfortable?  R: It’s an empty zeal. It’s difficult.  I: How much?  R: That’s the way it is for as long as i've known myself, it’s difficult. |
| **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 important things should be done in Iraq so it can improve? What do you think?  R: All the states are fighting eachother in there.  I: What is the most important thing that should be done, so that it can get comfortable?  R: Honestly… |
| **F04 How do you feel about the current military campaign against ISIS? F04 Hûn bi che dihesin (hun chawa dikin)li hemberî kampanya (hecum) esker (leshker) diji daishe? F04 Was denken Sie über die aktuelle militärische Kampagne gegen den IS?** |
| I: What do you think about those who fight against ISIS? Who are they? Iraqi soldiers, Peshmerga, or PKK?  R: They make me happy, I feel glad. Without them, even one of us could not have survived. Who ever they are, they make me happy. If they didn’t exist, none of us could have survived. |
| **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 in Iraq to ensure the safety of Yazidis and other peoples? Don’t you understand?  R: Umm, not much.  I: What should be done in Iraq to avoid a repetition of what happened to Yazidis?  R: Honestly, we Yazidis don’t fight against other people. Some people say we are Kurds, some say we are Muslims. Honestly, I don’t understand what they say, I don’t know. Some people tell us to convert to Islam, because our religion is bad. Kurds tell us that they were also Yazidis in history, and we are also Kurds. Honestly, I don’t understand. |

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

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

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

I: Since you came to Germany, have you talked to anyone about your experiences?

R: No. Many people wanted to talk, but I refused.

I: Have you talked to your family, or the women here?

R: The women here?

I: Yes

R: No

I: With your family?

R: No

I: Haven’t you told anyone?

R: Well, of course they know. They know when I am feeling bad. But I don’t want to talk about it. I cry when I mention.

**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, what happened to you?

R: In Iraq?

I: Both in Iraq, and here.

R: I did in Iraq, but not here.

I: Have you written about what happened to you?

R: I didn’t, they did. There was a woman, she wrote.

I: Not in Germany?

R: No

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

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

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

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

I: Since you came to Germany, how many times have you listened to news from Iraq? How many times a day?

R: So many

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

I: Why do you want to learn about the news?

R: It is my homeland. My people are in there, my sisters, brothers are in there.

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

I: Where do you get news? Through your family, via internet?

R: On the phone. I don’t like Facebook.

I: Through your family then?

R: Yes, I ask my brother.

I: On Facebook?

R: No, no.

I: Television?

R: No, there is a TV but it’s out of order.

**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: How do you talk to other Yazidis? On the phone, via WhatsApp?

R: Via WhatsApp. I can’t talk on the phone, it costs a lot.

I: Facebook?

R: No sister, I don’t like Facebook.

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

**TRAUMA TRAÛMA TRAUMA**

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

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

I: We will have some questions about what happened to you. But if you don’t want to talk, just say it. What can you tell us about your experiences while you were in the hands of ISIS?

R: I went through a lot, so many hardships. They are confusing.

I: Tell us what you want to tell. You can only tell the important parts.

R: I will tell you whatever comes to my mind. Should I start from the beginning? From the time they came to our village?

I: Yes.

R: Sinjar fell, we couldn’t believe it. We went there and they told us that Sinjar fell, it was around 4 in the morning. Two villages neighboring Sinjar were invaded. (Speaks Arabic) I went to bake bread with my mother. Then they said we are going to escape, because they were coming to our village too. Around 9 in the morning the men said that they will stay. They told us to escape and save the families. We escaped to Sinjar but we didn’t know which way to go. All roads were blocked. ISIS blocked them. We went to my husband’s brother’s house. It was empty. We stayed there until night, and then went to his uncle’s house. It was in Sinjar. We burned down the military uniforms, buried the weapons, and we waited until the morning. There was a soldier, he came and slept.

I: Which side was he from?

R: He was from our nation. He told us that he had been underground for two days and came to us. He called his father and told him that he was in Sinjar and he wanted to go to Kocho. My husband called his brother, and he said that they killed people there.

I: In Kocho?

R: Yes, he said “they killed the people here, you can’t come.” We were afraid, so frightened. The village head and his son called us, and said “Come, ISIS says there’s nothing to worry. Return to Kocho, there’s nothing to be afraid. My husband said “let’s return,” but my father and my brothers called us and said “don’t come, they have demolished our houses here, never come here.” But my husband said “we are coming back there, there are others who tell us to come.” We were drving there as two or three families, and ISIS stopped us in Sinjar. They took us all to Kocho. When we went there, we cried a lot, we felt sick, and the people there asked us “why did you come back? We are still alive, but dead in their hands. We don’t know what they’re going to do with us. And then for fifteen days (continues in Arabic). They were talking with the elders, and the village head, but we didn’t know what they were talking about. After 13 or 14 days they came, it was around 10, and they told us to go to the Kurds, if we want to. (Arabic) Around 10 in the morning they came and said “Come on, all of you, gather in the school building. We had sugar and rice with us, and we left them to the village head. We all gathered in the school building in half an hour. They told us to take our water bins and (Arabic) with us, and nothing else. Then they took all of us, the gathered us. They took all the young girls upstairs, and left all the men downstairs, in the yard. They were telling us to be quick and they took all the gold, phones and cash from us. They collected them all and took them away. Then they took the men away in cars. They took young boys at the age of 12 or 13, they took elderly men, all of them. (Arabic) We all were upstairs. We asked them where the men were. They were mocking us. They said they were dogs and they are killing them. After they took the men, they took the women and the girls. We didn’t know where they were taking us. They took us to Solax. Here is Sinjar, and here is Solax. Before they took us away, two girls came to us and told us that they were killing the men. We were all frightened. And then they took us to Solax. They took us into a school building. It used to be a Kurdish school. They finished it from 10 in the morning to 3. They brought everyone in. We were all crying. They took our scarfs away and said “let’s see what you look like.” We were all scared and closed. They said “you are all married with children, this is not the way” and took them away. They took the younger ones upstairs. And then they invited us to eat, but no one went, because we were so frightened. I guess it was 5 when they took all the girls. I looked for my daughter, and I found her with two nieces of mine. I asked them if they’ll stay there and they said yes. I told them to take good care of themselves, and I was going out. It was the middle of the summer. I was going out to find water. When I was back, I looked for my daughter but she was gone. It was nighttime, we were around 80 women, they separated us, took us apart, we didn’t have any power left, we didn’t have any water to drink. We were drinking the water from the toilet. We were asking the children to bring water for us. We were going to die of thirst. That night, we were sleeping on the ground, and they directed lights on us. They took the young girls, brides, all the young ones. The women were crying, they said that they were checking the children’s armpits if there’s hair, to see if they are old enough. (Arabic) They said that they killed all the men. We tried to sleep, but they came around 2, they were two children, at the ages of 12 or 13. They brought ice. The children were still awake. We asked them why they were doing this, and they directed the light here and here, to check if they have hair. To see if they are boys or men. Children came and sat down. They were like this until the morning in fear. We told them to lie down and sleep, but they couldn’t close their eyes, they couldn’t eat or drink. The children were with us until the morning. In the morning we all went to houses, they separated elderly women from us, they took the children. No matter what we did, they took them away. They took those women too. We were all crying. And then they took us to Tel Afer. They put us in a school and left us with the people they had captured in Sinjar, I guess 3 months ago. We were at a school building, without food or water. We were merely breathing, and that was all. We stayed there and asked them what they were going to do with us. They were coming every day to take a girl, another girl every day. They took us to villages, Shia villages, Qasralmihra and (Incomprehensible). We stayed at a school building. There was no food, no water. My son was so thirsty, he went and carried water on his back. He broke here and we took him to Mosul for treatment with those dogs.

I: Where did you take him?

R: To treatment, to treat him.

I: Was it a doctor?

R: They checked his back, warmed it and said that there was dry blood inside. There were no men in the village we stayed. One village belonged to men, and the in the other one there were no men. We stayed there, as approximately 60 women and children. We were sleeping all together because we were terrified. Every day they were coming to look at us, to watch us. They were coming during the day, during the night. They were counting us, they were constantly checking us “how many people are you?”, “what are you doing?”. Later on, a family escaped. They were not from our house, they were from another house. When that family escaped, they told me and my sister that we knew that they were going to escape, and we didn’t tell them. I was sitting, knitting socks for my children. My sister came to me and gave me the phone. They told me that a family escaped, and they will kill us. They took us to a point, shouted me to go to them. “Are you her sister?” I said “yes”. He said “come here”. They attacked my sister, dragged her from her hair, they poured gasoline on her. For 3 or 4 hours we waited, our hands were tightly tied from behind.

I: They did this because you had a phone?

R: Yes, because of the phone. They took the phone from me and said that they know we helped them escape. Her body was like this, blood flowing from her head. They were pouring gasoline on her head. She is here now, but she is still dazed. Seven men were beating us. They told us that they know that we share their information with Kurdistan. They beat us. They took my sons away from me. They told me that they were going to kill me, or they were going to give me to someone in Mosul. They were saying that they were going to give me to the commander of Mosul, to serve his wife and daughter. I was so scared, I told my friends to take care of my children if they kill me. He dragged me to the door, I was exhausted, I couldn’t talk. He asked me where I got the phone. I was scared, I showed my knee (incomprehensible) I told him that I kept it here. “If you are telling the truth, I’ll not say anything” he said, and left. There was a man, they called him Mugdat. We were sitting. Now while I’m talking about him I feel pain here. We were sitting as our hands were tied behind. He was wearing soldier boots and he was kicking our heads. Some were unconscious. A family ran away, escaped. While they were beating us, a family ran away. There were many people in the family. The village said that they went this way. Someone understood and said they went that way. (incomprehensible) They came from Mosul, a (incomprehensible) came from Mosul. They surrounded those villages and captured all of those people. At 12 o’clok they left me and my sister. They took my money, my gold, I had 4000 with me.

I: 4000?

R: I had 4000 with me. It was for me and my children. I couldn’t spare it to them. I had gold with me as well, but they were not much, we were poor. They took my phone and several SIM cards. They took them from me and told me that I was bad, I was a spy, I was a traitor. They had taken our gold before, but I didn’t give them. They left us and went for the others, and they put all of us to that village school building again. We were baking bread with a woman, I wanted to go and get some water, but they didn’t let me. They thought that I would go and bring a phone in again, so they didn’t allow me. They left us at the school, and the person who had asked me where I got the phone approached me, sat beside me, and asked me where the phone is. I told him that there was no phone. When my sister gave me the phone, I put it inside my hair and wound up my hair around the phone like this, and that was how I kept the phone, now there’s no phone. They took my son away and told me that they were taking him to Syria, my son who fell down from the top of a tank, while carrying water. I cried a lot, and then they told us that they were taking all of us to Syria. They took us to Syria. They put us in a large field. It was a military zone. We were so many people, they put us there and we stayed there for around 18 days.

I: How many days did you stay there?

R: I guess around 18 days. Then they took some of us, and then they took more. They told me to be the person in charge of the people there. I refused. They told me that I am strong, and I will be in charge. There were 206 women and children. They told me that I was in charge of their food and clothing. I pitied the children, I was letting them get more food. Then they took us all and gave each of us to another commander. Every village had a commander, they were appointed. Me and my uncle’s daughter, two of us were from Solax. They took us and put us in a place. They told me that I am strong, I am aware, and they were going to give me to a Saudi commander, his name was Abu Imadi. He was their sheikh, he told me that he had been there for and he had been doing this job for 11 years. They approached us at night. He handed me a banknote. He had them print a banknote with his name written on it. We were scared, we didn’t touch it. I was not so scared of ISIS, I got used to their beating. So, I stood up, and the skeikh told me to stay and let someone else go. They took all of them to another place. I was with my two children. They told me that they were going to take my children from me. I was uncomfortable. But he said if I behave well, they were not going to take my children. He said “I am the sheikh, no one can take you from me.” They took away the older one. They told me that there was no escape from them. They gave me to another person and told me that I was going to be his servant, because I was not happy there. Then they took me to a house. I thought if it’s only serving, it’s okay. There was a cruel, evil woman. I was with my two children. It was cold. She made us sleep on a thin straw mat. They cooked for themselves, and gave us too little, once or twice a day. I cried, went to her husband and told him that I couldn’t live like this. I told him that his wife is evil, but he is good, he was my brother, but his wife was evil. The woman told me that I have to claim all the burdens of the house. There were 8-9 children, and her sister. She told me that they would eat and drink, while I clean their house, cook for them. I cried and said that I can’t do that. I said that our minds didn’t meet. She threatened me to take my kids away. I said I cannot live life that, even if they take my children, and I left. I said that I can’t stay with them, and I’ll go. They can take my children if they want to. She always said (Arabic) from the morning until the night. She was telling me to study the Quran, do prayers. And I said that I cannot learn all at once, they need to give me more time. Then I said “I can’t stay with you” and took my children to (Arabic). He told me that he was going to give me back to the person he bought me from. It wsa night time. Two men were sitting. He told me to tell them everything without any lies. I said “Okay, I will tell without any lies.” He asked me why I left Abu Ahmad. I said Abu Ahmad was nice, very nice. When he left for his job, to kill people, he didn’t come back for 3 days. But his wife was evil, she was torturing me. He said (incomprehensible) “You will either stay, or I will take you home with me.” I was helpless. He asked me if he should sell me. I said “no, that would be even worse.” He said “I am a sheikh, I will not sell you, I will give you away as a gift. He would be good to you, he wouldn’t separate your children from you.” Someone bought us. He told me that he wouldn’t separate my children from me. He told me that I was good, I wasn’t stubborn. I did everything they told me to do, what could I do, it was my god-sent destiny. I went with him. He didn’t take my children away from me. My older son was angry with me. He told me that he was going to leave. They taught him Quran, they brainwashed him. I am confusing you with my story. And then I came to Iraq and my older son stayed there. They told me if they let both of my children to come with me, I would escape. I went to Iraq, to my sister. He told me to stay there for half an hour, but I told him that I was not going to go with him, I was going to stay with my sister. I cried a lot. I told the people in Iraq that if it's okay for them I was going to escape. My son could stay there. They told me to wait. They wanted to talk to my son and they said maybe I could take him too. I mean, I suffered a lot both in Syria and in Iraq. I witnessed them killing people. I saw them killing people with knives, chopping knives. There was nothing left that I didn’t see. They were throwing my children up, and telling me that this is how they kill people. It was so hard in Syria. I escaped to Iraq and I said enough is enough. I took my sister’s son with me. My story is so long, listeners get headaches, and I feel awful.

**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 did you stay in their posession?

R: In Tel Afer?

I: Total.

R: Honestly, eight. From the 4th day of the month, until the 21st day of the 4th month.

I: That’s too long

R: I stayed in Syria for around 7 months, and the rest in Iraq.

I: We are very pleased that you spoke to us. Please forgive us for making you talk about these uncomfortable experiences.

R: It’s okay. What I lived through was much worse, but it’s so difficult to tell all of it.

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

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

I: Has your health detoriated because of what ISIS forced you through?

R: I was psychologically damaged. I feel suffocated, I didn’t have that before.

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

I: How much did your experience affect your health?

R: Ummm. In numbers, 1.

I: 1 means it didn’t affect you, you know that, right?

R: (incomprehensible) They were so cruel against us.

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

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

I: How much pain do you have since then?

R: Honestly, approximately this.

**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 feel numbness on your body?

R: Too much. I feel physically much older.

**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: What about your movement, while walking?

R: My movement is okay, but I feel breathless. I used to be able to run, but now I feel a pain in my chest, and I feel suffocated when I run.

**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?

R: Honestly, I used to have that before, and sometimes I still have it.

I: How much?

R: Approximately, this.

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

I: Do you have any problems with your eyes, nose or ears?

R: My eyes are fine, my ears are fine but they feel itchy, but I have problems with my breathing.

**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: How much do you feel suffocated?

R: I guess this.

**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: I sometimes feel dizzy when I stand up while seated.

I: How much?

R: How much… This one, three.

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

I: Do you get palpitations?

R: You mean do I have heart throbbing?

I: Yes

R: So often, when I feel afraid. If I see someone fighting, I feel scared. Even if I don’t have anything to do with the people who are fighting, I feel scared because I saw too much.

**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 problems with your stomach?

R: Too much, it stops me from sleeping.

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

**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**

I: Are there any health problems that we didn’t ask you, any other pain?

R: Nothing that I have realized. But my knees ache as well.

**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: Where do you think these aches come from? What is their cause?

R: It’s because of the agony I suffered. We cannot sleep at night, we are depressed. We wake up in the morning without enough sleep. I vomit in the morning. I vomited blood many times. The people who are in charge did me well, how was it called? We cannot eat because of our agony.

I: What do you think is the reason of your vomiting? The tortures you experienced?

R: I don’t get enough sleep, that might be the reason. I couldn’t sleep, and couldn’t eat for around 7 hours.

I: While you were in the hands of ISIS?

R: No, here. When we were in the hands of ISIS we couldn’t eat for 3 days sometimes. I think this happened in there, because we were so cold. We slept on the floor in the winter time, and we ate stale food.

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

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

I: Do you think those aches originate from your psychology?

R: My psychology is awful.

I: Can it be the cause of your aches?

R: Yes, may be.

I: How much?

R: I say, this.

**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: Do you think you have other sicknesses that you don’t know?

R: Honestly, they tell me that my heart is tired, things like that.

I: How much?

**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 think you have these sicknesses because they cast a spell on you?

R: No, I don’t believe that.

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

I: Do you think this is a punishment from God?

R: Honestly, maybe.

I: How much?

R: Three

**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: Do you think what happened to you made your relationship with your family and children worse? Do you think it was not like that before?

R: Yes, it made it much worse.

I: How is it worse? What happens now that you didn’t have before?

R: For example, with my children… Ummm. Can you repeat the question?

I: How was your relationship with your children before, and how is it now?

R: I used to be good with my children, and I am still good with them. But I was tortured so much. Sometimes I feel moody, I feel suffocated. For example if my son walks here with his shoes, I feel afwul and I stand up to him. Like that. I used to be so happy with my family, but now…

I: With whom else?

R: My sisters, brothers, I wanted to see them all the time, but now they complain that I never call to check if they are well and alive.

**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 your experience worsen your relationship with Yazidis?

R: Yes, we are like more resentful. All of them act as if they are resentful.

I: How, for example?

R: We used to have doctors for every women, every girl. But now everybody cares only about themselves, and nobody is interested.

**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 think that they let you in the house of Yazidis, or did they throw you aside, and forget about you?

R: How?

I: Does the house of Yazidis allow you, or they don’t know about you?

R: If they allow me, I don’t know.

I: If we say that they don’t know about you, how much would you say, between 0 and 4?

R: No, no, they know about me. I can say, this much. If they don’t know about me, they know about my friends for sure. In the end we are from the same blood.

**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: What ISIS did to you, has it damaged your religious faith? Is your religious faith stronger or weaker?

R: Honestly, it’s weak.

**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: How much did it affect your faith?

R: A little, not much. They oppressed me because of my religion, it was compulsory.

**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: What medicine do you use when you have a stomach ache? Or when you have a headache, or feel suffocated? What do you do?

R: I vomit a lot.

I: Do you feel better?

R: I vomit and vomit, and I feel better. Sometimes I vomit blood, sometimes it’s a sour juice. Then I wash me hands and face with cold water, and I feel much better.

I: Do you vomit by itself, or do you put your finger in your throat to vomit?

R: Sometimes by itself, sometimes I feel like there was something in my throat. I don’t feel happy if I don’t vomit it out. And sometimes I put my finger in my throat to vomit. It makes me feel happy.

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

I: Is there anything else that you occupy yourself with to get happy?

R: Occupy?

I: Yes, is there anything else that you do that makes you happy?

R: Since I came here, I haven’t felt happy with anything. I am only glad that I am at school, that’s all.

**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: Does it make you feel better that you are in the same religion with your children and your family?

R: Religion?

I: Your faith, I mean your children are also Yazidis, does that make you feel happy?

R: Yes

I: How much?

R: Honestly, this.

**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 believe in yourself? Do you think that you can, you will manage?

R: Honestly, yes

I: How much?

R: This much.

**H34 Praying H34 limê kirin H34 Beten**

I: Do you feel better when you pray for yourself?

R: Yes, so much.

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

I: Does being alone make you feel better?

R: Yes.

I: How much?

**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: Does it make you feel better to not lay weight on it when something about ISIS comes to your mind?

R: I ignore, ignore, and then they come and stand on my chest, they pop in front of my eyes.

I: So, it doesn’t make it better?

R: It’s hard, very hard.

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

I: Does it make you feel better when you talk about your experiences with others?

R: Yes, talking to people makes me feel better.

**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: Does it make you feel better when you talk to a psychologist?

R: Honestly, I don’t know why, but I don’t like psychologists.

I: Other doctors?

R: Yes, talking to other doctors makes me feel better.

I: How much?

R: I believe psychologists should allow us. They always tell me not to think about my family. But I want to think about them.

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

I: Does the house of Yazidis make you feel better?

R: How so?

I: Do you feel better when you go to Yazidi house?

R: Yes

I: How much?

R: This.

**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?**

**Group Group**

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

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

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

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

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

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

I: Have you taken pills to get better?

R: I took (incomprehensible) pills

I: Do they help?

R: Honestly, not much.

I: How much? 1?

R: Honestly, 2.

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

I: Have you been to a psychologist?

R: No matter what they do, I didn’t go there. People here also tell me that I should, but I say no.

**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: Have you been to Lalesh?

R: Oh yes, yes.

I: Did it help?

R: Lalesh is good, yes, it helps people.

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

I: Have you taken natural medicine? It can be herbal, or others.

R: No

**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: How much do the people in charge help you here?

R: They help well.

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

**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?**

**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: How did Lalesh make you feel better? How did you feel when you went there?

R: We went to the sheikh father in Lalesh, and the elders of Lalesh. They told us that we come from the same mothers, we are their sisters, and we shouldn’t think that we are Muslims now, you are a part of our religion. We felt so happy. He cried and said that he know it was not our choice, it was done onto us. They told us things like that.

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

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

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

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: Is there anything that you think would be good for you, but still not done?

R: Yes

I: What, for example? What do you need?

R: Many things.

I: For example?

R: For example, I would like to move out, find a flat for myself and live happily. (incomprehensible) My children should go to school. I don’t understand, for example they tell me that I have a court hearing, they ask me if I want “ausbildung,” but I have no idea what “ausbildung” is. I don’t know about others, either. This makes it difficult for me.

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

I: Now I’ll read you a list. Many people who had similar experience had these issues. If you have an issue, tell me what degree that is.

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

I: When you think, do you feel as if you are reliving the moment?

R: What do you mean? Upset? Happy? How?

I: Do you feel scared when you think of ISIS?

R: Yes

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

I: Can you sleep without interruption?

R: Since I was caught, I don’t remember a day that I slept at night and woke up in the morning.

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: When you see certain things, do they remind you of ISIS?

R: Yes

I: How much?

R: So much.

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 upset quickly?

R: So quickly

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 want not to get upset when you think about them?

R: It’s hard

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: Do you want to not think about them?

R: I don’t want to think. So many times, I think to myself that I should find other occupations, like I say “Now I’ll go and wash this quilt.” But it doesn’t work. I used to wash the stairs every two hours, day and night. I used to clean my home and feel happy. But now I can’t. It’s so hard.

I: Do you feel exhausted?

R: No, I only feel tired on Fridays. I don’t go to school but my children do, so they wake me up. That’s why.

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 sometimes feel as if you never experienced them? Does it feel as if it was a dream?

R: Yes, sometimes that happens.

I: How much?

R: Sometimes I say I feel happy, but sometimes I feel bad.

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 change your way because of things that remind you of ISIS?

R: Yes

I: How much?

R: So many times.

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

I: Do faces appear in your mind because of what you experienced?

R: Yes

I: How much?

R: Honestly…

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: Have you felt angry in the last week? Have you felt easily angry?

R: How?

I: Have you felt upset in the last seven days? Have you felt easily angry?

R: Yes, so many times.

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

I: Would you like to not think about it?

R: I wish! I would love that. Sometimes I suddenly feel angry. Do you know what happens to me? By God, I can’t see the world because of my agony. I tremble. I can neither eat, nor do anything else.

I: Do you want to not think about it?

R: Yes

I: How much?

R: I don’t want to think, at all.

**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 sometimes feel angry, but your don’t want to spend time with it?

R: Yes

I: How many?

R: So many times.

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

I: Do you think your feelings have gotten weaker?

R: Yes

I: How much?

R: This.

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

I: Do you sometimes feel as if you were in their hands? Do you go back to those times?

R: Honestly, not much.

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

I: Can you sleep? Can’t you? Is your sleep bad? Is it good?

R: My sleep is bad, very bad.

**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 quickly get angry?

R: I instantly get angry, both at home and here. I used to be like that, but now it’s much more.

**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 (Arabic) you have seen awful things (Arabic)

R: Honestly, I (Arabic)

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

I: Do you find it difficult to focus your attention?

R: Yes

I: How much?

R: 3, 2.

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

I: Do you sweat when you remember ISIS? Do you feel short of breath? Do you lose consciousness? Do you get palpitations?

R: Honestly, I feel suffocated and lightheaded.

I: How much?

R: A lot

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

I: Do you see them in your dream?

R: So much. If my dream is not about ISIS, it’s either about my mother, whom I’ve last seen in front of a fountain, also my brothers, sisters, my father. I dream about my mother, and in my dream ISIS is with her.

**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: Because of what happened to you, do you feel that your eyes are more open, your ears listen more carefully?

R: Yes

I: How much?

R: What do you mean?

I: You are more careful against the outside world?

R: Ah, yes

**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: I try not to talk about it

R: Who?

I: You

R: Honestly, I (incomprehensible).

I: How much?

R: Three.

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

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

I: We are coming to the last part. You have been here for two years. What positive things have you seen here? Tell us, what’s a good thing you have seen in Germany?

R: In Germany, people don’t meddle with each other. Here, people are happy. I sleep without worries of sustaining my children. It was not like this in Iraq. There was no law, I was going crazy. I didn’t know how I can provide a life for my children.

**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: Are you hapy that you came? The project that brought you here, how good has it been for you?

R: This much

**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: Can you tell us three nice things about this project?

R: 3 nice things… We are kissing their soles for taking us here. We were all dying. We couldn’t live with our children in Iraq, there was no employment. They saved us from fear, we a re so happy. I was praying to God every day to see my child again, and they’ve brought my child. I was no happy.

**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: Can you tell us three bad things about this project? What’s not good?

R: Do you know what are bad? For example, the people in charge here, or my chief doesn’t accept when I want to do something. I would like to be able to leave when I want to. I would like to have a right to look for a flat. For example I can’t do (incomprehensible).

**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: Do you know what you want?

R: Yes

I: What do you want for your future?

R: There are things that I’d like to do in the future

I: Yes, what do you want for the future?

R: Let me think.

I: What hopes do you have for your future?

R: About my future, I can say, I wish my children won’t be by themselves, they can study and become something. I hope they can live without pleads and forget about these. That’s it. I say my life is over, it’s okay, but I’m here for my children. Things like this…

I: Our questions are over. Is there anything you would like to ask, or tell us?

R: No, nothing.