**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: [93]***

**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: 36.

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

I: Are you married?

R: Yes.

**C05 If married or in a partnership, where is your spouse or partner? C05 Heger tu zewicîyi , navê jina/mêrê we çi ye? / “Heger hûn zewicî ne, mêrê / zilamê te li ku derê ye?” C05 Falls Sie verheiratet oder in einer Partnerschaft sind, wo befindet sich Ihr(e) Partner(in)?**

I: Where is your spouse?

R: In Iraq.

**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: You and your two children are in this house?

R: Yes.

**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 or write?

R: No. I didn't have any education.

I: You didn't go to school in Iraq also?

R: No.

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

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

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

I: Are you currently in school?

R: No, I can't because of my child.

I: You don't go to language course also?

R: No.

**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?**

I: Do you plan to attend to school in the future?

R: Yes. If I can concentrate on it I will. I think a lot.

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

I: Are you currently employed?

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 seeking for a job?

R: The child is in school. I don't have time. I have time only from 8.00 to 11.00, and if I can find a job between those times I'd work.

**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: Before Isis were you employed outside?

R: No. It was just our house work like dealing with sheeps.

**C20 If yes, what was your work? C20 Ger te got erê, te çi karî dikir? C20 Wenn ja, was war Ihre Arbeit?**

**C21 I have a couple more questions about yourself. Remember, our interview is confidential C21 Ez ê çend pirsên din ji te bikim Bizanibe ku haya tu kesî wê ji hevpeyvîna me nebe C21 Ich habe noch ein paar Fragen an Sie. Denken Sie daran, dass unser Interview vertraulich ist**

**C22 What is your religious faith, if any? C22 dine te chiya? C22 Was ist Ihr religiöser Glaube (falls vorhanden)?**

I: What is your religious faith?

R: Yazidi.

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

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

I: What is your ethnic group? Arab, Turkish?

R: Yazidi.

**C25 Please specify your ethnic group C25 xere xwe beje milet e te chiye? C25 Bitte benennen Sie Ihre ethnische Gruppe**

**PRIORITIES AND CURRENT CONDITIONS Pêşik û Şertên niha Prioritäten und aktuelle Bedingungen**

**D00 Thank you for these answers. I would now like to discuss your current priorities and views on the future D00 Spas ji bo bersivan. Niha, ez dixazim derheqê pêşik û nêrînên tê yên dahatûyî biaxivim D00 Vielen Dank für diese Antworten. Ich möchte jetzt Ihre aktuellen Prioritäten und Ansichten über die Zukunft besprechen**

**D01 What are your immediate concerns and priorities in your life today? D01 Di jiyana te, omniyat u hazin e te chiye? D01 Was sind heute Ihre unmittelbaren Anliegen und Prioritäten in Ihrem Leben?**

I: What are your immediate concerns and priorities?

R: I can't think of anything. I feel bad.

**D02 What do you need most to rebuild your life? D02 tu pedvi chi goh jiyane te pe ava bibe? D02 Was benötigen Sie am meisten um Ihr Leben wieder aufzubauen?**

I: What do you need to rebuild your life?

R: If my family came I would feel comfortable/relaxed.

I: There are some questions I'll ask. For exxample I'll ask how are you, you can answer as I'm very well, I'm not well, I'm little bit well, like this. So you can answer like this.

R: Ok.

I: And there are some questions that you can answer as you like. I'll tell you which one to answer this way and which one the other way.

R: Ok.

**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: How much control do you have over your life? You can lead your life yourself or you need someone else?

R: I can lead myself.

I: How much?

R: I have no one here, I'm myself.

I: You have control extremely or a little?

R: Now?

I: Yes, now.

R: No, now we are in control of Germany. They are good for us.

I: How much do you feel yourself under culture? You don't see yourself under control at all, you see yourself little bit under control, half, more than half or a lot?

R: Now, we are in Germany and we think that we are under the control of them. We feel that just as they help us make a living, so we should respect them and what they say.

I: So how can you answer because of that?

R: They are very good to us.

I: No, I mean how do you feel under control?

R: Under control of what?

I: Under control of anyone. I mean is your life under your control, can you live it as you can?

R: Yes, my life is under my control.

I: A lot?

R: Yes.

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

I: What do you think the future holds for you?

R: My children are with me so I feel ok, I wish my family could also come. I wish Germany could do something about that. Even if they couldn't bring them to stay forever, they could just bring them for visiting. They couldn't come here to live here, so they are there, besides the ones in captivity.

I: Is your husband alive?

R: Yes, he was injured. He was shot frive times, and his hand. When they were in Kocho, he ran away from there.

**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 the situation in Iraq improves do you want to stay here in Germany, return to Kurdistan, Iraq or somewhere else?

R: If the situation in Iraq improves and my family in captivity escapes I would return.

I: Kurdistan or Iraq?

R: Kocho.

I: Why do you want to return to your hometown?

R: I feel better there.

**D06 Can you explain why you choose that location? D06 Gelo hûn dikarin bibêjin hûn çima çûn wir? D06 Können Sie erklären, warum Sie diesen Ort auswählen?**

**D07 Do you feel like you belong here in Germany? D07 Tu hestdiki goh almaniya welate tebe? D07 Fühlen Sie sich in Deutschland zu Hause?**

I: Do you feel like you belong here, Germany?

R: I feel myself someone foreign here.

I: Do you feel yourself foreign a lot?

R: Yes.

**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 would you judge your last two years in Germany?

R: It was good.

I: A lot a little?

R: A lot. Because they care care of us, help us make a living.

I: Why you said they help you make a living?

R: Yes. They help us, help our children. In the camp we didn't have any money to give our children to buy something for themselves. HEre it is 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?**

**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 Kurdistan or Iraq what do you need so that you feel safe, stay there?

R: Nothing has remained.

I: What is needed to be done?

R: If my relatives who are in captivity return I want to go but if they can't escape and return I don't ever want to return to Iraq.

**JUSTICE AND ACCOUNTABILITY EDALET Û BERPIRSIYARÎ Gerechtigkeit und Verantwortlichkeit**

**E00 Earlier we discussed about priorities. I have a few more questions relating to that topic. E00 Berî em derheqê pêşikên te axivîn, ez ê derheqê vê de çend pirsên din jî bikim E00 Wir diskutierten bereits zuvor über Prioritäten, ich hätte noch mehr Fragen zu diesem Thema**

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

I: What does justice mean to you?

R: If we had any justice, rights, when we were in captivity they wouldn't let us experience violence, they would have rescued us. The Yazidis have no rights. When we were captured for fifteen days and crying alltogether, and we called everywhere no one came for help.

**E02 How much of a priority is it for you to have justice for what happened to you during the conflict with ISIS? E02 Ji bona tiştên ku hatin serê we di dema şerê DAEŞê de bidestxistina edeletê ji we re çiqas girîng (muhim)e? E02 Wie hoch ist die Priorität für Sie, Gerechtigkeit für das zu erhalten, was Ihnen während des Konflikts mit dem IS passiert ist?**

I: How much of a priority is it for you to have justice for what happened to you?

R: If we have rights they should give us back, give us justice.

I: How much important is it for you?

R: Extremely.

**E03 How optimistic are you that you will ever get justice? E03 Ji bona bidestxistina edeleta hûn çiqas gesh (positiv) (mutafael) in? E03 Wie optimistisch sind Sie, dass Sie jemals Gerechtigkeit erhalten werden?**

I: How much optimistic are you? Do you believe in that?

R: I would be grateful if they could do that.

I: Do you believe in that or not?

R: The countries are talking about it, they should do something for that instead.

I: How much do you believe in that?

R: Not much.

I: Not much? 3?

R: Yes. We haven't seen any improvement to be optimistic.

**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 thee ones who did violence to you be punished?

R: I wish.

I: Is it very important?

R: Yes, it is very important.

**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 important for you?

R: for example our neighbours, their community is back now, the ones that killed us. If they let us now we would kill them all together with their children in the cradle. If the government allowed us, the Iraqi Government. We would take our revenge.

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

I: Who should be responsible? Is all the Isis same for you?

R: They were our neighbours.

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

I: How should they be punished? Be killed, be imprisoned?

R: We wouldn't have mercy for them.

I: Be executed? How be killed?

R: They would be in fire burning and we would be looking at them, together with their children. Just as they killed our children, father, brothers, we want the same.

**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: Are you aware of any current efforts to bring justice?

R: **No, I haven't heard.**

**E09 If yes, which ones? E09 Heger cewaba we erê be, kîjan in? E09 Falls ja, von welchen?**

**E10 Is it possible to forgive those responsible for the violence? E10 win dikarin wen zalime afubikin? E10 Ist es möglich, denjenigen zu vergeben, die für die Gewalt verantwortlich sind?**

I: Can you forgive the responsible ones?

R: No.

I: If one day they come to you and ask to be forgiven?

R: No, I won't forgive them.

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

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

R: I can never forgive.

**E12 I have a few more questions related to this topic. E12 naha hin pirsiyame heye E12 Ich habe ein paar Fragen im Zusammenhang mit diesem Thema**

**E13 How important is it for you to know what happened during the conflict with ISIS? E13 chiqas ji tere muhime tu zanibi (bizani) che biye(qawimiye) di shere daish de? E13 Wie wichtig ist es für Sie persönlich zu wissen, was während des Konflikts mit dem IS passiert ist?**

I: How important is it for you to know what is going on with the fire with Isis, to know what is going on?

R: There is always fight with Isis.

I: Do you want to learn what is going on?

R: No.

I: Not at all?

R: Yes. They did us a lot. I don't follow what is going on.

**E14 How important is it to you that the rest of the world knows about what happened during the conflict with ISIS? E14 chiqas ji tere muhime xelik zanibi (bizani) che biye(qawimiye) di shere daish de? E14 Und wie wichtig ist es Ihnen, dass der Rest der Welt erfährt, was während des Konflikts mit IS geschah?**

I: How important is it for you that the rest of the world know what what happened to you?

R: They all know. Nadia Morad is travelling and telling it.

I: How much important is it?

R: Yes it is very important so that all the world listen and know what kind of a religion Muslim's religion is. They did us a lot, I don't want such a thing happen to anyone else. No one should be hurt again by Islam again. - When they were our guests my brother would give them a knife to cut an animal for themselves, our children wouldn't eat. They would circumcise our children . With all these things they did to us now we believe in no one. We don't believe in our Muslim neighbours, in Germany also. We don't believe in them. - All of them are from Isis, all of them. The muslims who came Germany they are from Isis. - Even if they say they escaped from Syria and came they are lying. When we were in Syria and we asked for help from them, we told them to help us escape and we would give anything to them, they went and told the Isis. And they would come and hit us and take our children from us. So now they come Germany and say they are not Isis, they are all Isis.

**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 the next generation knows about this violence to the Yazidis?

R: It is very important. I tell my children so that they know. When I look my brother's picture now, my little son tells me "Mum, Isis killed your brother".

**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?**

**E17 And what should be done to ensure that future generations know about what happened? E17 che gereke (lazime) haye hamo zarok u naviye zanibin che bu? E17 Und was sollte getan werden, um sicherzustellen, dass künftige Generationen wissen, was passiert ist?**

I: What should be done so that the next generation knows about what happened to you?

R: I wish they wrote in newspapers.

I: And books also?

R: Yes books also, so that they know what the Muslims did to the Yazidis.

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

I: Have you heard about the truth commission?

R: Yes.

**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: Do you believe that it is important that this commission write about what happened, what Isis did?

R: Yes it is important that they write and make all the world know about it.

I: Also, so that they be put in trials so that it be known what these people have done?

R: Yes.

I: Is it important?

R: Yes, it is.

**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: Do you feel yourself as a victim? The ones like you, who were rescued are a lot. Do you consider yourself as a victim and what should be done for the people like you, so that the people in captivity be rescued?

R: The people should be rescued.

I: The ones who escaped?

R: The ones who are rescued their sitatation is also very bad. They don't know what is going to happen.

I: What should be done for them?

R: For the ones in Germany?

I: Everywhere, in Iraq, in Germany.

R: We can not feel safe in Iraq. The muslims are there so we don't trust in Iraq. Wherever there are Muslims.

I: And Germany?

R: So far we have believed that Germany is safe. But when we see someone with beard we say that Germany also is not safe anymore. We fear.

**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 for the Yazidis?

R: They should have rights, they should have genocide trials so that the Arabs don't do such violence, massacres to them any more.

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

I: Do you feel yourself recognised as a victim? Do the people know that you are a victim?

R: The ones who I told my story, they know.

I: Do they respect you after you tell your story?

R: No, they don't.

I: How much? How much you feel you are not respected?

R: A lot, 3, even 4. The Yazidis don't have any value. If they had any value, they were in captivity in Kocho for fifteen days, the chidlren were crying, and when they were killing our men and put all of us into the school, the plane was over us but didn't do anything. Is it true or not?

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

**PEACE Aşitî Frieden**

**F00 Thinking about the situation in Iraq and how to move forward, I wanted to ask you a few questions. F00 Bi nirxandina rewşa Iraqê û bi pesh chubun ez dixwazimhin pirsan bipirsim. F00 Ich würde Ihnen jetzt noch ein paar Fragen zur Situation im Irak stellen und wie man diese Situation verbessern könnte.**

**F01 In your opinion, is it possible to have a lasting peace in Iraq? F01 Di fikra we de, li Iraqê aşitiyek direj mumkun e (e hebe)? F01 Ist es Ihrer Meinung nach möglich, im Irak dauerhaften Frieden zu bewahren?**

I: Is it possible to have peace in Iraq one day?

R: It is possible there can be peace there one day.

**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: The Arab countries, like Iran, Pakistan, do you believe there is going to be peace there one day?

R: No, there is not going to be.

I: How much you don't believe? You don't believe at all?

R: I don't believe. Wherever there are Muslims it is not a good place.

**F03 What should be done to build lasting peace in Iraq? F03 Ji bo aşitiyak direj hebe li iraqe,gerek (lazim) che bibe? F03 Was muss getan werden, um im Irak dauerhaften Frieden zu schaffen?**

I: What should be done in Iraq to build peace in Iraq?

R: They should give justice, rights to Yazidis. They should make genocide trials.

I: What is needed so that Iraq be rebuilt?

R: Yes, it is important.

I: How? What is needed to be done?

R: It is good.

I: They should have a new government, or something else? What is needed so that to have peace in Iraq?

R: There should be a new government. I wish Iraq had peace. For the Yazidis. There are Yazidis, Christians there. There are good people there.

**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: Have you heard about the military campaign in Iraq?

R: No one attacked Isis when it came to attack Iraq.

I: Now.

R: Now? I haven't heard anything.

**F05 And what do you think should be done to protect Yazidis and other minorities in Iraq? F05 Û ji bona parastina Ezîdîya û miletin din li Iraqê gereke (lazim) chi bibe? F05 Und was denken Sie, sollte getan werden, um die Jesiden und andere Minderheiten im Irak zu schützen?**

I: What should be done to protect the Yazidis and other minorities in Iraq?

R: Whatever they do for the Yazidis, the Yazidis are going to be pleased with that.

I: What should be done so that you can be safe there?

R: It should be safe. There should be genocide trials so that it can be safe.

**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 how often have you discussed with anyone your experiences? To your family, to friends? Did you talk everyday, did you talk one day or you always talk about it?

R: We always talk about it.

I: Who do you discuss?

R: Family and neighbours. German, when they see us they ask us questions about us. When I take my children to school they ask where my husband is . I tell them we don't hav husband, he is not here. they feel very bad.

I: Do you discuss to the social workers?

R: She knows.

I: Doctor?

R: Yes.

I: Did you talk about your story in Tv or to a newspaper?

R: No. Just a commission from Canada came, I talked to them.

I: Who were they? Tv, newspaper?

R: They were not journalists.

I: Have you talked to the lawyers?

R: Yes, they were lawyers.

I: The ones who came?

R: Yes, the ones who came. They were two. - They were a man and a woman.

I: They came here?

R: Yes, they came here.

I: What did they ask for?

R: They asked for the experience I had while I was in captivity by Isis.

I: Do you know what is going to happen to the information you gave them?

R: No, I don't know.

I: Did you talk to them or did they call you after that?

R: No, they didn't call.

**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 ?**

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

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

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

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

I: Since you came Germany how often have you sought information about what is happening in Iraq?

R: I ask, yes. I ask them what is going on about our people who are captive. One of my brother could escape.

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

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

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

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

I: Who do you ask for information?

R: From my brother and sisters.

I: Internet?

R: No.

I: Tv, radio, newspaper?

R: No.

I: When you and your family talk do you speak on whatsapp?

R: Yes.

I: When your brother is not there, do you talk to the family?

R: No one from my family is there. They are captured by Isis. Just my brother is there.

**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: What can you tell us about your time you spent in captivity as much as you want. You can tell about when they came and captured you. How long you spent in captivity of Isis.

R: We were taken in captivity on 15th of August. They gathered all of us and put us in the school. They put men ina floor and put us in another floor. They wanted us to put our jewellery and mobiles into a bag that they brought. Then they put 20, 30 men into each vehicles and then took them. They took the money they have and even if anyone had a ring in their fingers they took them. After they took all them men then they came for the women. They put us into vehicles and took us to Solakh. We stayed there in a building three days and then they came and separated the girls from us and took them. The other day they came took our mothers, our sister who were old, and among them were someone like me also, there was even a pregnant one. They took from Solakh and we were looking at them while they were going. And then we heard that they fired guns and then we didn't hear anything else. - We asked them where they took the women, they answered, they said we are taking them to x. They were laughing at us.

I: They said that for the girls?

R: No, they said it for the old women that they took. - They had taken the girls the night before. They put them to the vehicles and took them.

I: Vehicles?

R: I mean buses. And two days later they took us to Tal Afar. They took us the women and the children to Tal Afar. We stayed in Tal Afar for 25 days. We were about 2000 or 3000 women and children there in the prison. We didn't have enough food. It was me, my son and I was pregnant also. They would give us one bread to eat and cheese. Then they put all of us to buses and took as to Kasral Mhrab, to a village called Qizilkuyu. They placed us into the houses of the Shites. They had run away. We were 10-15 women there in each place. We were together. We stayed there for 7 months. Then they took us to Mosul and they put us into big wedding saloons, where wedding ceremonies take place. We stayed there for 28 days. They told us that we would be sold but then it didn't happen. The price was more than 1000. So it didn't happen. So they took us, the young ones, they put us to buses and took us to Syria. And they released the old women in Kurdistan, they took them there and released them. - They took us to Syria. They put us into buses at 8.00 in the morning and we were in the buses until 12.00 midnight. They took us to Syria. Bewar (my son) was 11 days old then. They took us to Syria and put us into the wedding saloons there also, we stayed there for about 40 days. After 40 days their sheykh came to us. They sold 6, 7 of us each time. And they took the children from their mothers. They would come and take pictures before and then came and took the ones they liked. They took four of us.It was me, my sister in law (brother's wife) and two other sisters. They came and took my sister in law, one of the sisters and then they left two of us. We were not healthy, to they didn't take us. They wouldn't take the ill/unhealthy ones. They took us from Raqqa to Tabqa and from Tabqa to Hama. Hama was 5 hours from Raqqa and Tabqa. They put us into the car and took us to there, until it was 9.00 pm, I had these two children and she had a son with her. Our children were crying of hunger. Then it was night. One man came and bought my friend and I stayed. They sold me to a xxx, they told me to cook for them. I was there for 7 days. Then they said no youcan't make it like this. Your children don't let you cook for us. Then they old me to someone from Raqqa, he took me to Raqqa, five hours away from there. I stayed with him for three days and then I ran away. - He took me to a house and go and brought food for us and then he went to fight.

I: The ones you went with?

R: Yes, he was from Iraq. His name was Ahmed Mohammed Salih. He was from Rawa. And after three days we ran away. I took my children and walked fro 2 and half hour. I passed three control points, they didn't stop me. I wore a hijjab/niqab. It was necessary that no part of your body be seen by anyone. I came and saw someone walking. I stood by him and asked him/her in Arabic xxx. He/She answered xxx.

I: How did you say in Kurdish, I don't know Arabic.

R: I asked: Are you from Muslims, he said: No, I'm shite. My son started to cry and so did I. He thought we were asking for money. I said I'm not looking for money. There was a small cottage there, he put us there. He said come in. His two brothers were there, they brought a chair for me and then I started to cry. They asked me why I was crying. I told them this is my situation. They said why? They were not from Isis, they didn't know my story. Three of them started to cry together with me. And three of them kissed my head and they told me: You are our sister and we are going to rescue you. There were some boxes there, they opened them, tore them and lied on the ground and me and my children we sat on them. My child's skin was irritated. They applied medicine on it. And then they went and brought food for us. And then in the evening they took us to their house. They asked if I had numbers or something. I had my brother's phone number with me. I called my brother that I escaped and I was there. Once I saw they were talking silently, I cried I said are you going to give me to Isis, they said no don't be afraid, we are not going to give you to Isis. I said why are going talking silently. They said we don't have money to go and buy some credits so that you can talk to your brother. My son had earings. I took his earings and they brought them and sold. They bought credits for the phine and food for us. We stayed there 9 days. And then soldiers came and took us. He (the man whose house I stayed) came with us and we passed the control points in Isis cars. We got on motorcycles in Afrin and we went to Turkish border. We sat near Turkish border. They went and cut the wires of border. And we ran away. The soldiers took two of my children but I stayed. I couldn't because I have given birth to my child not long ago and I was weak, so I couldn't walk. They went. And then they sent us information from Turkish border. We lied there until danger was away. And then I went and reached my sons.

I: Who took your children?

R: The soldiers. They were two men. I reached them. They escaped before me, they walked before me. I reached them. I saw that the two soldiers were feeling strange. I asked what is going on? They said Bewar, the small child is suffocated. - They ran away and when they ran away they put his head under their arms so the child was out of breath. I said it is ok, he is going to be fine. They gave him to me and then the child started to take breath. So they felt happy and started to kiss the child. Then the Turkish cars were waiting on the road and then we got on them and we went to the hotel, my cousin came to meet me, it was 12.00. We went and we arrived to Kurdistan at 7.00 in the morning. We were happy when we saw their father came to meet us.

**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 captivity?

R: 8 months.

I: Thank you. It is difficult to live this things and tell it. You are strong. One needs strenght.

R: One needs lots of strenght. I talked and I'm not afraid. When they told about the village I became very bad, I felt very bad.

**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: How has your experience of the violence by Isis affected your health?

R: A lot. You know when I saw my husband and my brother I was very happy. After they told about the village I felt bad.

**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: All the things you have experienced, did it affect your health much or not?

R: I feel ok. Thanks God I brought my children with me and my husband was able to escape.

I: So you didn't feel sick after that experience?

R: No, I didn't feel sick, but I just think much.

I: Do you think a lot?

R: Yes. You know I had one friend and he escaped, he was injured.

**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: Do you have any pain in any part of your body since you escaped?

R: I have headache.

I: How much?

R: Extremely.

**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: Doyou sometimes have numbnes, abnormal sensation on your hands?

R: Yes.

I: How much?

R: Lots of times it become numb, I do like this and it relaxes.

**H06 Movement disorder (e.g. walking or coordination difficulties) H06 Nexweşîya Livindanê (misal. Tu dikeri bi dest w linge xwe bimeshi u rabi u runi) H06 Bewegunsstörungen (z.B. Gangstörung, Koordinationsstörung)**

I: Do you have difficulty walking, moving?

R: I can walk well.

I: You don't have problem in that?

R: No.

**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 feel like feeling consciousness, do you feel dizzy?

R: Yes, I do.

I: How much?

R: No, it is ok now.

**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 blurred vision, smelling disorders?

R: No, it is ok.

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

I: Do you feel suffocation sometimes, shortness of breath?

R: No.

**H10 Dizziness (e.g. sensation of spinning around or losing balance) H10 gejbun (bidewxe) : wexte wekî dinya li dora we digere H10 Schwindel (z.B. Gleichgewicht verlieren)**

I: Do you feel dizzy?

R: No.

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

I: Do you have fast heartbats?

R: Yes.sometimes

I: How much?

R: Not 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 gastrointestinal disorder?

R: No. I don't have pain in anywhere, just headache.

**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**

I: Since you escaped do you have other symptoms?

R: I think a lot.

I: So do you have these symptoms because you were in captivity?

R: Yes. I didn't have headache before.

I: It has been three years that you escaped but you still have headache?

R: Yes.

I: Do you know why you have headache?

R: Because of thinking too much. 70 men from my family, all of them were young, they haven't married yet, they are in their captivity. 25 of my cousins are in their captivity, my brother's daughters also. c

**H15 How much are you suffering from the symptom you just mentioned? H15 Heger tu pirsgirêkên we hebin, Hûn wana çiqas bi êş dijîn? H15 Falls Sie an weiteren Beschwerden leiden, wie stark leiden Sie darunter?**

**H16 Other symptoms, please specify another here H16 heger sebebin din hene xwere xwe beje chine? H16 Falls weitere Symptome, bitte beschreiben Sie weitere**

**H17 How much are you suffering from the second symptom you just mentioned, if any? H17 chiqes tu ji we sebebe dishe? Heger heye? H17 Wie sehr leiden Sie unter dem zweiten Symtom, das Sie genannt haben?**

**H18 How do you explain these effects of the ISIS violence on your health? H18 Hûn van tiştên şîddeta DAÎŞê li ser xwe (sehet) (saxbun) çawa dibînin? H18 Wie erklären Sie sich diese Auswirkungen der IS-Gewalt auf Ihre Gesundheit?**

**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: How much do you believe that your headache is because of your psychology? Totally?

R: Yes, it is totally because of my psychology. I didn't used to have headache.

I: Is your headache only because of thinking too much?

R: Yes it is because of thinking too much.

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

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

I:Muslims sometimes believe in some supernatural things, there is a false belief that says Yazidis don't believe in God that's why they experienced this, do you also believe in such a thing?

R: Yes, that's true. They told us so.

I: Do you believe that's why you experienced it or not?

R: No, I don't believe in that. I think of the reason why it happened. Everyone has their own religion.

**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 sometimes believe that because we had sins, that's why God punished us this way or you don't say so?

R: Whatever God brought to us we are happy with that, that is good.

I: Do you think it is something by God?

R: Yes, I think so.

I: You have headache and you think it is something by God?

R: Yes, I think it is something by God.

**H24 How does the violence you experienced affect your relationship with other people? H24 pisbune (nebashbune)daishe ji ware chu tesire peywandiye navbera we u milete kiri? H24 Wie wirkt sich die Gewalt, die Sie erlebten, auf Ihre Beziehungen mit anderen Menschen aus?**

I: Do you have the same manner, or you think you changed?

R: No. It is like before.

**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: You and the Yazidi community how is it?

R: I like the Yazidis but not muslims.

I: Do you feel respected by the Yazidis?

R: Yes.

I: Extremely?

R: Extremely.

**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?**

**H27 How did your experience of violence by ISIS affect your faith? H27 pisbune (nebashbune) daishe ji ware chu tesirkir ser imane (bawari) we? H27 Wie beeinflusste die erlebte IS-Gewalt Ihren Glauben?**

I: Did the things you experienced made your faith stronger or you don't believe in God?

R: Yes, I do have faith.

I: Stronger?

R: Yes, it became stronger.

**H28 How strongly did your experience of violence by ISIS affect your yazidi faith? H28 pisbune (nebashbune) daishe ji ware chu tesir imane (bawari) we ji bo diyanet yizidi? H28 Wie stark beeinflusste die IS-Gewalt Ihren jesidischen Glauben?**

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

I: How do you cope with the effects, for example when you think and you have headache? Do you take pills?

R: Yes, I take pills.

I: What else can you do to get better?

R: I drink water and go outside.

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

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

**H32 Believe in collective strength (e.g. strength of the Yazidi community or your family) H32 te heziye xwe ji bawerbune di tefgeri xwe bir ( tefgeriye yizidi yan malbet) H32 Glaube an gemeinschaftliche Stärke (z.B. Stärke der jesidischen Gemeinschaft oder Ihrer Familie)**

I: Do you believe in collective strenght?

R: Yes.

**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 your personal strenght?

R: Yes.

**H34 Praying H34 limê kirin H34 Beten**

I: Do you pray?

R: Yes. When I go sleeping in the evening I pray God and Tawusi Melek to take our revenge.

I: How much?

R: Extremely.

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

I: Do you liek retreat?

R: No, I don't like spending time alone. There should be someone around me.

**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: You know there are something that remind you of Isis, like chairs or other things. So when you see them do you try to avoid them or not to think about them?

R: I try, but I can't get out of my mind.

I: Do you try to avoid such things? Is it good for you when you avoid such things? Avoid the thoughts?

R: Yes, it is good but I can't. Yesterday I cried a lot and I felt bad because it was feast and fasting time.

I: Do you try to avoid them?

R: No, I don't. One can not forget.

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

I: When you talk to people and your friends is it good for you?

R: It is good. You talk and you get it out of your mind.

**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: When you talk to a psychologist is it good or bad for you?

R: It is good for me.

I: Extremely?

R: Yes.

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

I: Do you seek help in Yazidi community when you feel bad? Do they help you?

R: My brother's daughter is in captivity of Isis

I: Not just that.

R: I know. She is in captivity of Isis. They say they want three *defter* to release her.So where can we find money? Sometimes I think of asking the Yazidis here, and then I say how can I.

I: When you need something do they help you or not?

R: Yes, when I need something they can help.

I: How much?

R: Extremely. xxx

**H40 Do you have any other strategies that help you cope? H40 Heger tiştekî din hebe. H40 Haben Sie weitere Strategien, die Ihnen bei der Bewältigung helfen?**

I: When you feel bad what do you do so that you can feel better?

R: I go and sit with other women for a while. We go outside with Nazdar, Hedna.

**Group Group**

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

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

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

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

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

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

I: Do you take medication to feel better?

R: No, but I just take one pill.

I: Antideppressant?

R: No, I don't take. It make me sleep, I don't take.

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

I: Have you been to psychologist fot that?

R: Yes.

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

I: Did you talk to the psychologist alone or with someone else?

R: In Iraq?

I: No, here in Germany.

R: No we talk to them.

I: Do you talk alone or with someone else?

R: We are three people we go together.

I: When you talk to psychologist is it useful for you?

R: Yes it is. We talk, we play. We discuss. It is good.

**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: When you go Lalesh was it good for you?

R: Yes.

I: Did you feel much better?

R: Yes.

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

I: Herbal medicine?

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:

R:

**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?**

I: How much does the doctor here help you?

R: Extremely.

**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?**

I: How much the psychoterapy helped you?

R: We tell our story to him and then we feel better, just like now. I have felt bad since this morning. It was 6 or 7 o'clock. I was sitting and I felt bad. In Iraq we used to do work in turn. And I would cook there. And so I was thinking that in Iraq I used to cook for 23 people in the family but now I'm alone.

**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 much did Lalesh help you?

R: We go there and it helps. It is beautiful. We take our shoes off and we pray. If we deserve we get our rights back if we didn't deserve, if we did bad things we go to Sheykh Adi. When we went to Iraq we visited Baba Sheykh. The ones rescued from Isis each of us told our stories. I told him I came from Germany. I told him Germany is very good for us. And Germany did great help to us and to our children. They like it also.

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

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

I: How much social workers help you?

R: Extremely. They are very good.

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: What kind of help would you like to receive but you haven't received yet?

R: When I feel very bad, I told the social workers to bring a tv for us.

I: They brought tv for you?

R: We bought it.

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

I: Now we are going to list some difficulties. Many people who had violence experience such things. So we will ask you if you have these and if you have how much?

R: Ok.

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: Whenever you think about it your feelings come back?

R: Yes.

I: Extremely?

R: Yes.

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

I: You had trouble staying asleep?

R: When I don't take pills I wake up usually.

I: When you takee pills you can sleep?

R: Yes, until 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 some things they remind you of the time you spent in Isis?

R: Yes.

I: Many times?

R: Yes.

H**69 I felt irritable and angry H69 Ez xwe bi hêrs û nerehet hîs kir H69 Ich fühlte mich reizbar und ärgerlich.**

I: You feel irritable?

R: Yes.

I: Extremely?

R: Yes.

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: When you think about it you don't want to feel upset but still you feel upset?

R: Yes. I still feel upset.

I: But you don't want to feel upset?

R: No, but it happens. Sometimes I cry and they ask me why I cry.

R:

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: You thought about it when you didn't mean to?

R: I don't mean but still I can not forget about it. I don't want to think but I can't it it difficult.

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: Sometimes you think of it like a dream?

R: Yes.

I: You experinced so many things. Do you sometimes think that it was like a dream?

R: Yes, I do.

I: Extemely?

R: Yes.

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: You want to stay away from the reminders?

R: Yes, I do.

I: Extremely?

R: Yes.

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: Pictures about it poppes into your mind?

R: Yes.

I: Extremely?

R: Yes. I think of that we had a good life in Iraq and why this happened suddenly.

H**75 I was jumpy and easily startled H75 Ez tirsîyam û bi rehetî ketim nav tirsê H75 Ich war leicht reizbar und schreckhaft.**

I: Do you feel startled? In the last seven days.

R: I dreamt my brother and we were silent and looking at each other, and then I woke up.

I: How much does it happen?

R:

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

I: Do you try not to think about it?

R: I try but still I think about it.

I: How much, from zero four?

R: Four. I wish I could forget but I can't forget. There are a lot of sorrows.

**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: I was aware of the feelings but I didn't deal with them.

R: Yes I do feel and I feel upset.

I: So you deal with them?

R: Yes, I feel upset.

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

I: Do you feel kind of numb sometimes, like dead?

R: Yes, I do.

I: How much?

R: Extremely.

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

I: You know when you were captured by Isis you were not behaving like now.

R: We were always thinking.

I: When you were in captivity?

R: Yes, we were not thinking others, we were just thinking ourselves. We were thinking if we would escape or not, if we would be killed by plane.

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

I: Can you seelp well?

R: Yes, I do.

**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 Gef ühle, die mit dem Ereignis zusammenhingen, plötzlich für kurze Zeit viel heftiger wurden.**

I: Some days you feel well sometimes you feel bad?

R: Yes, some days I'm comfortable, some days I'm not comfortable.

**H82 I tried to remove it from my memory H82 Min hewl da ku ez ji bîra xwe derxim. H82 Ich habe versuchte, es (das Ereignis) aus meiner Erinnerung zustreichen.**

I: Do you try to remove the thoughts of it from your mind?

R: I wish I could remove but I can't.

I: How much do you try?

R: I try a lot to forget about it but I can not forget.

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

I: You have trouble concentrating sometimes?

R: Yes. I cooked my dished with salt for three days then I forgot I cooked it without salt for three days.

I: How much, extremely?

R: Extremely. I think a lot.

**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, physical reactions because of thinking too much?

R: No.

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

I: I had dreams about it?

R: No. Not much.

**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: You feel watchful? For example when you walk on the street do you check people or you walk normally?

R: Yes, I do check.

**H87 I tried not to talk about it H87 Min hewl da ku ez di derheqeê we de xeber nedim. H87 Ich versuchte, nicht darüber zu sprechen.**

I: You tried not to talk about it? When you sit somewhere do you want to talk about it or not?

R: Yes, I want to talk about it.

**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: What are the positive things that you have seen in Germany?

R: My children are comfortable here, that is important. My children go to school. I like here. I wish my husband were here also.

**H90 How satisfied would you say you are with the Special Quota Project at this time? H90 tu chiqas kani beji ew projekta (mashrou) special quota bash bu? H90 Wie erfolgreich würden Sie das Sonderkontingent zu diesem Zeitpunkt bewerten?**

I: You came here with a project. Do you like that project or not?

R: I think it is very good.

**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: What are three positive things about this project?

R: It was good for our children and I liked it also. They took us to doctors, to psychologists, all the other things.

**H92 What are the three most negative aspects of the Special Quota Project in your opinion? H92 ka nav se(3) tecrubeya Na bash be ta ra darbas bun je projechte special Quota? H92 Was sind Ihrer Meinung nach die 3 negativsten Aspekte des Sonderkontignents?**

I: What are three negative things?

R: It would be very good if they didn't accomodate Muslims. Why do they do that? Do you know what I ask to the psychologist? I ask why they have community here. I laugh and I say all bad things happened with them .

**H93 And what gives you hope for the future? H93 che neren (Amale) je roja peshra (Mostakbel)? H93 Und was gibt Ihnen Hoffnung für die Zukunft?**

I: What gives you hope for the fiuture?

R: Germany helps us a lot. My future will be in Germany.

I: Thank you. Do you have any question?

R: No, but just if they could bring my husband. And the captives. And if they could bring my family for once.