**FILE: 108**  
  
I: Are you married, single or widow?

R: No, I’m married. My husband is in Iraq.

I: Where in Iraq?

R: In Zaxo.

I: How many people are there in your family?

R: Me and my four children.

I: How old are they?

R: My eldest is 12, the other is 9 and the boys are 6 and 5.

I: Do you know how to read and write?

R: Just a little.

I: In which language?

R: A little bit in Arabic and that’s all.

I: How many years did you study at school?

R: Till 6th grade of primary school.

I: Do you work here ?

R: No.

I: Do you want to work or is there any work that you can do?

R: l can not leave my children, they can not stay alone.

I: Did you work in Iraq?

R: Yes, l did.

I: Do you understand what we mean? The work that you do outside.

R: Yes, l know.

I: What kind of job?

R: I used to plough.

I: You mean that you plough the field?

R: Yes, something like that.

I: What is your religion? With which ethnicity do you identify, you’re Ezidi, Kurd?

R: I’m Ezidi, not Kurd.

I: Now in these days, what is important for you?

R: How do you mean?

I: What are you hoping for?

R: If my husband is not next to me, l don’t have any.

I: What do you need now to have a good life?

R: We have undergone these incidents. After these incidents, l don’t believe that we can see a good life. One day if my husband comes back next to his children we may have a good life.

I: We’ll ask you some questions and you’ll give these answers. Do you know how it will be; I’ll ask you questions for example, what about your situation? You’ll answer like; ‘It is not ok’, ‘It’s not bad’, ‘Moderate’, ‘Better than moderate’, ‘It is very good.’ You’ll answer in this way.

For instance, it’ll say ‘How are you, you’re fine?’ You’ll answer like ‘I’m not fine, I’m very good, I’m not bad.’

R: Yes, ok.

I: If we want you to give this answer, then we’ll tell you to give this answer. And when it is up to your desire, then we’ll tell you that it is up to your desire.

Can you handle your life?

R: No, l can not handle everything alone.

I: Ok, to what degree can’t you? From 0 to 4, up to which degree can you handle?

R: It’s about 1(?)…6:38. I’m without my husband.

I: What do you think about your future?

R: The ones that care about us have gone, we’ll have nothing. If my husband comes back and we all come together with my children, then we’ll have a new life.

I: If one day the situation gets better in Iraq, where do you want to carry on your life? You want to stay in Germany, in Kurdistan region, in Iraq or in another state?

R: I don’t want it to be in another state nor in Kurdistan at all. But one day if it was possible, l would like to be in my village. If not, l have no other place.

I: Why do you want to go back if one day the situation gets better there?

R: If my husband gets bored here, l have to, but if he doesn’t want and is happy here because of the children, then we’ll stay.

I: Do you consider Germany as your country or not at all? Or very much or just a little bit?

R: How to say.. I was so happy with my country, with my village. I never thought that l’ll come here.

But after l underwent those incidents, l have never seen anywhere that is more beautiful than here.

I: After these two years, what do you think about Germany? I mean did you experience goodness, badness?

R: l’ve experienced no badness, just goodness.

I: So it was pretty good or so bad?

R: No, it’s been great. I haven’t experienced anything bad.

I: Why?

R: l haven’t seen anything bad. As far as l see, they’re good.

I: If one day you turn back to your country Kurdistan region, what should be changed or what there should be that you can say ‘This place is ours and here is ok for us’?

R: I don’t believe that our country will be better for us.

I: What should happen that you can say our place will be better again?

R: Our place will not be better. It is at the end of El Cezire, among Arabs. They did this massacre. That place will never be better.

I: To you, what is justice? I mean if somebody does something bad to you, that should happen to him as well. Did you get it? Then you say ‘He deserved it.’

R: We did nothing to deserve these incidents. These Arabs did them causelessly, there was no reason. So what they did to us, l wish they’ll live through the same. That is justice. What they did to us, we want them to live through the same thing. If we did anything to them, they had the right to do these things. But justice doesn’t says so; l do nothing but you come and kill me. This is not justice, this kind of thing is not humanity.

I: Is it important for you that justice is served?

R: I just wish to see it one day that they live through the same incidents that they did them to us. I wish nothing else than that. This is so important.

I: Do you believe that justice will be served? Or these people will be punished?

R: For the Ezidis.. No, I don’t believe that.

I: How important is it for you if these people are punished? Is that essential for you?

R: Yes it is very essential.

I: To you, who has to be punished? That is, all the soldiers of ISIS, all the people that did those things to you? Is there any difference between them for you? The ones who did, the ones who did not..

R: For example, there are lots of muslims here. I’m not making them equal. But on behalf of muslims they did those things to us and made them happy. They(muslims) say because of your religion, you’ve been treated in this way.

I: How should they be punished? What do they deserve?

R: They deserve the worst thing because of the incidents they did to us.

I: Are you sleepy?

R: Yes, l am.

I: Have you heard anything about whether those people have been persecuted or not?

R: No l haven’t. But just heard that one of the people that maltreated us was captured. And l don’t know anything else.

I: Can you forgive these people?

R: No never, l wouldn’t care if anything bad happens to them. It was so hard for us. Our husbands were in the village for 15 days, the children were home and none of us could go outside. No food. Because they(their husbands) knew what will happen to them outside.

I: Do you care what happens to them?

R: They(ISIS) seperated our husbands from us and killed them before our eyes, l’ll never forget this.

I: Is that so important for you if the world hears what happened to you?

R: Yes l want everybody to hear about it. Actually everybody knows but nobody did anything.

I: Is it important for you that your children, your grand children know about this massacre and what happened?

R: Yes for instance l want this girl (her daughter) to know what happened to us.

I: Why is it so important for you?

R: Because it was a massacre on a large scale against Ezidis. That’s why l want them to know about this.

I: What can be done to make the world know about this? For example if it is written or talked about you on television?

R: By any means, l want everybody to know what they (the ISIS) did us.

I: Have you ever heard about the commission of truth? Ok, we’ll let you understand. It’s a kind of justice committee. They write down about all the things that happened to one. For example, ‘On that day ISIS arrived here and did that, killed this and that person.’ So some people will be sent there to write down what ISIS did. So do you think that is important? Not to let the records be lost.

R: Yes l want everything to be recorded like which person did what.

I: What is the important point for the ones that captured by ISIS and especially for Ezidis all?

R: How do you mean?

I: What help do they need?

R: If they are rescued …28:07 It’s been three years that they’re captured.. Some call and say.. Send it or else we’ll starve to death here.

I: You know it is not only Ezidis that are captured but also Shiites and some others. What do you think that can be done by these states?

R: Because of our belief we’ve been captured, I wish it was because of something else, not because of our belief. And we don’t want to convert to any religion since we are killed because of our belief.

I: Do you see yourself as a victim or not? Do you think that people care about you more than before?

R: Yes people care about me much more than before.

I: How?

R: Very much. Because they know that because of my religion I was forced to flee and they attach importance to me. They know that l didn’t go eagerly, l mean l was forced to go.

I: Do you think that one day there will be peace in Iraq?

R: That’s so hard.

I: In these arabian countries like Pakistan, Saudi Arabia, do you think that one day there will be peace or not?

R: I think there will be peace in everywhere but Iraq.

I: What is the important point of …32:14 ?

R: I was so important for us …32:22 The wars are mostly because of the petrol but no.

I: Is there any army that attacks ISIS there, did you hear anything on that? These are Iraqi army or? Can they(the armies) rescue people, do they have power for that?

R: I know nothing on that, I don’t follow the news.

I: Is this something good that is fought against them?

R: Yeah, that’s very good.

I: If you want, you can feed her and then we continue.

R: Ok, l’ll feed her and then come.

I: How can these people(Ezidis) be saved?

R: We don’t want anybody to be hurt. Ezidis are not like them but they’ve done so harm to us. (I don’t think that the question is understood right by the respondent)

I: What is needed to save the Ezidis? What do they need, a state?

R: Yes, l wish all Ezidis to be saved.

I: How can they be saved? What does a person need to be saved?

R: How do you mean?

I: For example in Germany if somebody faces unfairness, there is …35:33. They don’t differentiate if it is muslim, Ezidi or christian. If you do an injustice, you’ll be punished, see what l’m saying? In Iraq there are Ezidis, shiites, sunnis. What can be done to defend all these people?

R: In the law it’s all the same for everybody, it doesn’t differentiate if it is Muslim or Ezidi. In Iraq it is the same like here. And we say the same thing; god created all human beings; Ezidis, Christians, Muslims, the whole world.

I: These incidents that happened to you, how often do you speak on them and with whom?On this massacre, do you talk about it everyday or you don’t care about it?

R: l really mind it. Believe that even when l’m alone at home, tomorrow for example the children go to the school and stay there until 4 pm, l’ll stay alone and continuously think on that. Whenever l go to see Canan, my neighbour, we talk about nothing but this massacre; ‘On that day, we faced upon this, we faced upon that.’

I: Do you talk to your family members on this massacre?

R: My sisters, we all are not together.

I: Did you talk to a doctor on that?

R: Yes, every Friday we do.

I: The doctor of …38:24 ?

R: Two women come by us, they ask how we are, by talking they want us to feel better. It’s like that.

I: And with your social responsible?

R: No never.

I: From any channel, has anybody come and talk to you?

R: No.

I: …39:08 ?

R: No.

I: On facebook?

R: I don’t have an account.

I: Did you write about the incidents that happened to you?

R: No, l haven’t written anything.

I: How often do you follow the daily news to know about your caretakers or what will happen, what is going on?

R: I’m not asking anybody nor listen to the news. I care about my children. When l’m with my children l can not think about something else either. Sometimes Suha comes and talks about the news like ‘This happened.’ She talks to me.

I: When do you talk to your sisters or your friends, how do you talk to eachother? By phone, watsapp?

R: By watsapp.

I: How do you reach them?

R: Me myself.

I: And do you send messages?

R: Very few.

I: Do you have Facebook messenger account?

R: No, I don’t like them that much.

I: One day we’ll talk about your situation, your life and we’ll ask you questions for one hour and then we’ll finish.

R: That’s fine.

I: If you want to give a break for 5 minutes to relieve, you can tell us.

R: No, it’s fine.

I: Can you tell us in a few words about what happened to you, how did you flee, on which day and how were you captured, in which village?

R: In Kochuna village, on the 14th of August we were captured. Before that, on 3rd of August Shengal fell over. Since that time …43:51 You know how; this side (it is not clear where she refers to) of Shengal is all Ezidis, we were captured. They(ISIS) held Shengal and they were in Elberme, an Ezidis’ village. Miceba(another village), they could escape hardly but we couldn’t go anywhere. This side were muslims (She’s talking about the villages around Shengal), that side were muslims and this side were muslims as well. And Shengal fell down. How could we escape? They were far from us just 10 minutes by car. They were passing by us, we were just watching.

I: Muslims’ village?

R: Yes theirs. And on the 14th they came. I was just with my children. It had been 7 years that my husband were working in Erbil. …45:30 We were far away from each other. 3 days before his permission, Shengal fell over, he couldn’t come and stayed there. My older brother-in-law told me to go their home. We didn’t want to stay alone. We saw what is going on the borders on television. And we went next to them. We stayed in the yard without any food or water. Nor we were allowed to see our children. They made all of us gathered in the school, arabic school. It had two floors; we women were brought to the upstairs, the men and the children stayed on the downstairs. The men were going to be killed. They were told ‘If you want, we’ll take you to Shengal Mountain or stay in your land.’ So it means if you want to stay in your areas, you’ll convert to Islam and we’ll let you live. But going to Shengal Mountain means that you’re gonna die, ‘We’ll kill you, so it is up to you’, the men were told. The men were taken (to be killed) and they were finished …(48:13) Some(men) were killed in this side, some in that side. In 4 side (all around) of the village they were killed. They were just in front of us. We women weren’t allowed to see what was happening to the men. After they finished all men, we were allowed to come downstairs. After the men, we were taken. But before that, all of our money, our jewellery were taken from us. ….(49:27) they were pulling by their ears and cutting. After that, we all women and children were taken to Sulakh. At 2 o’clock in the evening(probably she means 2 am) we arrived Sulakh. It was night, all boys, 9-8 or 10 years old, were taken from us. At 10 in the morning, our mothers(elderly women) were taken from us as well, we don’t know what happened to them, if they were killed or not. … (50:40). 80 women were taken from us. …51:07 A girl was with her mother-in-law, ‘I don’t let her go’, she gave birth, that women was killed with the others …51:22 The other day from morning to the night we ate or drank nothing we were told ‘The ones that have children go upstairs and and feed your children, and the others will stay downstairs.’ Some of us we went to upstairs, the other girls stayed downstairs. We fed the children and when we came back we saw that all those girls were taken to somewhere else too, like the men. After the girls were taken, we were taken to Tel-Afar. For 3rd of August(?) we were in that school, then we were put among them(?)…52:50 After were put among them, there were no place for the children to lie, we all had to sit. ….53:14 No food, no water. The children were crying because of starving and being thirsty and when we say this, they beat us. We stayed there in that situation for 12 days. All sufferred because of starving. When they(ISIS) realized that we were worn out and all would die, a few girls died, it was summer and hot, they came and took us to the village of Tel Afar. We were put in these villages Qisilqiyo and Keser Mehra. We were taken there and stayed there for 3 months. After 3 months, we were stood up and we all were taken into the schools. People were coming from Choli(?-the name a village or a place), Musid and from everywhere. If one wants to buy anybody(woman or child) , they were brought to these schools. It was up to him, when he liked anybody, he buys and takes. …55:40 By a big truck we were taken to Sihud, when we were going to Shengal, l and my children, my sister and her children with other people were all put in a big truck. When the truck was broken down, …56:14 we didn’t know that were were taken to Syria, they said take it and go there, that village of Tel Afar, till it is repaired, then take it and come. When we were put there, we escaped.

I: How did you escape?

R: l, the girl of home(l don’t know who she wants to mention) with my three children escaped. We reached to a house, in Tel Afar. It was an old small house, of sheep. They(ISIS) were looking for us and screaming but we kept in silence. After that, we had nothing to eat or drink. We couldn’t go out. If it was me and her we could but we could not because of the children. And they came and captured us. We went to a house. In the morning we were seen and captured and put into the jail of Tel Afar. They were saying ‘We’ll kill you.’ …58:38 The doorkeeper hold the door and didn’t open the door for him. After that, both villages, all the adults with women and children were got together and were put into three big trucks and taken to Syria. They came and got us from Tel Afar and with the others we were taken as well to Syria. We were taken to Syria, there were 450 men ….59:33 There was another… Everyday the men were coming, entering among them(women), buying 9-10 women and leaving. For 9 days l stayed there with my children. We were given rice in a bowl, l didn’t eat and gave it to my children. We were about to starve to death. One day, one man came and bought 9 women with their children. We were gotten and taken into their quarter. I stayed there for 14 days with the children. After 14 days, l was sold to an Egyptian man.

I: From which state is Misrî(egyptian)?

R: Misir(Egypt). We were bought and taken to Syria, Tabqa and stayed there for 3 days, we escaped. He was talking about praying, we stayed with him for two days. When the doorkeeper went to the mosque, she used to pray and then come. … 1:02:30 he fighted with us and told me ‘You disobey me. How l call you but you don’t come.’ That evening he fighted with me and said ‘I’ll bring somebody else(another woman), I will sell you and your daughter seperately to somebody elses.’ Tomorrow he left home. …1:03:19 to sell us. I was with my daughter. …1:03:25 all were broken, l passed through in it. I had a neighbour, l called her and told her that ‘ISIS brought us here.’ She said Ebu ‘Masih brought you here, I don’t know who he is.’ Said ‘it is somebody else’ l asked her if she let us escape from here. Told me ‘If you could escape, l’ll care you until you escape.’

I: That woman?

R: Yes.

I: How could you escape?

R: The door was broken down for two times and was repaired. By a knife we damaged the screws ….1:05:15 When the man came back, he saw that we damaged the door. The woman came and then beat the door, we both opened the door. Then she took us to her home. My elder daughter, a boy and another girl were together with us. We three were together, stayed there for one night. Her husband was with ISIS too. When her husband came home, she covered me not to let her husband see me. She had small shop in her house. She sewed some stuff with a needle and used to sell them. Lots of women come there to buy those stuff; socks, blanket, caps. So her husband thought that l am one of those women that come there to buy something. He came home and said to her wife that ‘l have work to do and will not come back home today.’ Then the woman told me that ‘It’s good, you’re lucky that he’ll leave, you’ll stay with me.’ That night he didn’t come back home. She wrote and told me to go a house in Aleppo, to go a woman’s house that will help me. Another man would care about us. We left the house. She said for me ‘This is my sister that came to see me, now she’ll go home. Drop her off at the station’ He just left me in the center and told me that he will not get on the bus. All the ISIS’s cars were passing by me. Some stopped, I was saying to them ‘My child is suffering, l’ll see the doctor’. They were saying ‘We are not going to the station.’ Then l went back to the woman’s house. An old man came by me, because he’d seen that l was standing and waiting for the cars but no one was getting me. He came by me and told me ‘Leave here my sister, some may come and take you. Leave here, somebody may blow the whistle on you.’ And at that moment l was scared. I went back to the woman’s house. We saw a man on the road, cause we were so far away, and asked him if he knows the road that goes to Bawabe. I told him ‘l’ve just moved here, don’t know the around, never gone out before. I was going to see the doctor because of my son.’ Told me ‘Go straight ahead, you’ll reach the road of Bawabe.’ I went back to the woman’s home, knocked on the door, she opened and told me to pass to the kitchen and stay there until the women(customers) go. She asked me why l came. I told her that the man left us in the center and went. She told me ‘My children will come back today and you can’t sleep here either, I don’t know what to do with you.’ Afternoon at 4 o’clock a car arrived. The woman(the owner) went to ask him if he goes to the station and he said ‘Yes but now l have work to do, I’m not going right now.’ Told him ‘My sister is my home, could you drop her off at the station.’ He said ‘Tell her to be here one hour later, l’ll pick her up.’ So then we got on the car. I wore a chador, my daughter wore a hijab, not let anybody recognize us, l was holding my little son. So we moved, then arrived at a village, one of their villages. It was Ezidi’s day (l don’t now what she means). We arrived there and the car broke down. I warned the children not to talk ever. If somebody recognizes me, we can’t get out of here. After a while, the car was fixed and we continued. He dropped me off at the Halep station. The responsible came by me and asked me where l want to go, I told him that l’ll go to Halep. Told me that ‘There is no bus tonight’, it was 8 pm, ‘Come back here 8 in the morning.’ I said ‘But where we can sleep? I have no money and don’t know where to go.’ Showed me somewhere to stay but l told him that l have no money. He called a man and said ‘Take this woman and children to a place where they can sleep tonight, she has no money to stay.’ We were taken into a small house. With two children till 8 am l slept in that house. At 8 am l came back to the station and got on the bus, we went to Halep. I had the paper that the women gave me it. I showed the name to a man and asked him where it is. He told me to get on his car that he would take us there. He looked the paper and said that ‘I know here.’ He took us his home, made meal for us, it had been two days that we ate nothing, we ate and stayed that night there. He was so poor, he had nothing. He took what he had and sold to buy food for his children. One night he came and told me to leave there. I told him that ‘l have no where to go, l have never been in Syria before.’ He said ‘Whereever you go, you must go.’ There is a man here… Kurdish …1:18:04 l’ll bring him to you and you’ll get out of here. He asked me where l am from, how l came here. I told him that l’m Ezidi from Iraq and l escaped from ISIS. He asked me if the other guy did me anything bad to me. I said ‘No, he helped me so much and did nothing bad to me. I stayed with him for just 3 days. I asked him how l could get out of here. He asked me if l ever heard about Afrin. I answered ‘No.’ So he said that if l go Afrin, l’ll be rescued. I asked him how Afrin is. He said ‘YPG(Kurdish forces) is there. There are also Ezidis, they’ll care you. You’ll stay there till you get out. You have no identity. I’m not forcing you to go, that’s just foreordination.’ I said ‘It is ok, no matter.’ Till morning l was awake and crying. In the night he was feeding his children, telling me ‘You’re still awake and crying?’ l told him that l know nowhere here, wherever l go they’re telling me to leave home the other day and l don’t know where to go. He said ‘You’re right, that’s your foreordination.’ The other day l got up and went to the station again. The owner of the house told me in advance that l’ll go to Shekh Maqsud station and then to Afrin. The responsible in the station showed me the bus that will go to Afrin, l got on and went Afrin. While passing from Halep to Afrin, we weren’t allowed to pass because this side is of Arabs, the other(Afrin) is of YPG. We stopped in the halfway. Taxis were coming from Afrin and picking up people. I got off the bus there. Bill broker asked me for money and when l said ‘l’ve nothing’ he didn’t mind and said ‘Ok.’ Then taxi arrived and picked us up. Except for us all the others were men. I didn’t know that he knows Kurdish. He talked in Arabic ‘They’re pity, let the woman come, there’ll be no problem if men wait for another turn, that’s shame if l leave her. Then we got on the taxi. So l was taken to YPG(their territory). Because l was dressing in black(chador), he told me to take them off. I was in the salon and was scaring, till that moment nobody spoke in Kurdish. All my body was shivering. Then l saw they were speaking in Kurdish. The man(the driver) told me to get on. I said ‘No I’m not coming, these are YPG?’. He said ‘Yes.’ Then l said ‘l came by you, escaped from ISIS.’ Asked ‘Why didn’t you tell it before?’ l answered ‘I was scaring.’ …1:24:43 Then they took me and my children to somewhere warm, it was cold, winter, 21th of December. After that, we were given to Ezidis of Afrin. For 9 days, l stayed with the Ezidi woman. After 9 days, 1:25:58 we passed through Turkey, and that’is it.

I: Totally how long were you with them?

R: Around 4 months.

I: Thank you. You had lots of trouble and you talked to us about them.

R: Yes lots of troubles.

I: Do all this troubles cause you to suffer or bother?

R: No never. I only bother about my people that still being held captive; if they were free, we’ll feel like we have never experienced those incidents . When anybody comes(to ask me), it’s been about 3 years that I escaped, l say ‘I haven’t fallen into their hands.’ We haven’t experienced that much pain but the ones being held captive. We were in their quarter, they showed us the captives.They said ‘Now we’ll go to kill one of them, They laid his head on a log and cut it behind and then showed us.

I: You’ve experienced all this incidents for sure, you’re tired. You’re not like before. So do you sometimes feel bored or get distressed?

R: Sometimes l can’t recall anything, forget myself. For example somedody drinks a glass of water and that water reminds me something that l experienced before. And that makes me feel distressed. When l put meal for my children …1:29:32 then l feel pain in my heart.

I: Where do you feel pain?

R: In my heart.

I: How often do you feel this pain?

R: I feel pain so much.

I: We’ll ask you a few questions regarded to these pains and whether you have them before ISIS or after it.

(The respondent is dealing with her baby)

After you were captured by ISIS, do you have an itch in your hand or in your body?

R: I had an itch in my body, now l don’t have but one year before coming here l had an itch in my body for 6 months. My cildren had pimple in their bodies when we were there.

I: Your body was itching so much or ?

R: It was itching too much. ….1:31:55 these three(some parts of her body) were itching

I: After you escaped from them, did you have difficulty in walking or did your movement become heavier?

R: I haven’t noticed anything actually.

I: Did you experience dizzines or did you fall?

R: l’ve never fallen but it’s been a long time that l’m taking drugs for energy.

I: After you escaped from them, did you have any problem with your eyes, your ears or in breathing?

R: No, nothing.

I: Do you have difficulty in breathing?

R: Yes sometimes.….1:33:19

I: How much?

R: Not that much, when l get bored or distressed….1:33:45

I: Do you feel dizzy?

R: Yes l feel dizzy, l take pills of energy.

I: How often do you feel dizzy?

R: So often.

I: Do you have upset stomach?

R: No.

I: What about your stomach?

R: It’s so fine.

I: ….1:34:53 because you were in their hands?

R: …1:35:06

I: …1:35:35, because of this l have pain ok ?

Because you were in their hands?

R: …1:36:00 I don’t even think that l fell in their hands.

I: In your accent, you have the word ‘xelet’(wrong), you know which word l mean. Sometimes when something bad hadppen to us …1:36:42 Do you think like that or never? For example, when you feel bad, who did cause all this trouble? Do you understand what l mean?1:36:50 (l didn’t get what the interpretor means) Do you think like that or never?

R: Yeah, l got it. No l never think like that.

I: Do you ever think that those incidents are a punishment of god?

R: Yes l say that’s a punishment of god on us.

I: How often do you say so?

R: Always. This was our destiny and we experienced it. Nobody can do anything on its own unless god lets it happen.

I: Perhaps now your attitudes before and after ISIS are not the same. For instance can you talk to your friend, your children or you get bored?

R: It depends, sometimes l feel good, sometimes l get bored…1:38:25.

I: Do Ezidi society accept you now, do they care you more?

R: They give me importance more.

I: Just a minute, l’ll (she means the interviewer) ask my friend how she.. (the interpretor doesn’t complete her sentence.)

After these incidents that happened to you, has your belief in god got stronger just finished?

R: It’s got stronger.

I: When you feel pain because of these incidents, what do you do to get better?

R: Sometimes l just sit and cry for a while to relieve. Or to forget myself, l’ll go out to see Canan.

I: So we’ll ask you some questions and you’ll answer if they are good or not for you.

When you think about your family, your sister-brother, do you think that it is helpful for you or bad?

R: No, it’s not helpful.

I: Do you think that you’re strong, l mean are you sure of your strength? Do you understand what l mean?

R: Yes l understand. I won’t recover as long as l live. If l live without my sister-brother or my caretakers, what will l do with the life?

I: Do you pray?

R: Yes. I told Canan yesterday as well; Asked me ‘What are these?’ l said ‘My mum’s and dad’s cloths. She asked me how l got them. I said ‘When l went to Iraq, when our village was rescued, one of my relatives brought it to me.’ Asked me what l’ll do with them. l said when ‘l’m alone at home, l put it in front of myself and look and smell them for a while to feel like they’re just next to me at that moment.’

I: Is it difficult for you to stay alone or do you want to be with your friends?

R: I want to be with some friends … 1:45:00 l don’t want to think on anything.

I: You know, lots of incidents you’ve experienced, you think about them again, for instance you see a chair and it reminds you those days that you were in the hands of ISIS. So do you want to stay away from these things?

R: l can’t bear it….1:45:50 l never say like ‘When l was there, l did like that’ But l only think about my village and my caretakers. I had 4 brothers; one of them became teacher, one was graduated from the college, one was in Shirta and one was on the border. …1:46:31

I: Is this good for you to talk on the incidents that you’ve experienced?

R: Yes, after l have enough talkings with my friends, we say ‘Ok that’s good enough.’

I: How good are these talkings that you have with your friends?

R: …1:47:34

I: Is it good for you to talk to your doctor on every Friday?

R: It’s good …1:47:56

I: Is that good or important for you when somebody helps you? For example when Ezidi helps you, what do you think?

R: Yes it is important, it makes me happy when somebody asks me if l need something or not.

I: We’ll finish the talking 20 minutes later.

R: Ok.

I: Do you take drugs?

R: I just take the drug ..1:49:08

I: 1:49:25 Do you directy talk to him or ?

R: No.

I: Did you go to see the Sheykh? ...1:49:38

R: Yes.

I: Is that good for you?

R: Yes.

I: How important is this?

R: This is so important for us.

I: You know there is ‘sendeliye’ drug that the doctor prescribes and there are some herbal drugs. So do you take herbal drugs?

R: No l don’t.

I: How much is the Social here helping you?

R: They are helping us so so much, with their doctors, for children’s school. Whatever it is, they never refuse, they’re very good for us.

I: Do you go to see the ‘home doctor’?

R: Yes l go.

I: Do you see the benefits after going to see these doctors?

R: Yes sure, they deal very well with us. I haven’t gone to the school (By ‘school’ l think she means the German courses for refugees), l know nothing, for example if l tell them ‘l have in pain’ or ‘l have an appoinment and l need help’ they help me.

I: Do you see the benefits?

R: Yes, they are fine.

I: So much, little bit?

R: No, these are so beneficial.

I: All these people help you, in what respect do you see the benefits?

R: Whenever l say I have in pain, they (the social help) are taking me to the doctors. When there is no translators they come with me.

I: Do you need any help? Any help to get better or do you complain about any help that you are taking?

R: I’m so glad with all these help and need nothing but l wish my husband came by us.

I:We’ll ask you some questions and you’ll answer if these questions from now to 7 days ago has ever happened to you or not?

…1:54:10 or you never think them?

R: Yes l do when l’m alone but if l’m with my children, l never let them notice it, like l’ve never had experienced those incidents, l just want to enjoy with my children.

I: And when you’re alone?

R: I get bored and think so much.

I: Do you have difficulty in sleeping in the night?

R: No not at all, because l’m dealing with my children all the day and get tired.

I: There are lots of things that you remember, do you remember them repeatedly?

R: When l want to say or do something, when old incidents come to my mind, l realize that all day l’m thinking about them. When l am doing a work, l don’t notice what l’m doing at that moment or l don’t remember for what reason l come here or there.

I: How often do you consider?

R: When those come to my mind, l forget my works to do. For example on those days l’m going to the supermarket to do the shopping, when come back home, my children tell me that ‘You didn’t bring this’, l say ‘Yes l forget to buy it.’

I: You don’t want to get angry?

R: No never. I am trying to avoid thinking not to get angry. I’m trying not to get angry.

I: Do you ever feel like that all these things are just a dream?

R: Sometimes it comes to my mind that how can it be possible all these father, mothers.., a village is devastated totally and people are seperated from their mother, father, brothers?

I: When you’re thinking about these incidents, do you feel that those incidents come as an image in front your eyes?

R: Yes l feel like that. Two days ago somebody went to the village, after it was rescued, they were in our home. (l think by watsap or something else they are seeing eachother) My husband was there. When l saw, all the spots in home remind me of something else.

I: 1:59:11

R: 1:59:15 l’m not afraid.

I: You said though l remember all those incidents, l do not care about them that much because of my children.

R: Yes that’s true. I don’t want to think of anything because of my children, they are very precious for me.

I: When you sometimes think about …2:00:20

R: 2:00:39

I: You know all the days are not the same; some days you think deeply, some days you don’t notice.

R: Yes that’s right.

I: So how does it change?

R: It changes, the days are not the same.

I: This one? (I think she shows something to the respondent)

R: Yes, l think that one .

I: Do you forget yourself sometimes?

R: Yes, sometimes… 2:01:30

I: You said when l think, l feel l am short of breath. How often do you feel like that?

R: So much.

I: Do you have dreams?

R: Rarely.

I: Are you conscious? I mean are you aware of your environment?

R: I think that it(her situation) wouldn’t be worse.

I: Are there some days that 2:03:14 ?

R: 2:02:20 For lots of times, we have gone to the supermarket, we have gone to the schools or kindergarten with our children. If we didn’t have enough time, we were trying to do them while walking.

I: What are the positive and negaftive experiences that you’ve had since you arrived here?

R: Coming here, it’s been good for us, for our children. We know that we and our children are in secure here.

I: How important is it for you that they brought you here by plane?

R: It was so good.

I: What are the 3 good points that they brought you here? I mean they brought you here by plane, now they care you.

R: I apreciate this so much, they’ve been so good for us.

I: Anything negative?

R: No, never.

I: Never?

R: Never! For example, l tell my brother that l’m here alone without my husband, they brought me here, who would care these all children, their help for nurturing and schooling. l’m so thankful to them.

I: What is your hope for the future?

R: If we know something good about the captives and my husband, we’ll have a new future, we’ll know that what we can do.

I: Ok we thank you so much, it’s finished.