**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: [Each file name has a number. Please put the number here]***

**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, my sister?

R: I do not know well. 31.

**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 husband, my sister?

R: For God’s sake I don’t know. He was captured by ISIS. Since the migration, I don’t know anything. (sound not clear) (The word ‘wallah’ is translated as ‘for God’s sake’ and it is actually a weaker expression than it seems and is very common in the daily language.)

**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 stay here only with your two children, right?

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, for God’s sake. I don’t know to write or to read. I did not go to school and here I have not gone to a course yet.

**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: Do you here go to a course?

R: I do not go to a course.

**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 want to attend any course?

R: Yes. I said that many times. But I have children. One goes to Kindergarden afternoons… (The translator does not wait for respondent to finish her sentence. Voices are intermingled.)

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

I: Do you work outside.

R: I do not do any job.

**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: Do you loof for a fob, or..?

R: No. I Do not know language to get a job.

**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 attacked you, my sister, were you doing any job outside of your home? Except works like garden work. Did you have anything as a job.

R: No. I didn’t.

**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 religion?

R: I am Yazidi.

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

I: As a part of which community you see yourself? Yazidi …

R: For God’s sake, I see myself as Yazidi and nothing else.

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

**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**

I: My sister, in these days, or in your life, what is important for you? What are your thoughts on it? What do you think? What is important in your life?

R: What is important… The important thing, what is important for me is if I am comfortable here it is enough. I am alone here, without a sister or brother. Even one relative of mine is not in Germany. I and my two children, we are alone.

**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?**

**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: My sister, what is important for you, namely, what is required for you to be successful in life, to star a new life, or to be successful? (One small sentence is not clear, voices intermingle.) What is important for you?

R: Namely, my personal life (Ar: nafs).

I: Your personal life.

R: For God’s Word, things in the past are gone, (words are not well articulated) I have to start from the beginning. For God, I have a friend but s/he is not here, too. S/he is in Iraq. I do not have close friends in Germany. And this makes me feel bad, not because of the Germans-they are very kind to me- but I feel bad for my self because I feel alone.

**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: My sister, we will ask you some questions we want you to answer us in such a way: namely I ask you, namely its means, ‘How are you?’ and you say me ‘I am not good’, or ‘ I am god only a little bit’ or ‘ I am half good’ or ‘ I am good more than half’ or ‘ I am very good’. Did you understand what it means? Namely you shall answer this way. This is zero and this is very good.

I : Now I will ask that, in your life, is your life is in your hands, namely, are you controlling on your own, or is there anyone else above you?

R: I lead my life on my own.

I: This means you have the control very much?

R: I am. Not very very much, but, already (the last sentence is not understood, poor articulation)

I: Sould I say, this or this? Half half?

R: Well, yes. Half half.

I: Okay, two.

**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 about your future? What do you see in front of yourself? Namely, what are your expectations or…

R: God’s sake, my future, I need, namely, that my children are already with me, I need my life to have gone further, namely, this way our life can go better. It does not go backwards, but further.

I: Do you see your future good or bad?

R: It is good. Not very good and not very bad.

**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, my sister, goes better, would you like to go back, or you would like to stay here in Germany?

R: No, for God’s sake, I would not go back to Iraq.

I: Do you want to stay here?

R: Yes, I will stay here.

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

I: Why, my sister, can you answer because of what?

R: For God’s sake, in our life in Iraq nothing good happened to us. What was bad, that happened to us. We said if we leave Irak we will never go baxk. Our life there was very hard.

**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 see Germany as your home?

R: It is better than my homeland.

**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 was your two years that you spent in Germany. Was it bad, or good, or not so good?

R: For God, before I stayed with other people alond with my children in a house for nine or ten months. That was not fine for us. There was another person having three children and I have two children. For many times I used to think to myself ‘Our life here is not comfortable.’ And our children as well were not getting along with each other. When ISIS captured us we were many. We were fourty seven people in a house. We passed to a camp and again we were too many. They took us here, and again we stayed along with others. I felt bad many times, but here I feel comfortable.

I: Now you stay in a private house.

R: Yes, I stay alone, with my children.

I: How do you see the past two years?

R: God’s sake, no, it was good, but half of it.

**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 someday, so to speak, you return Iraq or Kurdistan region what changes are important so that you feel safe, namely, you can look after yourselves, namely, what should in the state be reversed or changed so that you can say ‘we are safe here’, namely ‘we are given quarter’, namely…?

R: It is not necessary whether I return. We needed to see mercy. All Yazidis need to be comfortable. Wish If Yazidis could be something (recognized?). Wish no order of death (farman) given for them. Wish them to be autonomus, be comfortable.

I: By the hands of whom this needs to be done, my sister? Who shall do this for you to say…? Shall it be written (recorded?)? Shall government do it?

R: The Iraqi government has not done so far any smallest thing for the sake of Yazidis. But we want from other states that if Iraq does not do it, other states must do it for the sake of Yazidis.

**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 is justice for you, my sister? Namely, I ask you justice…

R: (respondent is confused, not understood)

I: Namely, do you call law, or righteousness… Whatever you call it (whatever it is called in your dialect) I will call it that. What is law or justice for you? When you consider your experiences, which answer would you give?

R: My answer, namely, from our ancestors until now, what they did to Yazidis are not acceptable. It was a very hard thing. If I did not see, I would not believe that in any state what happened to Yazidis in the last three years would happen. Their wifes are not captured, their children are not captured. (one sentence is not understood, local phraseology), They did many things.

**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: After all those things they did to you, my sister, what must be changed for you to say ‘ok, nevertheless we must be paid back, so to speak, the rights of those, like they killed that many people, they raped that many people, they did many things to this people? For you what is important that you can say ‘ok, nevertheless we are paid back for those unfair?

R: What is gone is gone. They never come back. But if those who are captured, those women, those children, those youngs, those who are still alive were got returned to us, that would nonetheless be a small recovery. And they should have given our rights. (One sentence is not understood—shutterings) And they will turn us again and say we did nothing to you. But we know he did something to us, they killed our men, they took our sons, our daughters, our women. It shouldn’t have happened that they acted in such a way towards us. And they got away with all those. If they get away with their doings, again, I do not feel relieved.

I: For you, how important is it that justice takes place after all things you had experienced?

R: For me the important thing is that if they cleaned our (living?) spaces and things.

(Simultaneous speeches)

I: very much?

R: No, not that much, but (not understood—local phraseology and accent) Untill when will they live in tent towns? (several sentences not understood—local accent or poor articulation, e.g heman-same, hemuwan-all of them, hem wan-they as well)

I: Is it important very much for you or not?

R: No, for God’s sake, not very much, three.

I: Three?

R: Yes

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

I: Do you think that someday your rights (what you deserve) will be returned you?

R: For God, I do not know, it is very hard for my mind.

I: How much do you believe, so to speak?

R: I don’t, actually, believe that much that they will be returned. They did many things to us. We shall do them what they did to us. (poor articulation) Number one.

**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: Is it very important for you if ISIS members are punished, my sister? Namely, if ISIS members that did you such things be executed, or punished, or judged, or interrogated. Is it important for you?

R: It is important for me if they do it, but I don’t believe that they may do it.

I: How much important?

R: It is zero.

I: Zero means it is not important. Four means important.

R: Important.

I: Very important.

R: It is important for me in the fourth degree, however it is a hard thing; I do not believe that they might do such a thing. They areested many of them and released them. They had nothing done.

**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?**

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

I: Who are the one that should be punished, my sister? Are they the headmen of ISIS, the ISIS militia, all of ISIS, all Muslims, so to speak? Namely, who should be punished?

R: No, not all Muslims. We saw many of them as well, and many of them, in accordance with their rules (Ar. Maslaha ? ), were rescuing us from ISIS. Therefore I say not all Muslims. There are good people among them. I say not all of them.

I: Only those people who personally did those things to you? The ones that captured you, and...

R: The ones that did such things to us should be punished. I do not think all muslims are such. It is true that we do not like that religion imposed upon us and we are disstressed by it, however I don’t think that all are... (Simultaneous speeches)

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

I: And How shall they be punished? Shall they be executed, or jailed…?

R: No, they shall give them to the hands of we women. It must be that we punished them.

I: Do you think that the court would punish them? Or not? Namely, if someday they are brought in front of the court, do you believe in such a thing?

R: I believe that they would punish them. But they do not give all our rights to us. If only they gave them to the hands of Yazidis, then they could see what would happen.

**E08 Are you aware of any current efforts to bring to justice those responsible for the violence? E08 hun zanin naha ki pirsiyere haqi we dike? E08 Wissen Sie von aktuellen Bemühungen diejenigen zur Rechenschaft zu ziehen, die für die Gewalt verantwortlich sind?**

**I:** Have you so far heard any ISIS member brought in front of the court?

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 those cruels?

R: No. So far as I … (poor articulation.?

**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 needs to be for you to forgive those cruels? Namely, someday you might say, ‘this much things had happened, I will do this, and I will forgive them.’

R: For God’s sake, those things cannot be forgotten as far as I am alive. And even when my children grow up, they would not forget it. Those doings cannot be forgiven.

**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, my sister, to know what happens or what happens not in the fight againgst ISIS? (the rest is not understood--abrupt speech)

R: There is nothing important left in Iraq. Our homes and men are all gone. And I don’t believe that I return. In the earlier days they did such things, killed us, killed our women. I don’t have anything important in Iraq.

I: So is it not important to know in the fight against ISIS…

R: No, you know, it does not give any benefits to me. Ones that would give are gone.

I: One, two, or zero?

R: Zero.

**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: Is it important for you that the world knows what is done to Yazidis?

R: Yes, it is very important for me.

**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: Do you want your children, your grandchildren, grandchildren of your grandchildren not to forget this?

R: For God’s sake, we cannot forget it. It cannot be forgotten. It is very important that we have a history as well, and it shall not be forgotten.

I: So, this shall be known, as a history, by your grandchildren.

R: Yes.

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

I: Why, my sister, you see its not being forgotten so important.

R: Because, it is important, our ancestors faced such genocides but none of them were bigger than this.

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

I: What must be done for this thing not to be forgotten, my sister? Shall books be written, shall (word not understood—Arabic?), shall programs (TV, Radio etc.) be made? What is important in order this, as history, not to be forgotten, in your opinion?

R: It is important if we have books as well as many other things. Books must exist, be read, so that people do not forget it. Our children should read those books and know what we went through.

**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: I will ask you now, have you ever heard about something like a truth commission, my sister? Truth commission, or something that means similarly; have you ever heard?

R: No, I haven’t heard.

**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: You know, this thing called truth board, or truth commission, my sister, they like (Word not understood—Arabic?) in Iraq in those places—Didn’t ISIS attacked to those places, my sister?—will write everything down, my sister. They will stay there for a year and write all ISIS crimes down, for example, they will write that from that date to this date ISIS had attacked to the Kocho village, and this ISISer had done evil to this girl, you know? Is it important if this job is done, my sister, so that they can sue ISIS? Or is it not important?

R: For God’s sake, it is important if they do it. It is very important for me.

**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: You were a victim of ISIS, my sister—do you know what a victim is? (respondent affirms)—there were people like you, namely you were not the only one in their hands. What is the important thing to be done for you and people like you? What do they need? (Simultaneous speeches)

R: For God’s word, for me and others, in Iraq, they did nothing. Though in Iraq they did nothing, here they can do something for all. All those have lost their husbands, have little children, are alone, heve faced fear, hunger, sun (heat), thirst, and many orher. Maybe what is done for them help them to recover a bit, maybe they help them to feel better.

**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: Especially for yazidis, my sister, what is important for them to be done? Only for Yazidis, so to speak, Yazidis remained in Iraq.

R: The ones remained in Iraq, most of them shall leave Iraq now as well. They already took them to many states, Canada, Australia, and many of them are brought here. Though some of them are brought here, some of them, a girl left alone cannot leave home because of lack of means. They live with their maternal uncle or paternal uncle, and have nothing left. It was required for us that who is a Yazidi and came to these states shall be … . (word not understood—poor articulation)

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

I: How much do you see yourself as a victim? In other words, after all, do you consider yourself being a victim of ISIS or not? Or you see yourself as unimportant? Do you get what I mean?

R: No, I do not see myself unimportant.

I: I mean that these people around you accept you.

R: Yes.

I: A lot?

R: Yes, three.

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

I: Why, my sister, do you say ‘I am valuable’, or ‘these people consider me being valuable?’

R: Do you know why thes see us as valuable? Not because that they (ISIS?) took our friends from us and did such things, and not because that one of us went out of free will because they took us by force; and I can tell what they did to us was not things meant to be done, they were done by force. Hence they all matter for me.

**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: Do you believe that one Iwaq will be nice, this situation will end, the war will end? Or don’t you think?

R: I do not believe that the war would end.

**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: Do you think that in the states of the area, namely, it can be Saudis, or Palestine, do you think that in any of them a long term peace would take place?

I: I swear I do not believe that the war will end.

**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: For Iraq what is required so that I can say that a strong (sovereign?) state like Germany is founded there and there is no more war?

R: So to speak, it is important (simultaneous speeches) when this ISIS is disappeared when no one supports ISIS, and states do not allow war to happen, and states together deal with it.

**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 or do you believe that any soldiers are attacking ISIS? Have you heard such a thing, like Iraqi soldiers, or Kurdish soldiers, who attacks ISIS?

R: For God’s sake, Iraqi soldiers were attacking. They rescued us from them. I don’t believe though that Iraq have much to do against them.

**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: In order to protect Yazidis or peoples that are not followers of Islam, what is needed in order them to be protected? Like Yazidis, like Christians—what else is there; there is Sheikhs (proper name,poor articulation), I think, right? How must these people be protected? Do you know what protect (Krd: parast kirin) means?

R: I know what it means.

(simultaneous speeches and laughings)

R: They need to be separated from each other. We and Arabs were neighbors. My father and mother’s village there were Muslims in one village. They should have been separated, placed far from each other. I whish they had created a region for Yazidis where no Muslim lived.

I: Do you mean creating different states for Yazidis, Christians etc?

R: No.

I: Separating their living spaces?

R: Yes, they should have not placed Arabs among them, should have not made Arabs their neighbors.

**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: How often do you talk about your story? Namely, do you talk to your friend about your story everyday, or once in every month, or your every speech is about this?

R: No, not all of them. Which friends?

I: Friends from neighborhood that you’ve come to know, friends, like neighbours.

R: No, for God’s sake, I don’t always talk about it. We should not talk on it so that we can forget them at some point, move it out of our memories.

I: How many times in (time period? not understood—poor articulation) did you talk about it?

R: Not, not too much, maybe once in a month we talk?

I: Once a month?

**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?**

I: With whom, then, did you talk about it? Namely, when you talked, was it with friends or neighbors or…?

R: No, not friends. They were people like me went through similar things. (faint speech, lower voice volume) In Iraq, when we had come together, we were always talking about it, about what ISIS did, about our captivity. When our neighbors had come, when friends had come, all our words were about it. But here when they came, until now, I have been stopping them saying ‘enough, lets talk over other things’, until this point.

I: As I have already asked, my sister, with whom do you talk; in other words, do you talk to your responsible about your story, or you talk to your neighbors? I ask that. Not only ones from the program, not only…

R: Uh, I got. It is right, we did always speak on it in these last three years, we always talk and it still does not end. When we were gathered in a house, one of us would talk about; when someone arrived, when I went somewhere…

**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.**

I: When you saw a physician, did you tell your story to her/him?

R: No, not in Iraq. Here I went to someone three times, and do not go now, I do not know, I get frusturated; when I tell my story\ I feel more frusturated.

I: To a psychologist, my sister?

R: No, I went to a psychologist for three times here. She was a woman. But I stopped going there. I don’t go there anymore.

I: (I cannot understand the interpreter’s terminology, but in German it is asked if respondent mentioned her story to police or wrote it on Facebook)

R: No.

I: Did you talk to anyone else, like us coming here to you or something like this?

R: Like you… In Germany, yesterday or the previous day someone came, and I have not talked anyone else.

I: From where were the ones that came here, my sister?

R: For God’s sake, I don’t know. She was like you a social worker. She was a Kurd, coming from Genoa. I don’t know who she was.

I: Was she an attorney?

R: I no not know, I cannot tell. But she came to all these women here.

I: Your social worker (responsible) ? Does she know your social worker?

R: I think she knows him/her. But she did not do there, but came here to my home.

**G05 If other, please specify G05 heger gutinek din heye,xere xwe beje G05 Falls weitere Personen oder Gruppen, bitte benennen Sie diese.**

**G06 If media, what kind of media outlet was it, for example radio, TV or newspaper? G06 [Heger Medyaye] kijan bû, (misal) radyo, TV yan ceride bu? G06 [Falls Medien] Welche Art von Medium war es, z. B. Radio, Fernsehen oder Zeitung?**

**IF LAWYER Heger parêzer be Falls Rechtsanwalt**

**G07 If you spoke to a lawyer, was it a German lawyer or an international lawyer? G07 [Heger parêzer be](muhami) Heger we bi parêzere we axaftin kiribe(denkirbe), ew parêzerek Alman bû yan jî navnetewî (alami/ international) bû? G07 Sofern Sie mit einem Anwalt gesprochen haben, war es ein deutscher oder ein internationaler Rechtsanwalt?**

**G07.1 If other, please specify G07.1 heger gutinek din heye,xere xwe beje G07.1 Falls andere, bitte nennen Sie diese.**

**G08 If you spoke to a lawyer, did they approach you or did you approach them? G08 Heger we bi parêzerekê re axaftin çêkiribe, gelo ew hat jem we yan hûn chun jem ? G08 Sofern Sie mit einem Anwalt gesprochen haben, haben Sie ihn/sie oder wurden Sie angesprochen?**

**G09 Do you feel you understand what will happen to the information you shared with the lawyer? G09 Hûn hîs dikin ku hûn fahm dikin ku dê çi bibe bi agahîyêne e we guti bi parêzere ? G09 Haben Sie das Gefühl, zu verstehen, was mit den Informationen geschehen wird, die Sie dem Anwalt gegeben haben?**

**G10 Have you received any communications from the lawyer since you spoke with them? G10 Ji dema ku we bi wan re xeber da, we ti ragihandin (ceweb) ji parêzeran girt? G10 Haben Sie vom Anwalt irgendwelche Mitteilungen erhalten, seit Sie mit ihm/ihr gesprochen haben?**

**IF POLICE [Heger shirteye) Falls Polizei**

**G11 If you spoke to the police, did they approach you or did you approach them? G11 [Heger shirteye) Heger we bi sherte re axaftin kiribe, ew hatin cem we le win chun cem wan ? G11 [Im Fall von Polizei] Sofern Sie mit der Polizei gesprochen haben, haben Sie sie oder wurden Sie angesprochen?**

**G12 Do you feel you understand what will happen to the information you shared with the police? G12 hûn fahm dikin ku dê çi bibe bi ifedete te bi shertede deyi ? G12 Haben Sie das Gefühl, zu verstehen, was mit den Informationen geschehen wird, die Sie der Polizei gegeben haben?**

**G13 Have you received any communications from the police since you spoke with them? G13 Ji dema ku we bi wan re xeber da, we ti ragihandin (ceweb) ji sherte girt? G13 Haben Sie von der Polizei irgendwelche Mitteilungen erhalten, seit Sie mit ihr gesprochen haben?**

**G14 And since you came to Germany, how often have you written about your experiences during the conflict with ISIS, for example on Facebook, twitter, in letters or in a book? G14 Ji dema ku hûn hatine Almanyayê, we çiqasî di derheqê tecrubeyên (qiset) xwe yên dema şerê DAEŞê li ser facebook, twitter, nameyan yan jî di kitab de nivîsî? G14 Und seit Sie nach Deutschland gekommen sind, wie oft haben Sie über Ihre Erfahrungen während des Konflikts mit IS -- zum Beispiel auf Facebook, Twitter, in Briefen oder in einem Buch -- geschrieben ?**

I: Did you write your story, namely, on a book, or…?

R: For myself? I do not know how to write.

**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 have come to Germany, mysister, for how many times in a day do you pay your attention, or in order not to make yourself deprived (of information?) how much do you look at, for example, news? Do you know what news means? Like news on the television.

R: Before I have been chencking for many times, but now I do not pay attention.

I: Do you say once a day, once a week, or once a month?

R: Everyday ınformation were coming from Iraq, even here there were news, but now, no.

I: Now I cannot tell. (poor articulation)

R: And now? How many times in a month?

I: Now I cannot look at even one time, I get frustrated... (simultaneous speeches)

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

I: The times before, when you used to talk to people in Iraq and asking for news and information, why, my sister? What were you searching for?

R: I was searching for my one sister—she was captured, in the hands of ISIS. For that I was seeking information.

I: Is she still in the hands of ISIS, my sister?

R: No, she is comfortable now since the summer.

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

I: Where did you get those news, my sister? Television, your family…?

R: I was getting it from my family, not from television.

I: Television?

R: Television used to tell, as well.

I: Radio?

R: No.

I: Newspaper, my sister?

R: No, for God’s seek, I didn’t look at newspapers.

I: You did not look at newspaper, right?

I: Facebook?

R: Facebook, yes.

I: Internet pages? Do you know what an Internet page is? Like, programs on the Internet, people talking on it.

R: Uh-huh, they as well.

I: What were their names, my sister? Do you know the names of those programs?

R: I no dot know, I have forgotten them.

**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: My sister, how do you talk to your family? Do you talk via Whatsapp…?

R: Facebook.

I: Whatsapp?

R: No, we do not all have Whatsapp.

I: Do you talk via radio? (cellphone?)

R: No, via the Internet.

I: Except Facebook, do you use things like Viber or so? Do you also on Viber talk to your family?

R: Not not them. There was (a social media brand? Not understood), whatsap, viber, but… (simultaneous speeches)

**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: I want to know how your psychology is, you know, what happened to you, how you got captured, and liberated. You do not have to tell it all, but you can say a few words on your story. If it is going to be hard for you, do not force yourself to do (poor articulation).

R: No, it is not.

I: Can you tell your story? Namely, how did you get captured, for how many months did you remain under their captivity? Can you?

R: No problems, I can tell. I remained under captivity for five months. After five months, I stayed in Tal Afar for two and a half months. Then, I was taken to Syria.

After that I was taken to Syria, (one phrasenot understood—poor articulation), and distributed to houses. I and other four were taken to a house. There were a daughter and a son of my brother in law with me. (one sentence not understood—speech with low volume).

Then, they took me, both girls, my brother-in-law’s son, and my daughter to a house, to a family.

I: You, your brother-in-law’s daughter and son?

R: My borther-in-law’s son and daughter were with me. Then, as I saied, they took us to a family. For fifteen, or twenty days I stayed there. God gave me this daughter in that house. Then they took the son of my brother-in-law away and left his daughter with me. Then, they took another woman from Kocho village next to me. Sometime around a month, that women stayed in that house. After that we left that house.

I: What work did you do in that house?

R: We weren’t doing any work. I was not doing any work. My daughter was with me. She only used to clean the house, cook for them, wash the dishes and so on. We stayed there and I said ‘give also the boy here next to me’ and they said ‘no, we won’t give the boy next to you.’ They did not know that he was the son of my brother-in-law. They said ‘you take the the boy with you wherever you go.’ Once, I and a friend said to ourselves ‘we will escape’. we said (to them?) ‘Give a telephone to us’ and they shouted us ‘There is no connection, we won’t give you the phone. To whom will you talk?’.

For God’s sake, we could not get rid of black (or maybe dirt, ironically) stuff. They took us to a place like a base, they said us ‘come and clean them’. We had nothing black to wear, they brought black stuff to us. Afterall, we cleaned them. Then we thought to ourselves ‘We feel frustrated in these house. They do neither allow us even to speak, nor (not onderstood—poor articulation)’ it was like a prison. We said ‘we should escape’.

I: What was dirty, my sister?

R: ISIS’s place, it was a base, full of men.

I: Only men were there?

R: Yes, all were men.

I: Was it the family you were staying with, my sister?

R: No, no. The familiy we were living with took us there and ordered ‘Come and clean this basement’.

After that, we were with a large family. A man had been married for seven months, and a woman, his mother in law were staying with him along with (her?) two sons and a daughter. Woman said, ‘I will got to my daughter’s home.’ She had a son, fifteen years old; she left him and said that he was going to stay with us. She said ‘I will visit my daughter.’

I: His mother-in-law was living with him?

R: Yes.

I: And she left her son to watch you.

R: Yes.

I: Was he the son of that woman, the mother in law?

R: Yes, he was the son of the man’s mother-in-law. And she said that he was going to watch us.

Her son did not sleep and kept an eye on us untill the morning. He fell asleep in the morning. We wore our clothes. The daughter of my brother-in-law was ten years old. They had brought black clothes for her as well, we clothed her as well. We left the house at nine o’clock. Neither we took a phone, nor we said to someone. There were not a telephone with us, and that way we left the house.

We went to someone, who sells gasoline and diesel fuel. We were in Aleppo. One was selling gasoline (second phrase not understood-unfamiliar vocabulary). We needed to get out of the city.

I: What was the name of the city you were in?

R: Aleppo, al-Bab of Aleppo.

I: It was in Syria, isn’t it, my sister?

R: Yes.

He said that I cannot allow you. We went to another one, a young. We asked him, we said—namely, it was a region in Syria and ISIS was not holding there. The name of that region is Qadissiyah (but al-Qadissiyah is in Iraq?)—we said ‘Can’t you transport us to somewhere? We would like to go to so and so place.’ He said ‘No I cannot, bu I can take you the school of (name not understood—unfamiliar vocabulary)

I: How many people were you, my sister?

R: It was me, that woman from Kocho, my brother-in-law’s daughter and my both daughters.

I: (First question not understood in Kurdish, in German it is asked whether women could go out on the house on their own) Namely, wasn’t it hard to leave home at ten o’clock?

R: For God’s sake, it was hard but we were wearing black and dove into the crowd; no one could recognize us. Only our eyes were uncovered.

That young boy took us to the school. We said we would like to go, namely, there were busses there. They said ‘He will go to Raqqa.’, we said ‘We will go there.’, my friend said ‘My brother’s home is there, I will go there.’.

I: Raqqa?

R: Yes, Raqqa. They said, ‘Come, get in.’ God’s Word, (not understood—fast speech)but that boy with to me used took some Money from his mother to buy some stuff; he were saying ‘I do not buy those stuff in the shop’ and giving the money to us and we were managing it. We paid with that money for tickets like in here. They said ‘Go and get in.’. The bus was full, they were all ISIS members, we got in the bus, as well. We did not speak. We got in the bus at eleven o’clock, and at five o’clock we reached Raqqa.

I: That woman said ‘My brother’s home is there.’?

R: Yes that woman said.

It was five o’clock when we reached Raqqa. We did not know where to go. We could not even speak in Kurdish. My friend said ‘Now, where will we go?’. We saw a taxi staying out there. We went to the owner of the taxi. We said him to take us somewhere. My arabic was poor, hence she were talking. She said ‘Please take us somewhere. My husband came to this city and we do not know where he is. Take us some place to stay for this night untill we find him. We are not from this city.’ He said, ‘where will you go?’.

I: was she that woman, right?

R: Yes, she was that woman.

I: He said ‘All right, come and get in.’ we said, ‘But we do not have money to pay for the ride.’ They had taken all our golds and stuff; only my earrings were with me. I said ‘We have no money but I can give you my earring to you in exchande.

He took us; we went for five minutes; he passed us from a door saying ‘Pass in.’ We got in. We feared very much, we did not know if he was an ISIS member or not. Thankfully he was not. They were a familiy—what do that call it—like a (traditional?) Arab community.

I: Was it a familiy, my sister?

R: Yes, it was a family. So we went there, thay said us to wear good clothes, but we could not dare to reveal ourselves. They said, ‘Why not? What is the matter with you?’, we said, ‘Are you supporters of ISIS?’, they said, ‘No. We are not like them.’. The weather was cold, we revealed us as they brought us (object missing). They said, ‘Where are you coming from?’, we said, namely, we told our story to them.

We said ‘So is our story. We escaped. We are coming from such city. And I have been captured for such time.’, they said, ‘We know a group of you Yazidi women were brought here.’ They showed a great respect towards us. (one sentence not understood—poor articulation)

Then, in the evening, they gave me a phone, I spoke to Iraq.

We said, ‘We are in so and so place. We have escaped. You rescue us from here.’

So to speak, they were also ISISers, however, money saved us.They sent us to (not understood—locality name?) in Iraq. Then they took us to Al-Shirqat? (locality name, Iraq??). They took us to the border of Syria and Turkey.

In the evening, then, they passed us to Turkey.

And in Turkey they met us and we passed to home.

I: How many people from your familiy are now in Iraq, my sister?

R: All are in Iraq.

I: How many brothers of yours, and sisters?

R: I had theree borothers. One is missing since the summer. I do not know where he went.

I: The last summer?

R: Yes, the last summer.

I: Do you know where he had gone, my sister?

R: No, I do not know what happened to him so far. I do not know where he is and how he went there.

I: Did not he tell you?

R: No, no, he did not mention.

I have two brothers left, and one of my sisters is married and the other is young. They’re in Iraq.

I: Your father?

R: My father passed away.

I: Killed by ISIS?

R: No, no, before ISIS.

I: (Question not understod—coughing and poor articulation)

R: Yes.

**VIOL2 How long did you spend in captivity? VIOL2 Hûn çiqas di destê DAEŞê de man? VIOL2 Wie lange haben Sie in Gefangenschaft verbracht?**

**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: My sister, how much damage did the treatment you get under the captivity of ISIS caused to you, namely, in the psychological sense, in the sense of ilnesses? Was it very harmful for you, or can you cope with it? So to speak, you can be overwhelmed by thoughts, you might have pain...

R: For God’s sake, it is not in the hands of the person so that she does not think. Sometimes noetheless you feel impatient and frustrated because of what they had seen.

**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: Do you feel overwhelmed very much with that thoughts? So to speak, you get frusturated very much, you cry...

R: Yes, I cry. I went to the doctor many times here. Both in Germany and Iraq. My eyes got sick; they are sick now as well. Many are not like me. But I cannot. If I do not cry, I cannot sleep.

I: My sister, all the cruelty you faced under the captivity of ISIS, did they caused damage a lot, or not so much?

R: Yes, a lot damage.

I: A lot?

**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: My sister, do you have pain somewhere on your body?

R: I do not have pain somewhere on my body, but I get frustrated.

I: Do you have pain, namely in your hands, feet?

R: No, I do not have pain.

**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: Since you escaped ISIS, my sister do you feel paraesthesia in your body, or, do you body tingle, or shrink?

R: No, I do not have such a thing.

I: Paraestehsia?

R: No.

**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: Is it hard for you to walk, to move? Is it hard foy you, my sister?

R: Yes, for God’s sake. Most of the time I hardly move, or go to somewhere.

I: Do you feel pain in your feet, my sister?

R: I don’t know; my body falls short of power.

I: How much?

R: Two.

**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: Does your body tramble sometimes, or you feel a trmbling, my sister? Do you know what tremble means?

R: Yes, like tremor.

I: Of course, like tremor, yes. Do you feel that way? Or do you feel that you go unconscious?

R: No, I do not become like that.

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

I: Your ears, eyes, olfaction or sight; are they stronger or weaker? Namely, since you escaped ISIS, these things got worse or better? Your eyes, your ears...

R: My eyes are sick; sometimes I have headache, like yesterday. And my psychology...

I: How much pain is in your eyes?

R: In my eyes there is a lot of pain.

**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 shortness of breath, my sister, namely, do you feel like you are going to suffocate? Does it happen to you?

R: No. It does not happen to me.

I: I will open the window for a while.

R: Please open, it is hot.

I: I got headache because of heat.

R: I’ve got headache, too.

**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 dizziness sometimes?

R: Yes, I feel dizzy so often.

I: How often, my sister?

R: Sometimes I cannot get up because of dizziness.

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

I: Does your heart cause pain sometimes?

R: No.

**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: Your stomach, my sister?

R: No.

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

**Group Group**

I: Are there any other sicknesses appeared after since you were captured?

R: No, there aren’t.

I: Psychological problems?

R: No.

**H14 Other symptoms, please specify one here H14 Heger tiştekî din hebe, hûn bibêjin H14 Andere Symptome, bitte beschreiben Sie diese**

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

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

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

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

I: All these happened to you—for example, you say after the ISIS I feel damaged—for what reason do you thing happened to you? Did they exercised violence on you, or is it because that you suffered a lot? Why are these sicknesses?

R: I did not see that much violence, I did not stay there for very long. But violence was upon my psychology, it was very harmful. I, for many times, used to say ‘why all these things happened to me? Why would humans treat humans wildly? This will be my suffering.’ In this respect, it was very hard.

I: It was your thoughts?

R: Yes, thoughts.

**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: All these illnesses we talked about, illnesses that you have know like your headache, your eyes; do you believe that all these are psychological?

R: For God’s sake, I believe.

I: How much do you believe?

R: Four.

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

I: Did they happened to you before that time, my sister? If they happened also before, maybe they are not psychological, but bodily problems.

R: No, before I had nothing.

I: Zero?

R: Uh-huh.

**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: You know, there is a common saying that if some evil happens to someone it is because of evil eye. If something evil happens to a woman, they would say she is cursed by an evil eye. Do you believe that it is really so?

R: I do not know. They did those evil to many women. Not only the ones in Kocho but many. Whose evil eye would do that?

I: So you do not believe in such stuff, like evil eye.

R: I do not know. It is true that Kocho women were beautiful, but I do not believe in such sayings. You know, they did what they did to Kocho whoever they captured.

**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 believe that what happened might be a punishment by God?

R: For me, nothing happens without the order of the God.

I: So you believe it?

R: For God’s sake, I believe it a lot. If it was not the God, they could not do all these.

I: Do you think ‘it is because of our sins.’ Do you sometimes think in that way?

R: Yes, it is true, I sometimes think in thay way, I say ‘We did not do it, God had done it to us.’ People make mistakes, it is not necassary that those mistakes are too big.

I: What would you say, two, three, four?

R: Two.

**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: You know, before the time that you were captured by ISIS, it was different, it was not like now. Now, is it better or worse, my sister; or would you say it is like the past? Now do you love your children more, or do you are tired of them? Can you talk to a relative of yours, (phrase not understood—poor articulation)?

R: My nature is like it was 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: Has something changed among the Yazidi people, my sister? Or, namely, Yazidis value you more? Or, (not unerstood—unfamiliar idiomatic expression). Has something changed in the treatment you get from the Yazidi people, or is it as it was in the past?

R: No, it is like past.

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

I: When it comes to Yazidis, the Yazidi community, do you feel yourself alone or see yourself as a part of Yazidis? I mean, do they help you, or don’t they help you.

R: I haven’t heard any bad words from any Yazidi.

I: But do they help you?

R: I understand, yes, they do not say ‘You did not loose your value because you got imprisoned, because you were captured by ISIS’.

I: So, you and they are like equal.

R: Yes, we are equal.

I: So you and your neighbours’ relations are like it was in the past?

R: We are alike.

**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: Do you still believe in your religion, Peafowl Angel, or not, my sister? Do you sometimes ask ‘if God exist, he would do this.’ or...?

R: No, I do not dive into those questionings. No, I do not say such things. No, for God’s sake. I say there is nothing except God. Peafowl Angel and so and so. There is God and that is it.

I: So your faith is strengtened or weakened?

R: It is strong forever, it is our religion, we won’t abandon it. It will stay strong within us.

I: Is it as before?

R: Yes, it is as before. I see myself as a Yazidi no matter how much violent upon us ISIS was.

I: So, it is as before? You do not believe in anything else, my sister?

R: It is as before.

**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 all these things, my sister? Namely, you got captured and you feel impatient sometimes and so on; how do you deal with it?

R: How do I cope with that? It is true that I feel impatient, but I tell to myself that many are like me and I am not the only one. This way.

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

I: When you feel intense impatience, or you feel so sad, or feel anger, my sister, what do you do relieve yourself?

R: God’s word, I do nothing. I sit down and cry so that I can relieve myself.

**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: My sister, how do you and the Yazidi people see each other? Do you believe in the Yazidi people? Can you say (one phrase is not understood—poor articulation) or ‘I am strong with them.’? Or you want to be on your own.

R: I want to be on my own. I do not know. (Several sentences not understood—Simultaneous speeches here)

I: You sometimes say that all those things hapened not only to you but to others as well.

R: Yes, I say it.

I: So, how does it help you? Namely when you say that it didn’t happen to you but to others as well, does it give strenght to you or...?

R: No, I feel myself stronger. I see that is like me and that is like me and so on, this way I feel strong forget my own problem.

I: Four, or three?

R: Three.

**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: How much do you believe in your own strenght? Namely, you were under their captivity for five months and you escaped away, what you did is a clear expression of strenght. Do you believe in your strenght?

R: I do believe in my strenght.

**H34 Praying H34 limê kirin H34 Beten**

I: Do you pray?

R: Pray? Yes, of course. I read ones I know. Who does not pray?

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

I: Do you feel relieved when you are alone?

R: It does, when I am alone.

I: Four or three, my siser?

R: Four.

**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: My sister, there are many things ocured under the captivity of ISIS, and they come to one’s mind, you know. How much do you keep them away? Do you keep them away very much, or...?

R: I avoid them a lot. I should not think them and they should not come to my mind as well.

(Several sentences not understood—high backround noise volume)

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

I: My sister, is it good or bad, if you talk about your story? Like when they call you on phone and ask you your story, do you feel anxious or relaxed?

R: I feel anxious while speaking on them. I want to forget it.

I: Zero, or one?

R: Zero.

**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: How much does it help you, when, for example you go to a pscyhologist or knowledgeable people? Is it helpful for you or causes detriment?

R: Psychologist, no, psychologist does not make it worse.

I: How much does it helps you, my sister?

R: Two.

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

I: If something happens to you and you go to a home of any Yazidi, my sister, would they help you? Or do you see yourself in need of them?

R: I do not know; I shall not make myself in need of anyone.

I: Zero, or one?

R: Zero.

**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: Is there anything else that you do in order to forget your problems a bit, my sister, like having a conversation, going out?

R: No, it does not match with my nature. When I go out I feel uncomfortable, I want to return home.

I: When all these things come to your mind, what do you do, my sister, so to speak, in order to get better?

R: I would talk to a friend, but I would not talk about ISIS rather other stuff in order to forget it.

**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: My sister, have you ever taken psychological medicines so far?

R: Pills; I haven’t taken any.

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

I: When you went to a psychologist, my sister, was it helpful or detrimental for you?

R: It was neither helpful, nor detrimental.

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

I: Did you go to a psychologist alone or with others?

R: I was alone, but there was a translator with me.

**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 went Lalesh, did you got more realxed, or feel anxious, or was it as before?

R: It was as before.

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

I: You know, except those medicines which are basicly pills and prescribed by doctors, there are medcines made from herbs, like tea. And they are harmless. Do you take these type of medicines?

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: Does your responsible here help you?

R: Yes, s/he is good to me.

I: Tell the truth, my sister, which degree from zero to four?

R: Not very much; for me it is two.

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

I: How much do the doctors here help you, my sister?

R: I particularly have not gone to a doctor for many times.

I: But when you went, was it helpful or detrimental for you?

R: It was good.

I: From zero to four?

R: Two.

**H54 If doctor or physicians: how much did it help? H54 Toxter: Heger cewaba be "erê"be, ew çiqas alîkarîyawe kir? H54 Falls Ärzte: Wie sehr half das Ihnen?**

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

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

I: Why haven’t you kept going to a psychologist? For which reason? Is it because that you saw it as not helpful?

R: It did not help me. Thus I did not go.

I: Why, my sister?

R: For God’s sake, I do not know. It was only talking, no medicines or else. I said, ‘I won’t go.’

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

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

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

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

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

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

H**64 What kind of professional help would you like to receive but have not received yet? H64 Gelo hûn(le nirine we) çi cûre alîkarîya profesyonel dixwazin lê heya niha we negirtîye? H64 Welche Art professioneller Hilfe würden Sie gerne in Anspruch nehmen, haben sie aber bisher nicht bekommen?**

I: Is there any kind of help, which you haven’t received from anyone yet but you think that if you have received it your psychological situation would be better?

I: For God’s sake, they should have given me something—I still cannot sleep; and I stay awake until four o’clock.

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: The last week, my sister, sometimes people do not suffer yet you know s/he is not clear. Now I will ask you some question and you need do answer, like, ‘This happened to me today, or in the last seven days’. Namely, the last week, which is passed, the passed week, my sister. Like, what is today? It is Wednesday. So since the Wednesday of the last week. We will read the stuff to you and you will answer if it is happened to you, and if so, you will say how strong it was. Did you understand?

R: Yes, I did.

I: You do not have to answer them all.

R: Yes.

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: My sister, when you think on these stuff, about when you were captured by ISIS, namely all that violence and cruelty you faced, does it come to your mind as it was before, or not?

R: It is as before. I think on them as I were thinking before.

I: Up to which degree?

R: Four.

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

I: When you go to bed, do you stay awake as before, or you sleep till morning.

R: I cannot not sleep at all. I do not sleep until four o’clock.

I: After you get into the bed...

R: Yes, after I get into the bed.

I: Do you, then, still stay awake?

R: Yes, I still stay awake.

I: How much?

R: Four.

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: Are there anything that when you see it, for example, when you see this table you might remember another one resembling it from when you were captured by ISIS. Are there many such things that when you see them you remember the times under the captivity?

R: Yes, for God’s sake. If a person comes, and he has a beard, it is an ISISer for me no matter that he is not.

I: How much? Four?

R: Three.

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

I: My sister, do you easily get angry or irritated?

R: Yes, I feel angry very much.

I: Four, three?

R: Four, I am irritable a lot.

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: My sister, when you remember all these things, don’t you want to be irritated, or are you irritated anyway?

R: I already feel irritated and frustrated.

I: Do you try? Do you say ‘I will not let myself to be sad.’?

R: Yes, I try. But even if I try, it is not my choice.

I: How much?

R: Four. I feel irritated a lot.

H**71 I thought about it when I didn't mean to H71 ez pe defkrim, dema men na dexast H71 Ich habe auch darüber nachgedacht, wenn ich es nicht wollte**

I: Do thoem come to your mind and you don’t want to think on them.

R: They come, but I should not think on them. I am not happy with it. They come to my mind often. But they always come, it is not my choice.

H**72 I felt as if it hadn't happened or wasn't real H72 Hîssa min wekî ku ev tişt nehat serê min û nerast bû H72 Es kam mir vor, als ob es gar nicht geschehen wäre oder irgenwie unwirklich war.**

I: Do you sometimes see it as a dream, a dream that you cannot believe that it really happened? Do you?

R: Yes, I do.

I: How much?

R: Three.

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

I: Do you want that you leave those things coming to your mind away?

R: I want to stay away from them but they are always close to me.

I: How much do you want to stay away?

R: Four.

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: Does the things you’ve seen sometimes come to your mind as a depiction, as a picture?

R: Yes.

I: A lot?

R: They come in front of my eyes.

I: Four?

R: Yes.

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 fear easily? Do you easily become afraid?

R: No, I don’t fear.

I: Do you easily get angry?

R: Yes, I easily get angry, but I do not fear.

**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 that, for example, when you wake up in the morning to say ‘ I do not want to think on this today.’? Do you try, my sister?

R: I try, but it is always in my mind.

I: How much do you try, four?

R: Four.

**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: You know, my sister, sometimes someone is aware by an inner sense that something is not right, you know, she knows covertly that something is going wrong within the person. Do you listen to that sense when you feel like it happens, or do you ignore it?

R: Yes, I listen to it.

I: How much?

R: A lot.

I: Zero?

R: Zero.

I: Zero in the meaning of paying attention?

R: I pay attention.

**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: Sometimes do you... this much... you know, when you rememmer this much of things, is your feelings are like past, my sister?

R: Yes.

I: Are you feeling reluctant, or unpleasant, what would you call it, or like heartbroken?

R: Yes.

I: A lot?

**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: (Not understood—intermingling backgroung voice.) Does it happen to you, for example, there are some, who used to pray there and now they sometimes feel like they still have to pray, does happen to you as well?

R: No. I did not do anything like prayer under ISIS captivity.

I: Your sitting, standing up, cooking etc...

R: No, something like it does not happen to us.

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

I: Is it hard for you to sleep?

R: Yes, it is hard.

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

I: Is your life is regular, like one day is like another, or it is not?

R: No, not always, but most of the time.

**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 want to wake up sometime and say this thing has not happened (one phrase not understood—poor articulation and unfamiliar idiom?)

R: Yes, I want, but I do not know; it does not depend on my will. Very often I say it to myself.

I: It is important that (not understood-fast speech)

R: Yes, I always think that.

I: How much, my sister?

R: Four.

I: But how much do you want to forget it?

R: I want to foget it as much as I can.

I: Four?

R: Four.

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

I: Is it hard for you, or, is your consciousness is okay, or sometimes (one phrase not understood-poor articulation, fast speech) you do not feel so conscious, my sister?

R: I feel conscious.

I: How much? Four?

R: Four.

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

I: When that much things come into your mind, my sister, you know, that cruelties and sufferings you’ve seen, does your hands sweat, you breathing gets harder.

R: Yes, they got hot, since the past.

I: How much?

R: Four.

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

I: Do you have dreams?

R: Yes, I do have lots of dreams.

**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: Are you personally, like you open your eyes, open your ears as if you are going to somewhere, or are you like a sleepy person? You know, people who experienced similar things are more alarmed. Do you, for example, when you do to a market, watch around so carefully to see what is there or not, or you just do not have such habits?

R: I do not have.

**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: Do you try not to talk about your story? Namely, do you say ‘Today or tomorrow I will try not to talk about my story?’

R: I try, but cannot make it.

I: But you try?

R: Yes?

I: Do you try a lot?

R: Not a lot. Not that much.

I: Two?

R: Three.

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

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

**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: My sisters, the migrant that are brought to Germany, women like you... How nice do you see it? Do you see it as very good, or so so?

R: It is very nice, I see it as 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: Can you tell me three nice things that you saw in Germany, three nice things that are somehow related to you, my sister? Can you name three nice things that you saw here? Like, fo example, there is justice, there is money, there are responsibles... Can you name things like this in Germany?

R: I saw many good ones among the things in Germany. It is safe, we no not fear here. There is justice (Phrase not understood—simultaneous speeches) and they treated us very nicely, they haven’t made a mistake towars us.

I: My sister, those women brought, three good things, only for (not understood—poor articulation), you know, they came by plane...

R: Yes, true.

I: Can you name three nice things?

R: Yes. They took us here by plane and without any discomfort. (not understood—simultaneous speeches) It was not like the others. Translators and responsibles...(responsible (Krd. mes’ul) is social worker/responsible.)

**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: And three bad things?

R: The bad thing is that they placed all of us cheek by jowl. Thre rest is very god for us. There is not another bad thing, but wish we didn’t all live together.

And also, another one is that (not understood—poor articulation, exhausted?)

**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: My sister, what are your hopes or future, here in Germany?

R: Uh, future... I need to learn the language. I do not want to be in need of a translator, in need of anyone; be self-sufficient.

I: My sister, thank you very much for you spared your time for us. To conclude, do you have another question for us?

R: It is enough.