**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?**

(not understood—simultaneous speeches.)

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

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

**C06 How many people currently live with you, if any? C06 Vêga çend kes bi te re dijîn? C06 Wie viele Menschen leben derzeit bei Ihenn (falls zutreffend)?**

I: How many?

R: I do not know how many.

I: Eleven?

R: I suppouse eleven. Let me count; one, two, three.... Eight, and two children, right? No, three children.

I: Three.

**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?**

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

I: So you completed highschool?

R: Yes.

**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?**

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

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

**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?**

**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?**

**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)?**

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

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

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

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

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

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

I: Our question is ‘Do you have any decisions on your life?’.

R: What are my decisions on my life?

I: Yes, who decides on your life? Is it you, another person?

R: I do.

I: How much? Four?

R: Four.

**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?**

**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?**

**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 would you say, about how your future will be.

R: I would say it will be good. if I learn German well, I can tell that I have no other problem.

**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?**

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

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

**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: The things you’ve seen in Germany; were they bad for you?

R: So far, I haven’t seen anything good.

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

R: Because I do not know German. But if I knew German, then there would not be any further problem. But I do not know German. I went to that doctor and said that I need to do Ausbildung (Ger: training, education.). However, he said, ‘if you are not German, you cannot.’

**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: Do you understand her question?

R: If I go to Iraq, what I need to change to have a better life?

I: If you go there, what change are needed so that you can feel (Not understood—a noice intervened)

R: First of all, the war shall stop.

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

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

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

I: What does justice mean to you?

R: It does not mean anything to me. So far, I have not seen one of its meanings in my life. Since Iraq untill now, I have not seen justice.

I: What is needed for you to feel treated justly? In order to say ‘this is justice’, what shall happen?

R: If all humans were all united, if they didn’t say ‘This is Yazidi, this is Muslim and so on and so forth, if they all were united, for me there would be justice. If all humans are not one, there is no justice for me.

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

I: How much is it important for you to have back what is right for you, after all troubles ISIS brought to you.

R: Very much.

I: Four?

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

I: How (word not understood—Arabic word) are you that you will get your right?

**E04 And how important is it for you that the persons who committed or perpetrated violence against civilians during the conflict with ISIS are held accountable for their actions? E04 bu te (ji tere) chiqes muhime goh daishe li seri we kiri, bikevin ber dari adalete? E04 Und wie wichtig ist es für Sie, dass diejenigen, die für die Gewalt gegen Zivilisten während des Konflikts mit IS verantwortlich sind, für ihre Handlungen zur Rechenschaft gezogen werden?**

I: How much imporant is it for you if ISIS gets punished?

R: Very much.

**E05 Can you explain why you answered this way? E05 Gelo hûn dikarin bibêjin we çima wûsa bersiv da? E05 Können Sie erklären, warum Sie es so beantwortet haben?**

I: Why?

R: Does she understand Kurdish?

I: What?

R: Does she maybe undestand Kurdish?

I: Who?

R: She.

I: She only understands numbers... and ‘very much’.

R: What was her question?

I: Why punisihing ISIS is important for you?

R: Because of the they did many crimes.

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

I: And who must be punished from them?

R: Who should be punished?

I: Is there any difference between an ISIS troop and an ISIS emeer? Or are they all one?

R: They are all one. If they weren’t one, they would not attend them.

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

I: What punishment do they need? What shall be done to them?

R: We need to kill them (the object of killing is unclear.), do not let them to make all those evil anymore.

**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 ever heard that now there is something like a court for ISIS members, to punish them.

R: No.

**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: Do you believe that there will be a punishment for those who are responsible for this evil thing, who did all these things?

R: No.

**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 is needed in order for you to vorgive that person, who did those things?

R: If all prisoners returned, all those who were killed returned, I would vorgive them. But now we cannot forgive tham. After they had killed that many people, after those who sacrificed themselves for us, we cannot return.

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

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

I: How important is it for you to know what had been done? All these thinks that were done to you... that if you know them... (one sentence not understood—confused? speech)

R: I did not understand it well.

I: How is it important for you to know what ISIS did all those things to you, and (not understood—fast speech)

R: For me it is not important to know why they acted so. Because they killed (word not understood—unfamiliar). If they haven’t killed, what they did would not matter for us. So it is not important for me to know. Whatever reason be there, it is not enough to kill a person, no reason is enough.

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

I: How important it is to you that the whole world knows about what happened to you?

R: For me it is not important. Now they say it is important that whe world knows it. But it is not important for me, besause, I have not so far seen anyone rescuing someone from ISIS. It is true that many people know what happened to Yazidis, but no one went and rescued someone from ISIS.

**E15 And what about future generations? How important is it for them to know what happened during the conflict with ISIS? E15 chiqas ji tere muhime zarok u neviye te zanibi (bizani) che biye(qawimiye) di shere daish de? E15 Und was ist mit zukünftigen Generationen? Wie wichtig ist es für die zukünftige Generationen zu wissen, was während des Konflikts mit IS passiert ist?**

I: Do you see it important that new generations know what happened?

R: Yes, it is important.

I: How much?

**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?**

R: Now, we shall not forget. The newcomers should know what happened to Yazidis so that they can maintain themselves better before they experience something like 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 is needed in order the new generations to know what happened? What needs to be done?

R: One should tell another. I should tel to someone younger than me, and she should tell someone even younger. Or they should write some books so that this won’t be forgotten.

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

I: Have you ever head about the commission, the truth commission?

R: No.

**E19 Truth Commissions investigate a pattern of crimes over a period of time, they are temporary and end with a report, and they are officially created by the government of the country. Do you think it is appropriate to have a truth commission for ISIS crimes? E19 Komîsyonê rastîyê (lejnet edelete) li ser rojed pashi (bori) (maddi) fehse wen digrin chu kare e ne bash bi xelkero biye di waxteki u ew komisyona (committee) karixwe xeles dike w pishte dinifsine.Komîsyonê rastîyê bi navi hukmete welate che dibe.nirine te chiye ji bo komisiyonek e rastiye hebe ji daishre? E19 Wahrheitskommissionen untersuchen vergangene Verbrechen über einen bestimmten Zeitraum. Sie arbeiten zeitlich begrenzt und schreiben am Ende einen Bericht. Sie werden offiziell durch den Staat (Regierung des Landes) gebildet. Denken Sie, dass es angemessen ist, eine Wahrheitskommission für IS-Verbrechen einzurichten?**

I: (Too many Arabic terminology-not understod). Do you think that they do something good?

R: Yes.

**E20 In general, what do you think should be done for victims of ISIS? E20 nirine te chiye, gerek(lazime) che bibe ji bo dehiyet (qorban) e daish? E20 Im Allgemeinen, was denken Sie, was für die Opfer von IS getan werden sollte?**

I: What is needed, what should be done for victims of ISIS?

R: So far as they are in Iraq, they do not have any power. Because, I still live with fear. When I was in Iraq, I was always fearing that they would caprure us again. I came to Germany, but I am not yet relaxed. Now my family is in Iraq and I do not know what is about to happen to them at this moment.

I: What needs to be done so that you will not afraid?

R: They should leave Iraq. They should go to other states, but should not stay in Iraq.

**E21 And what should be done specifically for the Yazidis? E21 Û bi taybetî ji bo Ezidîya gereke (lazime) che bibe? E21 Und was sollte speziell für die Jesiden getan werden?**

I: What do especially Yazidis need?

R: They should be freed of ISIS. Still they are under ISIS rule. It is true that now we are freed of them, but until now, in Iraq we have been in a similar situation with that under ISIS. Four us, there is no safety in that place.

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

I: Do you see yourself as being considered a victim of ISIS by other people?

R: Yes.

I: How much?

R: (not understood—poor articulation)

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

I: Why do you have such a feeling?

R: Because, I am frustruated all time. Anyone who sees me, even if s/he does not know that I was captured by ISIS, s/he can see that I have a big misery, that something has happened to me. (one sentence not understood—unfamiliar words)

|  |
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| **PEACE Aşitî Frieden** |
| **F00 Thinking about the situation in Iraq and how to move forward, I wanted to ask you a few questions. F00 Bi nirxandina rewşa Iraqê û bi pesh chubun ez dixwazimhin pirsan bipirsim. F00 Ich würde Ihnen jetzt noch ein paar Fragen zur Situation im Irak stellen und wie man diese Situation verbessern könnte.** |
| I: Do you believe that Iraq will be peaceful? |
| **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?** |
|  |
| **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 believe that there will be a peace in Middle East?  R: I do not believe, no. |
| **F03 What should be done to build lasting peace in Iraq? F03 Ji bo aşitiyak direj hebe li iraqe,gerek (lazim) che bibe? F03 Was muss getan werden, um im Irak dauerhaften Frieden zu schaffen?** |
| I: What is needed in Iraq so that there would be peace?  R: They, like in Germany, should not say ‘He is from so and so nation, she is so and so thing...’ there would be peace someday. But, so far Muslims have been saying ‘We are Muslims. You shall follow Mohammad and fight for this.’ They aldeady are all Muslims, but this time they themselves fight each other. This way there could not be a peace. |
| **F04 How do you feel about the current military campaign against ISIS? F04 Hûn bi che dihesin (hun chawa dikin) li hemberî kampanya (hecum) esker (leshker) diji daishe? F04 Was denken Sie über die aktuelle militärische Kampagne gegen den IS?** |
| I: What would you say about those who currently fight against ISIS? What would you say for them?  R: I... I do not know what I should say.  I: Are you comfortable with those currently fighting ISIS?  R: It is a pity that they are being killed everyday. What is the profit in this? Everyday... no one knows how many of them are killed everyday. They fight among themselves, and to top it all off, they fight among themselves for no reason. |
| **F05 And what do you think should be done to protect Yazidis and other minorities in Iraq? F05 Û ji bona parastina Ezîdîya û miletin din li Iraqê gereke (lazim) chi bibe? F05 Und was denken Sie, sollte getan werden, um die Jesiden und andere Minderheiten im Irak zu schützen?** |
| I: What is needed in order for Yazidis and other minorities in Iraq to feel safe and secure?  R: So far as they do not fight each other, they are already safe. But if they fight one another... Every two of them, even if they are brothers, fight. If the war among them ends they are already safe.  I: Namely, the hate?  R: What?  I: Hate.  R: Oh yes, yes. If the hate between them ended, they would already be safe. But so far as they all are grieved; he is grieved for so and so, she is grieved for so and so, it is not possible.  I: And what is needed only for Yazidis to make them feel secure?  R: If... if... I do not know what to say. (partially not understood—fragmented speech, confused) if they rebuilt their homes,if they, as before opened their schools, if they opened hospitals for them. Now they neither have a hospital nor anything else. IF they opened such institutions for them; if they didn’t kill them; then it is already... |

**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: To how many people have you so far talked about your experiences, here or somewhere else?

R: People with me already know my story? The stroy of them is the story of me personally as well.

I: Ones you told yourself?

R: I told it to many people. I used to tell it to many people in Iraq. Sometimes psychologists used to come to me and I used to tell them as well. Also here I told to my psychologist.

Almost everyday I talk about it. Because, I and my friends talk about it everyday, because everyday one of them comes and says ‘One person is freed, something happened to someone...’. So we already talk about it naturally.

I: Your responsible?

R: (Auf Deutsch)

I: Did you talk to her/him?

R: I did not tell her my story. She already new my story.

I: On radio, television, newspaper?

R: Yes, yes. In Iraq.

**G02 Why do or did you discuss what happened to you? G02 Hûn çima tiştan ku hate serê we pe dendikin (dibejin)(niqash dikin)? G02 Warum möchten Sie nicht darüber sprechen, was mit Ihnen passiert ist?**

**G03 Why do you never discuss what happened to you? G03 çima hûn ticar tiştê ku hate serê we (nabejin,niqash nakin,dengnakin) G03 Warum haben Sie nie darüber sprechen, was mit Ihnen passiert ist?**

**G04 Who did you discuss your experience with? I will read some options to you and you can tell me which ones are people or groups you have spoken to. G04 Hûn (chirok/tecrube) xwe bi kêre niqashdikin (dibejin) Ez ê niha ji we re hinek bijardeyan bixwînim û hûn jî ji me re bibejin ku hûn bikêre û bi kîjan grûban niqashdikin (dengdikin) G04 Mit wem sprechen Sie über Ihre Erfahrungen? Ich lese Ihnen eine Auswahl vor und Sie können mir sagen, mit welchen Personen oder Gruppen Sie gesprochen haben.**

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

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

I: Which media was it?

R: I do not know their names. There were many of them after I fleed ISIS used to come and say ‘We want to talk to you.’, and I was saying that I do not want to talk, because I was sick of it. But my father was saying ‘You should talk to them, people must know what happened to us.’ But, I do not know, there were many of them coming.

R: Both television and newspaper.

**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?**

I: To a lawyer, a police?

R: Lawyer. When I was in Iraq, I talked with a lawyer.

**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?**

I: Did you go to the lawyer, or did the lawyer come to you?

R: I went to the lawyer.

**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?**

I: Do you know what (Not understood—Arabic vocabulary) they did to you?

R: Yes.

**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?**

I: After you explained yourself to the lawyer, did he give you any futher information?

R: No.

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

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

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

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

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

I: Have you ever written about your story?

R: When I was by the lawyer?

I: No, just on something. Have you written?

R: I wrote it by my doctor.

I: You wrote only for one time?

R: I did not write it for myself this time. I only said to my doctor ‘I will give you a copy.’. But, since I was rescuesd, many people have been coming to me and writing for me.

I: So you write the story of your life to your doctor, right?

R: She wrote it for me. I said, and she wrote.

**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: How do you get the information about what is going on in Iraq?

R: I look at Facebook.

I: How many times do you look for information on social media? How many times do you look at Facebook?

R: When I am idle.

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

I: Why?

R: Since my family remained in Iraq. I am afraid that something may happen to them?

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

I: On Facebook, right? By your friends, or something?

R: I check it on Facebook, and talk to my friends.

I: Television, radio?

R: We do not have a television or a radio.

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

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

I: How do you communicate with the other Yazidis? On Whatsapp, or other things?

R: Messenger and Whatsapp.

I: Other means?

R: Yes I use them as well.

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

**TRAUMA TRAÛMA TRAUMA**

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

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

I: We wil ask some questions on Iraq. If you would not like to, don’t answer them; if you would like to, answer them. Can you tell us what happened to you, what they did to you?

R: My story of captivity?

I: Yes.

R: It is long. It is too much to tell.

I: Tell us how much you would like to tell.

R: I will tell. Untill 3.8.2014, I did not know that there such a thing as ISIS. How could I know there is ISIS? ISIS came and seized Shingal. We thought to escape. When we learned they captured Shingal, we thought to run away. We run away, but before we reached the safe place they captured us.

They captured me and my familiy. They captured my family and my uncle’s family. They said ‘You are supposed to return. We will kill who would not return.’. I and my uncle’s daughter and (Not understood—unfamiliar private name?) and my old mother got on a truck not knowing what was going to happen to us. I remember that the road was closed. Inside Shingal they took us to the register office. They put adults there.

In the office they took us, we saw how they had killed people and how they were killing people. They took us walking among corpses. I

I... I... Shall I tell the whole of my story or a summary of it?

I: Tell what you see more important for you.

R: Uh-huh. When they took us to Shingal they told us ‘Whoever has a mobile-phone shall bring it. If he does not bring it and if we catch a phone on someone, we will kill him.’. I said to myself ‘I will not give my phone even if they kill me.’. I hid myself and called my friends, my family, my brother. I said ‘where are you?’; they said ‘We were captured by them, but we escaped. We escaped from their hands and they chased us with tanks, and killed many from us bu we did not turn our backs. We escaped and we are on the mountain now.’.

(One sentence not understood—poor articulation) They took us to Mosul.

In Mosul they gathered all of us on an area, God’s sake, no one could count how many girls were there. They all were Yazidi, they all were girls.

They took us into the area. An imam, they had an imam, he said ‘From now on do not say that we are Yazidis, do not talk about Yazidis. Anyone who is here with us are Muslims.’. Girls there were all being married off to Muslims so that they become Muslims as well.

He said now I will call and and you will become muslims. Because that man, the imam, called...

I: Called? He talked; sung that song?

R: Yes, he sung that song.

The time when my phone still was with me, I do not know, I do not know how they understood. They said there is a mobile phone here, they knew that I give information to my family. I do not know how they learned it. They said ‘Whoever has a phone must give it to us. If you do not give us we will search with a detector and we will kill who has the phone.

I feared a lot. I knew it was with me. It was all in front of my eyes; I saw that everyday they were coming and taking girls away with themselves. I feared a lot for what they would do to me; and I thew my phone to the toilette.

Then, they came with a detector and searched each of us. They said ‘Where is your phone?’ and I said ‘I do not have a phone.’ They took me away from the group and said ‘You must tell where your phone is. We even searched by a detector and could not find it on you.’ They took me and Salwa (or Salma? private name)–Salwa was with me—to outside and said that ‘We will kill you both.’

They stood up and said to us ‘Raise your hands and lower your heads. We will kill you.’, I said ‘I won’t raise my hands’, he said ‘Why?’, I said ‘I won’t raise my hands.’. They pointed their guns on me.

After a while, they received a phone call. They came to us and said ‘We will not kill you for this time.’ I do not know if they received a phone, or if they themselves decided not to do so, or if they are told by others not to do so. They came and said ‘We won’t kill you and we will get you back to the girls. But if we detect something like this anymore, we will kill you.’

They got us back to girls. They said ‘We will take anyone unmarried to ourselves.’ Then, we all, out of fear, said that we are married. Then they brought a doctor, a gynecologist. They were saying ‘We will take anyone who is older that ten years old and is not married to ourselves.’

I sat that they were always coming and taking some girls with ISIS members to a room; we could hear girls groaning. We were asking them what they did to them when they return; and they were answering ‘They did do us whatever they wanted to do. You cannot do anything to men’

They were taking many girls. Everyday they used to come and take some girls with themselves. They had us placed in a hause which ISIS members call ‘Girls Market’. At everytime, some ISIS emirs used to come and buy girls and load them to their mini-busses saying ‘We are taking them to sell.’

One time, one came, two men came, loaded one bus with girls and this time thay took me and Salwa with them.

They got us to a house in Baa’j. All of us were girls in that house. All girls were approximalely at the same age. That emir said that he will sell those who are old enough to get married (not clear--poor articulation). We were all at the same age and we were in that house in Baa’j.

The day after we saw that three ISIS members came. Each of them bought a girl for himself. One said ‘This one I will take.’, another said, ‘That one I will take.’... They went after they said ‘We ill take you with ourselves, tomorrow.’.

We all girls wanted to kill ourselves. We were infixing ourselves by saying ‘Do not talk about suicide.’ We were willing to die, but killing ourselves would fix nothing. We even did not have a knife or something; they didn’t let us to have anything. But one friend of ours, I do not know where did she find and get a knife, went to the toilette and cut the veins of her wrist. Until when the blood leaked under the door we did not noticed. When we noticed the blood, we went to the warden and said that blood was leaking under the door. We went and broke the door. When we broke the door, she was already dead.

ISISer came and rolled a blanked around her body and did not let us see her. They said ‘None of you may look at her.’ They closed and locked us to a room so that we could not see it; but we watched through the window. They took her away, but I do not know what they did to her. They came and said ‘We threw her away.’ They said ‘We will, like this time, throw away the body of any of you who kills herself, so that dogs will eat you.’

They took us away from that place. While aircratfs were flying over there, they were in fear (one phrase not understood—poor articulation) They took us away from there. They took us to a school. They took us to a school in Baa’j.

Again, in that place, they came. It was, again, an Iraqi woman. That woman was an ISIS member. Te woman came and said to us ‘If any of you would not get married, we will kill her. If you already start to consider marrying them,’ she said ‘it is very good for yourselves.’ That woman was a very evil.

We saw that they took several girls away—several ISIS members came and took the girls with themselves. After several days, one day, they brought back a girl that they had taken away for themselves, and they said to those girls ‘Tell your friends what we have done.’

That time we feared a lot. We were only crying. We were able to do nothing else. We were always crying. A day they came adn said ‘we will take you somewhere else.’ Always they were taking us to different places. They took us to Tel Benad (poor articulation, closest location I could find is Tel Bilad, Iraq; I will mention Tel Benad everytime)

We stayed in Tel Benad for a month. There were Yazidi men as well. That Yazidi men were staying in their houses together with their families. They had taken those men to their homes and said them ‘If you do not come to Mosque with us three times (a day?), we will kill you.’

That place was close to the mountain. We knew that there were Yazidis on the mountain. Many people escaped from that place and went to the mountain. There was a person, we knew that he had a phone and had connections with the mountain, and we knew that there were Yazidis on the mountain. They took that men, and gathered the people of the village, and killed that man in front of the crowd because that he had connection with the people on the mountain.

I: They killed that men?

R: They killed him in front of the eyes of the others, saying ‘Why he has a telephone?’.

They said ‘Many people are escaping here since the mountain is close. So we will take you away from here, to Kocho.’ And took all of us to Kocho.

They took us to Kocho; and they had killed all of the people of Kocho. We could not sleep because of the smell of their corpses. Those houses were full of blood and flesh since they killed people there.

We stayed there around two months. ISIS members were around us all the time. At any point they were at a different house, every moment they were coming to us and checking if someone had escaped. If someone had escaped, they were killing their neighbors saying ‘ You know it.’.

In a morning, ISIS came; two or three ISIS members came, they said—there were me and Salwa and five other friends—they said we will take away from here and place you among families. They brought a bus, and got all of us into the bus and took us to (The name of the neighborhood is not unerstood)

They got us to a house and put us into a room and locked the door over us. For three days no one visited us. They brought nothing to us, neither food nor water. The door was locked over us for three days. And we did not know whether they would bring us food, or what was going to happen to us. For those three days we only cried. We did not know anything. We thought that (not understood—fast and non-continuous speech)

In the evening we noticed that four ISIS members came by us. They said ‘Tomorrow we will take you away from this room and get you to a house.

They took us to a house and said—the house with full of their weapons and stuff—they said ‘You clean this entire house.’ They collected all of their weapons so that we would not make anything to them. They said ‘Now you clean the house.’ They said ‘From now on we will fight against them, we will fight against Yazidis, and you must cook for us.’

While we were still thirsty and hungry, we cleaned the house and said them that we were very hungry. They said ‘We will go and bring food for you.’. They brought food for us; we ate; and, after a while, they took a Yazidi girl away. Three or four ISIS members came. A Yazidi girl were with them. She was wearing completely black clothes and only here eyes were visible. They said ‘We took her for ourselves. And we will take you as well and make you wear same black clothes.

I: (Question not understood—poor articulation)

R: They brought her for us to see.

Then, they took that girl away, ISIS members stayed with us. One of them, approximately forty years old, and told me ‘Write your name for me. Tomorrow I will take you for myself.’ I said I do not know how to write. I said I cannot speak Arabic as well. I feared from his appearance. He was like a savage; he was smelling so bad.

I: Smell of what?

R: He was smelling like tallow when he pased to the room. (Or fish. ‘Chawr’ may mean both) I was scared a lot of him.

When they left us, they closed the door on us and said ‘Sleep here untill tomorrow.’ We could not fall asleep. We were staying together. We said ‘We must escape this night. If we do not escape, they will take us for themselves. If we fail escaping, let them just kill us. We shall be free of them.’

Our friend opened the window. There were two guards waiting for us; one was in front of the door of the room, the other was in front of the window. The one waiting the window went to the one waiting in front of the door. I do not know, they started to talk, or they had a bussiness. My friend opened the window and he was not in front of the window. My friend jumped out of the window, the others jumped out of the window, I jumped as well. We went to the wall of the garden; it was a high one. There were their oil barrels. Barrels were big. We used barrels to hang on the garden’s wall.

When I was on the wall, someone shed light to my eyes. The guard of the window was checking around and he put the light on me and was I was on the wall. He wen to the other gut to tell him. I hurried out of fear. They caught Salwa. Salwa was behind me. They caught Salwa. And they went in order to tell the other guards. When I fell down in a hurry ouf of fear—on the wall there were those wire barriers that are used on the borders—they injured my feet, and ears. I called my friends, and all guards started to chase us. I ran; untill I reached to my friends, I ran.

When I feared, when they noticed us and I feared, I fell downand rolled into a ditch. Do you know what a ditch is?

I: Yes.

R: I fell into a ditch and got my hand broken. I did not know that my hand was broken untill I came here. It hurt a lot and swelled, and my head was broken and bleeding. My friends said that ‘We should hurry up. We need to run away, otherwise they will catch us.’ I stood up and we ran again.

Untill we reached the mountain, we ran. Untill we reached to the mountain they chased us and fired bullets to us. When we reached to the mountain, Yazidis came to meet us. We knew that there were Yazidis on the mountains. When they met us, they said ‘Do not fear, you are safe now.’ We did not believe that. We said ‘You are ISIS members.’ They said ‘ We are not ISIS, we are Yazidis.’ They took us. We could no more walk. We could hardly step. Our feet were bleeding. We could not walk. They carried us.

After that, they took us to a house on the mountain—there was a house on the mountain. They took us to the house. They said, ‘We will call your families. Who are your families?’ I said, ‘I am Shareef’s daughter.’ They said ‘We will now call your father.’; they said ‘Are you Shareef’s daughter?, I answered ‘Yes.’; they said ‘The son of your uncle is here as well. He is fighting against ISIS; Mirza, your cousin, is also here.’. They said ‘We will bring him here’; I said ‘It is okay bringing him here.’ And they brought him.

I: They brought him to you?

R: Yes.

For seven days I stayed on the mountain by Mirza. Because all of the roads around the mountain were controlled by ISIS. One could not pass to Kurdistan unless by a plane. After seven days a plane, a helicopter came. I and my friends went to our families by the helicopter.

We went to our families in Kurdistan. They were in a camp. We went to them.

I: Please pardon us for having you to tell these things. These are very evil things.

R: You did not to it, they did.

**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: What are the effects of things happened to you on your health?

R: My hand, the broken one, still hurts.

My eyes hur a lot, since I used to cry too much there.

**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?**

**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**

**H05 Parasthesia of the skin or body (e.g. abnormal sensations such as tingling, prickling, numbness, or burning of the skin with no apparent physical cause) H05 hesesiyet lasha (govd),taviziyen H05 Missempfindung der Haut oder des Körpers (Kribbeln, Taubheitsgefühle ohne körperliche Ursache)**

I: Do you soetimes feel tingling on your body, or like you do not feel your body?

R: Yes, many times.

**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: Your movements, walking?

R: No. Not always.

**H07 Dissociative seizures (i.e. losing consciousness or fainting without physical cause or sudden involuntary muscle contractions or trembling) H07 be fehse taxtora dista du behs be herzin/dejerfen H07 Dissoziative (Krampf-) Anfälle (z.B. Ohnmacht ohne körperliche Ursache / Zittern / unwillkürliche Muskelkontraktionen)**

I: Do you loose your consciousness?

R: One time.

**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: Are any problems with your eyes?

R: I see well, but, there is always lacrimation and burning in my eyes.

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

**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?

R: Yes, very often.

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

I: Does you heart hurt?

**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: Is there pain in your stomach; diarrhea, vomiting?

R: No.

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

**Group Group**

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

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

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

**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: What would you say about what the causes of these pains may be?

R: I can say that it is because of my psychological situation. Before, I was not at comfort psychologically. Now, it is true that I know that I am safe now. But the pain now (phrase not understood—poor articulation)

**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)**

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

I: Do you think that it is because of bodily problems?

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

I: Do you thing that someone made an evil magic to you so that you had these pains?

R: No.

**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: Is it a punishment of the God of heavens? Would you say that it is all done by God?

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

I: Has your relations with others changed after all happened to you?

R: Yes?

I: Like what?

R: I feel uncomfortable while with people. If there are a lot of people with me—normally I do stay with other people—but I feel like I will lose my mind; I feel frustrated.

**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 your relationships with Yazidis changed after after all you’ve experienced?

R: No.

**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: What you say? Do Yazidis help you, or would you say that they forgot you?

R: No, they assist me. But they are not able to do anything, because (phrase not understood—poor articulation)

I: Would you say that they are not aware of you?

R: Yes, they are aware of me.

**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: Has anything about your religion changed, after all happened?

R: No.

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

I: Is it stronger or weaker or as it was beforetime?

R: I can say that it is stronger.

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

I: What do you do inorder to relieve your pains or problems like hardly breathing?

R: When I feel very sad, I cry a lot and talk to my psychologist.

**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: What do you do to get better?

R: Sometimes I go out.

**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: Is it helpful for you, if your family or Yazidis give a hand to you or keep an eye on you?

R: Yes.

I: How much?

**H33 Believe in personal strength (e.g. believe in yourself or your own strength) H33 baweriya te ya hêza şexsî (b.m. Bawerîya te ji bo te û ya şexsî) H33 Glaube an persönliche Stärke (z.B. Glaube an sich selbst, an Ihre eigene Stärke)**

I: Do you believe in yourself? Does it help you? Like ‘I can do it’, do you believe in yourself?

R: No, I do not believe in myself.

I: How much?

**H34 Praying H34 limê kirin H34 Beten**

I: Does praying help you?

R: I do not know, but I pray often.

I: Do you feel better?

R: Yes.

I: How much?

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

I: Do you feel better, if you are alone?

R: Sometimes. Not always.

**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: Is it helpful for you, when you remember what ISIS had done and try to keep them away?

R: Yes.

I: How much?

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

I: Is it helpful if you talk to others about what happened to you?

R: No.

**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: Is it helpful, if you talk to your psychologist?

R: It is helpful. But s/he has nothing to do for me except talking to me.

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

I: Is it helpful if you are with Yazidi people?

R: How?

I: If you stay among Yazidi people, does it help you?

R: Yes.

I: How much?

**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: Are there anything else that if you do it, you get better?

R: No, I say, if I... were a good student in their scgool (German school), it would help me.

**Group Group**

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

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

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

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

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

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

I: Have you ever taken psychological drugs? Did they help you?

R: I have been taking them so far. If I have not take them, I would not be healthy now.

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

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

I: Your sessions were individual or group sessions?

R: Individual.

**H49 Group psychotherapy H49 Psîkoterapîya Grûpan H49 Gruppen-Psychotherapie**

**H50 Religious or traditional healer H50 hekime(ilackari) dini (oldari) H50 Religiöse oder Traditionelle Heiler**

I: Have you ever gone to Lalesh?

R: Yes.

I: How much did it help you.

R: It did not help me. How can it help?

I: Did you get relaxed?

R: Yes.

I: How much?

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

I: Have you ever got herbal medicine? Natural drugs?

R: Yes. I do not know. They are in the refrigerator.

I: Did them help you?

R: Yes. They were tasty.

**H52 Social work or help with daily structure (e.g. childcare) H52 Xebatên be Grupan yan jî alîkarîya karên rojane (e.g. Nêrîna zarokan) H52 Sozialarbeit oder Hilfe bei der Tagesstrukturierung (z.B. Kinderbetreuung)**

I: How much does your responsible help you?

R: A lot.

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

I: And doctor?

R: S/he, too.

**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: What is the benefit of your psychologist? What does he do to help you?

R: For example, now, if I go to my psychologist, I get better; you know? She says ‘this is so and that is so.’ I do not know how I am. Sometimes one does not know her situation and others say to her ‘You are in such a state. Do this thing because it may help you; and avoid that thing.’

I: What helps you most, when you are with her?

R: When I tell my problems to her, she, for example, show me a path. This helps me the most.

I: What is needed in order your psychology to get better?

R: If my family were with me, if I (not understood—poor articulation)

**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: Do you think that there is a kind of help that you need but you have never received so far?

R: Umm..

I: Didn’t you understand?

R: I didn’t understand well.

I: Namely, there is a kind of help, and you actually are in need of that help; but untill now no one has provided you with that help.

R: There are a lot of things.

I: Did you get it?

R: Yes.

I: What is your answer?

R: I already said that there are a lot of things.

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

I: Now I will ask you further questions. But you should indicate if they happened in the last week or not.

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: Is it happened in the last week that something reminded you all the stuff?

R: Yes.

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

I: Do you have any problems with going to bed nights?

R: No.

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 anythink else that when you see them you remember them (ISIS)?

R: Yes.

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

I: Do you get angry or anxious?

R: Yes.

H**70 I avoided letting myself get upset when I thought about it or was reminded of it H70 Dema ku ez ev bûyer hate heşê min an jî ku hate gotin, min xwe ji fikra xemgînbûnê dûr xist. H70 Ich versuchte mich nicht aufzuregen, wenn ich daran dachte oder daran erinnert wurde.**

I: Do you try not to get angry, when you think about these stuff?

R: Yes.

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

I: Do you think about it even if you do not want to?

R: What?

I: Do you think about ISIS even when you do not want to?

R: Yes.

I: How much?

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

I: Do you sometimes feel that what you have experienced was a dream?

R: Yes.

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

I: Have you ever tried to keep the thoughts appearing in your mind away?

R: Yes.

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

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

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

**H77 I was aware that I still had a lot of feelings about it, but I didn't deal with them H77 Ez ji hebûna fikrên wan haydar bûm (zani), lê min guhê nadaie. H77 Ich merkte zwar, dass meine Gefühle durch das Ereignis noch sehr aufgewühlt waren, aber ich beschäftigte mich nicht mit ihnen.**

I: Do you feel that there are lots of thoughts in your mind but you try to keep them away?

R: Yes.

**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: Have your feelings faded?

R: Yes.

**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: Does it sometimes happen to you that you feel as you are back in captivity?

R: Yes..

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

I: When you go to bed, do you fall asleep, stay awake?

R: I stay awake.

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

I: Do you sometimes get very angry in a very short period of time?

R: Yes.

**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: Have you ever attempted to remove the memories from your mind?

R: Yes.

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

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

I: Do you feel dizzy, faint, or as if you lose your conscşence, when you think on that stuff?

R: Yes.

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

**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: When you go out, are you extra watchful, like your eyes and ears are extra open and you check constantly who is behind you or next to you, behind you?

R: No.

**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.**

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

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

I: What is the best thing that you saw in Germany so far?

R: The best thing for me, they do not say ‘He is black, he is white, he is so and so...’ They are all equal to each other and this is the best thing for me. No one sees himself/herself superior to others.

**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: This organisation that brought you here, how satisfied are you about it?

**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 the tell three most positive things about this organisation?

R: The first point is that they rescued me from death. If I stayed in Iraq I would be dead as others. One other thing is that we saw a new state and new language; and it was good.

**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: Tell for us three negative points about this organisation.

R: The bed thing was that the project was not continuous. It would be better if it was continuous.

**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?**

R: I want to learn German well and have a job in Germany.

I: It is over. Are there any questions or comments thatyou would like to share with us?

R: No.

I: Thany you for the interview.