**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: [065 part 1]***

**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?**

**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 people live with you?

R: Now?

I: Yes.

R: I live with three of my sisters and two of their children. We are five.

I: They are five including you or excluding you?

R: Including me they are five/

**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: Have you ever gone to school?

R: I haven’t finished it.

**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: What's your highest education level?

R: I went to school until fourth grade.

**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)?**

I: Your religion?

R: Yazidi

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

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

I: What's your ethnic group? Are Yazidi, Kurd, or an Arab?

R: Yazidi.

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

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

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

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

I: **What are your immediate concerns and priorities in your life today?**

R: In my life, family. There is nothing like a family.

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

I: **What do you need most to rebuild your life?**

R: My life is idle.

I: What do you need to make it move?

R: Life always goes on for young people, but I don’t consider it for myself. I don’t have a good life to move on. You know, there are girls who see their life though someone else such as a guy they like, but for me I don’t have that, I only see my life through my family.

I: So it is not important for you, right?

R: Yes.

I: The future is inevitable and coming, what do you need in life to have a better life?

R: Eight members of my family are in captivity with ISIS, if only I see two of them back here, my life would be much better.

**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: TO what extent do you have control over your life? Or to what extent do you decide in your life?

R: I never believe in life, I always tell myself, if I know that suiciding would not deepen the sorrows of my sisters, I would have committed suicide. After my family, I don’t need a life, I know I get married with a guy, I will bring kids and my life would change, but even if I do so, I would prefer to do with a guy whose conditions and situations are same as mine. I don’t want to ruin another guy's life.

I: So you want a guy who has been through similar difficulties as I have been.

R: if I know that suiciding would not deepen the sorrows of my sisters and if it were not for the sake of my two brothers, I would have committed suicide, and would never regret itm but I know that I will deepen the sorrow of my sisters and will make them think about me a lot.

**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: Do you think that future will hold positive changes?

R: I never think about future.

**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?**

R: Not because I am confortable in Germany, but because Germany cares about us. A lot of families needed health care in Iraq and Kurdistan, but we couldn’t visit any doctors. Since the day we came here, they take us to doctors every day. They performed a lot of expensive surgeries of me, in Iraq, there wasn’t such a thing.

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

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

I: TO what extent do you feel that Germany is your home? Do you feel that Germany is as good as your home?

R: You mean Germany?

I: Yeah, do you feel it is like a home?

R: Until now I haven’t felt I am home, because we have changed so many places and we have been to different houses, we always got our stuff packed and ready to leave to another place. We don’t know where will we end up?

I: TO what extent that you feel it is like your home for at least you are home?

R: One degree. I don’t what will happen in the coming minutes, we are living from moment to moment.

**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: Over the past two years, what degree do you give to the positive changes that happen in your life in Germany?

R: We were better before we came to Germany, do you know why? Because Musol and Tal 'Affar were not liberated, many cities in Syria were liberated either, so we had hopes that we will see our people who were in captivity with ISIS. We were always waiting for them to return home, we were hearing lies and we liked them. We were living on lies.

I: Besides, how do you evaluate the life here?

R: My life is still the same.

I: So please point to a number here.

R: Zero.

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

**D10 If you were to return to Iraq or the Kurdistan Region of Iraq, what are the main changes that are needed in order for you to feel safe? D10 Heger hûn vegerin Irakê yan jî Herêma Kurdîstan, ji bona ewlehîya(jiyanek paristi) we çi cure guhartin hewce ye? D10 Wenn Sie zurück in den Irak oder nach Kurdistan gehen würden, was müsste sich vor allem ändern, damit sie sich sicher fühlen könnten?**

I: If you were to return to Iraq or the Kurdistan Region of Iraq, what are the main changes that are needed in order for you to feel safe?

R: I never think about living in Iraq again, how I will live there again after I lost my family.

I: But this is a theoretical question, we assume …

R: I know, Iraq is different from day to day. So how would a person want live there?

I: yeah, but still what should be done?

R: I told you before, I have got four brothers in captivity and eight family members, if only two of them are released, my life would be better. Our life gets worse day by day. Everything is difficult for us.

**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? How do you understand this term?

R: How?

I: Do you understand Arabic? How do you understand justice?

R: It is people's rights.

I: What does right mean to you?

R: Rights you mean?

I: For me, my rights are when the government must do this or that.

R: I have lost everything, what would a government do after I lost all my family members. Nothing is important. When we were surrounded and stranded in Kocho village, no one did anything for us, now whatever they do is worthless. Every body raised their voice to many countries to save the girls and children, let them do that for us.

**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 importnant is it for you that there be justice for what Yazidi people have been through?

R: You mean they get rights?

I: Yes, that there will be justice to serve the Yazidi people?

R: Now, we don’t like Muslims, why did they do that to us. If they hold Muslims accountable, it would be a bit of our rights.

I: So you want muslims to get punishment?

R: Yes, why would they do that to us?

I: How important is it for you that they get punishment?

R: A lot.

I: If you say this, it means that it is not important, but if you choose this, it means it is important for you.

R: I chose the highest degree.

**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 ever think that those people who committed violence against you will get punishment?

R: I don’t believe.

I: To what extent?

R: I don’t believe at all, after what we have seen with ISIS, I don’t believe in anything, even God helped them.

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

I: How important is it for you that they are held accountable?

R: Very much. I want them to get the worst punishment, worse than what we have been through.

**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 should be held accountable? ISIS members, Amirs, or any particular group?

R: All Muslims. All of them bad people. When they were visiting us at home, we were furnishing for them to perform their prayers, when they didn’t want to eat meat from a sheep we slaughtered, we would let them slaughter our sheep so that they eat it because they never eat meat from a sheep that is slaughtered by a Yazidi, we did that to them as a respect.

I: So that it makes it Halal for them.

R: yes, we did all these things to them, yet they did what they did to us.

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

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

I: Have you heard that there are some sides, parties, group of people who have sued ISIS and have tried to bring ISIS to justice?

R: I never listen to them.

I: Yeah that some countries sued a legal case on ISIS?

R: I always say that if there weren’t some countries behind ISIS, ISIS would have never done that.

I: So you have never heard that there are some sides, parties, group of people who have sued ISIS and have tried to bring ISIS to justice?

R: No, I haven’t heard of it.

**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 who have committed violence against you?

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 should happen before you can forgive them?

R: If my famiy members were released, I will forgive them.

**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 happened during the conflict with ISIS? To what extent is it important for you to understand wht did they do that? This is very much and this is little.

R: I wanted to know what reason behind committing such crimes was.

**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 other countries know about what happened to you?

R: A lot of people claimed that it is about the religion, but it is not. They didn’t come for us, but we became the victims.

I: So they didn’t come for Yazidi?

R: No. They didn’t come for Yazidis only, but we fell into their hands.

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

I: How important is it for Yazidi children and nex generation to know what happened during the conflict with ISIS and not to forget it?

R: They will never forget it.

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

I: Why is it important for you that the world know about what happened during conflict with ISIS?

R: I swear they never did anything important for us, they did to us what they planned and all the countries know about it. If you tell these countries, you would know that they know about stories, the stories of our lost girls or young people who were killed by ISIS, all countries were aware of that.

I: Why is it important that the next generations of Yazidi children know about what happened?

R: They will never forget it. A lot of people describe as a massacre, but I would say it was something beyond imagination. I mean why would they rape an underage girl? The voices of our girls echoed in the world, they will never forget it.

**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?**

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

I: have you heard about a commission called truth, it is a commission that governments assign to the countries where there were Wars to investigate about what happened, have you heard of it?

R: No.

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

I: Do you think it is good to have a truth commission to investigate what happened?

R: We only the rights of those girls and woman to be taken back, what happened to them will be recorded in the history, it was something unimaginable. I don’t know.

I: It is the same for all Yazidi people.

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 do you think should be done for victims of ISIS? How can the victims of ISIS get their rights back?

R: Us?

I: Yes, those who were victims of the brutality of ISIS. What should be done to ensure that those victims get their rights?

R: I am confused; I don’t know what to say.

I: I meanwhat should people do for you to feel better?

R: Countries or people?

I: Iraq, and all other countries.

R: If there are some countries, we want them to focus on the rights of those girls and women. We want them to tell their stories everywhere. They must do something for those women and girls who fled ISIS; they have brought half of them here, while the rest are in Iraq. We want all of us to reunite together at one place.

I: So you mean to bring them here?

R: Now, I have a sister in Kurdistan, it is just unfair that she stays there and her other sisters are in a different country. If they do that to us, it would be good. Now, you see what's happening in Syria, we don’t want any country to compare us to Muslims in Syria, they haven’t been lost or raped.

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

I: What should be done specifically for the Yazidis in General?What kind of help must other countries offer to Yazidi people in General?

R: The Yazidis say that they want to stay and live in Shingal, they can protect themselves, and they cannot trust any sides from now on. And they are right to say so because Kurds betrayed us, others betrayed us. We don’t trust anyone, they can go wherever they want, and we want to live peacefully.

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

I: Do you feel that people around you recognize you as a victim?

R: Like a victim?

I: Yes, were you recognized as a victim?

R: I don’t know.

I: As a person, do you feel that you are an ISIS victim?

R: Aha

I: Do you have feelings that say you are a victim and that all people know that you are a victim?

R: I want all people know what happened to us.

I: Yeah, but do you know yourself that you are a victim? Do you feel that?

R: I am aware of that. Why don’t they separate bones from those mass graves? They haven’t done anything regarding that, let them go and check Kocho village, let them investigate the corpuses.

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

**PEACE Aşitî Frieden**

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

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

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

R: No. After what we have seen, it is impossible to believe in anything.

**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: What about surrounding countries such as Syria do you think there will be peace there?

R: I never think about any countries. I only focus on my situation.

**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: How would Iraq be a peaceful place?

R: I never believe that Iraq will be a peaceful place; I think it will be worse. There are a lot of political parties there, every side tries to control it, and there are Hashd Al-Sha'bi, Kurds, PKK, and Yazidi forces. It is impossible that Iraq will be a good place.

**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: Do you information about the current campaigns that fight ISIS?

R: I don’t have any information. I only think about myself.

**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: How can Yazidi people and other minorities be protected? The remaining Yazidis.

R: The Yazidi people are always victims …

I: but how can they be protected? How? How can people protect them?

R: I say if they do something, let them start with Kocho as they were the victims.

I: How?

R: You have seen what happened to Kocho. Most victims were from Kocho, it was the event of Kocho and the killing of young people, girls, children, and women that brought international attention to us. If they do anything for Yazidi, let them do it for Kocho village.

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

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

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

I: Since you came to Germany, how often have you ever talked about what happened to you to anyone?

R: In Germany?

I: Yes.

R: Every day. We talk about it every day, my sister said why wouldn't have recorded our speeches on the first day, listen to it when we want to talk about it.

**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.**

I: Who do you discuss it with?

R: About all people, not only us.

I: I mean who do you talk to when you tal about it? With your sisters?

R: With anyone; my cousins, my sisters-in-law, my aunts, and even my neighbours. When my sister is not here with me, and I call her, no matter what we talk about, our conversations turn into discussing what happened to us during ISIS time. Or if someone calls me from a different country, our conversation will directly be on the same topic. We don’t only talk about ourselves, we often talk about those women and girls who are still in their captivity and we wonder how are they living and enduring their life with them. We wonder if they are still alive, dead, killed, or what happened to them. Even though they are not from our families, we care about them.

I: There is no difference.

R: They are like our families.

I: Have you talked to a doctor about it?

R: With a doctor?

I: Yes, have you?

R: There are some doctors who do blood tests for me every 5 or 6 weeks, some of them know about my story while others don’t. I did a surgical operation on the fourth of October, the doctor told me that my disease was at risk, he asked me to do checkups well and t take care of myself, I told him that my condition gets worse, it never gets better. He didn’t know what my story was.

I: He didn’t know your story and he didn’t make you understand about your surgery?

R: The surgery was for my thyroid gland.

I: OK.

R: It grew on both sides.

I: Now are you OK?

R: I do tests every three weeks. I am still not good. We went to psychological doctors; they told us that nothing would work our conditions. They told that they knew our story; they told us that nothing would work.

I: Do you talk to social workers about it?

R: Yes, we do.

**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: With lawyers, with media or with TV and newspaper?

R: We never let them to put our stories on TVs, and we never talked to lawyers.

**IF LAWYER Heger parêzer be Falls Rechtsanwalt**

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

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

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

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

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

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

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

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

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

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

I: have you written about your experiences?

R: Yes, I have my book, it was written in French and now it is in German.

I: Did you write yourself?

R: No, a French woman wrote it. When I was in Iraq, she came to me and wrote my story, when I went to France; we made a couple of interviews. The book is now Germany, it came to Germany before two months.

I: What is the book called?

R: Sara, my name is Sara.

I: Did she come here two months ago?

R: Yes, she came to write it in German.

I: So Sara is written on the cover?

R: Yes, Sara.

**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?**

I: Why did she write about it? Did she want to write about it or you wanted?

R: It was two or three weeks since I fled ISIS, I didn’t know anything, I didn’t know who journalists were. I was extremely tired. There were some journalists and some committees who were there to help us because we were the first group to escape from ISIS. In the end of August and the start of September we escaped, many journalists came to us. There were not a lot of Yazidi people who escaped ISIS that time, we were the first group. A journalist came with a Yazidi guy as an interpreter; they wanted me to tell my story. They came to me like every day and I told them my story.

I: In Duhok?

R: No, in Khanke. When she knew my story, she went to France and she said that would write about my story. I accepted it. I didn’t know anything. There were always journalists in front of my house. People were asking why they came to me.

I: Who did she write the book for? Who are the readers of that book?

R: How?

I: Who would you like to read the book?

R: I would like everyone to read the book and to know the reality about the ISIS because what I told them was all truth. I never told them lies. I still feel that I haven’t told everything that I should have. I want all people know what happened to us, what Muslims did to us, and that when Muslims are living in safety, they will never let other people to live peacefully.

I: Do you have the book at home?

R: Yes I do.

**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: Do you receive information about what's happening in Iraq?

R: Yes, every now and then.

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

I: Why do you want to know informationa bout it?

R: I live on this information. We are now like something that is in the air; we can neither fly away nor land. We have been like a joke in the air.

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

I: How do you get information? Is it through your contacts with your relatives or facebook?

R: No, I don’t follow facebook. Facebook is full of sorrows. It is through some people like my sisters who send me messages about people who escaped from ISIS.

**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?**

**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: The first part is done. Do you want to take a rest or go to the toilet?

R: I will go upstairs and come back.

I: OK.

I: Can you please tell us a bit about the time you spent in captivity with ISIS?

R: When I was in their captivity?

I: yeah.

R: When I was first captured by ISIS, they gathered us all in Sulav Institute, then they divided us, they separated girls from mothers, they put mothers on a side and women with children on another side. They distributed all of us; they send young girls to Tal 'Affar in two or three buses. Other girls were sent to Musol and Syria in five buses. They killed our mothers in the following morning. There were some children wth us, there were two girls who were my niece from my brother, and I took a girl with me as I told them that I was married. They took me with women with children while my sister Layaly was sent with girls. While Zainab was fainted, ISIS let her to come with us. They put us in a school in Tal Affar, they took our mothers in the morning and took us in the afternoon.

I: So they took your mothers before you?

R: Yes. There were taking us group by group until eleven o'clock at night, they took women who had children with them, they took me with them and they put us in a school in Tal Affar with other women and children. We stayed in that school for 18 days. Our conditions were the worst with them, we didn’t have food to eat or water to drink, those days were very hard, we were put in classes of that school, and there wasn't enough room for us to sit. For 18 days, we couldn’t take a rest or lay down. We were sitting like this.

I: So there was enough room for you. I suppose the floor was not covered.

R: A lot of women were putting their babies to sleep in their arms. ISIS members and amirs would come to the shool and roam around. They were checking on us to find a beautiful woman, they would take her by force and leave her chidren behind. During the 18 days, I had my phone with me. I was calling my brothers in Kurdistan and get information. I was also calling two of my sisters who could make it to flee before getting captured. I was hiding my phone very carefully. After 18 days in that school, they took us and distributed us between villages in Tal Affar. It was about two months and two weeks when we escaped.

I: So it was like two months and half?

R: Yes. When they put us in those villages, our situation was really bad. The people were crying and shedding tears, it couldn’t be any worse.

I: Were they crying because they were hungry?

R: Yes, they were in a very bad situation, they were in a great pain because of hunger, non-drinkable water, and many other things. I was telling my aunt, Zainab was with us while Layaly was in Musol, but we both had phones with us. Sometimes, ISIS members were coming to us to check us for phones and mobiles, but I could hide my phone very carefully. Zainab was with me, I was with two of my aunts (my uncles' wives), a male cousin, a female cousin; two of my brothers' wives with their three kids, and Zainab were from one family and were together. Our other relatives were together too in Tal Affar. One day a huge army of ISIS came to the nearby village in Tal Affar like Kocho, they took us all and put us all together in a school in that school. The village was called Qizzaqill. Again, they took a lot of girls and women with their kids to the inside of Tal Affar, we were outside Tal Affar. They took my sister Zainab that time. After they took my sister, they went. We went back to the same house we were before. I told my aunt, if they took Zainab that day, they would definitely come to take me too. I was always telling them that I was married. We stayed there for two months and two weeks; nobody of us took a bath or a shower. We were putting sand on faces to look ugly. I was claiming that I was old in age and I was wearing my aunt's dress just to avoid being taken by them. I told my aunt that we would escape because if they had taken Zainab, they would take me too. At the beginning, she refused the idea, but in the end she was welcoming the idea. I persuaded them, we all agreed the idea. At one afternoon, we ran away. We informed eachother that we would escape around five o'clock. The fall days are usually long, we prepared ourselves, and we tried to gatheras many people as we could. We became a group. Each one of us was carrying a gallon of water and some bread. We didn’t know what would happen to us, would we make it, would ISIS capture again, or would we reach any where safe. We didn’t know anything; we only had phones with us. I had contact with the Yazidi people who were on the the top of the mount. I told them when we would go out come and help us [This sentence was broken]. At 7:30 in the evening, we ran away, the village was as big as ours, there were many guards, they were walking away and they didn’t see us.

I: And then you started walking.

R: Yes, we did, during the day; we knew all the routes and roads. I told other that we would go that way.

I: So you pre-planned?

R: Yes, we planned to go out and walk during the daytime to recognize the roads and ways. We carried a cutter with us because we knew that there were a barbed wire in our way, we cut it and continued walking. There was water in our way, and they made like a berm. We had been told that the berm was mined, and it was a lie. They told us so to frighten us not to think of running away, but they made a deep digout, it was this deep, the digout was full of water. We crossed the water, I was in the middle of the water and two other women were helping me to pass children. We were five, six, …… seventeen.

I: You were seventeen? Young and old?

R: Yes, we got a sight of the mount, not all of it, have you seen the cement factory?

I: When we went to SHingal, the showed it to us. It was only three weeks after liberating it, it was very dangerous, but we went there.

R: In that village, we didn’t know East from West, they told us, when we wake up and the sun beams hit the factory, we must run towards it. We ran and walked for 10 hours. We missed the roads and again we were heading towards Tal Affar.

I: Oh againt towards Tal Affar?

R: We were walking towards Tal Affar, and then I called someone and told them that we had lost our ways and we didn’t know where to head. They told us that they would throw a firework on the mount to make us see where the mount is. When they ignited a light on the mount, the mount looked very far from us. We walked towards the light; again we walked back ten hours to get near the mount. The way took us four nights. When it became morning we couldn’t walk, we saw a valley, and we hid ourselves there. We were very close to the Cement factory; the factory was full of ISIS. The people on the mount warned us that the factory was full of ISIS. We saw them very clearly.

I: It was during the day, so you couldn’t make any move.

R: No, we couldn’t make any move. There was a road leading to Musol, the road was full cars. And there was an Arab village near us too. There were also a lot of shepherds around us, if they ever had captured or even saw us, they would tell ISIS about us. Therefore, we gathered a lot of wheat straws. I brought all the children together and asked them to lie down on their back, I coverd them well. I covered myself too. A shepherd brought his sheeps there, the sheeps were eating from the straws on our bodies, but we didn’t make any movements. At 6:00 o'clock in the afternoon, we stood up, we prepared ourselves again, we gave a piece of bread and some water to each child. Then, we started walking. Again, we didn’t have a clue where were we going. My phone died too.

I: After that, did you start walking again?

R: My aunt's (mother's sister) daughter-in-law was with us, she had her kids with her, she was pregenant, and she was carrying one of her daughter; she was in a very miserable situation. She walked with us from Tal Affar until the mount; her shoes tore in the middle of the way. Her shoes were stuck in the mud in the water. We couldn’t take them out. We continued walking, we didn’t have phones, and we didn’t know where were going. We walked for a while, and then it rained. We couldn’t continue, it was all mud, we didn’t enough energy to keep going, we were hungry and each one of us was holding a baby. After that, we walked for about four hours; we found another valley in front of us. Again, we stayed in the valley, we put the babies on our laps, and they were trembling because of the cold. Then, the weather became very hot, and we ran out of water. The kids were crying for water. Two of my sisters-in-law decided to go to the nearby factory, that factory was destroyed during Saddam's time. They said that they would go to search for a gallon of water or something. The fact that there were ISIS members there is that before that time, some Yazidi guys killed a Muslim shepherd in that area. When we were getting out of the valley, we could see ISIS men and cars. They said that they would go no matter what would happen, they crawled there and found nothing. We said if we didn’t find anything until dusk, we would surrender ourselves to ISIS because of the thirsty children. Luckily, a shepherd stopped near us. We threw ourselves into him and begged him for water to give to kids, we also asked him not to tell ISIS. The shepherd turned out to be a very good man; he said that he wouldn’t say anything. He gave his food to kids, he brought his water and we distribute it evenly among us. He sat with us for a while, and he kept saying that he wouldn’t say anything ISIS, yet we were still afraid because we couldn’t fully trust him. We kissed his legs [a sign of extreme begging] not to tell anyone about us. He told us to stay in our place and he would go and tell his father and uncle about us to come and help us. We told him not to do it. He swore that they rescued other two families. We felt a bit safe with him then. At about seven o'clock, his uncle and father brought two cars and came to us. They helped us a lot.

I: Then where did they take you by cars?

R: They told us that they would take to the Mount but they said that they couldn’t take us to a safe place; he gave us a phone and asked to phone a number or someone to come and receive us in the middle of the road. They stopped the cars and they told us they would take cars somewhere else and they would come back walking because they were afraid of ISIS too. They went and came back with food, water, and a pair of shoes for that woman. I gave the shepherd my ring, my sister-in-law's wedding ring, and 25,000 IQD just not to tell the ISIS about us. He first refused to take, but we insisted to give him. He asked us not to tell his father about it. We called some of our men to come and receive us. They helped us a lot; they told us that they didn’t know the roads and ways to the mount. It would have been very easy and simple if they had known the way to the mount, but they didn’t. We were very tired. They helped us very much, they were carrying our babies, they were holding us when we were about to faint. They said that they had to go back during night time because they said their neighbours might spy on them and tell ISIS that they had helped Yazidi people. Two groups of Yazidi men came to us, but they didn’t know each other, they took some of us while the rest of us kept waiting. They told us that there were some men who came to take us, but they might have lost somewhere. The Arab men went home; some of us joined the Yazidi men and went to Pire Awra, while we kept behind.

I: After that?

R: After that, they arrived, but we didn’t know what happened to the other group as we have decided to group ourselves. We waited until the following morning because we couldn’t walk anymore. That pregenant woman was in a very miserable situation. We kept walking until we arrived a village near Khanee, we went there and rested a bit, we checked the houses, we saw a small gasoline stove, do you know what is it, don’t you? We brought some lentil from a house, some chicken flavor powder from another house, and some water from yet another house. We made lentil soup for the kids. Then we searched the houses for phone batteries, charging cables and phones. We found three batteries. Two of them didn’t work on my phone, just one did. I put it in my phone, there were two degrees of battery in it, I felt relieved. I called my brother who was in Kurdistan, I asked him about those who fled, eh told that they thought we were all dead. He cried a lot for me, he called someone on the mountain. He told them about our place, they came to us. When they came to take us, they were armed, when they called us, we didn’t know who were they, my sister-in-law said they they were ISIS and we were been captured again, I was on the phone with my brother. I told my brother that we were captured again. He told me thath they were Yazidi, when he said that we went out to them. We didn’t even feed the kids; we left everything and ran to them. The kids were standing by the stove waiting for the soup to be cooked, I was stirring it. When they came, we left it.

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

I: how long did you stay in captivity with ISIS? All together, how many months?

R: As I told you, two months and half.

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

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

I: How much does the ISIS-violence you experienced affect your current health-related well-being? Those months you spent there, how much did they harm your health?

R: You mean how tired I became?

I: No, I mean harming the health.

R: I became very tired, so my legs were killing me. When we arrived at the top of the mount, we stayed there for 5 days, the roads to Kurdistan were blocked, our bodies were dehydrated, our blood was dry, and we were having the drip all the time. Until now, the doctors tell us that our bodies are dehydrated. I have made a lot of tests. When we met the Yazidi men, I forgot about everything in the four days of walking.

**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: To what extent did it affect your health?

R: After we escaped?

I: Yes, how did your escape affect your health?

R: How it affected me negatively and positively?

I: No, how did it harm your body and health?

R: Very much.

**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: TO what degree do you have pains?

R: Very much, I don’t know how get rid doctors of my life [she is fed up with going to doctors because of her body pains] I am always at doctors' clinics.

**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 have feelings about something like ants moving over your skin? Or do you have feelings that your skin is dead and you don’t feel it?

R: last year, I had my nail removed in Germany because of the dirt under it, I had also kidney pains.

I: This is related to Skin problems? Do you have skin problems that you don’t feel your skin?

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: Do you have problems moving? Walking?

R: I pant. Now if I go upstairs, I will pant.

I: But you can move and walk, away from shortness of breath, you don’t have problems with your legs?

R: No, I don’t.

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

I: Do you lose consciousness? Do you fall or faint?

R: Yes, always. I have a low blood degree. My blood degree never gets better.

I: But you don’t lose conscious?

R: What?

I: You don’t fall fainted?

R: Now, if I stand now, I will gwet dizzy.

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

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

R: Yes, I have problems with my eyes. I don’t clearly see what the teacher writes on the board. My eyes always hurt.

I: What degree?

R: Well, the problems with my eyes is not very bad neither good.

I: SO you say in the middle? What degree do you give it?

R: One.

**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: When you suffocate, how harsh is it?

R: [incomprehensible: some people entered the room, they all are speaking at the same time] , When I have shortness of breath, I have to throw up until I get my breath back, and when I cry, I am good.

I: You said when you walk, you pant, to what degree is it bad?

R: I went to a doctor, but it is not treated yet. It is not permenant. Sometimes, it is good, other times is bad.

I: Please give it a degree.

R: I don’t know, a degree for how bad is it?

I: You see this number is for good, and this is for bad, while this is when it is moderate.

R: Moderate.

**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: How about the dizziness? What degree?

R: When I get dizzy, it is very bad.

I: What degree?

R: Four.

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

I: Do you have heart problems?

R: No, I don’t, but when I walk, my breath shortens.

I: Your heart beats fast?

R: Yes.

I: What degree?

**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: With stomaches and guts?

R: Hormones or stomaches?

I: Stomache, belly and guts?

R: No, but I get stomachache because of the medications I take. My stomach, sometimes!

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

I: Do you have other problems that we didn’t mention? What about your finger? You talked about our finger.

R: I removed my nail, it was onycholysis.

I: Now, is it good?

R: yeah it is good; they did a removal surgery to it.

I: Do you have any other problem other than dizziness and panting?

R: They tell me that my blood rate is low in my body. My major health issue is my blood.

**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 did affect your health to have dizziness or panting?

R: Before ISIS, I was always telling my sister that if I ever got a drip, I didn’t know about medicine before ISIS, after ISIS, now, I constantly take medications.

I: What do you think is the reason behind this? Is it the tiredness you have been through, or is it psychological?

R: It is psychological.

**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: To what extent do you think that it was because of psychological causes?

R: Very much.

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

I: To what extent do you think that it was because of physical causes?

R: Now, I can't sleep well at night because of the pains I have in my body. My doctor told me to get massage therapy, or to do sport exercises. My back never gives me a rest. The doctor said that it is because of the overthinking. He said that the bones are affected.

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

I: Do you think that your pains and symptoms are results of some supernatural forces or a magic? Do you believe in that?

R: No, it is psychological.

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

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

R: Yes, it is all because of him.

I: To what degree?

R: 3. I always ask why he did this to us. Or why didn’t he protect our mothers when they were being killed by ISIS. Why did he accept all this!?

I: it is enough now, we will continue next time when we come.

**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?**

**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?**

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

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

**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?**

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

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

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

**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)**

**H34 Praying H34 limê kirin H34 Beten**

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

**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)**

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

**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)**

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

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

**Group Group**

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

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

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

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

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

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

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

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

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

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

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

**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)**

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

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

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

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

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

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

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

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?**

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**

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.**

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

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.**

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

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.**

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**

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.**

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.**

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.**

**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.**

**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.**

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

**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.**

**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.**

**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.**

**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.**

**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?**

**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?**

**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?**

**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?**

**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?**