**Instructions for using this template**

*This template provides the interview questions as they appeared in the questionnaire in English, Kurmanji, and German. Three people were present during each interview: an Interviewer speaking English or German, an Interpreter translating the questions to Kurmanji, and a Respondent giving her response in Kurmanji.* ***Under each question, please transcribe the question as it was explained in Kurmanji by the Interpreter, and the Respondent’s complete response****. It is not necessary to transcribe what the Interviewer says in English or German.*

***Please transcribe directly into English****.* ***Transcribe the words verbatim, i.e. exactly as the Interpreter or Respondent says them, even if they are not in perfect English.***

*Format: Mark the Interpreter’s words with “I:” and the Respondent with “R:” – e.g.*

*I: How old are you?*

*R: I am 42.*

*Skipped questions: Some of the questions are skipped in each interview – if the question is not asked, please skip ahead to the next question that is asked.*

*Unclear words: Any word that you can’t hear clearly or don’t understand should be marked in Red text.*

*Reviewers: Please add your notes, clarifications, and corrections in Blue text directly after the response.*

*File naming: Transcribers, please save this file with the same number as the title of the audio file and your initials, e.g. “001 ZY”. Reviewers, please save the file by adding your initials to the end of the file name, e.g. “001 ZY VO”.*

*File sending: Inform HHI by email when you are ready to send the file. HHI will request the file from you using Accellion. Accellion works best in Internet Explorer. You may need to update your version of Internet Explorer in order to use all features of Accellion.*

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

**RESPONDENT CHARACTERISTICS RESPONDENT CHARACTERISTICS EIGENSCHAFTEN DES BEFRAGTEN**

**C00 I would now like to ask you some short questions about yourself. C00 Ez dixwazim bi hin pirsên derheqe we dest pê bikim. C00 Ich möchte damit anfangen, Ihnen einige kurze Fragen zu Ihrer Person zu stellen.**

**C01 Sex of respondent C01 Zayenda bersivdarî/ê C01 Geschlecht der/des Befragten**

*[This does not need to be transcribed]*

**C02 How old are you? C02 Tu çend salî yî? C03 Wie alt sind Sie?**

I: Are you 33 years old?

R: 33 years old, yes.

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

I: Are you married or single ?

R: Married. There was He is ..held

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

I: Are you ever in contact or do you know the location?

R: No

**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)?**

R: There were four families with us

I: How many of you live here.

R: 3 with me 4, and including others here 8 , total of 9.

I: You have 3 children right?

R: Yes.

I: 2

R: yes she has two

Tea is served , expression of gratitude exchanged.

**C07 Who are they? C07 Ew kî ne? C07 Und wer sind diese Personen?**

I: Are the other families from your village , right?

R: they are from another village

I: Are they related to you or relatives?

R: Acquiantances of mother and family

R: also uncle’s

**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: do you to write and read in which language?

R: I don’t know

R: I have not been to school

R: 2-3 years I went to school in Iraq, it was under Saddam Hussein and the schools were bad

I: How many years did you during ?

R: 3 years I went

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

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

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

I: do you go to school o a course here at the moment?

R: yeah

**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?**

I: Do you work here at the moment outside of the home, what kind of work do you do?

R: I don’t do anything outside of the school.

**C15 If yes, what is your current work? C15 Ger te got erê, tu vêga çi karî dikî? C15 Wenn ja, was ist Ihre aktuelle Arbeit?**

**C17 If not, are you seeking employment? C17 Ger te got na, tu dixwazî karik biki? C17 Wenn nicht, suchen Sie eine Arbeit?**

I: Do you want to work outside of the home?

R: No

**C18 If not, why not? C18 Ger te got na, tu çima naxwazî kar biki? C18 Falls nein, warum nicht?**

I: Why?

R: my children are young, I can’t because of the school.

I: How old are your children?

R: The oldest is 9 years old, and the girl is 7 with the youngest 4 years old.

**C19 And before ISIS, were you employed outside of your home? C19 Beriya hijouma DAIŞ, tu qet kar kir? C19 Übten Sie vor dem IS-Angriff eine bezahlte Arbeit aus?**

I: Before you were abducted by ISIS , did you work outside of the home or were you at home?

R: Not really, we did our own work such as herding and vegetation

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

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

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

I: What is your religion?

R: My religion ? I am 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: How do you identify your ethnicity, Arab, Kurdish , German , like what ?

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**

I: We are going to talk about your life a bit my dear, such as your thoughts, hopes, ideas and expecations for the future are?

R: Really we are pre-occupied with the situation in Iraq that maybe we will hear something or something will be done or said.

R: We just hope and think that maybe we will wake up one day, and things will have returned to what they were before.

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

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

I: What do you need , what is necessary for you to stop having these thoughts and namely to contemplate building a new life

R: I think it impossible until I am united with family again

**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: We are going to ask some questions, you can answer them in terms of the level of whether it is good, not so good , half and half or bad,

R: Good and bad. Interjects

I: you know how it works ?

R:yeah

I: We will tell you whether we need a particular response either way

I: or whether you can respond in the way that you wish to respond.

I: Right now how much is your life in your hands, namely under your control?

R: Well, it would not even be zero.

I: Namely?

R: Namely, we have no lives as such

R: If it was not for my kids, it is really for my kids that I keep on

**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 is your hope expectation in the future?

R: Well, I would hope that I would learn the language for mine and my children’s sake but I don’t think I can pick up

**D05 Given four choices and assuming the situation in Iraq improves, where would you rather live? D05 Li Iraqê rewş baş bibe û chwar extiyare te hebin, tu yê li ku derê bijî? D05 Angenommen, dass sich die Situation im Irak verbessert, wo würden Sie lieber leben?**

I: if one day the situation in Iraq improves, where would you ideally live, in Iraq, in the Kurdish region or Germany, where would you like?

R:if it was one day nice, it would just be my village no where else, neither Iraq nor Kurdistan neither Baghdad nor Mosul nowhere else really.

R: nowhere else would be preferable

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

I: why?

R: The life that we had we lived there, we grew up there, we lost our mum and dad there, our families lost there

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

I: Do you see Germany like your own home country?

R: No, I don’t see anywhere like my own country

I: how much by if you were to answer

R: little, 1

**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: since your arrival in Germany, how would you rate your life here, is it good, normal, or bad, how does your life go

R:It is not really bad, they have been really good to us and helpful, they send our kids to school.

**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 one day you were to return Iraq or Kurdistan, what would be necesary for you to lead or continue lives and be stable, what do you think is necessary?

R: Well, if we were to return , that this sort of thing would not really happen to us again.

**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: for you, do you know what justice is or I mean law, in your opinion what is justice my sister namely the rights of people, your legal right**

**In Kurdish the term ‘ my sister ‘ is used as a term of endearment or friendliness and has a same usage as my dear friend**

R: My law, justice is well really- for those still under captivity held- to be released

R: In Iraq there were some good deeds but we were surrounded by Peshmerga when Daesh came into Shengal , they just ran and left us in the village.

R: when we were captured, we were sold like slaves and we said our countrymen would come to rescue and they laughed saying your owners in Kurdishtan abandoned you to be sold

**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 important is it for you my sister for you for Daesh to be punished, brought to justice for the treatment you have received at their hands and for the things that they have done to you?

R: Very.

**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 optimistic are you that they will be brought to justice , namely that if I was to say to you they would face punishment, would you believe that?

R: Maybe a little.

**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 the individual members of Daesh one by one , those specifically involved in acts against you, that they specifically be punished?

R: Very

**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: Because we were innocent, we were not part of the governments , we did not harm anyone, we kept ourselves to ourselves as Yazidis.

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

I: what is important for you , I mean who in Daesh should be held accountable, for instance they had chiefs and lower ranked soldiers, who should be punished more importantly for you?

R: The persons whose acts caused what happened to us

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

I: how should they be punished?

R: Very, like they did to us, we were 1700 in that village, we were disappeared, lost , sold, murdered.. some amongst us , grandmothers aged 70 we have not heard of them , and don’t know what befell upon them

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

**I:** Are you aware or have you heard of any efforts to bring Daesh members to justice or charge them for trials at court?

R: The only thing I have heard is that some of them also leave/escape and go to Kurdistan.

I: Can you express what was done to you by them, is it possible?

R: Yes I can till the day I die.

Till the day I die implies that the impact is life-long and will last so long as the person affected lives.

**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?**

**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?**

**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 about the conflict and what is happening in the fight against Daesh?

R: A lot really.

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

I: How important is it for you for others to know about the deeds committed by Daesh, what they have done to you?

R: Quite a lot.

**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: And how important is it for you for the kids , the future generations to know what was done by Daesh and the way Yazidis were treated?

R: It is very important.

**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?

R: Well quite a catastrophe befell upon us, we had not harmed anyone, but a lot befell upon us.

**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 necessary that needs to be done, what must be done do you think let’s say after 20 years, we say that this upheaval took place, so what is important that needs to happen?

R: Whatever has happened is relevant as it befell upon us at this and something that last life long and we just think that our children and grandchildren should also know what happened to us.

I: yeah my dear sister, but what needs to be done to keep it alive for information , to turn it into a book , to write?

R: yes I think to be written so that it is not lost

**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 of this thing to do with human rights?

R: how like what?

I: If I say truth commission, have you heard of it?

R: yes

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

I: You know this Truth Commission finds out about what DAESH has done and keeps a record of things they have done, for instance like they have entered this village on such and such a day, they write everything down, you know?

R: yeah

I: For instance if a government, let’s say Iraqi government instructs this commission to do fact finding and report back on Daesh’s acts, it is so that the government finds out what was done and what took place.

R: yes, to find out what has happened.

**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: So dear sister what do you think needs to be done for the general acts committed by Daesh and acts committed specifically against certain groups and victims for instance, such as Yazidis, what do you think needs to be done for those people specifically or generally what is important that needs to happen for Yazidi people in particular?

R: for all the things that happened.

I: for the Yazidi people you mean, for everyone.

R: for all really.

**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 else

R: well really don’t know if there can be recompense or rectified , considering what we went through having abandoned our homes and lives, we left our lands for our children- don’t know how really can be forgotten or much done about

**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 consider yourself a victim like a slave in the hands of Daesh because of what happened

R: well really because of the men without conscience , enslaved, so I do myself see like that.

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

I: How much do you see yourself like that thinking about the recognition of what happened to you do you believe or think that people recognize and accept what happened to you and that you went through so much suffering like this?

R: Yes they will recognize it , they will believe , from seeing really.not that they have just seen it in one person, they will believe.

I: How much do you think the recognition is by in terms of level of acceptance

( grading 1-4 )

R: I d say 4, it is not a case of 1 or 2 of them not recognizing or accepting, maybe it is difficult to comprehend or have insight to appreciate or recognize but

Here the respondent rules out the possibility of a denial by the general people at large and the public , of the criminal acts committed by Daesh – it is not something that can be minimized or not recognized.

R: It is not a matter of one odd case or someone being at the wrong place at the wrong time or one person making things up , so many men lost over one religion was seen.

**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: We are going to ask about Iraq again , you can answer these questions dear sister.

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

I: Do you believe in Iraq that one day there will be peace again.

R: not like before

I: that there will be no war I mean, do you believe

R: I do not believe that.

R: without Daesh , it was be- as nice ,

**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 these states in the orient such as Iraq, Syria etc will find peace one day?

R: Very difficult. Quite hard

**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 do you think should be done, what is necessary for there to be peace over there

R: If the states had got involved, bigger states had taken part, America was involved and took action against

**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: you know there are soldiers there agains Deash , you think they are effective or not?

R: well, it is really hard and difficult because unless bigger states get involved will not work out won’t be effective.

I: it is half done half accomplished, it should be until they are fully eradicated broken.

**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 do you think needs to be done to protect the Yazidis or others, and their religion, what do you think needs to happen?

R: They need to be out the door,

R. Y

I: What do you mean, like they leave

R: in other words, that they need to leave Iraq.

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

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

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

I: How many times a day do you discuss your cause or namely to others how many times a day do you talk about your experiences ?

R: always & regularly

**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: with whom

R: People from Iraq, friends, or sometimes when we see each other

Interpreter interjects

R: sit together what we witnessed is the same.

I: Have you spoken with a doctor too?

R: no

I: minders

R: yes they all know

**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: how about the TV?

R: no

I: social media, facebook,

Teacher

R: no

I: have you written anything about your experiences , or shared on facebook, written in a book ?

R: I have not written.

R: When we were rescued in Iraq, we used to go and share our experiences with experts investigators then, that is all.

**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: since your arrival in Germany, do you talk or share or how often have written or discussed about the things that happened during the time you were held by Daesh

R: here ?

I: yeah

R: Here we have not given any disclosures or have had such discussions

**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: do you look at Facebook to see what is happening back in Iraq ?

R: no i don’t follow, not the internet either

**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: how about telephone with those back Iraq do they give any news about the developments.

R: Yes, I speak on the phone, and they do tell me if there is anything to share.

R: my brother is over there

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

I: how many times a day to you get news or news reach you?

R: everyday

I: why is it important that you get news about what is happening over there

R: well it is good to know if news are good but even if it is bad news it is necessary because it was my home.

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

I: how else do you communicate with acquaintances and others, is it via internet whatsapp messages, you have internet to communicate ?

R: not facebook but I do over whatsapp

I: no radio and television right?

If I believe correctly?

R: not

**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: when you and your family discuss and talk over the internet, telephone, whatsapp and when you are together, what sort of things do you discuss or talk about ?

R: we just talk about each other , the issues and the predicament

I: oh no no, I mean through what medium do you talk, over whatsapp or telephone

R: over Whatsapp

I: telephone too

R: yes

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

I: to get news to each other and from each other

R: yes, from my brother and

I: you don’t have facebook and messenger do you?

R: not

I: television and radio neither

R:not

**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 will ask you some private questions about your experiences sister, please answer as you wish , but if you don’t feel like to you do not have , your answers will help so that it can be determined what was done and what can be done for those people.

R: good.

I: We know it is difficult for you to remember these things again, but please do say if it is difficult for you , say if you can’t.

R: ok

I: if you want a break and you want us to pause, just say and we can stop.

R: drink, I will just drink my tea if that is ok.

**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: can you tell us what you saw or went through

R: I can

I: you can start

R: we were in the village

I: what village are you from

R: from Koch

R: we were taken captive in the village , our men were separated from us, our mothers were separated from us, they took the children, they brought us to Solax and that is where our mums were split from us

R: the men were separated from us in the village and we were brought to Solax. They took our girls from us in Solax, they took our mothers from us , they took us to the prison in Tel Afir, they separated kids from moms there too, most children taken were females.

Town names may need verifying as unsure of exact name spelling.

R: we were in the prison of Tel Afir for 18 days we were not given food, they would not give us soap to wash with maybe one to go round a day, children who were there would cry because of lack of food and being unwashed.

R: we would go and stretch our hands for hours for something for the kids some bread or a soap and then they took us to another village 49 of us, where we were for 3 months, then every so often ten days or during the month they would take us and have fun with us as they please put us out there

R: we were in that village , they came and took us to a school, they separated a girl who was married , the one was single they took from us, they took my daughter with them, because I had been married for sometime, they did not take me for themselves, they said my daughter

R: and after 3 months, they came and gathered us all again and they took us to Syria

R: They took us to Syria , it was a big town, there were also kids , there too they would not feed us, slept on the floor, used shoes as pillows, we were separated again my daughter was in Tel Afir, was taken to Syria with us, there too we were split from each other

R: They took me and other women, 18 of us in a vehicle almost on top of each other in front of

R: we were all squashed, one young girl was suffocated they told us she suffocated because of us , we were put in a house and were there for about a month and half

R: in that house they would come and select whoever as they please every day to do as they please.

R: my son had some bleeding so we were taken to hospital where I was few days when I came my friends had gone, some person said he will take us to their house in Haq al Omar, in the house me and another woman were together for 15 days , she had 4 kids and I had two, we were in that house, she too was taken from us, someone from Egypt came and took her

I: where did the guy who came to meet you, where did he take you?

R: he took me to Haq al Omar

R: from the hospital to a house in Haq al Omar

R: I was mostly staying in the place with them for 3 moths except for these 15 days where I spent with this family he had a wife. Afterwards taken again to this Seikh , who sold people on. Their seikh

R: we were with those girls for a month too

R: everyday they would come and say the seikh is here to sell you to us children with us would cry

R: one day they brought said his hand is broken

Unsure whose hand she is talking about here.

Which we helped put in a cast , they did not understand Kurdish

I said if hand is broken cannot hold and take, so do not take from here.

R: they would take children from mothers I would not let my children go near or ask for things or take things from them , children would cry and wet themselves I would say when they asked

R: from there they said they would sell us on, one day their sheikh came , they would take for themselves they said , like different locations from Tel Afir to Syria even if not sold to prufiy

R: They came again and said we would take to him he will prufiy ( free ) you, I said my uncle is in Tal Afer you could take me there

Unclear if they mean or she means they meant to purge of sins by being taken to this sheikh, quite likely as they considered Yazidis infidels and sheikh being considered to have powers to heal etc.

R: Daesh were gathered around us that they would convert using their rituals

R: someone quite tall came towards and asked where I was going I said I was going to Iraq to my uncle’s

He said not really, I am your owner now, I started crying and sobbing wailing loudly, he said hush Daesh will hear, I said I will go out so everyone knows the predicament and hear about this, I said like it is as if we are objects that you acquire us for yourselves

R: then I was told that someone would take me

R: so this person asked me what I was told

R: I said the Sheikh had said someone would take me to my uncle and he said that person was him

R: I said I wanted to be taken out of this ritual that I was in the midst, or else I would make a scene, he said he would take me to his home, I said no I would go on foot, he brought a vehicle , took to his place, he was Tunisian. It was Wednesday he took us to his house he had daughter, he said there was nothing in the morning

**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?**

R: He said on Friday we start and on Saturday sort out documents and take you to your uncle in Tel Afir,

R: On Saturday they have brought us to Iraq, Tel Afir.

R: They said you uncle is out shepherding the herds, we can leave you with someone till he gets here, I said know I want the guide to take me to my uncle

R: took me to my uncles, and then we escaped to the mountains of Shengal, we walked 9 hours

I: with your uncle?

R: aye, there were 30 of us.

R: we came to the mountains of Shengal amongst the Peshmerga and we arrived in Kurdistan

I: how long were you held captive by Daesh?

R: they held us captive on the 8th month until the 4th month

8th being August 4th being April.

R: After I arrived , I stayed a bit and then my daughter too was rescued and returned

I: did they take your daughter who was 9 or 7?

R: no when they took my daughter she was 5 years old.

I: your daughter was 5 years old?

I: the daughter of your relative too,

R: yes they took her too

I: so they came back together

R: no they came together

R: 15 thousand euro payment

R: my maternal uncles, aunt, parents in laws

I: any answers from them

R: no

I: thank you very much sister for sharing so much with us all this time.

**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: you know because you have been held by them for so long , it affects one’s health and well being, how much hard has befallen upon you?

R: a lot

**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: in what way for instance do you suffer

R: they treated us badly , took our husbands away

R: destroyed our lives.

**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:**

I: can you say specifically, where you hurt, what affects most can you say ?

R: really a lot has been taken from us – I am not the same. I lost a lot, in the past we got on well , did not lack much

R: in truth Germany has been generous and kind towards us and not depriving us but in Iraq no one really took responsibility for us especially after our families gone, no one really cared much

R: In Germany quite kind and helpful to us

I : now we are going to ask you some questions, so you can tell us if you have had this health problem after Daesh or was it an existing problem and you can tell us by how much in terms of the level of discomfort or pain, either a lot or not

**H04 Pain H04 Êş (eshek) H04 Schmerz**

I: do you have pain? Do you hurt?

R: Yes I have pain , my head hurts- my health suffers

I: how much?

R: a lot

**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 feel numb sometimes how much?

R: yes , a lot

**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 find walking, standing, moving hands, feet hard?

R: Because my health is not the same, it affects , and makes it difficult

I: how much?

R: quite a lot

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

I: does it sometimes feel like you feel dizzy, becomes blurry and dark

R: I feel dizzy, my head hurts and difficult to do work

**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: how about hearing, seing smelling is it worse than before, deteriorated ?

R: yes, I have become worse and deteriorated

I: how much by

R: quite

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

I: do you suffer from shortness of breath

R: yes , sometimes I feel like when I talk to someone I do not have enough breath here in Germany to utter the words.

**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: dizzy?

R: no

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

I: Heart problems?

R: no

**H12 Gastrointestinal disorders (e.g. stomach-aches, diarrhea, nausea) H12 maade ta(mida ta) deshe misal verek,varshe, zek eshek H12 Magen-Darmbeschwerden (z.B. Durchfall, Übelkeit, Bauchschmerzen)**

I: your stomach hurts

R: yes my stomach hurts , twice I had my stomach checked here

R: I went to see a doctor, once they said I had something like a lump or syst then they said no-I don’t want an not well

I: what makes you think you have these problems

R: when my health is not well, I don’t feel well overall

R: I get angry and upset about my children , because they were orphaned and deprived

R: In Iraq it is hard to be single with children the parents help out but when they are gone and no family, completely alone, no one to care for, here there is support for lone families but no extended family ties it is hard

R: I asked for a female relative to be brought here, but to no avail, she would also be getting an education

I: who was she

R: she is the sister of my maternal relative

R: In Germany they are kind to us but we are all spread out and separated , in Iraq we were a family, but here all separate and this is not so good at all

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

**Group Group**

I: if we were to ask about your current health situation, how would you say it is , good or not good.

R: really my health is not good.

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

I: Now we are going ask you questions, you can tell us how you feel and the reasons or causes of the pain or unwellness, tell us that ok.

R: ok

**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: does your body hurts you think in general or you have illness?

R: my body hurts and my health functions upside down because of what happened my period is irregular sometimes occurring three times in a month

**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)**

**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 what happened to you all the suffering you went through, do you think there was something that outside of human control in charge or some sort of blasphemy led to this

R: we had not really done anything but this is really not human what was done it seems beyond human Daesh appears to have been the cause or consequence that led to the harm that befell upon us, it was extreme difficulty and harm to us

**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 that this is such a big thing beyond human what they did, that god may have helped them somehow.

R: well maybe god gave them the power

The respondent appears to resign to this ‘leading question’ that perhaps he did- although unclear if she does indeed believe they actually had any supernatural powers supporting them , but rather the respondent is more overwhelmed by the extraordinary nature of the upheaval that it almost seemed beyond ordinary humans because norma humans would naturally not be expected to act towards fellow humans in such a harmful way.

I: I mean like do you believe such things like something powerful wanted to do this

R: well, we had not done anything , I don’t know if god did do things that we were not aware of.

I: do you believe in God?

R: yes

I: how much?

R: much

I: so you think God can do things

R: if god does not let it happen , humans will not be able to

**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: how about your character and behaviour , you think that is compromised, you know normally there are nice behaviour and not so

R: yes I have been affected quite a lot

I: how

R : I used to be patient at home, and be relaxed but now I feel tense, tense at home around kids sometimes, I never used to swear but sometimes I now do, and I feel like I could just drop dead here sometimes.

**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:: does Yazidi community see you of less importance now that you have been with Daesh and treat you less favourably.

R: It is not really about whether or not having importance but more like being alone without family and connections that affect relations.

**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: if we were to say how much is your acceptance level by the community, is it a lot , is it partial or some people ok some not?

R. yes it is half and half, some accept and some don’t

**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: how does this affect your faith, are you less of a believer because of what happened or more

R: my religion is not affected and will not abandone my faith because of them so long as I live

**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?**

I: when your head hurts and you have pain, how do you cope, accept or, what do you do?

R: it lasts overnight and usually mitigates daytime feel better.

I: is there anything that you could occupy yourself with that would take the pain away or distract you and help

R: no

R: for 4 years there have ups and downs sometimes it is ok sometimes worse predicament

There is background noise.

**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?**

I: Now we are going to ask you some questions , you can tell us if it makes you better or worse or not , and how much by. Ok.

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

I: Do you have faith in your community that it will help heal

R: yes

I: how much

R: a lot

**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 that you can cope no matter how heavy your weight or problems that you can handle because of personal strength

R: no

**H34 Praying H34 limê kirin H34 Beten**

I: do you pray

R: yes

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

I: do you feel better alone and feel better with others

R: really, I am better off when I am with others

**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: do you avoid hard difficult tasks

R: well, even if I try, there is not anything that does not require and effort or involves some form difficulty

I: do you feel better or worse when dealing with harder tasks

R: well ,whatever difficult tasks I have to work with it makes me feel worse

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

I: when you are accompanied by others you feel better, in society of others

R: yes, when I am with others and have company, I feel better .

**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: did you see a psychologist?

R: Not seeing one, but our guide said we should go , so went with a friend, she too was unwell, but I said I would not take the medication

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

I: do you get help from the people in your community , the Yazidi , whoever, in your community do they help?

R: who

I: like the people in Yazidi community

R: did not because we have been as four families together

I: you do not take medication?

R:no

**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)**

I: do you take any medication now?

R: no

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

I: have you seen a psychologist?

R: I went but there were communication difficulties because the interpreter was an Arabic interprete

I: you went together

R: yes

R: I saw a psychologist twice, who suggested I take medication and I said I can’t take it,

**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**

I: Have you been to Lalesh, has it made you better

R: Lalesh when I was in Iraq

I: but since your arrival in Germany, have you gone to Iraq and Lalesh temple

R: yes I have been to Iraq since but did not go to Lalesh

I: do you believe such things as traditional healer, do you believe that they can help if you were to talk with them

R: I have not really spoken with one

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

I: you know there are medication prescribed by doctors in capsules etc but there are also herbal medication such as mint and other herbs, have you tried these?

R: no I have not really taken any of these.

**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 is social work, gudies and social workers?

R: they are really helpful and nice, we are of course all living together, can be hard at times, not because of adults but because of 6 young children, so a little extra space would make things better for us.

I: grading?

R: 2

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

I: Has the doctor helped you when you visited.

R: yes the doctor was helpful when I went, and also for the stomach problems I was put through a big equipment treatment, afforded by the government , the doctor did make me feel better.

I: so going to the doctor helped you?

R: aye

I: how much

R: quite a lot

R: the doctors are very helpful to us.

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

I: You know this psychologist and other doctor, in what way can they help you to make things better for you?

R: I don’t think there is anything that would make us fully recover

**I:** when you go to the doctor what is it that they do that makes you feel better , do they give medicine.?

R:yes sometimes it is medicine and sometimes just care and treatment

I: what do you think could help , if you were to say you are missing some items in your life, and you think having those things would improve life for you, what would those things be?

R: well, having a family member here would make me feel better

R: two girls were split from the family, if they were here my kids would feel better too

R: they are not in Germany, in Iraq we are not really used to being alone

**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**

I: now we are going to ask you some 30 questions and you can tell us how you feel about them and how much not all but some of them?

R: ok

I: we are going to ask for over the past 7 days you can tell us about , starting from a day last week to today. ok

H**66 Any reminder brought back feelings about it H66 Gelo tu tiştek van hêstan anî bîra we H66 Immer, wenn ich an das Ereignis erinnert wurde, kehrten die Gefühle wieder.**

I: any reminders from the past

I: how much

R: 4

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

I: I have trouble sleeping

R: a lot

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: there are many things that keep me awake

R: yeah I remember , a lot

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

I: i feel angry irritable too fast

R: aye

I: how much?

R: quite

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: i try to avoid getting irritated but cannot help it

R: yeah

I: how much

R: a lot

R: let children forget, I thought one day I will forget but can’t

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.**

I: sometimes it is like a dream that I feel like it has never happened?

R: yeah

I: how much

R: a lot , I turn round thinking this thing that could not have happened only to realise that it has

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.**

I-. sometimes pop into my mind, as thought it has happened now?

R: yeah

I: how much

R: inaudible but it is suggestive through the sound of what appears to be hand gestures indicating a iot

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

I: do you get jumpy or scared

R: I don't get so scared

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

I: when you think about it, does it hurt

R: yes it hurts

I: Do you pay attention or ignore

R: I try to ignore so it goes away the pain

**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.**

I: sometimes these feelings make me feel numb as if I am not alive

R: yeah

I: how much

**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: do you act like when you were there sometimes because of the impact

R: because I keep talking about it remembering it stays like that

I: how much?

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

I: I can’t fall asleep

R: it depends sometimes it is bad sometimes not so bad, if I am really tired then maybe it is ok

I: when you fall asleep you don't get up can’t

R: aye

**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: sometimes you are good some days you are not so good how much by

R: sometimes 4

**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: sometimes you feel like your mind is not together

R: yeah

**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: sometimes when you remember you sweat, feel uncomfortable?

R: yes , I feel discomfort, itch, and sweating. A lot

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

I: you dream?

R: yes I dream

I: how much

R: not every evening , every 2nd or 3rd evening but I realise I am home wake up usually

**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: do u feel more on guard

R: yea I am worse.

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

I: do you like to talk about it or

R: no it is hard to talk about it

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

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

I: what positive things have you experienced since your arrival in Germany?

R: it has been good, they have listen to us, taken children to school and looked out for us.

R: they helped us

**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: are you happy with the project that brought you over to German , do you see that as good,

R: yeah I see it as a good thing.

**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: if you were to say three positive things, what would say about this programme?

R: it has been good to be brought here because some of us out there under Daesh remains captive and they took them for themselves

R: having a home, help,after being rescued from Daesh

**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: 3 bad things?

R: not good?

R: well psychologically, even if in Iraq the circumstances were not as good we were together with peple like us we could understand what we had experienced together

R: it is cold

I: how about the people involved?

R: they are good and helpful nothing bad about the programme and people, when we don't know the language it is hard and difficult task dealing with an older woman with children..

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

I: what is your hope for the future

R: my future are my kids really.

I: Finished my dear…