**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: [094teil1]***

**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: You said that you33 years old.*

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

I: Are you married or what?

R: yes I am married

**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: Your husband?

R: He is in captivity with ISIS, I don’t know anything about him. I have two kids; two sons.

**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 currently live with you in this house?

R: There two people, my two sons, and I.

I: Are you four?

R: We are five.

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

I: Who are the other two?

R: Cousins of my husband.

**C08 Please specify who lives with you C08 Tu dikeri biji ki bi tero dijine (jiyendibe)? C08 Bitte benne die Personen, die mit Ihnen zusammen leben?**

**C09 Can you read and write a simple message in any language? C09 Tu dikarî di zimanekê de hevokek sivik bixwînîn û binivîsîn? C09 Können Sie eine einfache Nachricht in einer beliebigen Sprache lesen und schreiben?**

I: Can you read and write in any language?

R: I haven’t gone to school, but I can read and write very well in my language; Kurdish.

**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?**

**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: What is 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 is your ethnic group?

R: We are Haska tribe.

I: But are you Yazidi, Arab, or Kurd?

R: Yazidi.

I: DO you identify yourself as Kurd, Yazidi, or which nationality?

R: I am only 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 is important in your life? What about your future? What do you find it important in your life?

R: Nothing, I don’t see anything in my life. I jut want to take care of my sons.

**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 here?

R: I want to be [The word is incomprehensible] [She said something like /kafir/ in Arabic which means "infidel" or /café/ which means cafeteria, I am not sure, I have repeated the word several times, but I couldn’t get it]

I: Why is it important for you to become something?

R: Just to busy myself, and to be able to take care of my kids.

**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: Dear sister, we have some questions now, we will need you to answer according to these numbers; for example, if we ask: How are you? And your answer is bad that means you choose Zero while if you are very good it is four, and if you are moderately good it is two. We want to answer like this. If you have something to say, just let us know, we will gve you time to say it. There are questions that only require numbers and there are also questions that require you to speak and say what is in your mind.

R: OK.

I: How much control would you say you have over your life now? Do you decide for everything in your life? Are you free in your life? Or is there anyone who decides for you in your life? You can only pick a number.

R:

**D04 What do you think the future holds for you? D04 Tu mostaqbal de çi difikirî? Mostaqbal che ji tere hazirkriye? D04 denken Sie, wie sieht Ihre Zukunft aus?**

I: What do you think the future holds for you? What do you thinkabout tomorrow?

R: I don’t know anything about the future, my husband was my future, but he is not with me now and I don’t know if he is still alive. I am don’t know anything, I am still waiting for him.

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

I: If the situation improves in Iraq, would you rather live in Iraq, Kurdistan Region, or Germany?

R: I want to stay here.

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

I: Why?

R: It is safe here, my kids are comfortable, I don’t need anyone here, and I can work for my kids, while there I can't work.

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

**D08 And overall, how would you judge your experience in Germany over the last two years? D08 Di du salan de jiyana te ya li Almanyayê çawa derbas bû? D08 Und wie würden Sie Ihre Erfahrungen in Deutschland in den letzten zwei Jahren beurteilen?**

I: How did you spend the last two years in Germany? Good, very good, moderate?

R: For my kids it is this, but for me it is still this.

**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?**

I: Why?

R: When you are always busy-minded thinking about your life, the life doesn’t become good for you. If only I could know something about my husband, if only I would know whether he is dead or alive, my life would have been way better.

I: The question here is that how did you see Germany in the last two years, are you satisfied with laws and life in Germany?

R: There, they explained the laws and something about here to us.

I: No, what do you think about here? DO you find Germany a good place?

R: Here? Yes, very much.

I: Why?

R: My kids are happy here, I think it is a good place for them. For me too, I am comfortable here. I only felt happy for two months in my life, it was when they opened a course for illiterate people in Iraq but it was in Kurdish, it was my dream to learn writing, I was very happy for that.

**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 or to be sure that no one would attack you again?

R: Whenever I think about there, I think about fear and that terrible things would happen to me.

I: If you were to return, what do you need to feel safe?

R: What is that?

I: I mean what important for you to feel safe?

R: I have never seen anything important in Iraq.

I: Here, you can go out at night, or you can go to the supermarket and no one will disturb your peace, but in Iraq it is not like this. What changes are needed so you can walk freely in Iraq?

R: Safety is needed.

I: What is safety?

R: Safety is freedom, it is when you do everything freely, and you have your own peace. It si when you walk around freely. It is when you are not oppressed. But there in Iraq, it is not like this; for example, if i wanted to go out to somewhere, I would always be in fear. There isn’t peace or safety there.

I: Who is responsible for giving hopes for people?

R: The government.

I: What should governments do for people?

R: the government can control those who make troubles and commit crimes. They can give hope to people.

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

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

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

I: What is justice? What does the word "rights" mean to you?

R: Justice means errrm

I: Rights?

R: There are human rights in Iraq.

I: Why?

R: It is from the main source, but I don’t know what it is. I don’t know anything about politics.

I: This is not about politics. It is about your views on human rights.

R: Here or there?

I: As you like it.

R: Human rights is all related to money, they can build or destroy places according for money.

I: You said that everything is related to money, if I ask you, what is your opinion on human rights or you rights? So what is human rights for you?

R: Fo us the Yazidi people, we don’t have any rights. Where is it?

**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 to have justice and for the Yazidi people to have justice? Is it very much, a little bit, or what?

R: Now?

I: yes.

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

I: DO you think that you will ever get justice?

R: No never.

**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 ti for you that people who committed crimes are punished?

R: How?

I: Those people who committed crimes against you; how important is it for you that they get punishment?

R: It is not important for me if they are punished or not because after what they have done to us…

I: How much?

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

I: Does it mean that you don’t want those ISIS to be punished?

R: I want them to be wiped out from the face of earth, but what is there for me in this?

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

I: Is it important for you that those ISIS people who committed crimes against you to be punished? Or it is not important for you? Is it different for you that Amirs, normal members of ISIS, or commanders are punished? Should they all get punishment? Or should there punishment be different?

R: How?

I: In ISIS, there are amirs and ordinary soldiers, do you want them all to be punished or only their Amirs or their soldiers?

R: Their commanders (amirs) must get the severe punishment. Those who below them didn’t have any role, but they were with them. If it is on me, I would say Islam should be wiped out from the face of earth. If they remain, they will do the same to my kids when they grow. My elder son doesn’t know anything now, but when he grows up and sees muslims, he will be uncomfortable.

I: Why should they be wiped out form the face of the earth?

R: You know, we Yazidis had oven made of mud, we put pieces of woods to heat it up, and I want them to be thrown in that oven like woods.

**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 those ISIS men were brought to justice? Have you heard something like that?

**R:** No, I haven’t.

**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 oppressors?

R: No, never. If I agreed, my conscious will never agree.

**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 what happening in Iraq, as you know there is still a war going on in Iraq, so do you want to know what happened to them, were they killed, captured, or freed?

R: It is important for me.

**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: DO you want that the rest of the world knows about what ISIS committed against Yazidi people? Do you want them to know or not?

R:

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

I: DO you want that the next generations of Yazidi people know about the mass killings and the mass attack of the ISIS on Yazidi people? DO you want them to know or not?

R: Yes, I want them to know.

**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: So that they can be aware of themselves and to know what is on Muslims' heads. And so that these thisngs never get forgotten.

**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 should be done the most to ensure that these things are not forgotten? Should they be written about or what? Why is it important that these things are not forgotten?

R: SO that none of other nations play with Yazidis' fate, and so that people know what crimes did muslims commit?

I: No dear sister, what is needed that these things are not forgotten?

R: Oh you mean the meaning of it!?

I: I mean should it be written about?

R: I want to be written about in a book to be registered eternally. It must be published.

I: What else?

R: The book should be given to all stores and people, even to a child who can read in the whole world.

**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: If I may ask, have you heard about the Truth commission? Or you haven’t heard about such a thing?

R: No I haven’t.

**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: The truth commission is a commission that investigates the massacres or mass attacks. They, in collaboration with Iraqi government, they prepare a report about the details of those events, the dates, the days, time, and many other details. Is it important that this committee investigate the ISIS attack on Yazidi people?

R: Yes, very much.

**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 should be done for the victims of ISIS to rebuild their lives? For Yazidis and other victims!

R: What do they need?

I: DO you know who the victims are? The people who were under the rule of ISIS, and then they fled ISIS.

R: I don’t know.

I: You were in captivity with ISIS. You are a victim. What do they need?

R: They should something for them to ensure their future.

I: About the future or nowadays? Who they need?

R: They must a make a memorial day for all victims here or in Iraq. They must, as I say, build a village for victims of Yazidi people and also for those who are from my village.

I: Oh you mean for all Yazidi people.

R: Those who were in the captivity and a state for all Yazidis.

I: Anything else?

R: A monthly income to ensure the future of Yazidi people.

I: Do you know that Christians, Shia Muslims, and other people were directly affected by ISIS, what should be done for them?

R: I don’t care about Shia muslims because they are the same as ISIS, and as for Christians, there are powerful countries that will take care of them. But we don’t have anyone to help us. Those Shia Muslims who are in captivity with ISIS are just their people, they can be burned together.

**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?**

**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 or find yourself as a victim of ISIS, do you feel that you, as someone who were in captivity with ISIS, are respected by other people?

R: Yes, I have.

I: Why?

R: So we don’t see each other weak and down, it was something beyond our will and control.

I: What else?

R: So we don’t think about self-torture. Because we have lost a lot of people.

**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 believe that Iraq will be a peaceful place? Do you believe that there will be no war and there will be an everlasting peace in Iraq? DO you believe or not?

R: I don’t believe. The most I give is one.

**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: About other countries like Syria, Lebanon, and Pakistan, doyou think there will be peace there?

R: It is diffuclt, but you know we don’t think about them.

I: To what extent do you believe?

R: For them?

I: Yes that there will be peace and no more war?

R: 2

**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 should government do to end wars in Iraq?

R: International Protection is very important, and all governments unite.

**F04 How do you feel about the current military campaign against ISIS? F04 Hûn bi che dihesin (hun chawa dikin)li hemberî kampanya (hecum) esker (leshker) diji daishe? F04 Was denken Sie über die aktuelle militärische Kampagne gegen den IS?**

I: Have you heard anything about the current attacks on ISIS? Have you heard about any sides that fight against ISIS?

R: How? The Iraqi government?

I: Any?

R: I know that their number is reducing, but I don’t know anything about them because I don’t have a facebook. It has been a year since I have given up following ISIS news.

**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 should be done and what important to protect Yazidis and other minorities?

R: I would always say that International Protection is very important as well as gathering them in one safe place.

I: To become a state?

R: Yes.

I: How? Do you want an independent state for them? Or how do you want to gather them?

R: TO gather them in one place.

**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 discussed with anyone your experiences during the conflict with ISIS?

R: Since I came here, I talk …

I: With whom? Friends?

R: yes, it was with friends, I always talk about it with my friends like everyday.

I: Every day?

R: Yes.

**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: With friends. My heart is filled with those memories and pains, but I don’t want to pour it out all. I don’t want to make my friends who haven’t been through same experiences sad, but with friends who have been though, we gather in the afternoons and talk about our escape and experiences just to kill the sorrow inside us.

I: With family? A Doctor? A Psycholgical Doctor?

R: No, I didn’t talk to a doctor about it. But twice a week with a psychologist with my other friends. However, I don’t talk about it; even sometimes I want to to feel a relief.

I: With your supervisor?

R: No, she can't ask us about, she doesn’t only supervise us.

I: But did you talk about it with her?

R: No, I don’t.

**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: Tv?

R: No.

**IF LAWYER Heger parêzer be Falls Rechtsanwalt**

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

I: With a Lawyer?

R: No.

**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?**

I: Police?

R: No.

**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 experience?

R: They wrote about it in Iraq. Those people from the program who brought us here.

I: Only one time?

R: Yes.

**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 they write about it?

R: They wrote about it so that Germany knows what happened to us.

**G16 Where did you write about your experience? I will read some options to you and you can tell me which ones are places where you have written. G16 We li ku derê tecrubeyên xwe ( qiset) nivîsî? Ez ê niha ji we re hinek bijardeyan bixwînim û hûn jî ji me re bibejin ku hûn bikêre û bi kîjan grûban re yazikir (nivisend)? G16 Wo haben Sie über Ihre Erfahrungen geschrieben? Ich lese Ihnen eine Auswahl vor und Sie können mir sagen, wo sie darüber geschrieben haben.**

**G17 If other, please specify G17 heger gutinek din heye,xere xwe beje G17 Falls andere, bitte nennen Sie diese.**

**G18 And since you came to Germany, how often have you yourself sought information about what is happening in Iraq with the conflict with ISIS? G18 Ji dema ku hûn hatine Almanyayê, hûn çiqas li agahîyên(malumet) ku di şerê DAEŞê de çi bûye digerin? G18 Und seit Sie nach Deutschland gekommen sind, wie oft haben Sie sich über die Ereignisse im Irak mit dem Konflikt mit IS informiert?**

I: since you came to Germany, how often have you yourself sought information about what is happening in Iraq with the conflict with ISIS?

R: How?

I: since you came to Germany, how often have you yourself sought information about what is happening in Iraq as you know there are wars there now?

R: I always want peace.

I: Do you seek news on facebook?

R: I see, I don’t have a facebook account. Sometimes, I watch youtube.

I: Every day?

R: No, last year I was checking the news like every day, but it affected me, so I reduced it.

**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)?**

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

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

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

I: Do you contact your Yazidi friends and family?

R: I always do.

I: Why?

R: Even though that I left my home country, but I always want to know what's going on there.

I: How do you seek information? Do you use internet or ask your family friends?

R: I don’t use internet, I ask friends and family.

I: Radio and Tv?

R: No.

I: When do you contact your friends and family, do you phone them or how?

R: I phone them.

I: Whatsapp?

R: Yes.

I: SMS?

R: No

I: facebook Messenger?

R: No.

I: When you phone them, do you tell them to tell some other peole that you have said something for them?

R: Well, when I call them, I usually call my brother and ask about my mother. I ask about them, if my mother is not there, I tell my brother to say hi to her.

I: You know I don’t usually freeze you when you talk or I don’t translate everything becaue there will be who will listen to your speech, transcribe and translate word by word after me.

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

**TRAUMA TRAÛMA TRAUMA**

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

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

I: We would like to know a bit about your story and your escape story. We only want to know a bit about your story, we don’t want to ask you about the details, and just you talk about it to us, if you feel it is diffuclt for you, just stop anytime you want.

R: OK

I: Would you like to tell us something?

R: Now?

I: Yes.

R: Do you mean the story about how ISIS captured us and how we escaped?

I: Something about when you were in captivity with ISIS and how you escaped, don’t go in details, just some important events.

R: Yes, only the important events.

I: Yes about how you escaped and how you reached a safe place.

R: Evey event in my story is important.

I: As you like it.

R: On August 3rd, at about 6:00 in the afternoon, ISIS entered Shingal, they first fought a Yazidi village.

I: Are you from Shingal?

R: I am from Kocho village near Shingal.

I: Oh you are from Kocho. What were doing in Shingal? Or were you in your village?

R: It is about 30 Km from Shingal, I am originally from Sinone, I got married in Kocho.

I: OK but where were you on that day?

R: I was in Kocho.

We heard that there was a fight in village near us, the fight was between them and ISIS, we packed our stuff, but people said there was no need to worry. We waited until 8:00 in the following morning, other heads of muslim tribes called Amhed Jaso our head of the tribe, and they said that there was nothing to worry about. We were standing and waiting. We weren’t in village itself, Ahmed Bani called my husband, he told him that if we didn’t fight them, nothing would happen and that there was no need to run away. My father-in-law came and said that we didn’t need to run away. I got very upset and I told them that All the yazidi people are running away while we were waiting for ISIS. He came in and we waited from 9:00 until 11:00, there was a 22 years old guy outside in Kocho, he was killed because they found a gun with him. At 11:00 o'clock, one of our Muslim neighbours came to our house, I didn’t know what was the reason of his visit, I asked my husband, he didn’t tell me, my husband asked to prepare a tea for him, I said I wouldn’t do it, I told my husband as long as he came to our house, it was a sign that we had to run. I told him, I wouldn’t prepare tea for him. He went, we asked about him, nobody told us anything. My uncle's family visited us, they told us that ISIS would only take jewellery and money. We weren’t in Kocho itelf, we went in the Kocho and we went to my husband's uncle's house. It was on the same day after we heard that they were taking girls from Til Auzair and other villages. We didn’t dare to stay outside the village.

We went there at 7:00, we stayed there for three days until ISIS came, my daughter was so scared, she hid herself behind the water tank. My husband's sister who was 25 years old too.

I: She put herself in the water tank?

R: No, she hid herself behind the water tank. They said that they would come to take her, we didn’t let them. It was very difficult for us. Whenever I remember it, I realize how hard it was. They left without doing anything, after two days they came back and asked us to either convert to Islam or they would kill us all. They didn’t literally tell us that they would kill us, they said they would take and throw us in a ditch if we didn’t convert to Islam. On the following day, two cars came and they were roaming around the village giving blocks of ice to people because it was very hot.

I: Was it like a bus?

R: Yeah. When they said after three days, it was the 12th of the month; so on the 15th of the month, they came to us. It was 12:00 o'clock at noon. One day before that, my little son was crying, he was only ten months. My husband held him and said that because of ISIS, he couldn’t get enough of his own children. My eldest son who was 5 years old, he was wearing his shoes and socks because he wanted to run away. It was 12:00 at noon, I made lunch. My husband's brother said that he was hungry, but he didn’t eat and ISIS came in. I always wanted to work somewhere to prepare food, but now I don’t like that. They brought cars and took us to the school. They were taking men first, each time they were taking 12 – 15 men; I had my on eyes on our men. I told my mother-in-law that ISIS were taking men, she said that they would destroy our life. After they had taken men, they came to us; they took our mobiles, gold and money. They then took girls, women, young women with children, they took them all before us, and we were the last round. We went, a girl from our family couldn’t move because she was so scared. My husband's sister was with us too, when were walking toward the school, I saw an old couple, the woman was pregenant, I felt very sad for them, they asked us to take them with us, but we couldn’t and ISIS didn’t let us. I always remember him. I say I would be able to bring them with us. They took us to the Shingal way, our car, the one that ISIS put us in, broke down, my daughter said that she would run away, we didn’t let her, we told her that she would be killed. There was a car was for Arabs, I will never forget its plate number, they passed by us and laughed at us, and they were Muslims. The driver was not old, he was about 15 to 17 years old, I told my friends to kill him, and they refused the idea. They put us on a different car, they called someone else to come and pick us, they took us to Sulav Institute, all our friends were there, we stayed there for that day, then they took my mother-in-law at 12:00 o'clock that day, they took her to another side and killed her. They took 83 people, there were women who were pregenant in her seventh month.

I: Children?

R: No, there was a woman who was pregenant in her seventh month with her mother-in-law. On the following day, they separated boys who were 12 to 13 years old, their fate is still unknown. Later at 11:00 at night, they came and took the remaining children, beautiful girls, and women. They took them on three buses. The remaining people were taken by 6 buses on the following day at 12:00 at night, we were with them. They took us to Til 'Affar, they put us in a school, there were more than a thousand people there. They put 53 people in a room a bit bigger than this one. We stayed there for 14 days and nights. Our food was a rotten cheese, we couldn’t eat. They were giving us breakfast at ten in the morning and lunch and dinner together at 4 o'clock, it was very hot, there wasn’t electricity power and water. After three days of our stay, most of the children got stomach-aches and diarrhea. The day I witnessed that, i became senseless for myself because of what my children gone through. My children were living their best life before ISIS. My younger son was crying and that made me very upset, I went to an ISIS man there, I gave him my son and told him if my son would die, you would need to bring me one. I told him why they would do that to us, I asked them to take my son to a doctor. Once my son asked for food, I brought him food; he said that he didn’t want it because he wanted to eat meat. I threw away the food and came back. During each day, ISIS would come and would take girls. All children were in pain, some of the old men died there. Although, I only stayed for two months and a half in their captivity, those 14 days were very difficult for us. Then, they brought buses and took us to some Muslim Arab villages. We stayed there, they issued us ID cards and told us that they would bring us [incomprehensible word]; again every day they would take women and girls, we were putting soot on our face to look ugly. Most of the women were not beautiful there, our children were sick there too, there weren’t doctors, sometimes, I would put my children in the trank of the car and take them to the hospital in Tal Affar, and those days were very hard for us. Two of my friends and I took our children to the doctor, the ISIS guy was asking my son about my husband, my son told him that ISIS took him, that ISIS guy began crying. He gave my some gums to my son. I whispered and told him if he is crying, I begged him to do something for us. He told us that he couldn’t do anything for us; he said that they would kill him, I asked him to give us a phone, I told him that I missed my family. I told him that my family knew nothing about me; they would think that I was dead. We went to Tal Affar; they told us that my son should stay in the hospital for three days. I told them that I couldn’t stay in. later, they told us to come outside because of the air strike, I told them I wouldn’t go out, they said that they would turn off the light, I told them it was OK.

I: You were in Tal Affar hospital, right?

R: Yes, those summer days were long, I saw someone I know there, he told me what he can do for us, I asked him to bring us a phone. He said that he couldn’t in fear that he would be killed. My friend's son told the doctor in Kurdish that he was held captive; the doctor was a Christian Kurd and spoke Kurdish. He spoke to us in Kurdish and knew that we were Yazidis. He told me that that kid had Asthma, I told my friend to take care of her son, and I didn’t tell her that her sn had asthma. I felt pity for him. The doctor prescribed for that kid to stay, but we didn’t want to stay, that ISIS guy took us back at 1:00. But before that, I fell unconscious in the hospital. They took me to the emergency ward; they said that my blood rate was low because of the malnutrition. When I opened my eyes, I saw my son and a doctor looking at my, my son's eyes were red because of tears he shed over me. He cuddled me and told me that without me he would die.

What was our fault? I only want to know why they did that to us. One of the ISIS guys who first took us to the school came to take, my friend called my name and asked me if I was better, the guy turned his head around and he was surprised. He didn’t believe that it was me; he said that I was very thin. I was holding my drip, they told me to get off of the car somewhere, but I refused that because of the airstrike and my son. No, I am mistaken, my friend told me that she would come with us too, they took us to our village in Tal Affar, we went to our house, we saw my husband's uncle's wife, she cried when she saw me, she asked what happened to me. We were living together before; ISIS had taken eight people from that family. We were around 50 people together, eight of their family were taken.

[I didn’t understand any word from 1:15:20 to 1:15:26, the speech is incomprehensible] She was our relative. Her kids were in Syria, her four sons. No, three of her sons were killed with her husband and one of her sons was in Syria. He was eleven years old. We stayed there, my brother called me from Austria. My brother helped us and told us to rescue ourselves. Two of my husband's sisters were with us, one was kept with us, and the other one was taken by them. She told them that my son was hers. One of them was four years old; she told them that he was her child. We had her phone, one of the girls from our village had given her, and there was also another one, but it didn’t work. My brother was calling her, and was always asking us to rescue ourselves. He was giving us instructions about what to do. I used to breastfeed my child, but I didn’t have it, he was drinking decayed formula, he always had diarrhea. A lot of people were calling her and telling her what to do. My husband's sister, who was unmarried, gave me 5000 IQD for diapers for my son. I sent to Tal Affar to a Shia man who was our neighbor in that village. He brought a set of diapers with a can of decayed powder milk to my son and we decided to escape. Some of the YPG fighters decided to help, they were on Shingal Mount, we phoned them, and they said that they would help us. When they called us to set out, we packed our stuff and we asked God the blessing to continue, or else to kill us. We started the escape; we brought some kind of tape with us to tape the mouthes of children in case they cried during our way. My brother advised us to do so. When we packed our stuff, I had put some dry bread in a plastic bag for my other son in case he was getting hungry. We walked four nights from Tal Affar to Shingal. During the day time, we were hiding ourselves and children were sleeping, while we were walking at night. When we arrived by the mount, we saw a shepherd from a surrounding village near Shingal factory, we begged him not to do anything to us and not tell anyone. He gave his food to our children. He went and told his father, his father that he would take us to the top of the mount by his car. It was around evening time, he asked us wht did we need? We asked him to bring water for the kids. There was a woman with us who was the relative of my husband's aunt; she had a five months old baby, I told the man to bring a pair of shoes for her. He asked me about the size, I told him 38 would work. We stayed there for two nights; we didn’t dare to go out during the day. He also brought us some bread and vegetables. We took the stuff, and gave the pair of shoes to that woman. We walked for a night, agai, we ran out of water. When we didn’t have water, I layed on my back and I wished for to be dead to see my children die in front of me. I was very sad for my kids, we didn’t have water to make him formula from the powder milk, and I couldn’t breastfeed him. It was very hot. There was a water tank in the factory, we crawled on our knees, and I said they might think that we were dogs not humans. I told my husband's brother's wife to come with me to bring water because we didn’t have water. There was a Yazidi village by the factory, we said that we wuld go there at 6:00 in the morning. We were all pale and covered with blue bruises from the tiring way and the brutal thirst. The woman who was with us threw up and so did her child. They were very tired and feared. We went into village. Our phones died. I told my sister-in-law that I would go and search for a battery. We were 16 people together; they were eight women and eight children. I went to a house in that village, one of their sons was phone hardware professional, I brought 12 batteries, only one of them worked on my phone. The one worked on my phone lastedonly for two minutes. They called my brother's husband, he was the only one who could make it and couldn’t get captured by the ISIS as he was working in Erbil, so he went to Duhok. He told us that he thought we were dead or killed; he said that they didn’t hear anything about us fro three days. He knew some Yazidi people, they came to us. Before they came they to us, I found a thrown can of powder milk, I picked for my son.i also brought some clothes for my kids from those houses because it was raining and I didn’t know why it rained in that time. We reached the top of the mount, we stayed there for four days, and it was always raining. And because of the rain, the helicopter couldn’t land there and take us. No, Sorry for that, before we got there, eight of friends separated from us, we didn’t know what happened to them, yet they reached before us. On the other day, they saw us there. We stayed there for four days, they we were rescued, my son turned one year old exactly on the last day. We arrived at the top of the mount on 20th of October. We stayed there for four days, but we suffered a lot. It was very cold. We didn’t have anything there. Then, the helicopter took us to Duhok to Sheikh Shammo's house. We stayed there for three days. The most heartbreaking this is that my elder son understands what is going on, he has always been asking about his father, even before a month. He asks me when will his father come back, this is very difficult for me, I don’t know what to answer.

I: Thank you so much, what you have told us is very important to us.

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

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

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

**H02 How much does the ISIS-violence you experienced affect your current health-related well-being? H02 Gelo ev şîddeta DAÎŞê chu saxbuna we bedilend? H02 Wie sehr wirkt sich die erlebte IS-Gewalt auf Ihren Gesundheitszustand aus?**

**H03 How much are you suffering from the following symptoms as an effect of the ISIS violence you experienced? H03 kengi ji van ekhtiyerne derdi we dibije u chiqes derd mekine? H03 Wie sehr leiden Sie unter den folgenden Symptomen als Folge der erlebten IS-Gewalt:**

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

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

**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)**

**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)**

**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)**

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

**H10 Dizziness (e.g. sensation of spinning around or losing balance) H10 gejbun (bidewxe) : wexte wekî dinya li dora we digere H10 Schwindel (z.B. Gleichgewicht verlieren)**

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

**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)**

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

**Group Group**

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

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

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

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

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

**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)**

**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)**

**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?**